

## Da'wah Communication Strategies for Improving Spiritual Understanding among Muslim Converts in Laubeng Keladeh Village.

<sup>1</sup>Baihaqi Septiansyah Novrizal, <sup>2</sup>Zulfahmi  
[baihaqiseptiansyah@gmail.com](mailto:baihaqiseptiansyah@gmail.com)  
Universitas Muhammadiyah Sumatera Utara

---

### ABSTRACT

This study aims to describe and analyze da'wah communication strategies in developing the spiritual understanding of Muslim converts in Laubeng Keladeh Village. The increasing number of converts in this village highlights the importance of da'wah strategies that not only focus on intellectual understanding but also emphasize strengthening faith and internalizing Islamic teachings. This study employs a qualitative approach with a descriptive method. Data were collected through in-depth interviews, observation, and documentation. The research subjects consisted of Muslim converts and religious figures (da'i) in Laubeng Keladeh Village. The results show that the applied da'wah communication strategies include a personal approach, lectures and group discussions, the utilization of digital media, and continuous mentoring. These strategies are considered effective in facilitating the adaptation process and understanding of Islamic teachings among converts, as well as strengthening the spiritual and social dimensions of their lives. Supporting factors for the success of these strategies include the active involvement of religious leaders, a supportive community environment, and accessible learning media. However, several challenges were identified, such as limited religious literacy, social environmental pressures, and inadequate Islamic educational facilities. This study recommends the development of contextual and systematic da'wah models, along with sustained social support for converts in the process of understanding and practicing Islamic teachings.

**Keywords:** *Communication Strategy, Da'wah, Muslim Converts, Spiritual Understanding*



This work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/).

---

### 1. Introduction

Indonesia is a nation rich in religious diversity, where Islam serves as one of the fundamental pillars of social life, particularly in the modern industrial era that positions religion as a vital necessity. However, challenges such as excessive fanaticism, radicalism, and hate speech often threaten interreligious harmony. Therefore, effective human communication strategies are essential to foster harmonious and mutually reinforcing social interactions. In this context, da'wah communication plays a central role as a process of conveying messages derived from the Qur'an and Hadith to guide human behavior toward the path of salvation. Da'wah is not merely a transfer of information but also an effort to guide society especially Muslim converts in understanding and practicing Islamic teachings in their daily spiritual lives. Spirituality itself is understood as an existential awareness that transcends material aspects and becomes an essential component of individual well-being in achieving the true meaning of life.

For Muslim converts, embracing Islam is considered a blessing; however, their faith (aqidah) often remains vulnerable to the challenges of modern life and diverse cultural backgrounds. This phenomenon is clearly observed in Laubeng Keladeh Village, where converts frequently encounter difficulties in deepening their spiritual understanding due to limited knowledge and the lack of systematic guidance. The success of strengthening religious faith in this area largely depends on the role of da'i as the primary communicators, who are required to be adaptive to contemporary developments. Therefore, this study aims to explore

the da'wah communication strategies implemented in Laubeng Keladeh Village, identify the influencing factors, and analyze their impact on the religious lives of Muslim converts over the past five years. The focus of this study is directed toward direct communication methods, such as religious gatherings (pengajian) and practical discussions, which aim to shape a more Islamic character within the community.

From a theoretical perspective, this study is expected to enrich the body of knowledge in da'wah communication, particularly in the context of community development in rural areas. Practically, the findings of this study are expected to serve as a reference for da'wah practitioners in formulating more effective strategies, as well as assisting Muslim converts in achieving deeper spiritual tranquility. In addition to contributing to the improvement of social life quality in Laubeng Keladeh Village, this study is also conducted as a requirement for the author to obtain a bachelor's degree in Communication Science. Through a comprehensive approach, it is expected that a synergy between the role of preachers and the spiritual needs of converts can be achieved, ultimately fostering a just, prosperous, and divinely blessed society.

## **2. Methodology**

This study employs a descriptive method with a qualitative approach to comprehensively describe and analyze da'wah communication strategies in enhancing the spiritual understanding of Muslim converts in Laubeng Keladeh Village (Alfatih, 2019). Data collected through observation, in-depth interviews, and literature review were analyzed using the interactive model of Miles and Huberman, which consists of three main components: data reduction, data display, and conclusion drawing or verification (Agama et al., 2022). The analysis process was conducted inductively by organizing field data, identifying emerging patterns or themes, and comparing these findings with relevant theories to determine the final results of the study.

The research was conducted from January to April 2025 in Laubeng Keladeh Village, Namu Ukur Selatan District, Langkat Regency, North Sumatra Province. The selection of this location was based on its characteristics, including a growing population of Muslim converts and the presence of active da'wah initiatives. The primary focus of this study is to examine the effectiveness of various da'wah methods, such as lectures, regular religious gatherings, and group discussions, conducted by da'i in guiding converts to internalize Islamic teachings. Through this approach, the study is expected to provide meaningful contributions to the development of more relevant and effective da'wah communication strategies tailored to the spiritual needs of Muslim converts in rural communities.

