

E-ISSN: 2540-9182

P-ISSN: 2086-3357

# Komunitas

Jurnal Pengembangan Masyarakat Islam (PMI)

Volume 17 | Nomor 1 | JUNI 2026

**Participatory Development Communication By Pokdarwis Kerujuk  
Lestari In Ecotourism Recovery In North Lombok Regency**

Muhammad Syaoki

**Moderate Character Education In Community Empowerment And The  
Prevention Of Radical Behavior Among The Congregation Of Asy Syifa  
Mosque, Presak Narmada**

Muhammad Syarifuddin & Azwandi

**Communication Strategies in Islamic Da'wah Through Illocutionary  
Speech Acts: Strengthening Muslim Spirituality in Ustadz Hanan  
Attaki's Sermon**

Madu Trisna Devi, Anis Dwi Winarsih, & Karlina Karadila Yustisia

**Analysis of Declining Trends and Spatial Distribution of Stunting Cases  
Among Children Under Five in Kerumut Village, East Lombok Regency**

Muhammad Malthuf & Emil Dayanti

**Between Social Media and Face-to-Face Interaction: Social Practices of  
Post-Disaster Communication in Rural Communities**

Ayu Kartika, Mondry, & Romi Arifin

**Aspikmas Strategies in Developing the Capacity of MSME Actors in  
Karangangka Village, Kedungbanteng District, Banyumas Regency**

Rifqi Fathulhuda & Muhamad Azam

Komunitas

Jurnal Pengembangan Masyarakat Islam (PMI)



KOMUNITAS

Komunitas adalah jurnal ilmiah yang diterbitkan oleh Jurusan Pengembangan Masyarakat Islam Fakultas Dakwah dan Ilmu Komunikasi Universitas Islam Negeri Mataram. Komunitas diterbitkan dua kali setiap tahun yaitu pada bulan Juni dan Desember

**E-ISSN 2540-9182**

**P-ISSN 2086-3357**

# **KOMUNITAS**

**JURNAL PENGEMBANGAN MASYARAKAT ISLAM (PMI)**

**Volume 17 | Nomor 1 | JUNI 2026**

# KOMUNITAS

## Jurnal Pengembangan Masyarakat Islam (PMI)

---

Penanggung Jawab	: Prof. Dr. H. Masnun Tahir, M.Ag	(Rektor UIN Mataram)
Redaktur	: Novia Suhastini, M.Si	(UIN Mataram)
Managing Editor	: Riska Mutiah, M.Si	(UIN Mataram)
Mitra Bestari	1. Zaenudin Amrulloh, M.A 2. Ahmad Rozzaqi Ginanjar 3. Atika Zahra Nirmala, M.H 4. Ilham Zitri, S.IP, M.IP 5. Madya Putra Yaumil Milad Ahmad, M.Si 6. Ayu Kartika, M.Si 7. Anis Dwi Winarsih, M.Pd 8. Apriliani Kusumawat, M.H 9. Wahyullah, S.E., M.Si 10. Rifki Ayu Rosmita, M.Pd 11. Kharisma Rindang Sejati 12. Very Wahyudi, M.A 13. Erna Anggraini, M.Pd 14. Herlina Fitriana, M.Si	(UIN Mataram) (Universitas Mataram) (Universitas Mataram) (Universitas Muhammadiyah Mataram) (BRIN RI) (Universitas Brawijaya Malang) (Universitas Merdeka Malang) (Universitas Negeri Surabaya) (STIE AMM Mataram) (UIN Mataram) (UIN Mataram) (UIN Mataram) (UIN Mataram) (UIN Mataram)
Editor	1. Siti Aminah, M.Si 2. Gemuh Surya Wahyudi, M.A 3. Yuni Ristanti, M.H 4. Dyah Luthfia Kirana, M.Si 5. Arwindi Prayona, M.Psi 6. Emilia Fitriana, M.Pd	(UIN Mataram) (UIN Mataram) (Universitas Mataram) (UIN Mataram) (UIN Mataram) (UIN Mataram)
Desain Grafis Sekretariat	Miftahul Jannah, M.Si Ahmad Khotibul Umam, S.Pd Dina Yuni Susanti, S.Sos	

### Alamat

Jurusan Pengembangan Masyarakat Islam (PMI)  
Fakultas Dakwah dan Ilmu Komunikasi UIN Mataram  
Jl. Gajah Mada No. 100 Jempong Baru, Mataram NTB 83125

# **KOMUNITAS**

Jurnal Pengembangan Masyarakat Islam (PMI)

---

## **DAFTAR ISI**

### **TRANSLITERASI**

**Participatory Development Communication By Pokdarwis Kerujuk  
Lestari In Ecotourism Recovery In North Lombok Regency**

Muhammad Syaoki ~1

**Moderate Character Education In Community Empowerment And The  
Prevention Of Radical Behavior Among The Congregation Of Asy Syifa  
Mosque, Presak Narmada**

Muhammad Syarifuddin & Azwandi ~14

**Communication Strategies in Islamic Da'wah Through Illocutionary  
Speech Acts: Strengthening Muslim Spirituality in Ustadz Hanan  
Attaki's Sermon**

Madu Trisna Devi, Anis Dwi Winarsih, & Karlina Karadila Yustisia ~ 32

**Analysis of Declining Trends and Spatial Distribution of Stunting Cases  
Among Children Under Five in Kerumut Village, East Lombok Regency**

Muhammad Malthuf & Emil Dayanti ~ 54

**Between Social Media and Face-to-Face Interaction: Social Practices of  
Post-Disaster Communication in Rural Communities**

Ayu Kartika, Mondry, & Romi Arifin ~ 67

**Aspikmas Strategies in Developing the Capacity of MSME Actors in  
Karangnangka Village, Kedungbanteng District, Banyumas Regency**

Rifqi Fathulhuda & Muhamad Azam ~ 78

## TRANSLITERASI

Huruf Arab	Nama	Huruf Latin	Nama
ا	Alif	Tidak dilambangkan	Tidak dilambangkan
ب	Ba	B	Be
ت	Ta	T	Te
ث	Ṣa	Ṣ	Es (dengan titik di atas)
ج	Ja	J	Je
ح	Ḥa	Ḥ	Ha (dengan titik di bawah)
خ	Kha	Kh	Ka dan Ha
د	Dal	D	De
ذ	Ḍal	Ḍ	Zet (dengan titik di atas)
ر	Ra	R	Er
ز	Za	Z	Zet
س	Sa	S	Es
ش	Sya	SY	Es dan Ye
ص	Ṣa	Ṣ	Es (dengan titik di bawah)
ض	Ḍat	Ḍ	De (dengan titik di bawah)
ط	Ṭa	Ṭ	Te (dengan titik di bawah)
ظ	Ḍa	Ḍ	Zet (dengan titik di bawah)
ع	'Ain	'	Apostrof Terbalik
غ	Ga	G	Ge
ف	Fa	F	Ef
ق	Qa	Q	Qi
ك	Ka	K	Ka
ل	La	L	El
م	Ma	M	Em
ن	Na	N	En
و	Wa	W	We
هـ	Ha	H	Ha
ء	Hamzah	'	Apostrof
ي	Ya	Y	Ye

## **Participatory Development Communication By Pokdarwis Kerujuk Lestari In Ecotourism Recovery In North Lombok Regency**

**Muhammad Syaoki<sup>1</sup>**

<sup>1</sup>Department of Extension and Development Communication, The Graduate School of Universitas Gadjah Mada: [muhammadsyaoki@mail.ugm.ac.id](mailto:muhammadsyaoki@mail.ugm.ac.id)

**Abstract.** The 2018 Lombok earthquake and the COVID-19 pandemic had a significant impact on the decline of the tourism sector, primarily because of severe damage to tourism infrastructure. This study explores the efforts undertaken by Pokdarwis Kerujuk Lestari to restore ecotourism after the earthquake through participatory development communication. It uses a qualitative research approach, with data collected through interviews, observation, and documentation. The findings show that Pokdarwis serves as a facilitator that drives tourism recovery through rebranding, the use of social media, capacity building, and the strengthening of multi-actor networks, which have increased tourist visits and strengthened social solidarity within the community. The obstacles identified include the consistency of digital content dissemination and the need for broader public involvement and tourism-awareness development.

**Keywords:** development communication, participation, Pokdarwis.

### 1. Introduction

Development is not merely a process oriented toward economic growth. It should also be understood as a social process that emphasizes changes in behavior, values, and communication patterns within the community. Therefore, as (Soetomo, 2018) argues, if development is understood as a process of improving community welfare, then welfare should not be limited to physical welfare, but should also include mental and social welfare. In this context, development communication plays an important role as a bridge that connects the interests of society, the state, and the market. Without communication among actors, participatory development will be difficult to implement effectively.

Discourse on development communication in Indonesia has changed, especially after the Reformasi era. Communication approaches are no longer limited to top-down models but have begun to adopt bottom-up communication. The bottom-up paradigm of development communication is considered more favorable to communities because it positions them as subjects or actors of development. Consequently, communication is no longer one-way; rather, it becomes a dialogical space in which communities can express their ideas, needs, and interests. According to Arnstein, community participation is synonymous with community power (Laksono

et al., 2020). In this context, community social institutions play an important role as links between the community, the government, and the private sector.

In the tourism industry, the presence of Tourism Awareness Groups (*Kelompok Sadar Wisata, Pokdarwis*) is essential for bridging communication among the government, the community, and the private sector. Pokdarwis emerges from community initiatives to gather collectively in a more organized way to build and develop the potential of tourist destinations. The existence of Pokdarwis can also be understood as an effort to develop community-based resources. This model represents a community development strategy at the local level for managing development processes, particularly in controlling productive resources (Soetomo, 2018)

The tourism sector, especially at the regional level, is one of the important pillars of economic growth because it contributes significantly to locally generated revenue (Pendapatan Asli Daerah, PAD). At the local level, community-based tourism is considered an ideal model because it prioritizes citizen participation and environmental sustainability. One tangible manifestation of this approach in North Lombok Regency (KLU) is the establishment of Pokdarwis in each tourist village. In KLU, Pokdarwis not only manages destinations but also performs development communication functions by facilitating information flows, building tourism awareness, and encouraging collaboration among actors in tourism development.

The earthquake that struck North Lombok in 2018 had an extraordinary impact on the tourism industry. The 7.0-magnitude Lombok earthquakes on Sunday, 5 August and 19 August 2018, followed by thousands of aftershocks, had widespread consequences. More than 500 people died, 1,033 people were seriously injured, and tens of thousands of buildings collapsed, along with damage to roads and bridge infrastructure, especially in North and East Lombok districts (Farid Said dkk, 2018). In addition to infrastructure damage, the Lombok earthquake also reduced economic activity in the tourism sector due to a drastic decline in visitor numbers. A CNBC Indonesia report citing statistical authorities stated that tourist visits after the Lombok earthquake declined sharply by 64.71% (Asmara, 2018).

Responding to these conditions, Pokdarwis Kerujuk Lestari in Menggala Village, Pemenang District, took the initiative to revive community-based tourism activities through a

series of communication and innovation strategies. Established in 2016, Pokdarwis demonstrates that development communication does not stop at information transfer but develops into a process of meaning negotiation and social-capacity strengthening. Through activities such as Pasar Minggu Kerujuk, Kerujuk Menjojaq, family outbound programs, and other activities in collaboration with various institutions, Pokdarwis Kerujuk Lestari has succeeded in creating a participatory space for the community to recover from crisis. This initiative shows that participation-based development communication has a crucial role in building post-disaster community resilience.

Kerujuk Hamlet, managed by Pokdarwis Kerujuk Lestari, is located in Menggala Village, Pemenang District, North Lombok Regency. The hamlet has distinctive social and geographical characteristics. Most residents work in agriculture and tourism. Before the 2018 earthquake, Kerujuk ecotourism was known as one of the leading ecotourism destinations in North Lombok Regency because it combined natural attractions, traditional games, and local culinary offerings. However, the earthquake that struck North Lombok in 2018 caused severe damage to public facilities, residents' homes, and tourism infrastructure. This impact produced a serious socio-economic crisis. Many residents lost their jobs and shifted to other occupations.

In such conditions, the presence of Pokdarwis is highly strategic as a local institution with strong social networks, community trust, and the ability to communicate with the government and external actors. In addition, the collective culture and value of mutual cooperation among Lombok communities provide a strong social foundation for a participatory communication model. Pokdarwis Kerujuk Lestari can utilize this social capital to drive collaboration among residents in the recovery process. Therefore, this research is not only important for the development of development communication theory but also practically relevant for strengthening sustainable tourism policies in post-disaster areas.

Post-disaster recovery through participatory communication carried out by Pokdarwis serves to increase community resilience after a natural disaster. Resilience formed through solidarity among residents is manifested in mutual cooperation activities to reorganize the destination and in participation to encourage economic growth through tourism activities in the village.

Based on the above background, the researcher formulates two research questions: First, what development communication strategy was implemented by Pokdarwis Kerujuk Lestari in restoring ecotourism after the Lombok earthquake? Second, what forms of community participation emerged in the development communication process facilitated by Pokdarwis? This study aims to reveal the role of Pokdarwis Kerujuk Lestari as a development communication actor in the context of post-disaster tourism recovery and to analyze the participatory communication patterns formed among Pokdarwis Kerujuk Lestari, the community, and the local government.

Theoretically, this study seeks to enrich development communication literature by affirming the position of local institutions such as Pokdarwis as key actors in participatory communication practices. It also contributes to studies on community-based tourism, particularly in the context of post-disaster recovery. Practically, the findings of this study may serve as a basis for local governments, academics, and tourism institutions in designing effective communication strategies to rebuild public trust, strengthen community participation, and promote sustainable tourism that is resilient to disasters.

## 2. Results

Kerujuk Ecotourism was established in 2015 by a group of young people who were members of the Kerujuk Lestari Tourism Awareness Group (Pokdarwis). Pokdarwis was founded against the backdrop of concern among young people in Kerujuk Hamlet over the increasingly damaged condition of their surroundings. The river's water discharge was decreasing because the number of trees in Kerujuk Hamlet had declined (Interview, 2020). The geographical condition of Kerujuk Hamlet, which is hilly and has upstream vegetation that has not been properly managed, heightened concerns about the danger of landslides and floods, as had occurred several times in previous years. In response to this problem, on 16 November 2015, based on shared concern and a vision to build the village in an environmentally friendly and sustainable manner, Kerujuk Hamlet was launched as an Ecotourism Village by the Regent of North Lombok. North Lombok is one of the main tourist destinations on the island of Lombok, particularly because of the presence of the three Gili islands, namely Gili Air, Gili Meno, and Gili Trawangan, as well as Senggigi. Pokdarwis Kerujuk Lestari saw this condition as an opportunity. Seeing these

challenges and opportunities, a group of young people who were members of Pokdarwis took the initiative to preserve nature while opening business opportunities for the people of Kerujuk. Therefore, Pokdarwis Kerujuk Lestari was determined to develop Kerujuk Hamlet into a tourist village. This effort was also supported by the relatively favorable geographical conditions of Kerujuk Hamlet.

The success of community empowerment in this area is worth discussing because it was carried out through ecotourism development, which had significant impacts in at least three aspects: economic improvement, environmental conservation, and social life. The development of this ecotourism area began with the formation of the Kerujuk Lestari Tourism Awareness Group (Pokdarwis). This group then mapped the potential of Kerujuk. After conducting this mapping, the group developed a tourism concept based on the potential of Kerujuk Hamlet, which led to the idea of creating a bamboo-based ecotourism area. At this stage, Pokdarwis also conducted extensive socialization with the community to build collective awareness of the importance of Pokdarwis.

After formulating the ecotourism concept, Pokdarwis conducted socialization with the community regarding the importance of environmental conservation. Pokdarwis received numerous training and mentoring programs from various government agencies in North Lombok Regency, such as the Tourism Office, the Communication and Informatics Office, the PUPR Office, and other agencies. In addition, private-sector involvement also contributed to the capacity development of Pokdarwis Kerujuk Lestari members.

The Tourism Office carried out capacity building by providing training to improve ecotourism management capacity. The Communication and Informatics Office assisted by providing training on the use of websites as promotional media, while the PUPR Office helped improve infrastructure in the area. The private sector was involved by providing basic English training for prospective tour guides and basic SAR training for accident prevention in the ecotourism area.

After these various stages, in September 2015, Kerujuk Lestari Ecotourism Village was officially opened to the public and launched directly by the Regent of North Lombok Regency. After the area was opened, it gradually had a significant impact on the community in economic, environmental, and social terms. From an economic perspective, the existence of ecotourism

encouraged the growth of new economic activities, such as handicrafts, culinary businesses, and tourist attractions. Through tourism activities in the village, people who had previously relied only on farming and livestock for their livelihoods could earn additional income by becoming involved in tourism activities.

The earthquake that occurred on Lombok Island in 2018 caused severe damage to much infrastructure, including in the Kerujuk Ecotourism area. As a result, the area experienced a significant decline in visits. For almost half a year, Pokdarwis experienced a vacuum because its members focused on repairing their own houses, which had also been damaged by the earthquake. However, Pokdarwis realized the importance of reviving the area so that it could have a positive impact on the community. Therefore, efforts to rebuild the Kerujuk Ecotourism area were carried out through the following steps:

### **Rebranding and Revitalization of Kerujuk Ecotourism**

In the aftermath of the earthquake, Pokdarwis faced major challenges: damage to tourist facilities, a decline in visits, and a shift in the focus of Pokdarwis members toward rebuilding houses destroyed by the earthquake. This situation required a fast, adaptive, and participatory crisis-communication approach. The chairperson of Pokdarwis, Lukmanul Hakim, stated:

"Initially, many tourists were afraid to come here. We realized that simply waiting for assistance would not be enough. Therefore, we created the Pasar Minggu activity so that the community could participate in reviving Kerujuk, while also showing that this place is safe."

Through the Pasar Minggu activity at Kerujuk Ecotourism, the location, which had previously been known for natural attractions and traditional games, developed into a culinary tourism attraction. This made the tourism packages offered by Pokdarwis more complete for visitors. Previously, many tourists had complained about the lack of culinary options when participating in outbound activities or other attractions. With this relaunch, tourists had more alternatives when visiting Kerujuk.

The Pasar Minggu Kerujuk activity became the main rebranding strategy, combining economic, social, and cultural elements (Muhammad Nursyamsi dan Friska Yolanda, 2018) This relaunching activity featured local products such as traditional foods, agricultural products, and folk games. The use of wooden coins as a transaction tool strengthened its unique and

environmentally conscious image. This is supported by data obtained by the researchers from the Pokdarwis guest book, which showed an increase in visitors from 137 people per week in early 2019 to more than 300 people in the middle of the year. This success was not only due to promotion but also to the recovery narrative that was consistently communicated: that the people of Kerujuk were able to rise through togetherness. This activity can also be understood as an effort by Pokdarwis to provide solutions to problems faced by the community after the earthquake.

This rebranding reflects the implementation of participatory development communication, in which the community is not only the recipient of the message (Sosale, 2008), but also an actor involved in creating the new meaning of a 'rising Kerujuk.' This process is in line with the concept of Communication for Social Change (Figuroa et al., 2002), which positions communication as a means of dialogue and social transformation.

The shift in branding from nature tourism and traditional games to culinary tourism was a participatory effort based on residents' initiatives and the culinary potential they possessed. The weekly Pasar Minggu event also reflects Pokdarwis' ability to identify economic potential that could be maximized, considering that Sunday is often used by people for family recreation.

Traditional snacks in the form of *tumbek*, *peset*, *gogos*, and others are one of the attractions for tourists to come to visit this place. However, the obstacle faced is the packaging of products that are not yet attractive. Through intense communication with the local government, Pokdarwis received product packaging training assistance from the Lombok Utara Regency Industrial and Trade Cooperative Office (Diskoprindag) for culinary group women. In the training activity, the Diskoperindag suggested that culinary groups use local wisdom whose raw materials are from local natural resources as product packaging materials. From the discussion, the culinary group proposed the use of *puntiq* leaves (bananas) and *tangkal* (coconut shells) as food containers, it is believed that it can be an attraction for tourists and looks good if put on social media.

As Awang (in Rahman, 2015) states, one problem faced in village community development is that villages have lost their identity and participatory spirit due to the loss of functions and structures that had previously been considered valuable. However, the involvement of women in culinary groups in selling traditional snacks and their initiative to use local wisdom for culinary containers represent a continuum of multi-level participation from the community, beginning with

receiving information, consulting, giving advice, making decisions together, and ultimately exercising control over the decisions they make. In this case, Pokdarwis acts as an information distributor that facilitates citizen involvement in formulating and implementing programs through deliberation, policy advocacy, and the use of digital media.

Independent community involvement in the development of Kerujuk ecotourism indirectly forms social solidarity among the community around the area. The existence of ecotourism provides a space for community interaction, idea exchange, mutual assistance, and cooperation. Mutual cooperation activities are carried out every Friday morning by cleaning and arranging the area, demonstrating that the existence of ecotourism has become a catalyst for the growth of awareness and social responsibility among the people of Kerujuk Hamlet.

