



STRATEGIC DA'WAH PLANNING (FROM RHETORIC TO DATA DRIVEN MANAGEMENT)

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ABSTRACT

Da'wah as an effort to spread Islamic teachings has undergone significant evolution over time. Traditionally, da'wah relied more on rhetoric, the art of persuasive and emotional speaking, to touch the hearts of audiences. However, in today's digital era and abundant information, this approach is often less effective in facing complex challenges such as societal fragmentation, the spread of hoaxes, and changes in community behavior. This article discusses strategic da'wah planning that shifts from a rhetorical paradigm to data-driven management, in order to create a more measurable and sustainable impact. In this context, strategic da'wah planning is defined as a systematic process that integrates data analysis to design targeted da'wah programs. This starts from identifying audiences through big data analytics, mapping spiritual needs based on surveys and social media, to evaluating campaign effectiveness using metrics such as engagement rates and behavioral conversions. This approach is inspired by modern management, where data is the foundation of decision-making, similar to digital marketing strategies or social campaigns. The article explores the main planning stages: (1) Situational analysis, where demographic data and social issue trends are analyzed to detect da'wah gaps; (2) Strategy design, which combines elements of classical rhetoric (such as Quranic narratives) with digital tools such as AI to personalize messages; (3) Implementation, involving collaboration between Islamic missionary institutions with real-time monitoring; and (4) Evaluation, using KPI (Key Performance Indicators) to measure the achievement of goals, such as increasing understanding of the faith or community participation. Case studies from several Islamic missionary organizations in Indonesia, such as Muhammadiyah and Nahdlatul Ulama (NU), show that data-driven management can increase efficiency by up to 40%, with successful examples of online campaigns during the COVID-19 pandemic. However, ethical challenges such as data privacy and potential algorithmic bias still need to be addressed through sharia regulations. Overall, this transition does not reject the essence of rhetoric as the soul of Islamic missionary work, but rather strengthens it with data intelligence. This strategic approach is expected to make Islamic missionary work more adaptive, inclusive, and oriented towards the welfare of the community in the 4.0 era. The implication for Islamic missionary practitioners is the need for data literacy training, while for academics, it opens up space for interdisciplinary research between Islamic communication science and information technology.

Keywords: Statagic preaching, data driven management

1. INTRODUCTION

In an increasingly complex digital era, the role of da'wah as a means of spreading Islamic teachings can no longer rely solely on traditional approaches. As students studying amidst rapidly changing socio-cultural dynamics, an understanding of strategic da'wah planning¹ is crucial. This concept emphasizes the transformation from persuasive and emotional rhetoric to rational and measurable data-driven management. From rhetoric to data-driven management², strategic da'wah planning offers a holistic framework to ensure that the message of Islam not only touches hearts but also has a real and sustainable impact on society. This article aims to provide an in-depth discussion of strategic da'wah planning, focusing on this paradigm shift. For students, often involved in student organizations such as the Islamic Students Association (HMI) or Islamic study groups, this understanding can be a valuable resource for designing effective da'wah programs. Through an academic approach, we will explore the definition, evolution, implementation steps, challenges, and relevant case studies. In doing so, we hope to provide readers with in-depth insights into applying this concept in the context of campus life and the wider community.

Strategic da'wah planning is not merely an administrative tool, but rather a manifestation of the Islamic principle that emphasizes planning (*tadbir*) as part of worship. As the Qur'an states in Surah Al-Anfal, verse 60: "And prepare against them whatever force you can (in the form of war horses and iron steeds)..."³ This verse teaches the importance of strategic preparation, which can now be enriched with modern data and analysis. In the contemporary context, from rhetoric to data-driven management means shifting from soul-warming speeches to strategies supported by metrics, surveys, and information technology. Da'wah has historically played a central role in shaping Islamic civilization, serving not only as a means of religious propagation but also as a transformative social force. From the early period of Islam, da'wah functioned as a comprehensive process encompassing moral education, social reform, political engagement, and cultural development. However, in the contemporary era marked by globalization, digitalization, and complex sociocultural dynamics, the traditional approaches to da'wah often dominated by rhetorical persuasion and normative preaching are increasingly challenged by changing audience behaviors, fragmented publics, and heightened competition in the information ecosystem.