## **3. Results and Discussion**

The da'wah communication strategy implemented in Laubeng Keladeh Village is systematically structured through five main components: audience identification, strengthening the capacity of communicators, selection of appropriate communication channels, development of relevant messages, and evaluation of the effects on the target audience. The primary focus of this strategy is Muslim converts within the productive age range (20–45 years), most of whom embraced Islam due to marriage, social environment, or personal spiritual exploration. Despite challenges such as language barriers in understanding the Qur'an and social pressure from their original environment, the presence of active religious leaders and support

from the local Muslim community serve as key enabling factors in their religious adaptation process.

The implementation of a gradual, personal, and empathetic da'wah communication strategy has proven to generate significant implications for strengthening faith (aqidah) and fostering the spiritual independence of converts. These positive impacts are reflected in the improvement of basic Islamic knowledge, the attainment of inner peace, and the establishment of inclusive social networks that prevent converts from feeling isolated. Through practical methods such as learning by doing, the gap between theoretical understanding and the practice of worship can be minimized, ultimately encouraging converts to confidently perform their religious obligations independently. Thus, da'wah in Laubeng Keladeh Village functions not merely as the dissemination of religious information but has transformed into a continuous spiritual mentoring process that builds a strong Islamic foundation across cognitive, affective, and practical dimensions.

#### **4. Conclusion and Recommendations**

The findings of this study conclude that effective da'wah communication strategies for Muslim converts in Laubeng Keladeh Village rely on the synergy between personal approaches, group discussions, the utilization of digital media, and continuous mentoring. Although the process faces various challenges such as limited religious literacy, social pressure, and inadequate religious educational facilities supporting factors, including the active involvement of religious leaders and an inclusive community, have proven effective in minimizing these obstacles. The success of these strategies demonstrates that systematic and empathetic da'wah communication plays a crucial role in strengthening spiritual understanding and accelerating the religious adaptation process of converts within the dynamics of modern society.

As a practical recommendation, da'i and religious leaders are encouraged to continuously develop contextual and responsive da'wah methods that address the needs of Muslim converts, particularly through the provision of more structured and accessible Islamic guidance programs, both offline and online. Meanwhile, the broader community is expected to foster a supportive and non-discriminatory social environment to facilitate the harmonious integration of converts. This study is expected to serve as an applicable model for da'wah practices in other regions with similar characteristics, as well as a foundation for further research exploring the influence of social environments and the development of innovative digital da'wah media in enriching the body of knowledge in da'wah communication studies.

#### **5. REFERENSI**

- [1]. Agama, P., Di, I., & Medan, M. A. N. (2022). Implementasi Metode Outdoor Learning dalam Peningkatan Hasil Belajar Siswa pada Mata Pelajaran Agama Islam di MAN 1 Medan. *Jurnal Penelitian, Pendidikan Dan Pengajaran: JPPP*, 3(2), 147–153. <https://doi.org/10.30596/jppp.v3i2.11758>
- [2]. Ahmad, N. Q., Amanda, R., As-salam, J., No, V., & Juni, J. (2020). (Print ISSN 2528-1402, Online ISSN 2549-5593). 4(1), 95–109.
- [3]. Alfatih, A. (2019). *Buku Pedoman Mudah Melaksanakan Penelitian Kualitatif*.48–61.