### **Utilization of Digital Communication**

Social media is an important element in Pokdarwis' communication strategy. Through its Facebook and Instagram accounts, Pokdarwis disseminates promotional content in the form of activity photos, tourist testimonials, and information about event schedules. Hirwan, the public relations officer of Pokdarwis, stated:

"We created our own social media accounts, initially learning from young people here. We upload every activity. Now many know that Kerujuk has reopened because it was seen on Instagram."

In the development of tourist villages, as explained by (Subejo et al., 2021) the main function of media is to serve as a channel for selling distinctive tourism village products. In addition, media can function to serve visiting tourists, promote tourism, accommodate aspirations for tourism development, and support coordination among residents and related institutions at the village level. Pokdarwis Kerujuk Lestari has made efforts to utilize media to communicate with the government and the public through available media. This can be understood as a transformation effort by Pokdarwis from a linear communication model to a networked communication model.

Pokdarwis Kerujuk Lestari also communicated intensively with several online media journalists to disseminate information about post-earthquake relaunching activities. This effort was carried out by Pokdarwis to distribute information on a wider scale. Online media are digital platforms with many followers, and information conveyed through these platforms can reach many

parties. Digital media can spread information easily across locations without being limited by geographical coverage and can be used actively or passively (Hatma Indra Jaya, 2020)

Content creation is a group initiative carried out by Pokdarwis to inform the public that tourism in Kerujuk had reopened after the 2018 earthquake. Pokdarwis realized that the era of communication technology advancement meant that sources of innovation and creativity did not only come from the government but could also come from the community at the individual, group, or state level. The current information process is reciprocal or based on sharing, in which information may flow from the government to the community, between the community and the government, or among community members (Rusadi, 2014)

The presence of social media has helped the destination promotion work carried out by Pokdarwis, especially through Facebook and Instagram. The content created targets domestic tourists, especially young people who are interested in viral destinations. The use of hashtags such as #KerujukMenjajak, #PasarMinggu, and #Ekowisata has had a considerable impact on the spread of messages to tourists who use social media. As stated by Mrs. Sahnun, one of the residents involved in selling at the Pasar Minggu activity:

"In the past, we were just waiting for visitors. Now we are selling at the Pasar Minggu. Young people are also invited to help maintain cleanliness and create promotional content."

This activity demonstrates that development communication does not only transfer information but also builds collective awareness and social solidarity. From Servaes' perspective, this process is a form of 'participatory dialogue' in which communities construct the meaning of development according to their own realities and needs. The active role of village communities is also a determining factor in the success of sustainable ecotourism development in a tourism village (Susanto et al., 2012)

However, one of the challenges faced by Pokdarwis in using digital media is the consistency of content and account management. Pokdarwis Kerujuk Lestari does not yet have experts who manage its social media, so upload activities often depend on a few individuals. This shows the importance of strengthening digital communication capacity within Pokdarwis so that tourism promotion strategies can be sustainable. Hirwan, as the public relations officer of Pokdarwis, stated:

"We are still having difficulty creating content consistently, there is indeed training provided from the Communication and Informatics Office, but the material is website creation while here we are more promoting using social media"

Social media is one of the platforms that can effectively reach the target audience, especially Generation Z, who are enthusiastic about tourism. This is particularly true if the destination offers interesting and Instagrammable photo spots. Therefore, Pokdarwis needs to pay special attention to the consistency and design of social media content so that more social media users know about the reopening of the destination after the earthquake.

### **Pokdarwis as Development Communication Actor**

Tourism recovery after the earthquake could not be carried out individually. Pokdarwis Kerujuk Lestari built collaborative networks with various parties, including the North Lombok Regency Tourism Office, the community, tourists, non-governmental organizations, academics, and others. The findings show that the success of Pokdarwis Kerujuk Lestari was not determined solely by its technical ability to manage tourism, but also by its communicative capacity. Pokdarwis Kerujuk Lestari was able to serve as a link among three main domains: the government, the community, and tourists. Therefore, the ability to communicate with various parties is very important because the inability to communicate with partners who have the potential to support tourism and empowerment can hinder the development of Pokdarwis (Laksono et al., 2020)

Communication with the government is carried out to obtain support in the form of facilities, mentoring, and training to increase managerial capacity in tourism management. Communication with the community is carried out through a *sangkep* (deliberation) approach involving landowners, farmer groups, culinary groups, and youth. Meanwhile, communication with tourists is mainly carried out to promote the destination. This was conveyed by Juani, the secretary of Pokdarwis:

"We communicate intensively with the community so that the activities we carry out receive their support, both in energy and ideas, which we really hope for. The problem is that sometimes there are still people who are indifferent because we do not yet have the same understanding regarding the need for this development. We also communicate frequently with the agencies."

Thus, Pokdarwis can be said to play a three-pronged role: disseminating messages and tourism innovations, encouraging community dialogue and cooperation, and creating a social

structure that is more resilient to disasters through training and assistance for community involvement. The communication pattern carried out by Pokdarwis can be seen in the following figure:

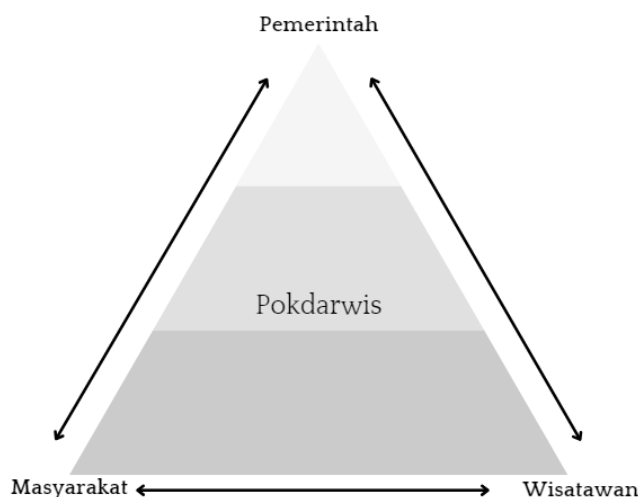


Figure 1.1. Pokdarwis Communication Pattern

Pokdarwis can be considered as a "*change agent*" that introduces social innovations in the form of rebranding tourism and weekly markets. However, in the framework (Servaes, 2008) Pokdarwis is more appropriately referred to as a facilitator of participatory development communication because it encourages citizen involvement in formulating and implementing programs through deliberation, policy advocacy, and the use of digital media.

Community empowerment is at the core of Pokdarwis' development communication strategy. Through training activities and the formation of business groups, the community is not only a spectator but also an active actor. Some of the activities carried out include training in local culinary processing and bamboo crafts, assistance for small businesses around Pasar Minggu, and capacity building for tour guide services. This multidimensional role makes Pokdarwis an autonomous development communication actor that not only implements government programs but also creates social innovations independently.

Community-based development emphasizes the need for community control over resources through decision-making, initiative, creativity, and participation in all processes undertaken by the community itself. The main difference between conventional and participatory

development strategies lies in the limits of community involvement in development. Participatory development strategies involve the community throughout the process, whereas in conventional strategies, involvement is usually formulated centrally (Soetomo, 2018).

Pokdarwis, as a local organization, has an advantage in terms of social closeness and community trust. Through participatory activities such as village deliberations, training, and community-based tourism promotion, Pokdarwis facilitates the formation of social solidarity networks, or social capital. This social capital plays a major role in accelerating economic recovery and strengthening tourist trust in the destination. Meanwhile, the government acts as a facilitator, regulator, and motivator for the realization of tourism development programs in tourist villages (Susanto et al., 2012). Therefore, referring to the definition (Jim Iffe dan Frank Tesoriero, 2024) participatory communication carried out by Pokdarwis Kerujuk Lestari can be categorized as procedural participation because Pokdarwis makes participation an integral part of the entire community development process, from beginning to end.

## **Conclusion**

Pokdarwis Kerujuk Lestari plays an important role as an actor in effective participatory development communication in efforts to recover after the earthquake on Lombok Island. This role is evident in the initiative to open Pasar Minggu, promote the destination through social media, train parties involved in ecotourism, and continuously build communication with the government, which ultimately succeeded in increasing the number of visitors and strengthening community social solidarity in developing the village. However, several challenges still need to be addressed, such as inconsistent content management and the need for more intensive communication with the community so that their involvement in tourism activities can also increase. As a facilitator of development communication, Pokdarwis must be able to build synergy with the government and the private sector in order to receive training and assistance in creating attractive social media content that can be disseminated to the public.

## Bibliography

- Asmara, C. G. (2018). *Gempa Lombok Sebabkan Kunjungan Wisatawan Menurun Drastis*. <https://www.cnbcindonesia.com/news/20181001135109-4-35487/gempa-lombok-sebabkan-kunjungan-turis-asing-turun-drastis>
- Farid Said dkk. (2018). *Dampak Bencana Gempa Terhadap Ekonomi Sektor Pariwisata Di NTB*.
- Figuroa, M. E., Kincaid, D. L., Rani, M., & Lewis, G. (2002). Communication for Social Change Working Paper Series Communication for Social Change Working Paper Series Communication for Social Change: An Integrated Model for Measuring. In *Communication* (Issue 1).
- Hatma Indra Jaya, P. (2020). Media Sosial, Komunikasi Pembangunan dan Munculnya Kelompok-kelompok Berdaya. *Jurnal Kajian Komunikasi*, 8(2), 166–178.
- Jim Iffe dan Frank Tesoriero. (2024). *Community Development: Alternatif Pengembangan Masyarakat di Era Globalisasi*. (Sastrawan Manulung dkk. (ed.)). Pustaka Pelajar.
- Laksono, N. F., Chawa, A. F., & Yuliati, Y. (2020). Pengelolaan Pariwisata Berbasis Pemberdayaan Masyarakat (Studi Kasus Desa Sawentar). *Briliant: Jurnal Riset Dan Konseptual*, 5(4), 865. <https://doi.org/10.28926/briliant.v5i4.539>
- Muhammad Nursyamsi dan Friska Yolanda. (2018). *Desa Ekowisata Kerujuk Dorong Kebangkitkan Pariwisata Lombok*. Republika. <https://news.republika.co.id/berita/pkdv9370/desa-ekowisata-kerujuk-dorong-kebangkitkan-pariwisata-lombok>
- Rahman, K. (2015). Pemberdayaan Partisipasi Masyarakat dalam Pembangunan Desa. *WEDANA: Jurnal Kajian Pemerintahan, Politik Dan Birokrasi*, 1(2), 189–199. <https://journal.uir.ac.id/index.php/wedana/article/view/1788>
- Rusadi, U. (2014). Makna Dan Model Komunikasi Pembangunan (The Meaning And Model Of Development Communication. *Jurnal Studi Komunikasi Dan Media*, 18(1), 89.
- Servaes, J. (2008). Communication for development and social change. In *Communication for Development and Social Change* (Issue February). <https://doi.org/10.4135/9788132108474>
- Soetomo. (2018). *Strategi-Strategi Pemberdayaan Masyarakat*. Pustaka Pelajar.
- Sosale, S. (2008). The panoptic view: A discourse approach to communication and development. In *Communication for Development and Social Change*. <https://doi.org/10.4135/9788132108474.n6>
- Subejo, S., Chamidah, N., Nirmalasari, N., Suyoto, S., Hariadi, S. S., Muhamad, M., Selvi, A. M., Siddiq, D. M., Imawan, K., & Isamayana, I. (2021). Strategi Komunikasi Dan Pemanfaatan Teknologi Informasi Dan Komunikasi Dalam Pengembangan Ketahanan Desa Wisata Pada Masa Pandemi Covid-19 Di Cirebon. *Jurnal Ketahanan Nasional*, 27(1), 90. <https://doi.org/10.22146/jkn.61859>
- Susanto, E., Zuhri, M. T., & Muwuri, K. (2012). Konsep Pengembangan Desa Ekowisata Pampang Berbasis Partisipasi Masyarakat. *Kritis*, 28(2), 149–161. <https://doi.org/10.24246/kritis.v28i2p149-161>



© 2026 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/3.0/>).

## **Moderate Character Education In Community Empowerment And The Prevention Of Radical Behavior Among The Congregation Of Asy Syifa Mosque, Presak Narmada**

**Muhammad Syarifuddin<sup>1</sup>, Azwandi<sup>2</sup>**

<sup>1</sup>Universitas Islam Negeri Mataram: [msyarifuddin@uinmataram.ac.id](mailto:msyarifuddin@uinmataram.ac.id)

<sup>2</sup>Universitas Islam Negeri Mataram: [azwandi@uinmataram.ac.id](mailto:azwandi@uinmataram.ac.id)

**Abstrack:** Moderate character education is an important strategy for preventing the development of radical behavior within society. This study aims to analyze the role of moderate character education in empowering the congregation and preventing radical behavior among the congregation of Asy Syifa Mosque in Presak, Narmada District, West Lombok Regency. This study employs a qualitative approach using a phenomenological method to understand the experiences and practices of moderation that have developed within the congregational community. The findings show that moderate character education is implemented through dialogue, deliberation, the provision of participatory spaces, and the strengthening of the values of tolerance and togetherness. Congregants who show indications of radical views are not immediately stigmatized; instead, they are invited to engage in discussion and are involved in community activities. In addition, kyai and congregational mentors play an important role in conveying religious teachings that are peaceful, inclusive, and balanced. These findings indicate that moderate character education can strengthen social cohesion and serve as an effective instrument for preventing the development of radical behavior within the community.

**Keywords:** character education, religious moderation, community empowerment, radicalism.

### **A. Introduction**

Education is a process that plays an important role in developing human potential comprehensively, including intellectual, moral, social, and spiritual aspects. Through education, individuals not only acquire knowledge but also develop character and personality, enabling them to adapt to social changes that occur in society. According to Koesoema (2010), education is a means of developing human potential, including intellectual and relational abilities, creativity, and the formation of moral values that serve as the foundation for social life.

In the context of a multicultural society such as Indonesia, education has a strategic function in instilling the values of tolerance, moderation, and respect for diversity. Individuals who receive good education tend to have the ability to think critically, remain open to differences, and avoid being easily influenced by extremist ideologies. Therefore, character education is one of the important instruments for building harmonious social life while preventing the development of radical ideologies within society.

Radicalism is one of the social challenges faced by Indonesian society in the era of globalization. The phenomenon of radicalism is not only related to religious aspects but also involves social, political, cultural, and group identity issues. Bassam Tibi (2012) explains that radicalism is more strongly influenced by political and ideological factors than by theological aspects alone. In its development, radical groups often use religious symbols to gain legitimacy for their views and actions. This condition has the potential to create intolerance, exclusivism, and even social conflict that may threaten pluralistic social life.

Various efforts have been made to prevent the development of radicalism, one of which is through character education. Character education serves to instill moral values, tolerance, responsibility, and respect for diversity so that individuals develop resilience against the influence of extremist ideologies. A study conducted by Roby and Muhid (2022) shows that character education makes an important contribution to preventing the development of radicalism in pesantren environments through the strengthening of national values, tolerance, and religious moderation.

Nevertheless, most previous studies have focused on the implementation of character education in formal educational institutions such as schools and pesantren. Studies on moderate character education that develops within mosque-based religious communities remain relatively limited. In fact, mosques function not only as places of worship but also as centers of education, social guidance, and the strengthening of religious values in society. Therefore, it is important to examine how moderate character education is implemented within mosque congregational communities as an effort to empower society and prevent radical behavior.

The congregation of Asy Syifa Mosque in Presak, Narmada District, West Lombok Regency is one religious community that actively develops the values of religious moderation through congregational guidance activities. Through various Islamic study sessions, religious discussions, and social empowerment activities, the congregation is encouraged to develop tolerant and inclusive attitudes and to respect differences. These practices are worth examining because they demonstrate concrete efforts to build community social resilience against the influence of radicalism.

The novelty of this study lies in its analysis of the implementation of moderate character education within a mosque congregational community as a form of community empowerment and prevention of radical behavior. This study not only examines the internalization process of religious moderation values but also explains the strategies used to build participation, tolerance, and social resilience among congregants against the influence of radical ideologies.

Based on the discussion above, this study aims to analyze: (1) how moderate character education plays a role in empowering the congregation of Asy Syifa Mosque in Presak Narmada, and (2) how moderate character education contributes to preventing the development of radical behavior within the congregational environment. The findings of this study are expected to provide a theoretical contribution to the development of studies on character education and religious moderation, as well as a practical contribution to strengthening community social resilience in facing the challenges of radicalism.

## **B. Theoretical Review**

### **1. F.W. Foerster's Theory of Character Education**

Character education is an educational approach that emphasizes the formation of individual personality and morality through the internalization of ethical values in everyday life. One influential figure in the development of the concept of character education is Friedrich Wilhelm Foerster (1869–1966), a German pedagogue who placed moral and spiritual dimensions as the main foundation of the educational process. According to Foerster, education is not only intended to develop intellectual abilities but also to form strong character, enabling individuals to act based on the moral values they believe in (Adisusilo, 2012).

Foerster criticized educational approaches that overly emphasize rational aspects and individual freedom without being balanced by the formation of moral responsibility. In his view, education should produce individuals who have integrity, are able to exercise self-control, and are responsible for their social lives. Character is understood as a moral identity that provides direction for individuals in making decisions and acting amid continuous social change.

From Foerster's perspective, there are four main characteristics that serve as indicators of strong character formation. First, inner order, namely an individual's ability to make moral values

a guide for action. Second, coherence, namely consistency between values, speech, and action, allowing a person to possess credibility in the eyes of others. Third, autonomy, namely the ability to internalize values derived from the surrounding environment into personal awareness. Fourth, fidelity and constancy, namely the ability to uphold the values one believes in and consistently maintain the moral commitments one has chosen.

These four aspects are relevant to this study because moderate character education among the congregation of Asy Syifa Mosque aims to shape individuals who are able to develop tolerant attitudes, respect differences, and reject various forms of extremism and radicalism. Thus, Foerster's theory is used as a foundation for analyzing the process of forming moderate character in the life of the congregation.

## 2. Moderate Character Education

Moderate character education is the process of instilling moral values oriented toward balance, tolerance, justice, and respect for diversity. Character education is not only intended to shape knowledgeable individuals but also to produce citizens who possess moral integrity and social responsibility. According to Salahudin and Alkrienciehie (2013), character is a set of values that forms the basis for how a person thinks, behaves, and acts in social life.

In Indonesia's multicultural context, moderate character education is highly important because it serves as a means of strengthening unity and social cohesion. Moderate character education teaches the values of tolerance, respect for differences, inclusivity, and the ability to resolve conflict peacefully. These values are in line with the principles of religious moderation, which emphasize balance (*tawassuth*), tolerance (*tasamuh*), justice (*i'tidal*), and deliberation (*syura*).

Moderate character education also plays a role in building community social resilience against various extremist ideologies. Through the internalization of moderation values, individuals are expected to develop critical attitudes, openness to dialogue, and resistance to ideologies containing elements of intolerance and violence. Therefore, moderate character education not only has an educational function but also serves as an instrument of community empowerment in maintaining social harmony and peaceful religious life.

### 3. The Concept of Radicalism

Radicalism is an ideology that seeks rapid and fundamental change in social, political, or religious life, which in certain practices may be carried out through extreme and violent means. In the context of religious life, radicalism is often marked by intolerance toward other groups, claims of absolute truth, exclusivism, and rejection of diversity (Arifin, 2014).

According to Bassam Tibi (2012), radicalism is more strongly influenced by ideological and political factors than by theological aspects alone. Radical groups tend to use religious symbols to legitimize their actions. As a result, radicalism may develop into a threat to democratic life, social harmony, and national integration.

From an Islamic perspective, behavior that leads to excessiveness is known as *ghuluw*, namely an attitude of going beyond limits in understanding and practicing religious teachings. Islam fundamentally teaches balance, tolerance, and respect for humanity. Therefore, various forms of violence, intolerance, and extremism contradict the basic principles of Islam as *rahmatan lil 'alamin*.

Based on the explanation above, moderate character education can be understood as one preventive strategy for stopping the development of radicalism. Through the strengthening of tolerance, dialogue, respect for diversity, and active involvement in social life, individuals will develop stronger resilience against the influence of radical ideology. Thus, moderate character education becomes an important framework in this study for understanding efforts toward empowerment and the prevention of radical behavior among the congregation of Asy Syifa Mosque in Presak Narmada.

### 4. Theory of Community Empowerment

Community empowerment is a process of increasing the capacity of individuals and groups so that they are able to independently control their social, economic, and political lives. According to Jim Ife (2013), empowerment is an effort to provide communities with opportunities to gain access to resources, improve their capacities, and strengthen their participation in development processes. Empowerment is not only oriented toward improving economic welfare but also toward strengthening social capacity and community independence.