In many Muslim societies, da'wah activities remain largely reliant on charismatic authority, emotional appeal, and personal experience of preachers (*da'i*). While rhetoric and spiritual persuasion remain essential components of da'wah, an overreliance on such approaches often results in limited reach, inconsistent impact, and lack of sustainability. Da'wah programs are frequently implemented without systematic planning, measurable objectives, or evidencebased evaluation. Consequently, the effectiveness of da'wah initiatives is difficult to assess, and their long-term contribution to social transformation remains uncertain. The rise of digital media and data driven practices in various sectors such as business, governance, education, and health has fundamentally altered how organizations plan, execute, and evaluate their strategies. In this context, da'wah institutions are increasingly confronted with the need to adapt to new paradigms of strategic management. Data driven management emphasizes the use of empirical evidence, analytics, and systematic evaluation to inform decision making processes. This paradigm shift raises an important question: how can da'wah planning move beyond rhetorical traditions toward a more strategic, measurable, and data informed approach without compromising its spiritual and ethical foundations?

¹ M. Quraish Shihab, *Tafsir Al-Misbah*, Jilid 8 (Jakarta: Lentera Hati, 2002), hlm. 145-150.

² Dr. Abdullah Nashih Ulwan dalam *Pendidikan Anak dalam Islam* (Jakarta: Pustaka Azzam, 2015).

³ Al-Qur'an Kemenag (Q.S Al-Anfal: 30)

Strategic da'wah planning refers to a deliberate and systematic process of formulating goals, analyzing audiences, allocating resources, implementing programs, and evaluating outcomes in order to achieve da'wah objectives effectively and sustainably. Unlike conventional da'wah practices that often prioritize content delivery, strategic planning emphasizes alignment between mission, context, methods, and outcomes. It requires da'wah organizations to understand their target audiences, social environments, and institutional capacities through rigorous analysis rather than intuition alone. The integration of data driven management into da'wah planning does not imply reducing da'wah to a purely technical or managerial exercise. Rather, it seeks to enhance the wisdom (hikmah) of da'wah by grounding decisions in empirical realities. The Qur'an itself emphasizes the importance of wisdom, knowledge, and contextual awareness in conveying the message of Islam (Qur'an 16:125)⁴. From this perspective, data driven planning can be understood as a contemporary manifestation of hikmah utilizing available knowledge and tools to ensure that da'wah efforts are relevant, impactful, and responsive to societal needs.

In recent years, scholars of Islamic communication and da'wah studies have begun to highlight the importance of strategic and managerial perspectives in da'wah. Studies have shown that well planned da'wah programs are more likely to achieve behavioral change, strengthen religious commitment, and foster social cohesion (Aziz, 2015⁵; Rakhmat, 2018⁶). Moreover, the increasing availability of digital data such as social media analytics, audience engagement metrics, and demographic information provides unprecedented opportunities for da'wah actors to understand their audiences in greater depth. However, the adoption of data-driven approaches in da'wah planning remains limited and uneven. Many da'wah organizations lack the institutional capacity, methodological knowledge, or cultural readiness to engage with data analytics. In some cases, there is resistance rooted in the perception that data driven management is incompatible with the spiritual nature of da'wah. This tension between spiritual values and managerial rationality represents a critical challenge that requires careful theoretical and practical examination.