- [4]. Amal, K. (2021). Strategi Komunikasi Dakwah Ustadz Salim A. Fillah. *Jurnal Studi Islam Dan Kemuhmadiyah* (JASIKA), 1(2), 114–126. <https://doi.org/10.18196/jasika.v1i2.9>
- [5]. Anshori, A. (2021). Komunikasi Organisasi Antar Budaya di Lembaga Penjaminan Mutu Pendidikan Sumatera Utara. 5(1), 11–19. <https://doi.org/10.30596/interaksi.v5i1.5301>
- [6]. C, N. (2021). Shoutika: Jurnal Studi Komunikasi dan Dakwah REPRESENTASI RASISME DAN MEDIA MASSA. 1(Desember), 10–24. <https://jurnal.stainmajene.ac.id/index.php/shoutika> Choirin, M., & Ph, D. (n.d.). Pengantar Komunikasi Dakwah.
- [7]. Drs. HM. Kholili, M. S. (2009). Komunikasi Untuk Dakwah Suatu Pengantar (CV.AMANAH (Ed.); 1st ed.). CV.AMANAH.
- [8]. Fauzi, F. N., & Indah, E. O. (2021). Kontribusi Ilmu Komunikasi Pada Ilmu Dakwah. *Ath Thariq Jurnal Dakwah Dan Komunikasi*, 5(1), 71. [https://doi.org/10.32332/ath\\_thariq.v5i1.2998](https://doi.org/10.32332/ath_thariq.v5i1.2998)
- [9]. Hadi, I. P. (2000). Ilmu Komunikasi, Teori dan Praktek. In *Komunikasi dalam sebuah organisasi*.
- [10]. Hadisaputra, S., Fakultas, D., Uin, D., Hasanuddin, M., & Corresponding, B. (2021). Khazanah Keragaman Komunikasi Dakwah pada Masyarakat Multi Kultural. *AdZikra : Jurnal Komunikasi & Penyiaran Islam*, 12(1).
- [11]. Hardiyanto, S., & Romadhona, E. S. (n.d.). REMAJA DAN PERILAKU MENYIMPANG ( Studi Kasus Remaja di Kota Padangsidimpuan ). 23–32.
- [12]. Ilahi, W. (2010). Bab Ii Komunikasi Dakwah Sufistik. *Komunikasi Dakwah Sufistik*, 26.
- [13]. Khotimah, H. (2020). Internalisasi Moderasi Beragama Dalam Kurikulum Pesantren. *Rabbani: Jurnal Pendidikan Agama Islam*, 1(1), 62. <https://doi.org/10.19105/rjpai.v1i1.3008>
- [14]. Lestari, S. I. (2021). Metode Komunikasi Dakwah Mualim Muhammad Abidin di Desa Bandar Khalipah. *Skripsi Fakultas Ilmu Sosial Dan Ilmu Politik Universitas Muhammadiyah Sumatera Utara*, 3(September), 451–460.
- [15]. Lubis, F. H., Pahlevi Hidayat, F., & Hardiyanto, S. (2021). Strategi Komunikasi Organisasi PK IMM FISIP UMSU Dalam Melaksanakan Program Kerja di Masa Pandemi Covid-19. *SiNTESa CERED Seminar Nasional Teknologi Edukasi Dan Humaniora*, 1(1), 1–11.
- [16]. Muhammadiyah, U., Utara, S., & Ponorogo, R. (n.d.). Pola komunikasi dalam upaya pelestarian reog ponorogo pada orang jawa di desa percut sei tuan. 220–241.
- [17]. Oktavianingsih, L. (2019). Penanaman nilai-nilai spiritual melalui progam kegiatan keagamaan di Madrasah Tsanawiyah Negeri 1 Kudus.
- [18]. Rahmawati, I., & Desiningrum, D. R. (2020). Pengalaman Menjadi Mualaf: Sebuah Interpretative Phenomenological Analysis. *Jurnal EMPATI*, 7(1), 92–105. <https://doi.org/10.14710/empati.2018.20151>
- [19]. Rahmawati, S. T. (2021). Implementasi Komunikasi Dakwah dan Komunikasi Interpersonal. *Jurnal Statement : Media Informasi Sosial Dan Pendidikan*, 11(2), 76–82. <https://doi.org/10.56745/js.v11i2.237>
- [20]. Rika Widianita, D. (2023). STRATEGI KOMUNIKASI ORANGTUA DALAM MEMBATASI PENGGUNAAN PONSEL ANAK DI DESA HARGOMULYO SEKAMPUNG LAMPUNG TIMUR. In *AT-TAWASSUTH: Jurnal Ekonomi Islam: Vol. VIII (Issue I)*. Institut Agama Islam Negeri (IAIN) Metro.
- [21]. Rodríguez, Velastequí, M. (2019). KOMUNIKASI DAKWAH K.H.ACHMAD MUHSON DALAM MENINGKATKAN KEBERAGAMAAN MASYARAKAT

DESA TIRTOMULYO KECAMATAN PLANTUNGAN KABUPATEN KENDAL.  
UNIVERSITAS ISLAM NEGERI (UIN) WALISONGO SEMARANG.

- [22]. Saifulloh, M., Siti, H., Niken, Z., Enie, P., & Ni, H. (2023). Pelatihan Peningkatan Akidah Islam bagi Mualaf di Desa Balerejo Kecamatan Panggungrejo Kabupaten Blitar. 7(5). Studi, P., Qur, I. A.-, Ushuluddin, F., Dakwah, A., Agama, I., & Negeri, I. (n.d.). Bahan ajar.
- [23]. Sutikno. (2020). The Effect Of Boarding Learning And Islamic Religious Development Program (Program Pembinaan Agama Islam/PPAI) Towards The Spiritual Intelligence Of Moslem Students At Green Dormitory Of Malahayati University Bandar Lampung. *An Naba: Jurnal Pemikiran Dan Penelitian Pendidikan Islam*, 3, 72–83. <https://ejurnal.darulfatah.ac.id/index.php/Annaba>
- [24]. Wahidmurni. (2017). Definisi Spiritualitas. 2588–2593.
- [25]. Yasmin, A. F., & Priyanata, A. B. (2024). Komunikasi Model Lasswell Dan Stimulus-Organism-Response Dalam Mewujudkan Pembelajaran Menyenangkan Kelas 3 Sd. *Jurnal Pena Karakter*, 6(2), 60–66. <https://doi.org/10.62426/zg47qh20>
- [26]. Yusuf, S. (2018). Perspektif Psikologis dan Agama. 144–146.