Paulo Freire (1970) explains that empowerment is carried out through a process of critical awareness, or **conscientization**, namely the ability of communities to understand the problems they face and to become actively involved in processes of social change. From this perspective, education becomes an important instrument for building community awareness and participation.

Edi Suharto (2017) explains that empowerment is both a process and a goal. As a process, empowerment is carried out by strengthening the capacity of communities so that they are able to meet their life needs. As a goal, empowerment produces communities that are independent, self-confident, and able to participate in social life.

Meanwhile, Robert Chambers (1995) emphasizes the importance of community participation as the core of empowerment. Communities must be positioned as subjects of development who have the capacity to determine the direction of their own social change.

In the context of this study, moderate character education can be understood as a form of social empowerment because it provides space for participation, builds critical awareness of the dangers of radicalism, strengthens the social capacity of the congregation, and enhances the community's ability to maintain social harmony and peaceful religious life.

### **C. Research Method**

This study employed a qualitative approach using a phenomenological method to understand the experiences and practices of moderate character education in the life of the congregation of Asy Syifa Mosque, Presak Narmada. The paradigm used in this study was an interpretive paradigm, which seeks to understand the meaning of social actions from the perspective of the research subjects.

The research was conducted over four months, from January to April 2024. The research informants were selected using a purposive sampling technique, based on the consideration that they had knowledge, experience, and active involvement in the activities of the Asy Syifa Mosque congregation.

A total of 10 informants were interviewed, consisting of the congregation leader, secretary, Islamic study speakers, community figures, and active congregants. Data were collected through:

1. Participatory observation of Islamic study sessions and congregational activities.
2. In-depth interviews with key informants.
3. Documentation in the form of activity archives, photographs, and organizational documents.

Data analysis was conducted using the Miles, Huberman, and Saldaña model, which includes data reduction, data display, and conclusion drawing.

Data validity was ensured through source triangulation, technique triangulation, and member checking with the main informants to confirm the consistency between the researcher's interpretation and the realities found in the field.

#### **D. Research Findings**

##### **1. The Stage of Encounter and Introduction with the Congregation of Asy Syifa Mosque**

The encounter with the congregation of Asy Syifa Mosque was planned and intentional, with the aim of obtaining data. This process was assisted by several colleagues who were part of the Islamic study congregation, in order to facilitate the collection of data that matched the criteria of the research subjects. This stage was expected to run smoothly because all members of the Islamic study congregation were very open when the researcher explained the objectives of the study on moderate character education in empowerment and the prevention of radical behavior. This openness was influenced by the increasing public concern over the spread of radical ideas within society through hidden or indirect means, which sometimes becomes a source of anxiety among ordinary people who tend to have difficulty distinguishing between truly radical figures and those who are simply religious preachers. Such confusion may later lead to anarchic attitudes and create symptoms of conflict.

The determination of interview times was also relatively easy because all members of the Islamic study congregation were willing to provide information and did not refuse to be interviewed. During the interview process, both the researcher and the research subjects appeared to feel no pressure; everything took place in an open and relaxed manner. This situation made it easier to conduct research within the congregation of Asy Syifa Mosque. Every time the

researcher came to the research location, they were welcomed very politely, which seemed to reflect the values of moderate character education.

## 2. Building Relationships with the Congregation of Asy Syifa Mosque

Building relationships with research subjects is very important for conducting effective and ethical research, as it helps researchers obtain relevant data related to the issues being studied. There are several aspects that must be considered in establishing relationships with research subjects, one of which is clear communication. Clear communication provides direction that does not confuse the research subjects. The researcher also explains all necessary information, including potential risks and benefits, so that the subjects can make appropriate decisions regarding their participation.

In building relationships with the research subjects, the researcher required assistance from field facilitators. During the process of identifying research subjects, these field facilitators were given a general overview of the study. Through this process, they were able to provide preliminary understanding to the research informants regarding who was conducting the research and the purpose of the study. This was important so that the researcher could build closeness with the research subjects, especially considering that the issue being studied could be regarded as a sensitive issue within the community.

The initial step that needed to be taken was to build connectivity and a personal approach between the researcher and the research subjects in order to facilitate the collection of the desired data. Through this process, the researcher did not encounter difficulties in building relationships with the research subjects or the congregation of Asy Syifa Mosque. The setting of the meetings also supported a sense of familiarity, as the researcher focused the research during the Islamic study sessions. For other informants or research subjects who were unable to provide information during the study sessions, the researcher asked permission to interview them at their homes.

The introductions and interviews were conducted informally, and from the beginning, the research subjects were open with the researcher. This was because the research subjects stated that, once they had agreed to be interviewed, they had prepared themselves to be open with the researcher.

### 3. List of Administrators of the Asy Syifa Mosque Congregation

Below are several names of members of the Asy Syifa Mosque congregation, presented in table form along with the capacities assigned to them by the community and the congregation of Asy Syifa Mosque.

*Table 1: List of Administrators of the Asy Syifa Mosque Congregation*

No.	Name	Highest Level of Education	Capacity in the Asy Syifa Mosque Congregation
1	Herman, SP.	Bachelor's Degree	Chairperson
2	Mukaddihan, SP.	Bachelor's Degree	Secretary
3	Dr. Zaenudin, M.Ag.	Doctoral Degree	Speaker
4	Dr. H. M. Syarifudin, M.Pd.	Doctoral Degree	Speaker
5	Muammar Fauzi, M.Pd.	Master's Degree	Speaker
6	Drs. H. Mustamin	Bachelor's Degree	Speaker
7	Drs. H. Ahmad Fauzi	Bachelor's Degree	Speaker
8	Andria Azmi, S.Pd.	Bachelor's Degree	Speaker
9	Hamzan Wadi	Islamic Senior High School	Congregant
10	Suwandi	Islamic Senior High School	Congregant
11	Ihsan Ma'at	Islamic Senior High School	Congregant
12	M. Haekal Asro	Senior High School	Congregant
13	Burhanudin	Islamic Senior High School	Congregant
14	Edwin Adriadi	Islamic Senior High School	Congregant
15	Budi Prayitno	Islamic Senior High School	Congregant
16	Sahudin	Islamic Senior High School	Congregant
17	Sopian Hadi	Senior High School	Congregant
18	Nuralim	Islamic Junior High School	Congregant

19	Sukriadi	Islamic Senior High School	Congregant
20	Ihsan Masyat	Islamic Senior High School	Congregant
21	Hj. Nasrah	Bachelor's Degree	Congregant
22	Inak Musleh	Elementary School	Congregant
23	Ibu Astriani	Islamic Junior High School	Congregant
24	Inak Kamariah	Junior High School	Congregant
25	Hj. Munaseh	Senior High School	Congregant
26	Inak Sarilah	Junior High School	Congregant
27	Inak Rohaeniah	Islamic Senior High School	Congregant
28	Bapak Khaeril Anwar	Islamic Senior High School	Congregant
29	Bpk. Zulahda	Islamic Senior High School	Congregant

#### 4. Identity of the Asy Syifa Mosque Congregation

The following table presents data on the research subjects selected based on the criteria determined through purposive sampling. The research subjects served as data sources, both as primary data sources, namely members of the Asy Syifa Mosque congregation, and as secondary data sources, namely community figures who were concerned with the prevention of radical ideology.

*Table 2: Identity of the Asy Syifa Mosque Congregation / Research Subjects*

No.	Name	Highest Level of Education	Capacity as Research Subject
1	Dr. Zaenuddin, M.Ag.	Doctoral Degree	Speaker
2	Muammar Fauzi, M.Pd.	Master's Degree	Speaker
3	Rahma Harian, SIP	Bachelor's Degree	Mosque congregant
4	Andria Azmi, S.Pd.I	Bachelor's Degree	Speaker

5	Drs. H. Ahmad Fauzi	Bachelor's Degree	Speaker
6	Mukaddihan	Bachelor's Degree	Secretary/Speaker
7	Drs. H. Mustamin	Bachelor's Degree	Speaker
8	Suwandi	Islamic Senior High School	Mosque congregant
9	Herman, SP.	Bachelor's Degree	Chairperson/Speaker
10	Burhanudin	Islamic Senior High School	Mosque congregant

## 5. Moderate Character Education

Character education has been developed within Indonesian education, particularly through educational approaches that instill character by presenting humanistic and cultural values found in Indonesia, both in social, national, and state life, as reflected in the principle of diversity expressed through *Bhinneka Tunggal Ika*. There is also a specific meaning of national education, namely the formation of Indonesian citizens' character through character education by instilling national, humanistic, and cultural values of the Indonesian nation (Sukiyat, 2020, p. 31).

In instilling values within society, the focus is not only on moral values related to national and state life, but also on the values of local wisdom. These values can, in turn, help suppress the emergence of radical views within society and transform it into a philosophical way of thinking that contains a comprehensive foundation of character. As explained by Zaenudin, when radical views exist within society, what needs to be emphasized is inviting the community to discuss the importance of moderate character education so that their conscience can be enlightened based on the principle of respecting others and fulfilling their responsibilities as members of a social system. The community should also be invited to discuss the moral problems they face and encouraged to think about how they can contribute to the social system. They should be given real experiences of participation within their community and encouraged to do positive things in order to change their future, including what must be prepared from the present so that they can make a positive contribution to their surrounding environment.

The appropriateness of the methods chosen by religious speakers, preachers, or *kyai* in delivering material affects how well the process of character education works in empowering

mosque congregants or the wider community to minimize the spread of radicalism within society. This is in line with Foerster's view, which is reflected in four fundamental characteristics that must be possessed: "inner order, coherence, autonomy, fidelity, and constancy." These characteristics later become the theoretical foundation for moderate-based character education.

In essence, the main objective of character education is to create a strong nation with citizens who possess noble character, morality, tolerance, and cooperation. Both academic and non-academic communities must build the principles of character formation based on religion, Pancasila, and culture in order to achieve this objective. These are the values that shape character. In line with Hj. Nasrah's statement, the government is very serious about preventing radicalism, alongside frequent warnings and appeals from security elements to remind, protect, and monitor one another. In various corners of villages, subdistricts, and city or regency government areas, many symbols and posters can be found encouraging public security and order, with phrases such as "prevent radicalism," "fight drugs," and others

## 6. Radicalism

In the current reform era, ideologies that use religion as their basis have re-emerged strongly, reflected in ideologies, beliefs, and schools of thought such as radicalism, fundamentalism, and sectarianism, all of which have the potential to give rise to terrorism and even separatism. The increasing number of actions that reject diversity, oppose plurality, and reject Pancasila as the foundation of the state represents seeds that may encourage terrorist attitudes, behavior, and actions within society. The rise of radicalism that leads to terrorism actually begins with the seeds of intolerant thought and action that affect a small segment of groups within Indonesian society (Najahan Musyafak and Lulu Choirun Nisa, 2020).

The challenge for a heterogeneous society such as Indonesia is certainly the effort to create peaceful coexistence, minimize conflict and friction between groups, ethnicities, communities, and followers of particular religions. Therefore, every citizen must be educated, guided, and nurtured with the spirit of peaceful living in diversity, coexistence, mutual respect, and appreciation of differences. They must also remain harmonious and cooperate with one another in social affairs in order to create peaceful national and state life within a controlled social climate as part of the strength of Indonesia's national character. This guidance must be carried out in a structured,

systematic, and well-planned manner, one of which is through character-strengthening education. Through character-strengthening education, citizens can be instilled with the values of religious moderation, the attitude of maintaining harmony amid differences, tolerance, and love for others as part of the unity of the Indonesian nation.

a. Radicalism: A Truth or an Accusation

The transitional period that preceded the emergence of Islamic radicalism was essentially a struggle to break free from colonial rule. Initiated and driven by Western-educated figures, this struggle shifted toward patriotic aspirations, the implementation of parliamentary democracy, and the adoption of European laws. After 1920 and the collapse of autonomous kingdoms, Islamic reformism lost its association with certain state structures and political institutions. Patriotism asserted itself as the main movement, and parliamentary democracy became an appealing solution to all the problems faced. After being marginalized from the modern state and economy, Islamic reform transformed into a movement (Youssef M. Choueiri, 2003).

Hardline activists are actually aware of their involvement in a “war of ideas” to convince Muslims throughout the world that their ideology is the only correct interpretation of Islam. They understand Islam in a monolithic way and reject local and spiritual variants of Islam as practiced by Muslims in general. In fact, it is clear that throughout the world Islam will never be identical in its religious practice. As Mark R. Woodward explains, “Islam in Arabia and Islam in Indonesia are not wrong; rather, they are variants of Islam.” However, hardliners refer to these practices as incorrect and deviant forms of Islamic practice because they are considered contaminated and no longer pure.

As explained by Zaenudin, teachers, mosque congregation mentors, and kyai are able to teach and promote critical thinking and evidence-based reasoning. In this way, moderate character education encourages individuals to question, analyze, and evaluate any emerging traces of radical teachings within society or institutions from different perspectives, rather than accepting extremist dogma or ideology without scrutiny. Furthermore, improving critical thinking skills and evidence-based reasoning, supported by concrete data, has a very significant impact

in making individuals less vulnerable to radical ideologies that rely on manipulation and emotional appeal.

H. Mustamin explained that society must emphasize peaceful coexistence and instill tolerance, which later becomes the foundation for the creation of moderate character education filled with tolerance and respect for others. By prioritizing these values, individuals within the mosque congregation are less likely to adopt radical beliefs that encourage violence, exclusion, or extremism. In addition, engagement with diverse perspectives, beliefs, and communities should be encouraged. Exposure to different ideas fosters understanding, empathy, and respect, thereby reducing the possibility of radical behavior driven by ignorance and prejudice.

In Indonesia, the term radical is used to describe hardline Islamic groups that do not accept differences in thought or culture, while their religious understanding tends to be literal and their actions radical. These groups differ from other Islamic groups commonly referred to as moderate (Anah, 2021). As explained by Suwandi, one member of the Asy Syifa Mosque congregation, radical views primarily require an attitude of mutual respect so that ethics in religious life can be realized. For example, in the practice of visiting graves and holding nine-day remembrance prayers for the deceased, such practices should not be problematized. They may be understood as forms of community belief framed within religion, and as long as they do not offend others, they are unlikely to become a threat within society or generate conflict within the religious community.

#### b. Islam's Call for Moderation (*Wasathiyah*) and Its Warning Against Radicalism

Moderation in Islam is known as *wasathiyah*. According to Salabi, *wasathiyah* comes from Arabic, derived from the root word *wasath*, which means "in the middle" or "between." In principle, *wasathiyah* refers to attitudes and behavior that are neither rigid nor overly flexible, neither partisan nor lacking in principle, and that contain values of goodness. In the context of religious life, religious moderation can be defined as religious views, attitudes, and behavior that uphold the principles of balance and justice, while seeking a middle position between the extreme right, namely radicalism, and the extreme left, namely liberalism. Religious moderation is a

behavioral concept in religious life that avoids fanaticism, remains tolerant and inclusive, and upholds the values of balance and justice (Yusuf Qardhawi, 2004).

Strengthening religious moderation within society does not mean moderating the religion itself, but rather instilling religious attitudes and behavior that follow a middle path or a moderate position. Strengthening religious moderation in society is a breakthrough effort to counter intolerance and radicalism among mosque congregations so that such tendencies may transform into moderate behavior. One approach considered effective in shaping the rational awareness of society, as reflected in moderate thinking and behavior, is to include religious moderation in every lecture or sermon delivered by religious speakers or kyai.

A culture of moderate thinking is a manifestation of religious understanding. This religious understanding is internalized within society so that people act and respond to contemporary phenomena based on the consideration of religious values. Meanwhile, the expression of the community's religious understanding is reflected in a way of life that is multicultural, moderate, and tolerant in national and state life.

## 7. Theoretical Analysis

### 1. Inner Order: Internalization of Religious Moderation Values

The research findings show that moderate character education within the congregation of Asy Syifa Mosque is carried out through the strengthening of tolerance, respect for differences, and awareness of peaceful coexistence. These values are instilled through Islamic study sessions, religious discussions, and social community activities.

Based on Foerster's theory, this condition indicates the formation of **inner order**, because the congregation makes the values of moderation a guide in acting and interacting with other groups.

### 2. Coherence: Consistency between the Congregation's Values and Behavior

The findings show that the mentors and congregants do not merely convey the importance of tolerance, but also practice it in everyday life through deliberation, dialogue, and social involvement. This condition reflects the dimension of coherence in Foerster's theory, namely the alignment between the values believed in and the concrete behavior displayed in social life.

### 3. Autonomy: Critical Awareness of Radical Ideology

The research findings show that the congregation is given space to discuss religious and social issues openly. This dialogical approach encourages congregants to develop critical thinking skills so that they do not easily accept religious information or doctrines in a textual and extreme manner.

This finding indicates the presence of the dimension of autonomy, namely the individual's ability to consciously internalize values and use them as a basis for decision-making.

### 4. Fidelity and Constancy: Commitment to Maintaining Social Harmony

Moderate character education, carried out continuously, has shaped the congregation's commitment to maintaining harmony, respecting differences, and rejecting various forms of violence committed in the name of religion.

This finding reflects the dimension of fidelity and constancy, namely steadfastness in maintaining the values of religious moderation as a principle of social life.

### 8. Moderate Character Education as a Form of Social Empowerment

Based on the perspectives of Jim Ife, Paulo Freire, Edi Suharto, and Robert Chambers, moderate character education implemented within the congregation of Asy Syifa Mosque represents a form of social empowerment because it provides space for participation, increases critical awareness, and strengthens the social capacity of the congregation.

Moderate character education does not only function as a means of moral guidance but also serves as a mechanism for strengthening community social resilience in facing the threat of radicalism. Through dialogue, deliberation, and community participation, congregants are given the opportunity to develop social skills, build solidarity, and strengthen social cohesion in community life.

## E. Conclusion

The conclusions that can be drawn from the study on moderate character education in empowering and preventing radical behavior are as follows:

1. Moderate character education has its own way of empowering the community, namely the congregation of Asy Syifa Mosque, so that it can reduce or prevent the emergence of radical views. If there are congregants who are later indicated to have radical views, other congregants do not immediately justify or stigmatize them. Instead, the congregation provides space for them through discussion or deliberation regarding the dangers of intolerance, whether in the form of radical views or radical movements. They are also given opportunities to participate in their community so that they do not feel marginalized, and are encouraged to engage in positive actions to change their future, enabling them to make positive contributions to their surrounding environment.
2. The way moderate character education prevents radical behavior within the congregation of Asy Syifa Mosque is by emphasizing the importance of peaceful coexistence and instilling tolerance. The *kyai* or mosque congregation mentors are able to provide accurate and balanced religious teachings by promoting the peaceful and inclusive aspects of religious scripture. They are also able to foster a sense of belonging and community. The *kyai*, as religious speakers, are encouraged to offer guidance and exemplary conduct in order to develop knowledgeable and respected individuals who uphold the principles of religious moderation.

This study found that the flow of radicalization occurs in society due to a lack of knowledge about radical views and about ways to empower communities affected by radical ideology. However, in the congregation of Asy Syifa Mosque, it was found that moderate character education has begun to be taught, although still on a small scale.

## F. Recommendations

1. This study focuses on how moderate character education empowers and prevents radical behavior within a mosque congregation. Therefore, further research is needed on issues

related to the importance of moderate character education in countering the flow of radicalization within society.

2. After examining this study, it is hoped that readers will be able to identify new steps in reducing the spread of radicalization within mosque congregations on a small scale, as well as within society and the state on a broader scale. In this way, social and national harmony can be created in accordance with the motto *Bhinneka Tunggal Ika*.