This journal article seeks to address this gap by conceptualizing strategic da'wah planning as a synthesis between rhetorical tradition and data driven management. It argues that rhetoric and data should not be viewed as opposing paradigms but as complementary dimensions of effective da'wah. Rhetoric provides the persuasive power and emotional resonance necessary to convey Islamic values, while data-driven management ensures strategic coherence, accountability, and adaptability in rapidly changing contexts. Theoretically, this study draws upon interdisciplinary perspectives, including Islamic da'wah theory, strategic management, and communication studies. From the perspective of strategic management, planning is understood as a continuous cycle involving environmental scanning, strategy formulation, implementation, and evaluation (Bryson, 2018)⁷. When applied to da'wah, this cycle enables organizations to align their spiritual mission with empirical realities. From a communication perspective, data-driven insights can inform message framing, media selection, and audience segmentation, thereby enhancing rhetorical effectiveness.

Furthermore, the shift toward data-driven da'wah planning aligns with broader discussions on good governance and organizational accountability within Islamic institutions. As da'wah organizations increasingly manage substantial financial, human, and technological resources,

⁴ Al-Qur'an Kemenag (Q.S An-Nahl: 125)

⁵ Aziz, M. A. (2015). *Ilmu Dakwah*. Jakarta: Kencana.

⁶ Rakhmat, J. (2018). *Psikologi Komunikasi*. Bandung: Remaja Rosdakarya.

⁷ Bryson, J. M. (2018). *Strategic Planning for Public and Nonprofit Organizations*. Hoboken: John Wiley & Sons.

stakeholders including donors, communities, and regulatory bodies demand greater transparency and demonstrable impact. Data driven evaluation provides a mechanism for demonstrating accountability while fostering continuous learning and improvement. This introduction also acknowledges the ethical considerations associated with data usage in da'wah. The collection and analysis of data must adhere to Islamic ethical principles, including respect for privacy, justice, and public benefit (maslahah). Strategic da'wah planning should therefore incorporate ethical guidelines that ensure data is used responsibly and in ways that enhance, rather than undermine, trust between da'wah institutions and their audiences. In light of these considerations, this article aims to contribute to the evolving discourse on contemporary da'wah by offering a conceptual framework for strategic da'wah planning grounded in data driven management. By bridging classical da'wah principles with modern strategic tools, this study seeks to demonstrate that da'wah can remain faithful to its spiritual mission while embracing innovation and professionalism. Ultimately, the transformation from rhetoric-centered da'wah to data-informed strategic planning represents not a departure from Islamic tradition, but a continuation of its adaptive and reformative spirit. In an era characterized by complexity and uncertainty, strategic da'wah planning offers a pathway for ensuring that the message of Islam remains relevant, impactful, and capable of addressing the moral and social challenges of the modern world.

2. METHODS

Understanding Strategic Da'wah Planning

Strategic da'wah planning can be defined as a systematic process of designing, implementing, and evaluating da'wah activities with the aim of achieving maximum impact on the target audience.⁸ In contrast to conventional da'wah which is often spontaneous or intuition-based, this strategic approach integrates modern management elements such as vision, mission, short-term and long-term goals, and success indicators. According to experts such as M. Quraish Shihab in his book *Insights into the Qur'an*, strategic da'wah must be rooted in the principles of monotheism and maqasid sharia (the goals of Islamic law), which include the maintenance of religion, soul, mind, lineage and property⁹. In this case, strategic planning becomes a bridge between Islamic idealism and social reality. For students, this concept is relevant because campuses often become laboratories for da'wah, where issues such as radicalism, secularism, or the Islamic identity crisis demand a structured approach.

Key elements of strategic da'wah planning include:

- Situation Analysis: Identifying audience needs through field research.
- Goal Setting: SMART (Specific, Measurable, Achievable, Relevant, Time-bound)¹⁰.
- Resource Allocation: Efficient human, time, and budget.
- Evaluation and Adjustment: Measuring results for continuous improvement.

The shift from rhetoric to data-driven management is at the heart of this definition. Traditional rhetoric, such as Friday sermons or public lectures, often relies on the orator's ability to evoke emotion. However, data-driven management adds a layer of analytics, where demographic data, social media behavior, or opinion surveys inform decisions. For example, in

⁸ Ahmad Syafii Maarif, *Islam di Tengah Tantangan Modernitas* (Bandung: Mizan, 2010), hlm. 210-215

⁹ M. Quraish Shihab, *Wawasan Al-Qur'an: Kajian Tafsir Tematik* (Jakarta: Lentera Hati, 2006)

¹⁰ Doran, G. T., "There's a S.M.A.R.T. Way to Write Management's Goals and Objectives", *Management Review* 70, no. 11 (1981): 35-36

the millennial era, data shows that 70% of Generation Z respond more to digital content than to live speeches (source: Pew Research Center survey, 2022).¹¹ For students, this means learning to use tools like Google Analytics or online surveys to design targeted preaching.

Research Design

This study employs a qualitative descriptive research design with a strategic management approach to da'wah studies. A qualitative approach is appropriate because it enables an in-depth exploration of meanings, strategies, and processes underlying da'wah planning practices rather than merely measuring outcomes quantitatively (Sugiyono, 2019)¹². This approach is particularly relevant for examining how da'wah actors conceptualize, plan, implement, and evaluate preaching activities in response to contemporary social challenges. This research also adopts a case study orientation, focusing on campus based da'wah activities. Universities are considered strategic arenas for da'wah development because they represent dynamic spaces where religious values intersect with digital culture, ideological diversity, and identity formation among young Muslims (Hjarvard, 2018)¹³.

Conceptual Framework of Strategic Da'wah Planning

Strategic da'wah planning is defined as a systematic process involving situation analysis, goal formulation, implementation, and evaluation of da'wah programs aimed at achieving measurable and sustainable impacts. This definition is consistent with strategic management theory, which emphasizes planning as a rational and goal-oriented process (Kotler & Keller, 2016). From an Islamic perspective, da'wah strategies must be grounded in the principle of tawhid and oriented toward the realization of maqāṣid al-sharī'ah, including the preservation of religion, life, intellect, lineage, and property (Shihab, 2002)¹⁴. In this context, strategic planning serves as a bridge between Islamic normative ideals and empirical social realities. For students, this approach is essential to address issues such as religious radicalism, secularization, and crises of Islamic identity through structured and evidence-based da'wah initiatives.

Data Sources

This study utilizes both primary and secondary data sources. Primary data are obtained from key informants, including student da'wah activists, campus preachers, and administrators of Islamic student organizations. Secondary data consist of academic books, peer-reviewed journal articles, institutional documents, digital da'wah materials, and survey reports relevant to religious communication and strategic planning (Sugiyono, 2019).

Research Instruments

In qualitative research, the researcher serves as the primary instrument. To ensure systematic data collection, this study employs several supporting instruments: 1) Semi-structured interview guidelines, which allow flexibility while maintaining focus on strategic da'wah components (Miles & Huberman, 2014)¹⁵. 2) Observation checklists, used to document patterns of da'wah implementation, audience interaction, and media utilization. 3) Document analysis matrices, designed to examine strategic plans, program reports, and digital analytics data. 4) Online survey questionnaires, administered via digital platforms to capture audience preferences and behavioral responses toward da'wah content (Pew Research Center, 2022).

¹¹ Pew Research Center, "Teens, Social Media and Technology 2022" (Washington, DC: Pew Research Center, 2022)

¹² Sugiyono. (2019). *Metode penelitian kualitatif, kuantitatif, dan R&D*. Alfabeta.

¹³ Hjarvard, S. (2018). *The mediatization of culture and religion*. Routledge.

¹⁴ Shihab, M. Q. (2002). *Wawasan Al-Qur'an: Tafsir maudhu'i atas pelbagai persoalan umat*. Mizan.

¹⁵ Miles, M. B., & Huberman, A. M. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). Sage Publications.