## References

- Adisusilo, Sutardjo, *Pembelajaran Nilai Karakter; Konstruktivisme dan VCT Sebagai Inovasi Pendekatan Pembelajaran Afektif*, Jakarta: Rajawali, 2012.
- Agus Sujanto dkk, *Psikologi Kepribadian*, Jakarta: PT. Sastra Bumi, 2004.
- Anas Salahudin, dan Irwanto Alkrienciehie, *pendidikan karakter*, Bandung: CV Pustaka Setia, 2013.
- Arifin, Syamsul, "Membendung Arus Radikalisasi di Indonesia", *ISLAMICA, Jurnal Studi Keislaman*, Vol. 8 no.2 2014.
- Bassam Tibbi, *Ancaman Fundamentalisme: Rajutan Islam Politi dan Kekacauan Dunia Baru*, Yogyakarta: Tiara Wacana, 2012.
- Choueri, M. Youseff, *Islam Garis Keras; Melacak Akar Gerakan Fundamentalisme*, Yogyakarta: Qonun, 2003.
- Doni Koesoema A, *Pendidikan Karakter, Metode Mengajar Siswa di Era Global*, Jakarta: Grasindo, 2010.
- Echol, John M., Hassan Shadily, *Kamus Inggris Indonesia*, Jakarta: Pustaka, Utama, 1984.
- Jurnal Sosial, Hukum, dan Pendidikan Islam Sukiyat, Strategi Implementasi Pendidikan Karakter, Kemenristekdikti No.36/E/KPT/2019, ISSN: 25276603 (e), 25273175 (p), DOI: 10.55102, Homepage: <http://ejournal.kopertais4.or.id/tapalkuda/index.php/alyasini>, Jakad Media Publishing, 2020, Surabaya.
- Lexy J. Moleong, *Metode Penelitian Kualitatif*, Bandung: Remaja Rosdakarya, 2002.
- Najahan Musyafak dan Lulu Choirun Nisa, *Resiliensi Masyarakat Melawan Radikalisme; Aksi Damai dalam Konflik Agama*, Semarang: Lawwana, 2020.
- Norman K. Denzin dan Yvonna S. Lincoln, *Handbook of Qualitative Research*, Edisi ketiga, 2005.
- Qardhawi, Yusuf, *Islam Radikal; Analisis Terhadap Radikalisme Dalam Berislam dan Upaya Pemecahannya*, Solo: ERA INTERMEDIA, 2004.
- Salahudin, Anas, *Pendidikan Karakter Pendidikan Agama Berbasis Budaya Bangsa*, Bandung: CV. Pustaka Setia, 2013.
- Samani, Muchlas, dan Hariyanto, *Konsep dan Model Pendidikan Karakter*, Bandung: PT. Pemaja Rosdakarya, 2013.
- Sugiono, *Memahami Penelitian Kualitatif*, Jawa Barat: Alfabeta, 2005
- Sukiyat, *Strategi Implementasi Pendidikan Karakter*, Surabaya: Jakad Media Publishing, 2020.



© 2026 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/3.0/>).

## Communication Strategies in Islamic Da'wah for Strengthening the Spirituality of Muslim Communities in the Digital Era

Madu Trisna Devi<sup>1\*</sup>, Anis Dwi Winarsih<sup>2</sup> and Karlina Karadila Yustisia<sup>3</sup>

<sup>1</sup>Universitas Merdeka Malang 1; [trisna.madu@unmer.ac.id](mailto:trisna.madu@unmer.ac.id)

<sup>2</sup>Universitas Merdeka Malang 2; [anis.winarsih@unmer.ac.id](mailto:anis.winarsih@unmer.ac.id)

<sup>3</sup>Universitas Merdeka Malang 3; [karlina@unmer.ac.id](mailto:karlina@unmer.ac.id)

\*Correspondence: [trisna.madu@unmer.ac.id](mailto:trisna.madu@unmer.ac.id)

Received: date; Accepted: date; Published: date

**Abstract:** The rapid development of digital media has transformed da'wah communication into a more interactive and adaptive process for strengthening the spirituality of Muslim communities. This study aims to analyze da'wah communication strategies for strengthening Muslim community spirituality through illocutionary speech acts in Ustadz Hanan Attaki's sermon *Learning to Be Calm Even When There Are Many Problems*. Employing a qualitative approach with content analysis, this study analyzes the sermon transcript using the interactive model of Miles, Huberman, and Saldaña by integrating Searle's theory of illocutionary speech acts with da'wah communication theory. The findings reveal four major communication strategies: persuasive, empathetic, reflective, and motivational, realized through assertive, directive, expressive, and commissive speech acts. These strategies effectively foster spiritual awareness, emotional engagement, self-reflection, and religious commitment among the audience. The study demonstrates that illocutionary speech acts function not only as pragmatic phenomena but also as strategic communication mechanisms that enhance the effectiveness of humanistic and transformative digital da'wah.

**Keywords:** da'wah communication strategies, illocutionary speech acts, digital da'wah, Muslim spirituality, Ustadz Hanan Attaki.

### 1. Introduction

The rapid advancement of information and communication technologies has fundamentally transformed the landscape of Islamic da'wah in Indonesia. Traditional face-to-face preaching has increasingly shifted toward digital platforms such as YouTube, Instagram, TikTok, and podcasts, creating new modes of religious communication. This transformation has not only expanded the dissemination of Islamic messages but has also reshaped the interaction between preachers (*da'i*) and audiences, making da'wah more dynamic, interactive, and responsive to the needs of contemporary society. In this context, digital media has emerged as a new social space that facilitates the internalization of Islamic values through communication strategies closely aligned with modern lifestyles.

The effectiveness of digital da'wah depends not only on the substance of religious messages but also on the communication strategies employed to convey them. Technological developments have significantly influenced religious communication practices, while the increasing social, economic, and psychological challenges experienced by society have reinforced the strategic role of da'wah as a medium for education, moral guidance, and spiritual development (Fatima & Sa'i, 2025). Consequently, effective communication strategies are essential for fostering emotional engagement, enabling audiences to understand, accept, and implement religious values in their daily lives.

Strengthening the spirituality of Muslim communities has become an increasingly important challenge in the digital era. The rapid circulation of information, exposure to global cultural influences, and the growing prevalence of psychosocial problems have affected the ways individuals interpret religion and the meaning of life. In such circumstances, da'wah extends beyond the transmission of normative religious teachings to serve as a mechanism for enhancing spiritual resilience, helping individuals cope with the complexities of modern life (Rahma et al., 2024). Therefore, da'wah communication plays a strategic role in cultivating religious awareness while reinforcing the spiritual endurance of Muslim communities (Efrizal et al., 2026).

Among the prominent figures in Indonesia's digital da'wah movement is Ustadz Hanan Attaki, whose extensive presence across social media platforms demonstrates how Islamic preaching can be communicated through contextual, relatable, and audience-centered approaches. His conversational style, accessible language, and ability to connect Islamic teachings with contemporary social realities have attracted a broad audience, particularly younger generations. This phenomenon suggests that the success of digital da'wah depends not only on religious authority but also on communication strategies capable of establishing emotional closeness and meaningful interaction with audiences (Fitriana et al., 2025).

The popularity of Ustadz Hanan Attaki's sermons reflects a broader transformation in religious communication within digital spaces. Previous studies have indicated that humanistic and persuasive preaching approaches encourage greater participation among young Muslims in religious activities conducted through digital media (Saputra et al., 2026). These findings highlight the importance of language use and communication strategies in enhancing the effectiveness of

da'wah, particularly when addressing audiences with diverse social backgrounds and life experiences (Rofiah & Miah, 2025).

From a communication perspective, language serves as the primary instrument for conveying meaning and influencing audiences (Sagala & Naibaho, 2023). Lexical choices, speech forms, and modes of delivery shape not only audience comprehension but also their attitudes and behavioral responses to religious messages. Accordingly, da'wah communication strategies can be examined not only through the thematic content of sermons but also through the linguistic actions employed by preachers to establish relationships with their audiences. Investigating these linguistic strategies provides valuable insights into the social and spiritual influence of religious discourse (Iskandar, 2022).

One theoretical framework that offers a comprehensive understanding of such communication strategies is the theory of illocutionary speech acts within pragmatics. This theory posits that every utterance carries an intended communicative purpose, such as inviting, reminding, advising, motivating, or persuading interlocutors (Ziraluo, 2020). Within the context of da'wah, these illocutionary functions serve as persuasive mechanisms that facilitate audience acceptance and internalization of religious values (Rosyada, 2024). Consequently, speech act analysis provides an analytical perspective for uncovering the communicative processes underlying the effectiveness of digital da'wah.

Existing studies on digital da'wah have primarily focused on the utilization of social media, preachers' adaptation to digital culture, and transformations in religious communication practices (Rizal et al., 2024). Although these studies demonstrate that digital media has become an effective platform for expanding religious engagement and interaction, they generally emphasize media characteristics and communicators' roles while paying limited attention to the linguistic strategies that contribute to communication effectiveness.

Research on speech acts in religious sermons has also been widely conducted. One relevant study, entitled *Analysis of Illocutionary Speech Acts in Ustadz Hanan Attaki's YouTube Sermons and Their Utilization as Learning Modules for Grade XI High School Sermon Texts* by Ifithahiyati (2023), examined illocutionary speech acts in Ustadz Hanan Attaki's digital sermons and developed pedagogical applications based on the findings. While the study contributed to

language education by identifying and classifying illocutionary speech acts, it did not investigate these speech acts as strategic instruments of da'wah communication or explain their role in constructing persuasive, empathetic, reflective, and motivational communication that strengthens audience spirituality in digital contexts. Addressing this research gap, the present study integrates pragmatic analysis and da'wah communication theory by examining illocutionary speech acts as communication strategies for strengthening Muslim spirituality in the digital era, thereby extending the analysis beyond linguistic classification toward their broader communicative functions.

Similarly, previous studies focusing on Ustadz Hanan Attaki have largely examined rhetorical style, communication patterns, social media utilization, and the effectiveness of message delivery among younger audiences. Although these studies reveal that his communicative approach fosters emotional engagement and enhances the appeal of digital da'wah, they provide limited explanation of how these communication strategies are constructed through linguistic actions and how they contribute to strengthening the spirituality of Muslim communities.

A review of the existing literature indicates that pragmatic studies and da'wah communication research have generally developed independently. Pragmatic research tends to emphasize the identification of linguistic forms and functions, whereas da'wah communication studies primarily examine media platforms, preacher characteristics, and message dissemination. Consequently, limited attention has been given to integrating these perspectives to explain the relationship between linguistic strategies and the communicative functions of da'wah in promoting Muslim spirituality.

This gap underscores the need for a more comprehensive approach to the study of digital da'wah. The language employed by preachers should be understood not merely as a vehicle for transmitting information but as a strategic communicative instrument capable of influencing thought patterns, shaping interpretations of life experiences, and fostering spiritual connections with religious teachings. Therefore, analyzing communication strategies through the lens of illocutionary speech acts provides a meaningful framework for explaining the mechanisms that underlie the effectiveness of digital da'wah in engaging and influencing contemporary Muslim communities (Murtadlo & Muhid, 2025).

Based on these considerations, this study aims to analyze da'wah communication strategies for strengthening the spirituality of Muslim communities in the digital era through an examination of illocutionary speech acts in Ustadz Hanan Attaki's sermons. Rather than positioning illocutionary speech acts solely as linguistic phenomena, this research employs them as an analytical framework for identifying communication strategies that reinforce spiritual development among Muslim audiences. By integrating perspectives from pragmatics and da'wah communication, this study is expected to enrich the scholarship on digital Islamic communication and contribute to interdisciplinary discussions on strengthening Muslim communities through transformative and humanistic communication strategies.

## 2. Research Method

This study employed a qualitative approach using a content analysis design integrated with a pragmatic perspective. This approach was selected because the study seeks to explore, in depth and contextually, the da'wah communication strategies manifested through illocutionary speech acts in digital sermons.

The object of this research was a digital sermon delivered by Ustadz Hanan Attaki and published on YouTube under the title *Learning to Be Calm Even When There Are Many Problems*. The sermon was purposively selected because its theme focuses on strengthening spiritual well-being within Muslim communities and has attracted substantial public engagement in the digital sphere. The research data consisted of utterances containing illocutionary speech acts identified throughout the sermon.

The data source was obtained through a complete transcript of the sermon video. Data collection was conducted using a non-participatory observation technique (*simak bebas libat cakap*), followed by systematic note-taking. The procedure involved observing the video, transcribing the discourse, identifying relevant utterances, and categorizing them according to the analytical framework.

Data analysis followed the interactive model proposed by Miles, Huberman, and Saldaña, encompassing data reduction, data display, and conclusion drawing. During the data reduction

stage, utterances were classified based on Searle's taxonomy of illocutionary speech acts. The classified data were subsequently interpreted to identify the da'wah communication strategies underlying the delivery of religious messages. In the final stage, these communication strategies were analyzed in relation to the concept of strengthening the spirituality of Muslim communities within the context of digital da'wah.

The trustworthiness of the data was ensured through prolonged engagement, theoretical triangulation, and peer debriefing. Theoretical triangulation was achieved by integrating the theory of illocutionary speech acts, da'wah communication theory, and the concept of spiritual strengthening. This integrative framework enabled the analysis to extend beyond linguistic dimensions by incorporating the social and religious contexts of da'wah communication practices in the digital era.

### 3. Results

The findings of this study were derived from a content analysis of the transcript of Ustadz Hanan Attaki's digital sermon entitled *Learning to Be Calm Even When There Are Many Problems*. The analysis was conducted by identifying utterance units containing communicative functions and illocutionary speech acts based on Searle's speech act theory, followed by interpreting these utterances from the perspective of da'wah communication strategies. This analytical approach enabled the study not only to classify different types of illocutionary speech acts but also to explain how language functions as a strategic communication instrument for strengthening the spirituality of Muslim communities in the digital era.

The coding process revealed that da'wah communication in the digital sermon is structured around four principal strategies: persuasive, empathetic, reflective, and motivational communication strategies. These strategies are realized through the deployment of various types of illocutionary speech acts, allowing religious messages to engage the audience simultaneously at cognitive, affective, and conative levels. The predominance of persuasive strategies indicates that the preacher adopts a dialogic and humanistic approach in encouraging audiences to

strengthen their spiritual relationship with Allah (SWT). Meanwhile, empathetic, reflective, and motivational strategies function to enhance emotional engagement and reinforce the audience's spiritual resilience in coping with various life challenges.

The findings further demonstrate that the effectiveness of digital da'wah is influenced not only by the substance of the religious message but also by the preacher's ability to employ communication strategies through contextual and adaptive language choices that correspond to the characteristics of contemporary digital society. Accordingly, the findings are presented in two major sections: (1) the da'wah communication strategies that shape the delivery of spiritual messages and (2) the illocutionary speech acts that serve as the linguistic mechanisms through which these communication strategies are realized. A summary of the identified da'wah communication strategies is presented in **Table 1**.

**Table 1. Distribution of Da'wah Communication Strategies Identified in the Digital Sermon**

Communication Strategy	Frequency	Percentage	Dominant Indicator
<b>Persuasive</b>	31	33.3%	Invitations to engage in <i>dhikr</i> (remembrance of Allah), supplication ( <i>du'a</i> ), and strengthening one's relationship with Allah
<b>Empathetic</b>	22	23.7%	Acknowledgment of the audience's anxiety, sadness, and emotional distress
<b>Reflective</b>	19	20.4%	Narratives of the Prophets and the Companions, accompanied by invitations to <i>muhassabah</i> (self-reflection)
<b>Motivational</b>	21	22.6%	Reinforcement of hope, <i>tawakkul</i> (trust in Allah), and optimism
<b>Total</b>	93	100%	—

Based on **Table 1**, the persuasive communication strategy emerges as the most dominant approach employed in Ustadz Hanan Attaki's digital sermon. This predominance indicates that the da'wah primarily seeks to influence the audience's ways of thinking and behavior through dialogic and non-coercive appeals. Rather than imposing religious obligations, the preacher adopts an argumentative approach supported by illustrations drawn from everyday life, encouraging audiences to pursue personal transformation based on spiritual awareness.

The empathetic strategy ranks second, as reflected in numerous utterances acknowledging fear, anxiety, and sadness as natural human experiences. Such an approach fosters emotional closeness between the *da'i* (preacher) and the *mad'u* (audience), thereby creating a more personal, humanistic, and meaningful communication process (Suryani, 2020).

Motivational and reflective strategies are also consistently evident throughout the sermon. The motivational strategy is manifested through the cultivation of optimism and trust in Allah's guidance and assistance, whereas the reflective strategy is realized through narratives from the Qur'an and the experiences of the Prophet's Companions, inviting audiences to engage in *muhasabah* (self-reflection). The integration of these four communication strategies demonstrates that effective da'wah extends beyond the normative transmission of Islamic teachings by fostering spiritual awareness, emotional engagement, self-reflection, and spiritual resilience among audiences (Jambak et al., 2025).

The identification of persuasive, empathetic, reflective, and motivational strategies further suggests that the effectiveness of digital da'wah depends not only on the substance of the religious messages conveyed but also on the manner in which these messages are linguistically constructed. In this study, language is conceptualized not merely as a medium for transmitting information but as a strategic communicative instrument capable of shaping the audience's cognition, emotions, and actions. From this perspective, illocutionary speech acts are examined as the linguistic mechanisms underlying da'wah communication strategies. This analytical approach distinguishes the present study from previous research, as the analysis extends beyond the classification of illocutionary speech acts to explain their contribution to strengthening the spirituality of Muslim communities in the digital era. This relationship is further illustrated in the frequency distribution of illocutionary speech acts identified in Ustadz Hanan Attaki's digital sermon.

**Table 2. Frequency Distribution of Illocutionary Speech Acts****in Ustadz Hanan Attaki's Digital Sermon**

No.	Type of Illocutionary Speech Act	Frequency (n)	Percentage (%)	Dominant Function in Da'wah Communication Strategy
1	Assertive	28	30.4	Conveying explanations, beliefs, and spiritual interpretations
2	Directive	35	38.0	Inviting, advising, and persuading the audience to take action
3	Expressive	18	19.6	Demonstrating empathy, concern, and emotional reinforcement
4	Commissive	11	12.0	Instilling hope, commitment, and religious optimism
<b>Total</b>		92	100	—

Based on **Table 2**, directive illocutionary speech acts constitute the most dominant type employed in Ustadz Hanan Attaki's digital sermon, accounting for approximately **38.0%** of the total data. This predominance indicates that the da'wah communication strategy is primarily oriented toward encouraging, advising, and persuading the audience to adopt positive religious behaviors. Appeals to engage more frequently in *dhikr* (the remembrance of Allah), strengthen one's relationship with Allah, and cultivate *tawakkul* (trust in Allah) represent the principal characteristics of the persuasive communication strategy embedded within the sermon.

Assertive illocutionary speech acts rank second, comprising **30.4%** of the total data. These utterances are employed to explain Islamic concepts, provide interpretations of life's trials, and narrate stories containing spiritual values. Through this strategy, the preacher establishes a cognitive foundation that enables the audience to perceive the da'wah message not merely as religious advice but also as meaningful knowledge that reinforces faith and conviction.

Expressive illocutionary speech acts account for **19.6%** of the dataset. This proportion demonstrates that da'wah communication extends beyond the transmission of religious teachings by addressing the emotional dimensions of the audience. Utterances expressing empathy, concern, and psychological support foster closer interpersonal relationships between the *da'i*

(preacher) and the *mad'u* (audience), thereby enhancing message acceptance and internalization.

Meanwhile, commissive illocutionary speech acts occur least frequently, representing approximately **12.0%** of the total data. Despite their relatively limited occurrence, commissive utterances play a significant role in cultivating optimism and strengthening the audience's spiritual commitment. Expressions that instill confidence in Allah's assistance and hope for divine rewards function as motivational strategies that reinforce the spiritual resilience of Muslim communities.

Overall, the distribution of illocutionary speech acts demonstrates that da'wah communication in Ustadz Hanan Attaki's digital sermon is constructed through the integration of complementary communicative functions. Directive illocutionary acts serve as persuasive strategies, expressive acts underpin empathetic strategies, assertive acts support reflective strategies, and commissive acts reinforce motivational strategies. The integration of these four categories of illocutionary speech acts establishes a comprehensive model of da'wah communication that not only effectively conveys religious messages but also contributes to strengthening the spirituality of Muslim communities in the digital era.

### **3.1 Discussion**

#### **3.1.1 Da'wah Communication Strategies in Digital Sermons**

The da'wah communication strategy employed by Ustadz Hanan Attaki in his digital sermons is characterized by a communicative, contextual, and humanistic approach. Unlike conventional preaching models, which tend to be monologic and normative, this sermon demonstrates an effort to establish psychological two-way communication by incorporating the audience's lived experiences as the entry point for conveying religious messages. Consequently, da'wah functions not only as a medium for disseminating Islamic teachings but also as a space for spiritual dialogue that offers guidance and solutions to the diverse challenges encountered in contemporary society.

The analysis reveals that the da'wah communication strategy is constructed through four interrelated approaches: persuasive, empathetic, reflective, and motivational strategies. These complementary approaches enable the communication process to engage the audience

simultaneously at cognitive, affective, and conative levels. As a result, da'wah communication contributes not only to the enhancement of religious understanding but also to the development of spiritual resilience in the face of the pressures of modern life.

a) Persuasive Communication Strategy

The persuasive communication strategy represents the most dominant approach identified in this sermon. Rather than conveying religious messages through authoritative or coercive commands, Ustadz Hanan Attaki employs subtle, reasoned, and emotionally engaging invitations that encourage audiences to reconsider their perspectives on life's challenges by strengthening their relationship with Allah.

This persuasive strategy is reflected in the use of language that encourages behavioral change without imposing pressure or compulsion. Instead of issuing direct commands, the preacher frequently employs rhetorical questions and illustrations drawn from everyday experiences, prompting the audience to engage in independent reflection and self-evaluation (Arifiyani, 2025).

This strategy is exemplified in the following utterance:

"Can the thing that entertains us be *dhikr* (the remembrance of Allah) instead? By remembering Allah, we find comfort, and such remembrance is an extraordinary source of reward."