Data Collection Techniques

Data collection is conducted through multiple techniques to enhance data credibility. In-depth interviews are used to explore planning rationales, strategic decision-making processes, and evaluation mechanisms employed by da'wah actors. Participant observation enables the researcher to understand the implementation of da'wah programs in natural settings, both offline and online. Document analysis is conducted to examine written strategies, institutional reports, and digital performance metrics. Additionally, online surveys are utilized to identify audience needs, media consumption patterns, and responsiveness to different da'wah formats, reflecting the shift toward data-driven da'wah management (Pew Research Center, 2022)¹⁶.

Data Analysis Techniques

Data analysis follows the interactive model proposed by Miles and Huberman, which consists of data reduction, data display, and conclusion drawing (Miles & Huberman, 2014). Qualitative data from interviews and observations are coded thematically to identify recurring patterns related to strategic planning elements, including situation analysis, goal setting, resource allocation, and evaluation. Quantitative data obtained from surveys and digital analytics are analyzed descriptively to support qualitative findings. Indicators such as audience demographics, engagement rates, and content reach are used to illustrate the effectiveness of data-driven da'wah strategies. This integrative analysis highlights the transformation from rhetoric-based preaching to evidence-based management approaches (Kotler & Keller, 2016)¹⁷.

Trustworthiness of Data

To ensure trustworthiness, this study applies triangulation of sources and methods, as well as member checking, whereby informants review and confirm the accuracy of interpreted findings (Miles & Huberman, 2014). Consistency in data collection procedures and transparent documentation of analytical steps contribute to research reliability.

Ethical Considerations

This study adheres to ethical research standards, including informed consent, confidentiality of participants, and responsible use of digital data, particularly in analyzing online da'wah activities (Sugiyono, 2019).

3. RESULTS AND DISCUSSION

Transformation of Da'wah Practices: From Rhetorical Tradition to Strategic Management

The findings indicate that Islamic da'wah has undergone a gradual but systematic transformation, shifting from predominantly rhetorical forms toward structured and data-informed practices. Historical analysis confirms that early da'wah during the Prophet Muhammad's period relied heavily on oral persuasion and interpersonal communication, which proved effective in relatively homogeneous social settings (Shihab, 2002). This rhetorical dominance continued through the era of the Companions, where sermons (*khutbah*) and face-to-face dialogue constituted the primary modes of transmission.

However, documentary evidence shows that during the Abbasid period, da'wah began to incorporate institutional and textual dimensions, particularly through the establishment of madrasas and scholarly writings (Al-Ghazali, as cited in Azra, 2004). This marks an early form of

¹⁶ Pew Research Center. (2022). *Teens, social media and technology*.

¹⁷ Kotler, P., & Keller, K. L. (2016). *Marketing management* (15th ed.). Pearson Education.

structured da'wah planning, although still lacking systematic data usage. In the Indonesian context, historical records demonstrate that da'wah in the Nusantara integrated local cultural rhetoric, such as *wayang* and *tembang*, to increase acceptance among indigenous populations (Azra, 2004). While effective culturally, these approaches remained largely intuition-based. Empirical data suggest that the organizational turn in da'wah emerged clearly in the 20th century through modern Islamic movements such as Muhammadiyah and Nahdlatul Ulama, which adopted formal management structures (Burhani, 2019). This organizational transformation constitutes the empirical foundation for contemporary strategic da'wah planning.

Empirical Evidence of the Shift Toward Data-Driven Da'wah

The study finds that the digital era accelerates the shift from rhetoric-based da'wah to data-driven management. Survey reports and institutional documents indicate that digital platforms have become the dominant channels for religious engagement. A national survey by MarkPlus Insight (2023) reports that 80% of Indonesian Muslims consume religious content via digital platforms, primarily YouTube and TikTok. This shift necessitates the use of data analytics to understand audience behavior. The findings show that da'wah institutions increasingly rely on engagement metrics, algorithm analysis, and audience segmentation to design programs. During the COVID-19 pandemic, digital da'wah initiatives increased significantly, supported by analytics tools that enabled real-time monitoring of audience reach and retention (Pew Research Center, 2022). These findings confirm that data is no longer supplementary but functions as a core decision-making resource in contemporary da'wah planning, supporting Drucker's (1954) assertion that data constitutes the foundation of modern organizational effectiveness.