This utterance illustrates that the preacher does not explicitly command the audience to engage in *dhikr*; rather, he invites them to reconsider their habitual reliance on digital entertainment and replace it with spiritually meaningful practices (Fabriar, 2024). Such a communicative approach represents a form of religious persuasion grounded in simple reasoning that resonates with the realities of everyday life.

The persuasive strategy is further reinforced through the use of examples closely associated with the lifestyles of younger generations, including watching films, listening to music, updating social media statuses, and even checking on former partners through social media platforms. The incorporation of these familiar illustrations demonstrates the preacher's adaptation to the characteristics and experiences of the target audience, making the religious message more relevant, relatable, and readily accepted.

Accordingly, the persuasive communication strategy employed in this sermon seeks to cultivate religious awareness through a dialogic approach rather than through judgmental or authoritarian discourse.

From the perspective of speech act theory, the utterance can be classified as a **directive illocutionary act**, as the speaker intends to guide the audience toward performing a particular action. However, the directive function is realized in a persuasive manner, being framed through gentle reasoning rather than coercion. This communication strategy reflects the preacher's ability to utilize language as a strategic instrument of da'wah capable of influencing spiritual consciousness while minimizing audience resistance.

The persuasive appeal is also strengthened through the use of analogies derived from everyday life. The preacher illustrates how individuals often become excessively preoccupied with their problems, causing them to overlook the true source of inner peace. Through this analogy, the audience is encouraged to recognize that spiritual solutions hold an equally important position alongside rational approaches to problem-solving. This communication strategy demonstrates that digital da'wah extends beyond the dissemination of religious information by shaping how individuals perceive and interpret the realities of everyday life.

#### b) Empathetic Communication Strategy

In addition to employing persuasive communication, Ustadz Hanan Attaki develops an empathetic communication strategy by acknowledging the emotional conditions experienced by his audience. Rather than beginning his sermon with judgments about human shortcomings, he recognizes that every individual experiences fear, disappointment, exhaustion, and various forms of life pressure. This approach creates a more inclusive communicative atmosphere, as audiences feel understood before receiving religious guidance.

The empathetic communication strategy is established through the recognition of the audience's emotional experiences. The preacher acknowledges that every individual faces personal challenges and therefore initiates the da'wah process by building psychological rapport before offering religious solutions.

This strategy is illustrated in the following utterance:

"...so that we can remain happy even at the end of the month, after being heartbroken, after being rejected, when feeling confused, anxious, or even when we've run out of phone credit."

This statement demonstrates the preacher's awareness of the audience's emotional realities while presenting religious messages through light-hearted and humorous language. Such an approach enables the audience to feel that their struggles are understood, thereby fostering a closer emotional connection between the *da'i* (preacher) and the *mad'u* (audience).

Empathy is further reflected when the preacher admits that he himself is still striving to remain steadfast (*istiqamah*):

"I also feel that I still need to learn how to experience that feeling because I am still learning and have not yet become consistently steadfast."

This statement reflects an egalitarian communication strategy. Rather than positioning himself as an infallible religious authority, the preacher presents himself as a fellow Muslim engaged in the same journey of self-improvement. Such humility enhances both his credibility and his emotional closeness with the audience.

The empathetic communication strategy is predominantly realized through expressive illocutionary speech acts, which function to convey concern, compassion, and emotional support. Within the context of da'wah communication, such utterances perform a therapeutic role by helping audiences feel accepted and understood. The emotional bond established through empathy enhances the effectiveness of message delivery compared with communication that merely emphasizes normative religious instruction.

Empathetic communication is also evident in the preacher's use of language that resonates with younger generations. By incorporating colloquial expressions commonly used in everyday conversations, he creates the impression that da'wah serves as a companion in dialogue rather than as a distant authority. This communicative style demonstrates the adaptation of da'wah strategies to the characteristics of digital society, which generally favors communication that is informal, personal, and egalitarian.

### c) Reflective Communication Strategy

The reflective communication strategy is manifested through invitations for the audience to engage in self-introspection regarding the deeper meaning behind life's experiences. Rather

than encouraging audiences to perceive difficulties merely as burdens, the preacher guides them to view such experiences as opportunities to strengthen their relationship with Allah and to foster spiritual maturity.

This reflective strategy is realized through narratives drawn from the Qur'an and Islamic history that encourage audiences to examine their own circumstances and spiritual conditions.

An example of this approach appears in the preacher's narration of the story of the Prophet Muhammad (peace be upon him) and Abu Bakr in the Cave of Thawr:

"Do not grieve; indeed, Allah is with us."

The story is presented not simply as a historical account but as a medium for reflection, emphasizing that genuine tranquility originates from trust in Allah's assistance. Through this narrative, audiences are encouraged to reassess the way they respond to life's challenges.

The reflective dimension is further reinforced when the preacher explains that even Abu Bakr, despite his exceptional faith, still experienced fear as a human being:

"This shows that Abu Bakr possessed extraordinary faith, yet he remained human. When difficulties arose, the natural human tendency to feel anxious emerged."

This message conveys that anxiety is an inherent aspect of human nature but can be managed through faith. Consequently, the reflective strategy enables audiences to interpret life's difficulties as integral components of their spiritual growth and maturation.

From the perspective of pragmatics, this communication strategy is predominantly characterized by assertive illocutionary speech acts, which function to express beliefs and perspectives grounded in Islamic teachings. However, their communicative function extends beyond the mere transmission of information, serving instead as a means of fostering critical self-reflection among audiences. Listeners are encouraged to evaluate their responses to life's challenges and to discover spiritual meaning within their personal experiences.

The reflective strategy makes a significant contribution to strengthening spirituality by enabling individuals to interpret life experiences from a constructive perspective. When hardships are understood as part of a process of spiritual education, qualities such as patience (*sabr*), gratitude (*shukr*), and trust in Allah (*tawakkul*) emerge as the foundations of spiritual resilience in navigating the complexities of modern life.

#### d) Motivational Communication Strategy

The motivational communication strategy is reflected in messages that cultivate optimism and hope. Rather than focusing on the severity of human difficulties, Ustadz Hanan Attaki emphasizes the vastness of Allah's mercy and the opportunity for every believer to rise above adversity. Through this approach, da'wah functions not only as a medium of spiritual instruction but also as a source of psychological empowerment.

The motivational strategy seeks to transform the audience's orientation from fear toward confidence in Allah's assistance. This is illustrated in the preacher's explanation of the importance of maintaining a righteous environment:

"My child, Allah is the One who provides our sustenance. If you give up something for the sake of Allah, He will replace it with something even better."

This utterance demonstrates that motivation is cultivated by instilling the belief that every sacrifice made for Allah will be rewarded with something greater. Such a strategy nurtures religious optimism, thereby strengthening individuals' spiritual resilience when confronted with life's dilemmas.

The motivational strategy is further evident when the preacher simplifies the meaning of Qur'anic verses to make them more accessible to the public:

"Remain at peace; Allah will help you. Stay calm; Allah will take care of everything."

This linguistic simplification represents an effective communication strategy because it translates theological concepts into expressions closely connected with everyday experience. Through this approach, the da'wah message is not only intellectually comprehensible but also provides psychological reassurance and emotional strength for the audience.

From the perspective of speech act theory, the motivational strategy represents a combination of directive and expressive illocutionary speech acts. The preacher simultaneously encourages audiences to change their behavior while offering emotional reinforcement that empowers them to confront life's challenges. The integration of these two forms of illocutionary acts produces an inspiring mode of communication capable of stimulating the audience's spiritual motivation.

The motivational strategy is further strengthened through narratives portraying every hardship as part of Allah's divine plan for human spiritual development. Such narratives redirect the audience's attention from despair toward the conviction that every trial possesses educational and spiritual value. Consequently, da'wah communication contributes not only to the acquisition of religious knowledge but also to the development of psychological resilience grounded in faith.

Overall, the findings indicate that the da'wah communication strategy employed in Ustadz Hanan Attaki's digital sermons is constructed through the integration of persuasive, empathetic, reflective, and motivational communication approaches. These four complementary strategies are realized through diverse forms of illocutionary speech acts, enabling da'wah messages to engage the audience simultaneously at cognitive, affective, and conative levels. In this study, illocutionary speech acts are understood not merely as objects of linguistic analysis but as analytical instruments for uncovering da'wah communication strategies that contribute to strengthening the spirituality of Muslim communities in the digital era. The findings suggest that the effectiveness of digital da'wah depends not only on the substance of Islamic teachings but also on the communicator's ability to employ language strategically as a medium of persuasion, empathy, reflection, and motivation in fostering the spiritual resilience of contemporary Muslim society.

### 3.1.2 Illocutionary Speech Acts as a Da'wah Communication Strategy

The findings of this study indicate that the da'wah communication strategy employed in Ustadz Hanan Attaki's digital sermons is constructed through the strategic use of various types of illocutionary speech acts, which function to convey religious messages in a persuasive, humanistic, and contextual manner. From a pragmatic perspective, illocutionary speech acts are understood not merely as linguistic actions performed with specific communicative intentions but also as strategic communicative devices through which speakers influence the audience's ways of thinking, attitudes, and behaviors. Accordingly, the analysis of speech acts in this study extends beyond the identification of linguistic forms to examine how particular utterances function as communicative instruments of da'wah in strengthening the spirituality of Muslim communities in the digital era.

The analysis further reveals that the sermon incorporates four categories of illocutionary speech acts: assertive, directive, expressive, and commissive acts. These categories are employed proportionally according to the communicative context, collectively forming a comprehensive da'wah communication strategy. In contrast, declarative speech acts were not identified in the dataset, as the nature of the sermon does not confer institutional authority upon the preacher to alter social or legal status through spoken utterances. This finding suggests that da'wah communication primarily emphasizes the functions of persuasion, education, and spiritual development rather than declarative authority. The strategic integration of these illocutionary speech acts demonstrates that the effectiveness of digital da'wah lies not only in the substance of its religious teachings but also in the preacher's ability to employ language as a communicative resource for fostering spiritual awareness, emotional engagement, and religious transformation among contemporary Muslim audiences.

#### a) Directive Illocutionary Acts as a Persuasive Communication Strategy

The findings indicate that directive illocutionary acts constitute the most dominant category of speech acts employed in the sermon. However, these directives are not realized through authoritative commands but rather through communicative and persuasive invitations.

This strategy is illustrated in the following utterance:

"Can the things that entertain us be dhikr (the remembrance of Allah) instead? By remembering Allah, we find true comfort."

From a pragmatic perspective, this utterance represents a directive illocutionary act because it aims to encourage the audience to engage more frequently in *dhikr*. Nevertheless, the interrogative expression "Can..." reflects a subtle persuasive strategy that invites behavioral change through personal awareness rather than coercion.

A similar strategy can be observed in the following statement:

"We should have friends who constantly remind us of Allah."

This utterance encourages the establishment of a religiously supportive social environment as a source of spiritual reinforcement. Through a communicative form of directive speech, the preacher promotes the awareness that inner peace is achieved not only through individual acts of worship but also through social relationships that encourage mutual

remembrance of Allah. Consequently, directive illocutionary acts function as a persuasive communication strategy that voluntarily inspires religious behavioral transformation.

#### a) b) Expressive Illocutionary Acts as an Empathetic Communication Strategy

The empathetic communication strategy is realized through the use of expressive illocutionary speech acts, which demonstrate concern for the audience's psychological and emotional well-being.

This is evident in the Qur'anic verse cited and explained by the preacher:

"Do not be afraid; indeed, Allah is with us."

This utterance does more than merely convey information; it instills a sense of security and tranquility in the audience. Within the context of da'wah communication, expressive illocutionary acts serve to establish emotional closeness, enabling audiences to feel understood and supported while confronting life's challenges.

A more contextual manifestation of empathy appears in the preacher's illustration of family communication:

"Just leave it to Allah."

This simple expression demonstrates that da'wah communication can be integrated into everyday interactions through utterances that provide emotional reassurance. Accordingly, the empathetic strategy not only strengthens the relationship between the *da'i* (preacher) and the audience but also models patterns of spiritually oriented communication within family life.

#### c) Assertive Illocutionary Acts as a Reflective Communication Strategy

The reflective communication strategy is constructed through assertive illocutionary speech acts that communicate Islamic beliefs and values as the foundation for self-reflection.

This strategy is exemplified in the story of Abu Bakr's response to the event of *Isra' and Mi'raj*:

"If Muhammad said it, then it is true."

This utterance constitutes an assertive illocutionary act expressing complete conviction in the truthfulness of the Prophet Muhammad. Within the context of da'wah, the statement encourages audiences to reflect upon the quality of their own faith when confronted with events that cannot be fully explained through rational understanding.

The preacher presents this narrative not merely as a historical account but as a reflective medium through which audiences are encouraged to cultivate trust in Allah's divine decree. Consequently, the reflective communication strategy functions to shape a religious worldview that guides believers in interpreting the various challenges and complexities of life.

#### d) d) Commissive Illocutionary Acts as a Motivational Communication Strategy

The findings also reveal the use of commissive illocutionary speech acts, which function to foster optimism and strengthen the audience's spiritual commitment.

This strategy is illustrated through an example of a conversation between a husband and his wife:

"My dear, Allah is the One who provides our sustenance. If you give up something for the sake of Allah, He will replace it with something even better."

This utterance conveys a promise and hope grounded in Islamic teachings that sacrifices made for the sake of Allah will be rewarded with something greater. Such commissive illocutionary acts cultivate intrinsic motivation, encouraging audiences to make decisions that are consistent with Islamic values.

The motivational strategy is further reinforced through the following expression:

"Stay calm; Allah will help you. Remain at peace; Allah will take care of everything."

This utterance provides both psychological reassurance and spiritual encouragement, fostering optimism and *tawakkul* (trust in Allah). Its simple and accessible language makes the da'wah message closely connected to the audience's everyday experiences, thereby strengthening their spiritual resilience in coping with life's challenges.

Overall, the analysis demonstrates that the strategic use of directive, expressive, assertive, and commissive illocutionary speech acts enables digital da'wah communication to function not only as a medium for transmitting religious teachings but also as an effective mechanism for persuasion, empathy, reflection, and motivation. Through the integration of these communicative functions, the sermon succeeds in fostering spiritual awareness and enhancing the resilience of Muslim communities in responding to the complexities of contemporary digital life.

#### 4. Conclusion

This study demonstrates that the da'wah communication strategy employed in Ustadz Hanan Attaki's digital sermons is constructed through the integration of persuasive, empathetic, reflective, and motivational approaches in conveying Islamic messages to Muslim communities in the digital era. The persuasive strategy is manifested through communicative invitations that encourage audiences to improve the quality of their worship and strengthen their relationship with Allah (SWT). The empathetic strategy is reflected in the acknowledgment and understanding of the audience's emotional conditions, while the reflective strategy is realized through the presentation of Islamic narratives and values that promote self-introspection. Meanwhile, the motivational strategy is developed by fostering optimism, *tawakkul* (trust in Allah), and confidence in Allah's assistance when confronting life's challenges. The integration of these four strategies enables digital da'wah to function not only as a medium for disseminating religious teachings but also as an effective means of strengthening spirituality in response to the needs of contemporary Muslim society.

The findings further reveal that these communication strategies are realized through the use of **assertive, directive, expressive, and commissive illocutionary speech acts**, each serving distinct yet complementary communicative functions in enhancing the effectiveness of da'wah. Assertive speech acts contribute to the development of religious understanding and conviction, directive speech acts encourage religious behavioral change, expressive speech acts establish emotional closeness and empathy between the preacher and the audience, while commissive speech acts cultivate hope and strengthen spiritual commitment. These findings confirm that illocutionary speech acts should be understood not merely as pragmatic linguistic phenomena but also as strategic linguistic mechanisms that shape da'wah communication by fostering spiritual awareness, inner tranquility, and spiritual resilience among Muslim communities in the digital era.

From a theoretical perspective, this study contributes to the existing literature by integrating pragmatic theory and da'wah communication studies through the conceptualization of illocutionary speech acts as strategic instruments for conveying religious messages. This perspective distinguishes the present study from previous research, which has generally been

limited to classifying speech act categories or examining their application in language learning contexts. From a practical perspective, the findings provide valuable insights for preachers, digital da'wah practitioners, and creators of Islamic digital content in designing communication that is more humanistic, contextual, and adaptive to the characteristics of digital society. Such communication strategies can enhance not only the accessibility and comprehensibility of da'wah messages but also their capacity to provide sustainable spiritual reinforcement for contemporary audiences.

## References

- Arifiyani, W. (2025). *Analisis Strategi Komunikasi Persuasif Komunitas Dieng Bersih Melalui Instagram@ Diengbersih Dalam Meningkatkan Kesadaran Masyarakat Mengenai Kebersihan Lingkungan Di Wilayah Dieng Wonosobo* (Doctoral Dissertation, Universitas Islam Sultan Agung).
- Efrizal, T., Zen, M. M., Firdaus, M., & Yakub, M. (2026). Paradigma Pemikiran Lembaga Dakwah: Analisis Normatif, Struktural, Kultural Dan Transformatif. *IHSAN: Jurnal Pendidikan Islam*, 4(3), 412-418.
- Fabiar, S. R. (2024). *Dakwah di era digital: Potret aktivitas dakwah Nawaning*. Penerbit Nem.
- Fatima, S., & Sa'i, M. (2025). Strategi komunikasi dengan pendekatan audience-centered dalam meningkatkan efektivitas pesan pada sharing session Bingkis Ramadhan di Pamekasan, Madura. *Jejak Digital: Jurnal Ilmiah Multidisiplin*, 1(4), 1215-1228.
- Fitriana, F., Nurhasan, N., & Switri, E. (2025). Beyond Likes and Shares: Membangun Koneksi Autentik antara Da'i dan Pengikut di Era Digital. *Jurnal Al-Mufidz: Jurnal Pendidikan Agama Islam*, 2(2), 129-138.
- Iftitahiyati, L. (2023). *Analisis Tindak Tutur Ilokusi Dalam Ceramah Ustaz Hanan Attaki Di Channel YouTube Dan Pemanfaatannya Sebagai Modul Pembelajaran Teks Ceramah Kelas Xi Sma* (Doctoral Dissertation, S1-Tadris Bahasa Indonesia lain Syekh Nurjati Cirebon).
- Iskandar, I. (2022). Pengembangan Strategi Dalam Menyampaikan Pesan Dakwah Melalui Seni Dan Budaya: Memahami Penyampaian Nilai-Nilai Islam Melalui Kesenian. *Etika: Journal of Islamic Communication and Broadcasting Science*, 1(2), 57-66.
- Jambak, W. S., Harahap, N. R., & Nasution, U. F. (2025). Penerapan Strategi Pembelajaran Berbasis Pengalaman Dalam Menginternalisasikan Nilai Keimanan Kepada Allah SWT di SMA Muhammadiyah 5 Lubuk Pakam. *HIBRUL ULAMA*, 7(2), 326-338.
- Miftahuddin, M. (2025). Pengaruh Komunikasi Dakwah terhadap Perubahan Perilaku Masyarakat. *Insight Journal*, 1(2), 112-120.
- Murtadlo, A., & Muhid, A. (2025). Kesantunan Bahasa Da'i: Memahami Etika Komunikasi Di Ruang Publik. *Liwaul Dakwah: Jurnal Kajian Dakwah dan Masyarakat Islam*, 15(1), 1-26.
- Rahma, F., Zain, A., Mustain, Z., & Rokim, R. (2024). Penguatan nilai-nilai spiritual dan moralitas di era digital melalui pendidikan agama Islam. *JEMARI (Jurnal Edukasi Madrasah Ibtidaiyah)*, 6(2), 94-103.
- Rizal, D. A., Maula, R. A., & Idamatussilmi, N. (2024). Transformasi media sosial dalam digitalisasi agama: Media dakwah dan wisata religi. *Mukaddimah: Jurnal Studi Islam*, 9(2), 206-230.
- Rofiah, Z., & Miah, M. (2025). Strategi komunikasi persuasif dalam media dakwah: Kontribusinya terhadap peningkatan pemahaman pendidikan agama Islam. *Alamtara: Jurnal Komunikasi dan Penyiaran Islam*, 9(1), 174-186.

- Rosyada, A., Fitroh, A., Hidayah, E., Kusumaningrum, N. L., Ramadhan, S. D., Utomo, A. P. Y., & Kesuma, R. G. (2024). Analisis Tindak Tutur Ilokusi Pada Video Pembelajaran Pidato Bahasa Indonesia Dalam Kanal YouTube "Literasi Untuk Indonesia.". *Morfologi: Jurnal Ilmu Pendidikan, Bahasa, Sastra dan Budaya*, 2(2), 45-63.
- Sagala, D., & Naibaho, D. (2023). Mampu menggunakan bahasa yang komunikatif. *Jurnal Pendidikan Sosial dan Humaniora*, 2(4), 12724-12735.
- Saputra, W., Romli, K., Yanti, F., & Amrozi, S. R. (2026). Dakwah di Era Digital: Strategi Dan Metodologi Dalam Menyampaikan Nilai-Nilai Islam Dakwah di Era Digital. *Jurnal Media Akademik (JMA)*, 4(5).
- Suryani, C. (2020). Empati: Rasa yang Terkalahkan oleh Ego. *Ahmad Arif Ketua Jurnalis Bencana dan Krisis*, 264.
- Ziraluo, M. (2020). Analisis tindak tutur lokusi, ilikusi, dan perlokusi pada debat Capres-Cawapres Republik Indonesia tahun 2019. *Jurnal Education and Development*, 8(2), 249-249.



© 2026 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/3.0/>).

## **Analysis of Declining Trends and Spatial Distribution of Stunting Cases among Children Under Five in 2025**

**Muhammad Malthuf<sup>1\*</sup>, Emil Dayanti<sup>2</sup>**

<sup>1</sup> Pengembangan Masyarakat Islam, Universitas Islam Negeri Mataram; [m\\_malthuf@uinmataram.ac.id](mailto:m_malthuf@uinmataram.ac.id)

<sup>2</sup> Pengembangan Masyarakat Islam, Universitas Islam Negeri Mataram; [210302036@uinmataram.ac.id](mailto:210302036@uinmataram.ac.id)

\* Correspondence: [m\\_malthuf@uinmataram.ac.id](mailto:m_malthuf@uinmataram.ac.id) e-mail@e-mail.com; Tel.: (optional; include country code; if there are multiple corresponding authors, add author initials) +6281805771373

**Abstract:** Stunting remains a major public health problem that affects the quality of human capital and sustainable development. This study aimed to analyze trends in stunting cases among children under five and the spatial distribution of stunting across four hamlets in Kerumut Village, East Lombok Regency, during the period from January to August 2025. A descriptive quantitative approach with a cross-sectional design was employed. Data were obtained from the 2025 Kerumut Village Stunting Data Document and analyzed using descriptive statistics, temporal trend analysis, and simple spatial distribution analysis. The results showed that the number of stunting cases fluctuated but generally exhibited a declining trend, decreasing from a peak of 90 cases in February to 46 cases in August 2025. Overall, the number of cases declined by 44 cases, or 48.9%. Spatial analysis revealed that stunting cases were concentrated in Toron Hamlet (30.4%), followed by Benteng Hamlet (26.1%), Gubuk Daya Hamlet (23.9%), and Dasan Lendang Hamlet (19.6%). Male children accounted for the majority of stunting cases (58.7%). In conclusion, although a substantial reduction in stunting cases was observed, area-based interventions remain necessary in hamlets with the highest case concentrations to support the sustainable acceleration of stunting reduction efforts.

**Keywords:** stunting, children under five, case trends, spatial distribution, public health.

### **1. Introduction**

Stunting remains one of the public health problems receiving global attention because it affects the quality of human resources, economic productivity, and national development. According to the World Health Organization (WHO), stunting is a growth failure condition in children marked by a height-for-age (HAZ) value below minus two standard deviations (<-2 SD) from the WHO child growth standards. This condition indicates chronic malnutrition that occurs over a long period and is often exacerbated by recurrent infectious diseases, poor sanitation, and limited access to health services.

Indonesia remains one of the countries facing major challenges in reducing stunting. Although the national prevalence of stunting has shown a downward trend in recent years, the figure remains above the threshold set by WHO. Therefore, the Indonesian government has made

the acceleration of stunting reduction one of its national priority programs through various nutrition-specific and nutrition-sensitive interventions implemented from the central level down to the village level.

At the local level, regular monitoring of stunting cases is an important instrument for measuring the effectiveness of intervention programs that have been implemented. Kerumut Village is one area that actively carries out stunting prevention and control programs through several activities, such as integrated health post (posyandu) activities, growth monitoring for children under five, family nutrition education, and assistance for families at risk of stunting. Data from 2025 show that the number of children under five affected by stunting changed quite dynamically each month. In January 2025, 80 stunting cases were recorded, increasing to 90 cases in February, and then gradually declining to 46 cases in August 2025. The 48.9% decrease over seven months, from January to August, indicates positive progress that needs to be analyzed further to understand the pattern of changes in stunting cases at the village level.

In addition to the temporal aspect, the distribution of stunting cases across areas must also become an important concern in public health intervention planning. Kerumut Village data show that the decline in stunting cases was not evenly distributed across all hamlets. Toron Hamlet recorded the highest number of cases at 30.4%, followed by Benteng Hamlet at 26.1%, Gubuk Daya Hamlet at 23.9%, and Dasan Lendang Hamlet at 19.6%. This unequal distribution indicates variations in risk factors across areas. Such disparities may be related to socioeconomic conditions, environmental sanitation, parental education, parenting practices, and access to health services.

Previous studies have examined various elements that influence stunting. Vaivada et al. (2020), through a systematic review, identified maternal education, household economic conditions, environmental hygiene, and exclusive breastfeeding as key factors in stunting among children under five. A study conducted by Aguayo et al. (2021) indicated that the environment and child feeding practices contribute significantly to the prevalence of stunting in Asia. Furthermore, Akombi et al. (2022) found that household characteristics and socioeconomic conditions are strongly associated with the risk of stunting among children under five. Danaei et al. (2022)

reported that the geographic distribution of stunting often forms clusters in areas with limited access to development and health services. Meanwhile, Beal et al. (2023) and Headey et al. (2023) showed that a combination of nutrition-specific and nutrition-sensitive interventions can accelerate the reduction of stunting prevalence at the community level.

Although various studies have identified the determinants of stunting and the effectiveness of intervention programs, most research still focuses on prevalence analysis and individual risk factors. Studies that integrate temporal trend analysis of declining stunting cases with spatial distribution at the village level remain relatively limited, particularly in rural areas of East Lombok Regency. Therefore, the novelty of this study lies in its simultaneous analysis of changes in the number of stunting cases over time and the mapping of case distribution by hamlet at the village level. This approach is expected to provide a more comprehensive picture of stunting dynamics and priority areas for intervention.

Theoretically, this study uses the UNICEF Framework for Malnutrition, which explains that stunting results from the interaction of various direct and indirect causal factors. Direct factors include inadequate nutrition and infectious diseases. Indirect factors include household food availability, child caregiving practices, environmental sanitation, family education level, and access to health services. This framework can serve as a foundation for understanding how changes in social and public health conditions may affect stunting trends in a given area.

This study aims to examine the trend in stunting cases among children under five from January to August 2025 and to analyze the spatial distribution pattern of stunting cases in the four hamlets of Kerumut Village, East Lombok Regency. The findings are expected to provide useful empirical information as a basis for formulating more effective and targeted policies and intervention strategies, thereby supporting efforts to accelerate the reduction of stunting prevalence at the village level.

This study used a descriptive quantitative approach with a cross-sectional design. Data were obtained from the 2025 Kerumut Village Stunting Data Document, consisting of monthly stunting case data, characteristics of stunted children under five, and case distribution by hamlet. The analysis was conducted using descriptive statistics, including frequency distribution,

percentages, trend analysis, and simple spatial analysis to describe the distribution pattern of stunting cases in the study area.

## 2. Research Findings

### Trends in Stunting Cases among Children Under Five in Kerumut Village in 2025

The analysis shows that the number of stunting cases among children under five in Kerumut Village fluctuated during the January-August 2025 period but generally demonstrated a declining trend. In January, 80 stunting cases were recorded, increasing to 90 cases in February, or a 12.5% increase. The increase at the beginning of the year may have been caused by repeated data collection on children under five and by the increased coverage of anthropometric measurements conducted by health workers and posyandu cadres.

**Table 1.** Stunting Case Reduction Index (February as the Peak Case Month)

Month	Number Cases	of Index (%)
February	90	100.0
March	70	77.8
April	75	83.3
May	60	66.7
June	55	61.1
August	46	51.1

Source: Processed from Kerumut Village data, 2025

After reaching its peak in February, the number of stunting cases decreased significantly to 70 cases in March (-22.2%). Although there was a slight increase in April to 75 cases (+7.1%), the subsequent trend showed a consistent decline until August 2025. In May, the number of cases fell to 60, then to 55 in June, and reached 46 cases in August. Based on the case reduction index,

the number of stunted children under five in August was only 51.1% of the peak number of cases in February. Thus, there was a 48.9% decrease during the observation period.

Overall, there was a decrease of 44 cases from the February peak (90 cases) to August (46 cases). Thus, the percentage decrease in stunting cases reached:

$$\text{Reduction} = (90 - 46) / 90 \times 100\% = 48.9\%$$

The following table and graph present the trend in the decline of stunting cases in Kerumut Village in 2025:

**Table 2.** Trend in the Number of Stunting Cases among Children Under Five in Kerumut Village in 2025

Month	Number Stunted Children	of Change Previous Month	from Percentage Change (%)
January	80	-	-
February	90	+10	+12.5
March	70	-20	-22.2
April	75	+5	+7.1
May	60	-15	-20.0
June	55	-5	-8.3
August	46	-9	-16.4

Source: Processed from Kerumut Village data, 2025

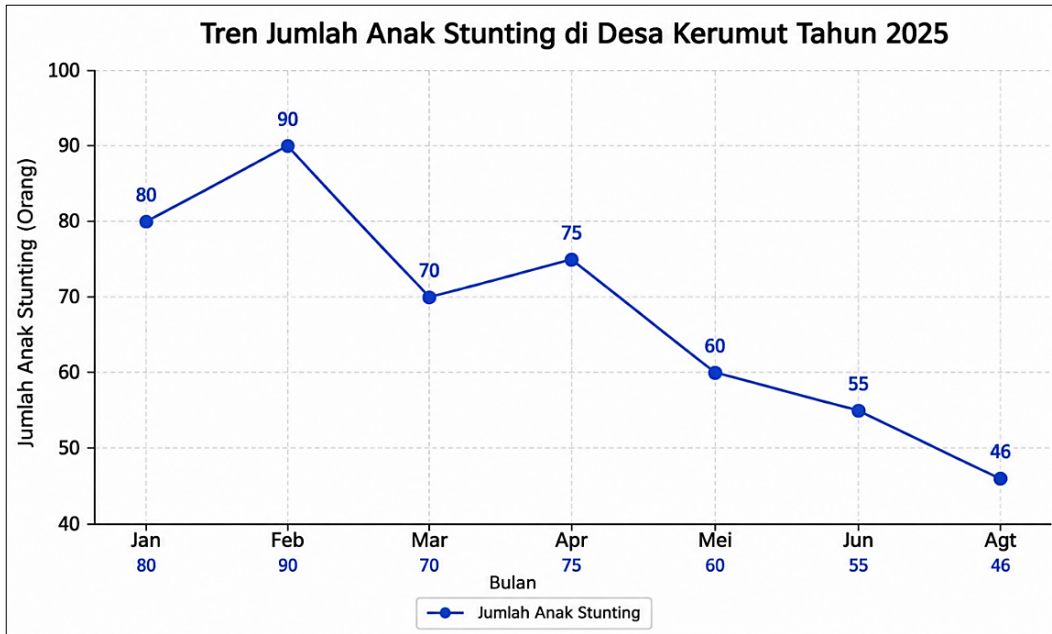


Figure 1. Trend in the Number of Stunted Children in Kerumut Village in 2025

This finding indicates that the stunting reduction acceleration program implemented at the village level may have had a positive impact on improving the nutritional status of children under five. Interventions carried out through regular growth monitoring, provision of supplementary nutrition, nutrition training for families, supplementation for pregnant women, and improved access to health services may have contributed to the decline in cases.

The findings of this study are in line with Beal et al. (2023), who showed that combining nutrition-specific and nutrition-sensitive interventions can accelerate the reduction of stunting rates at the community level. Similar findings were also reported by Headey et al. (2023), who argued that improved access to basic health services and better sanitation play an important role in reducing stunting in developing countries.

A decline of nearly 50% within seven months represents a fairly impressive achievement compared with several other rural areas in Indonesia. However, this achievement should be interpreted with caution, because a decrease in the number of cases does not always indicate a permanent improvement in nutritional status. WHO emphasizes the importance of continuous monitoring to improve stunting status, given that stunting reflects chronic malnutrition that occurs over a relatively long period.

According to the UNICEF conceptual framework (2023), stunting is influenced by direct factors such as inadequate nutritional intake and recurrent infections, as well as indirect factors that include household food security, child caregiving practices, sanitation, and access to health services. The decline in the number of stunting cases in Kerumut Village indicates that some risk factors may have improved in 2025.

A systematic review by Vaivada et al. (2020) found that factors such as maternal education, family economic conditions, maternal height, exclusive breastfeeding, and sanitation are the main determinants of stunting among children under five. Therefore, the success of case reduction in Kerumut Village cannot be attributed solely to nutrition interventions, but may also indicate increased community awareness of health practices and child caregiving.

The findings of this study also support Prendergast et al. (2021), who stated that regular growth monitoring for children under five is an effective strategy for detecting the risk of growth disorders at an early stage. Through posyandu activities, children who experience growth faltering can immediately receive appropriate interventions, thereby preventing more severe stunting.

Nevertheless, the presence of 46 stunting cases in August 2025 shows that stunting remains a public health challenge in Kerumut Village. According to WHO standards, stunting remains a crucial indicator of the quality of human resource development because it is strongly associated with cognitive ability, educational achievement, economic productivity, and health in adulthood.

Overall, the findings of this study show that Kerumut Village has made progress in reducing stunting, but a strategy that focuses more on areas with high case numbers is still needed. A spatially based approach and strengthened interventions during the first 1,000 days of life are important steps toward achieving the national target for accelerating stunting reduction.

### **Spatial Distribution of Stunting Cases by Hamlet**

The spatial distribution analysis shows that stunting cases were not evenly distributed across all areas of Kerumut Village. Toron Hamlet had the highest number of cases, with 14 children (30.4%), followed by Benteng Hamlet with 12 children (26.1%), Gubuk Daya Hamlet with

11 children (23.9%), and Dasan Lendang Hamlet with 9 children (19.6%). The following table presents the distribution of stunting cases by hamlet:

**Table 3.** Distribution of Stunting Cases by Hamlet (August 2025)

Hamlet	Children (n)	Percentage (%)
Toron	14	30.4
Benteng	12	26.1
Gubuk Daya	11	23.9
Dasan Lendang	9	19.6
Total	46	100

Source: Processed from Kerumut Village stunting data, 2025

The higher concentration of cases in Toron Hamlet indicates the presence of more dominant risk factors compared with other hamlets. From the perspective of spatial epidemiology, the aggregation of incidents in a particular location is usually related to household socioeconomic conditions, maternal education level, access to health services, availability of clean water, environmental sanitation, and child caregiving practices.

This finding is consistent with the study by Danaei et al. (2022), which showed that geographic differences in stunting are strongly influenced by socioeconomic inequality and access to health services. The study by Mutisya et al. (2021) also found that the spatial distribution of stunting often forms clusters in areas with more limited access to development.

In the context of Kerumut Village, this finding indicates the need for interventions that focus on specific areas. Toron and Benteng Hamlets can be designated as priority areas in programs to accelerate stunting reduction by strengthening posyandu services, improving family nutrition education, and conducting more intensive monitoring of at-risk children under five.

### **Distribution of Stunted Children Under Five by Sex**

The results show that of the 46 stunted children under five identified in Kerumut Village in August 2025, 27 children (58.7%) were male and 19 children (41.3%) were female. This finding

shows that the proportion of stunting was higher among male children under five than among female children under five.

**Table 4.** Distribution of Stunted Children Under Five by Sex

<b>Sex</b>	<b>Number</b>	<b>Percentage (%)</b>
Male	27	58.7
Female	19	41.3
Total	46	100

Source: Processed from Kerumut Village stunting data, 2025

The predominance of stunting cases among male children under five in this study is consistent with various national and international studies showing that boys have a higher risk of growth disorders than girls. Biologically, boys tend to have higher energy and protein requirements to support body growth. When these needs are not optimally met, the risk of chronic growth disorders becomes greater than among girls.

A systematic review conducted by Vaivada et al. (2020) across various low- and middle-income countries found that male sex is one factor consistently associated with an increased risk of stunting. Boys were reported to have a higher likelihood of experiencing growth disorders than girls because of greater biological vulnerability to infections and metabolic disorders early in life.

Similar findings were reported by Beal et al. (2023), who showed that the global prevalence of stunting among boys tends to be higher than among girls. The study noted that hormonal differences, faster growth rates, and vulnerability to infectious diseases contribute to the higher prevalence of stunting among boys.

In Indonesia, Titaley et al. (2023) found that male children under five had a 1.3- to 1.5-times greater likelihood of being stunted than female children under five after controlling for socioeconomic factors and household characteristics. The study explained that boys are generally more vulnerable to respiratory infections and diarrhea, which can inhibit nutrient absorption and affect linear growth.

The findings of this study also support Akombi et al. (2022), who conducted a multilevel analysis in several developing countries. That study found that male sex was a significant predictor of stunting, particularly among children under five. According to the researchers, boys tend to experience growth faltering earlier than girls because of a combination of biological and environmental factors.

Research by Aguayo et al. (2021) in South and Southeast Asia also showed a similar pattern. Boys showed a significantly higher level of stunting because they are more easily affected by recurrent infections and environmental health problems that have long-term impacts on nutritional status.

Not only biological factors, but also social elements and caregiving practices may influence differences in stunting rates by sex. According to Yaya et al. (2022), differences in access to food, family attention, and feeding practices in various communities can cause differences in nutritional status between boys and girls. Nevertheless, biological factors remain the most dominant explanation in many epidemiological studies of stunting.

The findings from Kerumut Village are also consistent with the analysis by Hossain et al. (2021), which showed that male children under five are the group most in need of regular growth monitoring because they have a greater risk of experiencing growth faltering at an early age.

Based on the UNICEF Framework (2023), stunting results from a complex interaction between direct causal factors, such as inadequate nutritional intake and infectious diseases, and indirect causal factors, such as household food security, access to health services, environmental sanitation, and caregiving practices. The high number of stunting cases among male children under five in Kerumut Village indicates the need for greater attention to this group through more intensive growth monitoring, nutrition education for families, and strengthened interventions during the first 1,000 days of life.

Overall, the findings of this study affirm that male children under five are a group at higher risk of stunting than female children under five. Therefore, stunting prevention programs in Kerumut Village should adopt an approach that considers at-risk groups by giving additional

attention to male children under five, especially those from families with weak socioeconomic conditions and limited access to health services.

### 3. Conclusion

This study shows that stunting cases among children under five in Kerumut Village experienced a fairly significant downward trend during the January-August 2025 period. The number of stunting cases, initially recorded at 80 in January, increased to 90 in February as the peak, and then gradually decreased to 46 cases in August 2025. Overall, there was a decline of 44 cases, or 48.9%, compared with the number of cases in February. This study shows that several initiatives to accelerate stunting reduction implemented at the village level, including child growth monitoring, posyandu activities, family nutrition counseling, distribution of supplementary food, and improved access to health services, have the potential to positively affect the nutritional status of children under five.

The spatial distribution analysis shows that stunting cases remain concentrated in certain areas. Toron Hamlet had the highest proportion of cases at 30.4%, followed by Benteng Hamlet at 26.1%, Gubuk Daya Hamlet at 23.9%, and Dasan Lendang Hamlet at 19.6%. This finding shows that the distribution of stunting in Kerumut Village is uneven and indicates differences in risk factors across areas, which may be related to socioeconomic conditions, access to health services, environmental sanitation, and child caregiving practices.

Based on sex characteristics, male children under five were the group most affected by stunting, with a proportion of 58.7%, while female children under five accounted for 41.3%. This result strengthens the findings of various previous studies showing that boys have greater biological vulnerability to growth disorders than girls.

Overall, this study confirms that Kerumut Village has shown fairly good progress in efforts to reduce stunting in 2025. Nevertheless, the presence of 46 stunting cases at the end of the study period indicates that stunting remains a public health problem requiring sustained attention. Therefore, strategies to accelerate stunting reduction should focus on hamlets with the highest

number of cases, especially Toron and Benteng Hamlets, through an area-based approach, strengthening programs for the first 1,000 days of life, improving the quality of posyandu services, improving environmental sanitation, and empowering families to meet children's nutritional needs. An integrated and sustainable approach is expected to support the achievement of national targets for accelerating stunting reduction and improving the quality of human resources at the village level.

**Acknowledgments:** The authors would like to thank the Kerumut Village Government, posyandu cadres, and all parties who provided access to stunting data and supported the implementation of this study. Appreciation is also extended to health workers and village officials who contributed to the collection, verification, and provision of the data used in this study. The cooperation and support of various parties greatly contributed to the completion of this study on the declining trend and spatial distribution of stunting cases in Kerumut Village, East Lombok Regency.

**Conflict of Interest:** The authors declare that there is no conflict of interest in the conduct of the research, the preparation of the manuscript, or the publication of this article. The study was conducted independently using secondary data obtained from the 2025 Kerumut Village Stunting Data Document, without any influence from sponsors, funding agencies, or other organizations that could affect the results or interpretation of the study.