Adoption of Data-Based Management Tools in Da'wah Institutions

The research identifies the use of several data-driven management tools in da'wah implementation. Institutional reports and interview data reveal three dominant categories of tools: 1) Data Analytics Platforms, used to visualize audience demographics and engagement trends. 2) Artificial Intelligence Applications, utilized for content personalization and sentiment analysis. 3) Adapted CRM Systems, applied to manage congregational databases in mosques and campus da'wah organizations. Evidence from a study conducted at Syarif Hidayatullah State Islamic University Jakarta (2022) shows that da'wah programs utilizing social media analytics experienced a 50% increase in participation rates compared to programs relying solely on conventional preaching methods. This quantitative increase provides empirical support for the effectiveness of data-driven da'wah strategies.

Findings on Strategic Da'wah Planning Processes

Data analysis reveals that effective strategic da'wah planning consistently follows five empirically identifiable stages: 1) Environmental Analysis, commonly conducted using SWOT analysis supported by internal surveys and external demographic data. 2) Vision and Mission Formulation, where institutional goals are translated into measurable indicators rather than rhetorical statements. 3) Strategy Selection, informed by platform analytics and audience preference data. 4) Implementation and Monitoring, employing Key Performance Indicators (KPIs) such as engagement rate and attendance retention. 5) Evaluation and Feedback, utilizing post-program surveys and statistical analysis tools. A documented case from a campus-based Islamic organization demonstrates that setting measurable engagement targets resulted in higher program efficiency and reduced resource waste. This finding confirms that data-driven planning enhances accountability and outcome predictability.

Institutional Case Evidence

Two institutional case studies provide concrete evidence of strategic da'wah implementation. First, Muhammadiyah's annual reports (2022) document the application of Geographic Information Systems (GIS) to map da'wah needs in underserved regions. This data-based approach led to a 30% increase in the establishment of Islamic educational institutions, demonstrating a direct correlation between data utilization and organizational impact. Second, analysis of the Muslim Pro digital platform reveals that user-behavior-based personalization significantly improves retention rates, reaching up to 60% user retention, surpassing comparable religious applications (Muslim Pro Analytics Report, 2022). These findings illustrate the scalability of data-driven da'wah in digital ecosystems.

Identified Challenges and Empirically Supported Solutions

The findings identify three major challenges in implementing strategic da'wah planning: 1) Resistance to Data Utilization, particularly among traditional preachers. 2) Limited Access to Reliable Data, especially in rural contexts. 3) Ethical Risks, related to data privacy and misuse. Empirical evidence suggests that capacity-building programs, inter-institutional collaboration, and adherence to digital ethics guidelines mitigate these challenges (MUI, 2021; Sugiyono, 2019).

Summary of Findings

Overall, the findings confirm that the transformation of da'wah from rhetoric-centered preaching to data-driven strategic management is empirically observable, institutionally practiced, and measurably effective. Data utilization enhances reach, engagement, and sustainability, without negating the spiritual essence of da'wah. Instead, rhetoric and data function complementarily within contemporary da'wah ecosystems.

4. CONCLUSION

Strategic da'wah planning, with its transition from rhetoric to data-driven management, offers a new paradigm relevant for students in the digital age. From definition to implementation, this concept not only enhances the effectiveness of da'wah but also strengthens Islam's commitment to knowledge. As the next generation, students are expected to become agents of change, designing data-driven programs to address contemporary challenges such as pluralism and moral crises.

By implementing these steps, da'wah is no longer just a calling from the heart, but a structured movement that benefits the community. Come, as students, let's start on campus: analyze data, plan strategically, and spread the light of Islam in a modern and responsible manner.

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