## References

- Akombi, B. J., Agho, K. E., Hall, J. J., Merom, D., Astell-Burt, T., & Renzaho, A. M. N. (2022). Stunting, wasting and underweight in sub-Saharan Africa: A systematic review. *International Journal of Environmental Research and Public Health*, 19(8), 4678–4692.
- Aguayo, V. M., Nair, R., Badgaiyan, N., & Krishna, V. (2021). Determinants of stunting and poor linear growth in children under 2 years of age in South Asia. *Maternal & Child Nutrition*, 17(S1), e13101.
- Beal, T., Tumilowicz, A., Sutrisna, A., Izwardy, D., & Neufeld, L. M. (2023). A review of child stunting determinants in Indonesia. *Maternal & Child Nutrition*, 19(1), e13486.
- Danaei, G., Andrews, K. G., Sudfeld, C. R., Fink, G., McCoy, D. C., Peet, E., & Fawzi, W. W. (2022). Risk factors for childhood stunting in developing countries: A comparative risk assessment analysis. *The Lancet Global Health*, 10(4), e567–e576.
- Headey, D., Hoddinott, J., Park, S., & Kim, S. (2023). Drivers of nutritional change and stunting reduction in developing countries. *Global Food Security*, 36, 100671.
- Hossain, M., Choudhury, N., Abdullah, K. A., Mondal, P., Jackson, A. A., Walson, J., & Ahmed, T. (2021). Evidence-based approaches to childhood stunting prevention: A systematic review. *Nutrients*, 13(5), 1456.

- Kementerian Kesehatan Republik Indonesia. (2024). *Buku Saku Hasil Survei Status Gizi Indonesia (SSGI) Tahun 2024*. Jakarta: Kementerian Kesehatan RI.
- Kementerian Kesehatan Republik Indonesia. (2024). *Strategi Nasional Percepatan Penurunan Stunting Tahun 2025–2029*. Jakarta: Direktorat Jenderal Kesehatan Masyarakat.
- Mutisya, M., Kandala, N. B., Ngware, M. W., & Kabiru, C. W. (2021). Household environmental factors and spatial distribution of childhood stunting in developing countries. *BMC Public Health*, 21(1), 1148.
- Prendergast, A. J., Humphrey, J. H., & Mutasa, K. (2021). Nutrition, infection, and linear growth in children: A review of evidence and interventions. *The Lancet Child & Adolescent Health*, 5(6), 418–430.
- Titaley, C. R., Ariawan, I., Hapsari, D., Muasyaroh, A., & Dibley, M. J. (2023). Determinants of stunting among Indonesian children under five years of age: Evidence from recent national surveys. *Nutrients*, 15(4), 893.
- UNICEF. (2023). *Improving Child Nutrition: The Achievable Imperative for Global Progress*. New York: United Nations Children's Fund.
- UNICEF. (2023). *UNICEF Conceptual Framework on Maternal and Child Nutrition*. New York: UNICEF.
- Vaivada, T., Akseer, N., Akseer, S., Somaskandan, A., Stefopoulos, M., & Bhutta, Z. A. (2020). Stunting in childhood: An overview of global burden, trends, determinants, and drivers of decline. *The American Journal of Clinical Nutrition*, 112(Suppl\_2), 777S–791S.
- World Health Organization. (2023). *WHO Child Growth Standards: Length/Height-for-Age, Weight-for-Age, Weight-for-Length, Weight-for-Height and Body Mass Index-for-Age*. Geneva: World Health Organization.
- World Health Organization. (2024). *Levels and Trends in Child Malnutrition: Joint Child Malnutrition Estimates 2024 Edition*. Geneva: World Health Organization.
- Yaya, S., Odusina, E. K., Uthman, O. A., & Bishwajit, G. (2022). Socioeconomic inequalities and childhood stunting in low- and middle-income countries: A multilevel analysis. *BMC Public Health*, 22(1), 915.



© 2026 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/3.0/>).

## **Between Social Media And Face-To-Face Interaction: Social Practices Of Post-Disaster Rural Communities (A Study Of Bulukerto Village, Batu City)**

**Ayu Kartika<sup>1</sup>, Mondry<sup>2</sup>, Romi Arifin<sup>3</sup>**

<sup>1</sup> University Of Brawijaya, Indonesia: [ayukartika94@ub.ac.id](mailto:ayukartika94@ub.ac.id)

<sup>2</sup> University Of Brawijaya, Indonesia : [mondry@ub.ac.id](mailto:mondry@ub.ac.id)

<sup>3</sup> University Of Brawijaya, Indonesia : [romiaarifin@student.ub.ac.id](mailto:romiaarifin@student.ub.ac.id)

**ABSTRACT:** In disaster studies, social media is often positioned as a significant medium for communication and coordination during various phases of a disaster. However, this assumption often overlooks the social context of local communities, particularly rural communities. This article aims to understand the social practices of post-disaster rural communities in interpreting and using social media by positioning communication as part of the interactions embedded in the community's social structure. This study uses a descriptive qualitative approach and was conducted in Bulukerto Village, Batu City, which was affected by flash floods in 2021. Data were collected through field observations, in-depth interviews with residents and local actors, and secondary data in the form of documentation and village social media materials. The analysis was conducted by positioning communication practices as social practices embedded in the relationships, beliefs, and collective experiences of the community. The results show that although most residents have access to social media, face-to-face communication remains the dominant practice in responding to post-disaster situations. Direct interaction is perceived as having stronger social legitimacy in building trust, strengthening solidarity, and mobilizing collective action. Social media functions in a limited and complementary manner, primarily as a means of practical post-disaster coordination and as a space for personal expression, without developing into the primary arena for disaster communication. These findings confirm that post-disaster communication practices are contextual and strongly influenced by local social structures. This article contributes to the sociology of disaster by demonstrating the limitations of social media in rural community contexts and emphasizing the importance of social relations and community solidarity in the post-disaster recovery process.

**Keywords:** disaster communication; social media; rural communities; sociology of disaster.

### **1. Introduction**

As part of the 'Ring of Fire' region, Indonesia is a disaster-prone country. From a geological perspective, Indonesia is located at the convergence of four major tectonic plates: the Eurasian, Indo-Australian, Philippine, and Pacific plates. This condition makes Indonesia vulnerable to disasters such as earthquakes, tsunamis, and volcanic eruptions (Adi et al., 2022; Nugroho, 2018). Unfortunately, despite living in a disaster-prone country, the Indonesian population still has a relatively low level of preparedness. Disaster risk continues to increase as disaster events occur more frequently. Growing environmental damage caused by the increasing human exploitation of nature also contributes to heightened disaster risk (Pramono, 2016). To date, compared with other

disasters such as earthquakes, volcanic eruptions, and tsunamis, floods remain the most prevalent type of disaster in Indonesia (BNPB, 2022). Year-to-year data also show that floods consistently constitute the most frequent disaster in Indonesia (Annur, 2023; BNPB, 2022). Development that fails to consider environmental impacts, together with climate change that makes weather and seasons increasingly difficult to predict, causes disasters to occur even in areas with no previous disaster experience. This is exemplified by the case of Bulukerto Village, Batu City.

In November 2021, the public was shocked by news reports of a disaster in Batu City. Conventional mass media, digital media, and social media circulated reports showing flash floods in Batu City that destroyed residents' houses, agricultural land, livestock, and infrastructure, and also claimed lives (Manumoyoso, 2021; Riski, 2021). As a result of the incident, ten people died and several residents were injured (Kurniawan, 2021). The flash flood affected several villages in Bumiaji District, namely Sumber Brantas Village, Bulukerto Village, Tulung Rejo Village, Padang Rejo Village, Sido Mulyo Village, and Punten Village (CNN Indonesia, 2021). Bulukerto Village experienced the most severe flooding compared with the other villages. The situation became increasingly difficult because local residents had not anticipated that flooding would occur in their residential area. Previously, residents of Bulukerto Village had never experienced a flash flood. According to one informant, although the area is traversed by the Brantas River, during the rainy season the water level usually reaches only ankle height.

When a disaster occurs, a sociological perspective asks how humans or groups of humans respond to such an event (Pramono, 2016). From this perspective, a disaster is an event in which a community or its sub-units, such as communities or regions, experience damage, losses, and disruption to routine functions (Peek et al., 2021). In facing disasters, communication becomes important. Various studies have demonstrated the relevance of communication to a community's ability to face and recover from disasters (Adhrianti & Budiman, 2022; Fauzi & Rusdy, 2020; Hazarika et al., 2021; Khumairoh et al., 2021; Kriyantono, 2019; Widyastuti, 2021). Disaster studies over the last decade have also shown a shift in orientation, from a stronger focus on technical issues related to disaster-triggering events and the handling of victims toward more

human- and community-centered approaches (Pramono, 2016). Communication practices within communities during and after disasters are important as processes of information exchange that can connect affected individuals, strengthen social cohesion, attract attention, and enable assistance from external parties, including donations and moral support.

In disaster communication, media plays a central role. During disasters, media is important for disseminating accurate and responsible information in order to reduce the impacts arising from disasters across all phases: mitigation, preparedness, response, and recovery (Widyastuti, 2021). The development of information and communication technology has introduced the role of new media, including social media, in disaster communication. As a new element in disaster management, new media and social media can provide new data sources and real-time information from the field (Widyastuti, 2021). Social media has functioned as a powerful tool for emergency management and disaster relief in many recent emergency situations worldwide, including in Indonesia (Adhrianti & Budiman, 2022; Hazarika et al., 2021; Lovari & Bowen, 2020; Ras Amanda Gelgel, 2020; Widyastuti, 2021). These studies empirically demonstrate how social media across all disaster phases provides specific and timely information as a communication channel for institutions and communities, while also mobilizing local, national, and international support and assistance (Hazarika et al., 2021). The shift from conventional mass media to new media, including social media, has made it possible for disaster-related information to be disseminated by anyone, not only by formal institutions such as the government and the press.

Based on this phenomenon, this study seeks to explore whether, amid current technological developments, the community in Bulukerto Village has used social media as a means of communication and information dissemination in the post-disaster context, as well as the nature of this practice. Bulukerto Village was selected as the research location because the village had no previous historical experience of disaster, making it important to examine the local community's response to disaster, particularly in relation to communication practices and the use of social media.

## 2. METHOD

This research was conducted using a descriptive qualitative method from April to October 2023. Data were collected through fieldwork at the disaster site, namely Bulukerto Village, Batu City. The researcher observed local community life and communication patterns practiced through social media, particularly in relation to the dissemination of disaster-related information. In addition, the researcher conducted in-depth interviews with informants. Informants were selected using purposive sampling, and the interviews were conducted in a semi-structured manner. Furthermore, the researcher used secondary data in the form of mass media coverage of the flash flood disaster in Bulukerto Village, social media posts by the Bulukerto Village Government, and previous studies related to the use of social media in disaster communication. All informants in this study were residents of Bulukerto Village and had experience with the chronology of the 2021 flash flood or post-flood response efforts.

## 3. Results And Discussion

### 1) Dominance of Direct Face-to-Face Interaction Amid the Prevalence of Social Media Use

In this study, the informants stated that local residents had never anticipated that a flash flood with such a large volume of water would occur. Based on this geographical background, both GL and FM admitted that they initially found it difficult to believe the news that a flash flood had occurred in their village. When the flash flood occurred in 2021, GL and FM were not in Bulukerto Village. When they received information from local residents and family members, it had never crossed their minds that a flash flood could occur and even sweep away residents' houses. This is consistent with FM's statement that the geographical conditions had led residents to assume that a flash flood would not occur in Bulukerto Village. GL added that even village elders had never experienced such flooding. He stated:

"Because our river, the river in Bulukerto, is a dead river. Water flows only when it rains and from community waste. Because of that, the community downstream had no anticipation of flash floods." (Interview with GL, 2023)

The informants revealed that before the flash flood occurred, disaster awareness programs for the Bulukerto Village community had been organized by various institutions, such as the Village Government, City Government, and the Regional Disaster Management Agency (BPBD). Nevertheless, these programs did not automatically generate strong enthusiasm among residents to actively participate in disaster prevention activities. ZM stated that, although many people had joined the WhatsApp group of the Disaster-Prone Care Forum (FPRB) of Bulukerto Village, only a few were genuinely active in disaster-related activities. One important organization in Bulukerto Village, Karang Taruna, represented by FM, also stated that to date Karang Taruna does not yet have a special division for disaster management.

"In Karang Taruna, frankly, there is no division for that (disaster prevention). It exists in the FPRB." (Interview with FM, 2023)x

Nevertheless, the youth in Karang Taruna remained actively engaged in flash flood response efforts and coordinated through social media, particularly WhatsApp. This provided sufficient efficiency at a time when access routes, such as roads and bridges, had been cut off by the flood. However, FM stated that subsequent coordination and mobilization were conducted through face-to-face interaction rather than through social media-mediated meetings.

In disaster communication, social media can perform several functions, one of which is disseminating disaster-related information to external parties. This is consistent with several disaster events, both natural disasters and social disasters such as the COVID-19 pandemic, in which residents used social media to disseminate important information about disaster prevention and response, including efforts to obtain assistance from various parties (Kartika, 2021; Wahyuningsih & Suswanta, 2021; Widyastuti, 2021). As stated by Widyastuti, communication strategies using new media and social media constitute an alternative form of communication in crisis and disaster situations (Widyastuti, 2021). Referring to the period shortly after the flash flood, FM stated that rather than documenting and broadcasting the disaster situation, Karang Taruna members focused more on direct action in disaster response, including optimizing public kitchens for the needs of victims. In this context, social media did not function as a channel for real-time information from the field.

Meanwhile, in relation to the daily activities of the informants in this study, they stated that communication about disasters or interpersonal persuasive appeals among residents to participate in disaster mitigation activities were predominantly conducted face-to-face. As ZM explained, she often persuaded residents to be active in disaster-related activities, such as training or river tracing, through direct face-to-face forums such as PKK activities, village forums, or visits to neighbors. NL also revealed that, so far, there has been no initiative to create social media accounts specifically dedicated to socialization regarding the environment, including disaster issues.

Nevertheless, this does not mean that the local community does not use social media at all in disaster-related activities. MW stated that during the flash flood, Facebook was used by the Village Head to disseminate information and post-flood documentation. However, the use of social media can be described as minimal and not commensurate with mitigation and response efforts conducted through direct interaction. MW revealed that, so far, social media has mostly been used as a tool for self-expression. Observations of the village's official social media accounts, Instagram and YouTube, also show that posts are more oriented toward several aspects, namely tourism promotion, documentation of arts and culture, Village Government work programs, and village achievements.

From a sociological perspective, post-disaster communication cannot be understood merely as a process of information delivery, but rather as a social practice embedded and embodied in community relations, norms, and structures. The dominance of face-to-face interaction in post-flash flood community interaction in Bulukerto Village reflects the strong role of social relations in responding to crisis situations. Direct interaction functions as the primary medium not because technology is absent, but because such communication is attached to trust, social proximity, and shared lived experience as one community. Therefore, the community's choice to rely more on face-to-face communication indicates that social relations function as the main capital in facing disasters. Physical presence enables residents to confirm information with one another, share emotions, and build a sense of collective security. In post-disaster situations

marked by uncertainty, such communication practices play an important role in maintaining social cohesion and strengthening community solidarity.

Based on the informants' statements, which do not deny the function of social media, the use of social media in this context does not replace existing social relations but instead appears as an additional social space with limited functions. WhatsApp and other social media platforms are used mainly for practical coordination and personal expression, while collective decisions and social actions remain mediated by direct interaction. This finding shows that digital technology is integrated into an already established social structure, not the other way around.

The relatively new experience of disaster for the Bulukerto Village community also influences how residents interpret and practice post-disaster communication. The absence of historical experience in facing flash floods causes residents to rely more on previously established relationship networks. Under these conditions, local knowledge, informal authority, and kinship relations play important roles in directing collective action. Thus, communication practices function not only in information delivery but also in negotiating the meaning of disaster and determining the forms of response considered most socially appropriate.

From the perspective of disaster sociology, this finding demonstrates that community responses to disasters are contextual and influenced by local social structures. Findings from other studies show that social capital in the form of networks, norms, and trust plays an important role in strengthening community resilience to disasters, especially in rural areas where informal social relations are highly dominant in post-disaster collective coordination (Partelow, 2021). In addition, other research has found that community bonds often become the main mechanism in resilience processes and community cooperation during crisis situations (Zhao et al., 2025). These findings are consistent with this study, in which disasters are understood not only as natural events but also as social events that test and simultaneously reaffirm social relations within the community. In the context of Bulukerto Village, the dominance of face-to-face communication demonstrates that solidarity and social attachment constitute the main foundation of the post-disaster recovery process.

## 2) Social Media as a Social Space Embedded in Community Structure

Rather than being understood as a stand-alone communication instrument, social media in this study is more appropriately positioned as a social space embedded in the practices and structure of the village community. The use of social media by the Bulukerto Village community cannot be separated from pre-existing social relations, including local organizational structures such as the Disaster-Prone Care Forum (FPRB), Karang Taruna, and the roles of informal actors at the village level.

Social media is used particularly at certain moments, such as post-disaster coordination and the dissemination of documentation by formal actors such as the Village Head. However, the absence of initiatives to make social media a dedicated space for disaster communication shows that such a practice has not been considered an urgent social need. This demonstrates that the adoption of digital technology is strongly influenced by its relevance to the community's needs and social experiences. Furthermore, the use of social media in post-disaster recovery as a complementary communication tool reaffirms that bonding social capital through direct contact is often more important in building collective responses than digital interaction alone (Zhao et al., 2025).

In daily practice, social media functions more as a means of self-expression, entertainment, and interpersonal communication than as the main arena for forming collective awareness regarding disasters. This finding indicates that the meaning of social media is shaped through the community's social practices and is not determined solely by its technological potential. Thus, social media becomes part of residents' social life, but it does not automatically become the primary medium in responding to crisis situations.

## 4. CONCLUSION

This study finds that post-disaster communication practices in Bulukerto Village cannot be separated from the social structure and community relations that were established before the disaster occurred. Although social media has become part of the daily life of the village

community, its presence does not automatically replace communication practices based on direct interaction. In the post-disaster context, face-to-face communication becomes the most relied-upon medium because it is attached to trust, social proximity, and strong social legitimacy at the community level. The dominance of face-to-face communication reflects the fact that community responses to disasters are contextual social practices. Disasters are understood not only as natural events but also as social events that test community relations, solidarity, and collective capacity. Under conditions of uncertainty and limited historical experience in facing disasters, the Bulukerto Village community relies more on social relationship networks, local actors, and knowledge rooted in shared lived experience.

Social media in this study functions as a complementary social space. Its use is limited to practical post-disaster coordination and personal expression, without developing into the main arena for disaster communication. This finding confirms that digital technology is adopted and interpreted according to the community's social needs, not merely according to its technological potential. Thus, social media cannot be understood as a universal solution in disaster contexts, but rather as part of social practices embedded in the local community structure. Sociologically, this study confirms the importance of a context-sensitive approach in disaster studies. Efforts to strengthen community capacity in facing disasters cannot focus only on providing technology or improving digital literacy, but must also consider the strengthening of social relations, trust, and community solidarity. By presenting the perspective of post-disaster rural communities, this article is expected to enrich disaster sociology studies in Indonesia and open space for discussion regarding the role of social practices in the post-disaster recovery process. The findings of this study confirm that disaster studies need to position social practices and community relations at the center of analysis, particularly in the context of rural communities whose social dynamics differ from those of urban areas.

## REFERENCES

- Adhrianti, L., & Budiman, D. A. (2022). Disaster communication through social media as a means of information and education for Bengkulu communities. 14(2).
- Adi, A. W., Shalih, O., Shabrina, F. Z., & Rizqi, A. (2022). IRBI Indeks Risiko Bencana Indonesia Tahun 2021. Pusat Data, Informasi dan Komunikasi Kebencanaan Badan Nasional Penanggulangan Bencana.
- Annur, C. M. (2023, January 4). Banjir sampai kekeringan, ini bencana alam di Indonesia pada 2022. Databoks: Pusat Data Ekonomi dan Bisnis Indonesia. <https://databoks.katadata.co.id/datapublish/2023/01/04/banjir-sampai-kekeringan-ini-bencana-alam-di-indonesia-pada-2022>
- BNPB. (2022, February 17). BNPB verifikasi 5.402 kejadian bencana sepanjang tahun 2021. Badan Nasional Penanggulangan Bencana. <https://bnpb.go.id/berita/bnpb-verifikasi-5-402-kejadian-bencana-sepanjang-tahun-2021>
- CNN Indonesia. (2021, November 5). 6 desa terdampak banjir bandang Batu, 2 warga meninggal. CNN Indonesia. <https://www.cnnindonesia.com/nasional/20211105063953-20-716885/6-desa-terdampak-banjir-bandang-batu-2-warga-meninggal>
- Fauzi, N., & Rusdy, M. (2020). The pattern of disaster communication and media to improve community alertness in North Aceh Regency. *Journal Pekommas*, 5(2), 133. <https://doi.org/10.30818/jpkm.2020.2050203>
- Hazarika, B., Rea, A., Mousavi, R., & Chen, K. (2021). The impact of social media on disaster relief effort - recovery coordination for Hurricane Harvey. *Global Knowledge, Memory and Communication*, 70(6/7), 558-576. <https://doi.org/10.1108/GKMC-05-2020-0062>
- Kartika, A. (2021). Gerakan Sosial Digital "Warga Bantu Warga." *Brawijaya Journal of Social Science*, 1.
- Khumairoh, Z., Widana, I. K., & Sumantri, S. H. (2021). The role of communication in disaster risk reduction in Indonesia's capital city relocation policy. *IOP Conference Series: Earth and Environmental Science*, 708(1), 012101. <https://doi.org/10.1088/1755-1315/708/1/012101>
- Kriyantono, R. (2019). Disaster communication in new media from government public relations perspectives. *Proceedings of the International Conference on Emerging Media and Social Science*. International Conference on Emerging Media and Social Science. <https://doi.org/10.4108/eai.7-12-2018.2281803>
- Kurniawan, D. (2021, November 7). Daftar Korban Meninggal Banjir Bandang di Kota Batu. LIPUTAN 6. <https://www.liputan6.com/surabaya/read/4704416/daftar-korban-meninggal-banjir-bandang-di-kota-batu>
- Lovari, A., & Bowen, S. A. (2020). Social media in disaster communication: A case study of strategies, barriers, and ethical implications. *Journal of Public Affairs*, 20(1). <https://doi.org/10.1002/pa.1967>
- Manumoyoso, A. H. (2021, November 5). Banjir Bandang di Kota Batu, Tiga Warga Masih Hilang. KOMPAS. <https://www.kompas.id/baca/nusantara/2021/11/05/banjir-bandang-kota-batu-tiga-warga-masih-hilang>
- Nugroho, A. (2018). Pengembangan model pembelajaran mitigasi bencana gunung meletus di sekolah dasar lereng Gunung Slamet. *Jurnal Pengabdian Masyarakat Multidisiplin*, 1(2), 131-137. <https://doi.org/10.36341/jpm.v1i2.413>
- Partelow, S. (2021). Social capital and community disaster resilience: Post-earthquake tourism recovery on Gili Trawangan, Indonesia. *Sustainability Science*, 16(1), 203–220. <https://doi.org/10.1007/s11625-020-00854-2>
- Peek, L., Wachtendorf, T., & Meyer, M. A. (2021). Sociology of Disasters. In B. Schaefer Caniglia, A. Jorgenson, S. A. Malin, L. Peek, D. N. Pellow, & X. Huang (Eds.), *Handbook of Environmental Sociology* (pp. 219–241). Springer International Publishing. [https://doi.org/10.1007/978-3-030-77712-8\\_11](https://doi.org/10.1007/978-3-030-77712-8_11)
- Pramono, R. (2016). Perspektif sosiologis dalam penanggulangan bencana. 18(1).
- Ras Amanda Gelgel, N. M. (2020). Media sosial dan literasi kebencanaan di Bali. *Interaksi: Jurnal Ilmu Komunikasi*, 9(1), 19-30. <https://doi.org/10.14710/interaksi.9.1.19-30>

- Riski, P. (2021, November 12). Antisipasi Banjir Susulan di Batu, Pemda Relokasi Warga di Lokasi Rawan. VOA Indonesia. <https://www.voaindonesia.com/a/antisipasi-banjir-susulan-pemda-relokasi-warga-di-lokasi-rawan/6310782.html>
- Wahyuningsih, D., & Suswanta, S. (2021). Analisis penggunaan media sosial dalam mitigasi bencana banjir di DKI Jakarta tahun 2020. JPPUMA Jurnal Ilmu Pemerintahan dan Sosial Politik Universitas Medan Area, 9(1), 77-92. <https://doi.org/10.31289/jppuma.v9i1.4317>
- Widyastuti, D. A. R. (2021). Using New Media and Social Media in Disaster Communication. Komunikator, 13(2), 100–111. <https://doi.org/10.18196/jkm.12074>
- Zhao, G., Hui, X., Zhao, F., Feng, L., Lu, Y., & Zhang, Y. (2025). How does social capital facilitate community disaster resilience? A systematic review. Frontiers in Environmental Science, 12, 1496813. <https://doi.org/10.3389/fenvs.2024.1496813>



© 2026 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/3.0/>).

## **Aspikmas Strategies in Developing the Capacity of MSME Actors in Karangnangka Village, Kedungbanteng District, Banyumas Regency**

**Rifqi Fathulhuda<sup>1\*</sup>, Muhamad Azam<sup>2</sup>**

<sup>1</sup> Universitas Islam Negeri Sunan Kalijaga 1; [fathulhudarifqi@gmail.com](mailto:fathulhudarifqi@gmail.com)

<sup>2</sup> Universitas Islam Negeri Sunan Kalijaga 2; [azamsemet924@gmail.com](mailto:azamsemet924@gmail.com)

\* Correspondence: [fathulhudarifqi@gmail.com](mailto:fathulhudarifqi@gmail.com)

Received: date; Accepted: date; Published: date

**Abstract:** The development of micro, small, and medium enterprises (MSMEs) in Indonesia is an important issue that has received considerable government attention. MSMEs constitute a vital sector of the Indonesian economy, and many people depend on this sector for their livelihoods. This study aims to analyze the strategies of the Association of Micro, Small, and Medium Enterprise Entrepreneurs (Aspikmas) in developing the capacity of MSME actors in Karangnangka Village. The study employed a qualitative approach through interviews, observation, and documentation involving Aspikmas administrators and local MSME actors. The findings show that Aspikmas plays an important role in providing business assistance, including management training, support for business legality, digital marketing, and facilitation of access to capital. These programs have proven capable of improving the ability of MSME actors to manage their businesses and expand their market networks. However, the effectiveness of Aspikmas activities still faces several obstacles, particularly limited funding, human resources, and organizational coordination. Overall, the presence of Aspikmas has had a positive impact on strengthening the local economy by increasing the capacity and independence of MSME actors in Karangnangka Village.

**Keywords:** development strategy, MSMEs, Aspikmas

### **1. Introduction**

Micro, Small, and Medium Enterprises (MSMEs) are productive economic activities carried out by individuals or business entities that meet certain criteria and possess specific characteristics (Hasanah et al., 2020). The development of MSMEs in Indonesia is an important issue that continues to receive government attention. This sector serves as the backbone of the national economy because it makes a substantial contribution to employment absorption. MSMEs also function as a driving force for economic development, particularly in creating employment opportunities and strengthening community economic resilience (Indah, 2022).

Micro, Small, and Medium Enterprises (MSMEs) are one of the main pillars of the Indonesian economy, playing a significant role in driving economic activity while also serving as a source of livelihood for a large segment of society (Lubis et al., 2024). MSMEs are among the most important pillars of the national economy. They are not only able to absorb a very large workforce but also help overcome economic crises and act as a driving force for the economy.

Despite their important role, MSMEs still frequently face various challenges, such as limited access to capital, inadequate technological capacity, limited market access, and low managerial capacity among MSME entrepreneurs. Government support is therefore a crucial aspect in encouraging sustainable MSME growth through various initiatives, including training programs and loans. MSMEs cannot be separated from society, as their existence is useful for improving the economy of a region or nation. MSMEs are also able to create new employment opportunities and absorb large numbers of workers, thereby helping to reduce unemployment. Through MSME development programs, MSMEs can drive the national economy (Ismi, 2023).

The existence of micro and medium enterprises represents the largest component of Indonesia's economic structure, as reflected in the high level of community involvement in various economic activities. However, such involvement cannot rely solely on community participation. Government support and active involvement must also continue to be strengthened, because without government intervention, the potential of community participation cannot develop optimally. Therefore, community participation in economic development, particularly through MSMEs, requires concrete policies and actions from the government to create a conducive climate and provide facilities that support MSME growth (Oleh and Prastiska, 2017).

Suryana (2020) explains that an MSME development strategy is a series of steps aimed at strengthening the position of small and medium enterprises in facing changes in the business environment through innovation, human resource improvement, and expanded market access. In general, strategy refers to a comprehensive approach related to the implementation of ideas, planning, and the execution of activities within a particular period. A good strategy includes coordination, implementation effectiveness, innovation, market expansion, and human resource strengthening. In the context of MSMEs, development strategies are needed so that business actors can face competition and make optimal use of market opportunities. Strategy is also a broad set of organizational plans for implementing decisions taken to achieve organizational goals (Rezky, 2023).

According to Sutrisno (2020), development is a long-term activity focused on improving the capacity of human resources in terms of skills, knowledge, and professionalism. MSME development is an effort carried out by the government, the business sector, and society to

empower small businesses by providing facilities, guidance, mentoring, and strengthening support to develop and improve the capacity and competitiveness of MSMEs.

MSME development is an important process for improving the prosperity of a nation. The development of MSMEs can expand employment opportunities and utilize the potential of natural and human resources, thereby improving the economy of a nation or state. Many people still depend on small and medium enterprises, both directly and indirectly. Intense competition enables MSMEs to play a role in absorbing as much labor as possible. Another important contribution to the economy is the creation of profit and the reduction of unemployment. The ability of MSMEs to compete depends on the strength of their marketing systems (Alivia et al., 2022).

The government plays an important role in formulating policies that support business development, including through easier access to financing, mentoring programs, training in the use of technology, and efforts to open broader market networks. On the other hand, the involvement of communities and business actors is a key element in maintaining the sustainability of these empowerment programs. The presence of MSMEs also creates economic opportunities for local communities, including groups with limited economic capacity. In addition, MSMEs contribute to enriching the economic structure through the development and marketing of local products with unique regional characteristics (Harahap et al., 2023). This is in line with the increasing number of MSMEs in Banyumas Regency, which indicates significant economic potential in the region.

Based on data from the Office of Manpower, Cooperatives, and Small and Medium Enterprises of Banyumas, the figure increased by 6.5 percent to Rp 2,338,410, compared with the 2024 district minimum wage (UMK) of Rp 2,195,690.

Karangangka Village is located in Kedungbanteng District, Banyumas Regency, Central Java Province, on the hilly southern slope of Mount Slamet at an elevation of approximately 200-400 meters above sea level. The village covers an area of around 263 hectares, consisting of agricultural land, residential areas, and other productive land. The population of Karangangka Village is 3,781 people, comprising 1,940 males and 1,841 females. Karangangka Village is one of the villages that has experienced fairly rapid MSME development, particularly in the culinary sector, processed foods, handicrafts, and local agricultural products. The village government,

Aspikmas, and BUMDes work together to improve the capacity of MSME actors through training, business legality assistance, digital marketing facilities, and product promotion through online platforms. MSME actors in this village still face obstacles related to marketing, packaging innovation, digital skills, and uneven access to capital (Heni Panca, Chair of Aspikmas, Kedungbanteng District, 2025).

With the presence of Aspikmas as an organization that oversees MSMEs, the empowerment process has become more directed. Aspikmas is a new organization that was inaugurated by the Regent of Banyumas, Mr. Achmad Husein, on 28 July 2020. This organization oversees several MSME associations and has a vision of becoming an MSME association with national competitiveness through superior products and implemented programs. Its mission is to improve the business capacity of MSME actors, encourage them to develop a corporate fighting spirit, address the tendency of many actors to focus mainly on production while facing marketing constraints, overcome unequal distribution of information and government assistance, and distribute access to information on government policies related to MSMEs evenly throughout Banyumas Regency (Heni Panca, Chair of Aspikmas, Kedungbanteng District, 2025).

## **2. Research Findings**

Micro, Small, and Medium Enterprises (MSMEs) are economic activities carried out by individuals or groups with the aim of improving the welfare of business actors. MSMEs occupy a highly important position in national economic development, both in encouraging economic growth, creating employment opportunities, and promoting equitable development outcomes. In rural areas, MSMEs are considered to have promising opportunities for growth. Karangnangka Village, for example, has shown progress in MSME development efforts and possesses various product potentials, ranging from processed foods and agricultural products to various forms of local handicrafts.

## Aspikmas Member Data in Karangnangka Village

No	Name	Position	Address	Type of Business
1	Heni Panca	Chair of Aspikmas, Kedungbanteng District	RT 1/RW 5	Aqua gallons
2	Nani Yuningsih	Member	RT 1/RW 5	Tuna floss
3	Ahmad Sobri	Member	RT -/RW 6	Tempeh products
4	Jabar Akbar Noor	Member	RT 2/RW 2	Processed chocolate
5	Siti Aminah	Member	RT 2/RW 3	Snacks
6	Sunarti	Member	RT 2/RW 5	Snacks
7	Hildawti	Member	RT 1/RW 1	Light snacks
8	Enggar	Member	RT 1/RW 4	Tailoring
9	Suminah	Member	RT 4/RW 5	Snacks
10	Suparmin	Member	RT -/RW 4	Fish farming
11	Trimah Istikomah	Member	RT 1/RW 3	Tailoring
12	Azizah	Member	RT 1/RW 4	Meat

**Source:** *Aspikmas Document 2025, Karangnangka Village, Kedungbanteng District.*

Based on an interview with Mrs. Heni Panca, Chair of Aspikmas in Kedungbanteng District, MSME development in Karangnangka Village plays a very important role in efforts to improve community welfare. Through Aspikmas (the Association of Micro, Small, and Medium Enterprise Entrepreneurs), various forms of support continue to be provided, such as training programs, easier access to capital, and facilitation of product marketing. The local government also plays a strategic role in improving MSME product quality, strengthening the capacity of business actors, providing capital assistance, and expanding marketing networks at both local and external regional levels. The synergy between Aspikmas and the government is directed toward strengthening MSME competitiveness so that they can penetrate broader markets. In addition, Aspikmas has established partnerships with the Manpower, Cooperatives, and SMEs Office (Dinnakerkop) and Bank Indonesia to build an inclusive business ecosystem, enabling MSME actors to gain better access to human resource development and wider market networks.

This study examines the conditions faced by MSME actors through an analysis of development strategies implemented by Aspikmas in Karangnangka Village by reviewing several aspects, including capital, marketing, products, market conditions, and human resources. Data on these various aspects were obtained through questionnaires and interviews. The findings show that MSMEs in Karangnangka Village have experienced fairly significant progress. However, there are still several obstacles faced by MSME actors in the process of business development in Karangnangka Village, including:

- 1) Capital: business capital is insufficient, either because actors want to increase the quantity of products, because capital turnover is not smooth, or because capital is used for personal rather than business needs.
- 2) Marketing: marketing networks are not yet broad enough, reducing opportunities to sell more products.

#### Products

- a) Availability: sometimes, when demand is high, some MSMEs do not have ready stock, possibly because of limited capital or limited production labor.
  - b) Packaging: some MSMEs still need to upgrade their packaging to make it more attractive and increase product selling value. In addition, product permits, such as P-IRT and halal certification, are usually displayed on the packaging.
  - c) Branding: introducing a product brand or name is very important so that the product becomes widely known, both online (through social media, websites, and others) and offline (through exhibitions, bazaars, and similar activities). The ultimate goal is for products to sell well and for turnover to increase. However, the capacity of MSME actors to brand their products still needs to be improved.
- 3) Market conditions: when consumer demand or purchases decline, sales and turnover automatically decrease as well.
  - 4) Human resources: the business management, branding, and marketing capacities of MSME actors remain limited and need to be improved.

Several constraints faced by MSMEs have become a major concern in the inclusive development process planned by both the government and Aspikmas.

Aspikmas plays an important role in encouraging MSME growth in Karangnangka Village as an institution oriented toward strengthening the capacity and independence of business actors. This institution contributes through data collection and initial guidance for small entrepreneurs, the implementation of basic training related to business management and digital marketing, and the development of cooperation among MSME associations in Banyumas Regency to expand business networks and improve competitiveness. In addition, Aspikmas functions as a bridge

between MSME actors and the government in conveying information and policies and in opening access to various assistance programs. However, the implementation of Aspikmas' role remains suboptimal because of several obstacles, such as limited budgets, a lack of human resources, and organizational structures at the district and village levels that have not yet been fully established. As a result, the effectiveness of MSME guidance and development programs still needs to be improved.

### **3. Conclusion**

Based on the field research findings, Aspikmas' strategy in developing MSMEs in Karangnangka Village has shown a significant impact on improving the capacity and competitiveness of business actors. Aspikmas is an organization that serves as a strategic partner of the local government in assisting and empowering micro, small, and medium enterprises in the Banyumas region. Collaboration among the government, the private sector, and local communities has succeeded in creating synergy that strengthens the local business ecosystem. Such cooperation enables the exchange of information, resources, and complementary expertise so that the programs implemented can have a tangible impact on MSMEs. For example, many MSME actors still face obstacles related to capital, market access, halal certification, and limited human resources. With the presence of Aspikmas, MSME actors have begun to experience tangible benefits, as the constraints they face are gradually being addressed by Aspikmas.

The implementation of this approach expands MSME actors' access to capital and training and creates an environment that supports sustainable innovation. Effective evaluation and communication practices, such as those carried out by Aspikmas, demonstrate the importance of MSME involvement in responding to changes occurring in the field.

## References

- Nuramalia Hasanah, S. E., et al. Mudah Memahami Usaha Mikro Kecil dan Menengah (UMKM). Uwais Inspirasi Indonesia, 2020.
- Indah, Winandari. Peran Asosiasi Pengusaha Mikro Kecil dan Menengah Kabupaten Banyumas (ASPIKMAS) Dalam Pengembangan UMKM di Desa Kutasari Kecamatan Baturraden Kabupaten Banyumas. Diss. UIN Prof. KH Saifuddin Zuhri, 2022.
- Lubis, Putri Salsabila Indrawan, and Rofila Salsabila. 2024. Peran UMKM (Usaha Mikro, Kecil, dan Menengah) Dalam Meningkatkan Pembangunan Ekonomi di Indonesia.
- Harahap, Isnaini, Zuhri M. Nawawi, and Angga Syahputra. 2023. "Signifikansi Peranan UMKM dalam Pembangunan Ekonomi di Kota Medan dalam Perspektif Syariah." *Islamic Banking and Finance*.
- Alivia, Khofifatul, Ahmad Dzulfikar, and Tsalis Syaifudin. 2022. Analisis Keberadaan UMKM Pengrajin Tahu-Tempe dan Potensi Peningkatan Perekonomian Masyarakat. 1.
- Rezky, Muhammad Iqbal. 2023. Pengembangan Usaha Mikro, Kecil dan Menengah (UMKM) Indonesia Berbasis Financial Technology. 02(02).
- Ismi. 2023. "Ismi Afriani, Windiastuti. Strategi Asosiasi Pengusaha Mikro Kecil Menengah Banyumas (ASPIKMAS) Dalam Mengembangkan UMKM di Kabupaten Banyumas Perspektif Ekonomi Islam." Diss. UIN Prof. KH Saifuddin Zuhri Purwokerto, 2022.
- Oleh, Disusun, and Hamami Cahya Prastika. n.d. Peran Pemerintah Daerah dan Partisipasi Pelaku Usaha Mikro Kecil Menengah (UMKM) dalam Upaya Pengembangan Kerajinan Kulit di Kabupaten Magetan.
- Heni Panca. 2025. Chair of Aspikmas, Kedungbanteng District, Banyumas Regency.
- Tambunan, T. T. H. (2019). *UMKM di Indonesia: Perkembangan, Kendala, dan Tantangan*. Jakarta: Prenadamedia Group.
- Suryana. (2014). *Kewirausahaan: Kiat dan Proses Menuju Sukses*. Jakarta: Salemba Empat.
- Kasmir. (2018). *Kewirausahaan*. Jakarta: PT RajaGrafindo Persada.
- Mardikanto, T., & Soebiato, P. (2019). *Pemberdayaan Masyarakat dalam Perspektif Kebijakan Publik*. Bandung: Alfabeta.
- Soetomo. (2015). *Pemberdayaan Masyarakat: Mungkinkah Muncul Antitesisnya?* Yogyakarta: Pustaka Pelajar.
- Hikmat, H. (2013). *Strategi Pemberdayaan Masyarakat*. Bandung: Humaniora Utama Press.
- Rangkuti, F. (2016). *Teknik Membedah Kasus Bisnis: Analisis SWOT*. Jakarta: PT Gramedia Pustaka Utama.
- Adisasmita, R. (2013). *Pembangunan Perdesaan: Pendekatan Partisipatif, Tipologi, Strategi, Konsep Desa Pusat Pertumbuhan*. Yogyakarta: Graha Ilmu.
- Sulistiyani, A. T. (2017). *Kemitraan dan Model-Model Pemberdayaan*. Yogyakarta: Gava Media.
- Alma, B. (2018). *Kewirausahaan*. Bandung: Alfabeta.



© 2026 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/3.0/>).