

THE ROLE OF BAMUIS BNI ORGANIZATIONAL COMMUNICATION TOWARDS YOUNG PREACHER'S PRODUCTIVITY IN UNIVERSITAS IBN KHALDUN BOGOR

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Abstract:

The development of digital media has reshaped Islamic preaching (da'wah), shifting its space from traditional forums to dynamic online platforms. However, this transition also reveals a critical gap: the lack of effective communication strategies among young preachers in addressing diverse audiences and combating misinformation. This study explores how BAMUIS BNI's organizational communication supports the productivity of young da'i at Universitas Ibn Khaldun Bogor by examining internal communication processes, motivation systems, and evaluative feedback mechanisms. The findings aim to address the broader issue of ineffective message delivery in contemporary Islamic outreach. The study employs a qualitative descriptive approach with data collected through interviews, observations, and documentation. The results highlight both the achievements and areas for development in BAMUIS BNI's organizational communication strategy, with implications for enhancing da'wah quality and sustainability.

Keywords:

Organizational Communication, Productivity, Young Preachers, Preaching, BAMUIS BNI

Introduction

The rapid advancement of digital media has significantly altered the landscape of Islamic da'wah, shifting it from traditional forums to platforms like YouTube, Instagram, and TikTok. This change has attracted a wave of Muslim youth eager to engage in preaching activities. Programs like KPI at Universitas Ibn Khaldun Bogor reflect this enthusiasm. However, this digital shift also highlights a key challenge: the ineffective delivery of Islamic messages. Many young da'i lack the communication skills, religious depth, and digital literacy needed to convey Islamic teachings clearly and responsibly (Juanah & Susilo, 2023; Hasanah, 2024).

The influx of global ideologies and the spread of misinformation demand that da'wah be treated not just as ritual, but as a strategic process for shaping behavior and values (Mukhlis et al., 2024; Harari, 2017). To address this, institutions must equip preachers with both spiritual insight and modern communication tools (Ibda, 2023). Without proper guidance, youth-led da'wah risks becoming inconsistent, superficial, or misaligned with Islamic principles.

Recognizing this issue, BAMUIS BNI initiated the 1000 Da'i Scholarship Program to nurture young preachers through structured training and effective organizational communication. Communication here is not merely informational, but relational—building shared vision, motivation, and adaptability (Musheke & Phiri, 2021; Goller & Späth, 2023). This study aims to explore how BAMUIS BNI's communication system contributes to solving the problem of ineffective Islamic message delivery while improving young preachers' productivity and impact.

Literature Review

There are four points will be discussed in this research:

Definition of Communication

According to Musheke and Pirri (2021), the term "communication" originates from the Latin word *communis*, which means "to share" or "common." Communication is the process by which a person shares knowledge, feelings, ideas, and information in such a way that all parties involved develop a mutual understanding regarding the meaning, intent, and application of the message (Kumari & Yadav, 2024). Communication is a process of transform knowledge and share understanding from one to another, it involving several key elements, such as the source, message, channel, receiver, and feedback (Nikita et al, 2024). These elements work synergistically to ensure that the message is conveyed effectively and correctly understood by all parties (Mahadi, 2020). The main purpose of communication is to influence others, whether in the form of fostering empathy, conveying information, or attracting attention (Wahyuni & Kamaruddin, 2023). Effective communication allows the sender to achieve their objective by appealing to the emotional, mental, or intellectual sides of the receiver (Agwu et al, 2024). Latifah (2021) further states that the purposes of communication can be grouped into three main categories: attitude change, opinion change, and behavior change (Jorfi et al, 2014).

Islamic communication is a method or medium used to convey ideas and all matters based on Islamic teachings (Ian Kediri, 2021). Its primary goal is obedience to the commands of Allah and His Messenger. Therefore, Islamic communication is not merely a label; Islam emphasizes communication that ensures the well-being of the ummah, both in this world and the hereafter. Ismail and Mansor (2021) outline several principles of Islamic communication: *qawlan sadida* (truthful speech), *qawlan baligha* (effective and impactful speech), *qawlan karima* (noble

speech), *qawlan ma'rufa* (appropriate and good speech), *qawlan layyina* (gentle speech), and *qawlan maisura* (easily understood and accepted speech).

Definition of Organizational Communication

An organization is a consciously coordinated social unit composed of individuals who interact to achieve common goals (James et al, 2022). This interaction creates a structured division of roles, duties, and functions (Daft, 2007). With clear boundaries and communication systems, organizations maintain operational independence and goal focus (Grimshaw et al., 2020). Ultimately, they serve as managerial systems that integrate human and material resources for effective goal achievement (Kumari & Yadav, 2024).

According to Grimshaw et al. (2020), organizational communication is the process through which messages are created and exchanged within a network of interdependent relationships. This network enables all members of the organization to interact and share information effectively. R. Wayne and Don F. Faules explain that organizational communication is not merely about information exchange but also concerns how meaning and organizational structures are formed through interaction (Prasetijowati et al., 2023; Ogunkoya & Ogunkoya, 2023), and how these processes influence the functioning and development of the organization (Abijaya et al., 2021).

Modern scholarship identifies five fundamental communication modalities within organizational contexts: (1) intrapersonal reflection, (2) interpersonal exchanges, (3) group dynamics, (4) organizational systems, and (5) mass dissemination channels (Mishra et al., 2021). Parallel research categorizes structural communication flows into three distinct patterns: (1) vertical (hierarchical) information transfer, (2) horizontal (peer-level) coordination, and (3) diagonal (cross-functional) knowledge sharing (Kumari & Yadav, 2024). This dual framework provides comprehensive understanding of both communicative forms and directional flows in organizational settings.

Definition of Productivity

Zhang (2024) describes productivity as a mental attitude and work ethic focused on improving quality of life through efficiency, effectiveness, and quality in various aspects. This mindset encourages individuals or organizations to continually improve and innovate (Iqbal et al, 2023). According to Khaksar et al (2020), productivity refers to an individual's ability to make real and significant contributions in their chosen field. Productive individuals are marked by imaginative thinking, responsiveness, and innovation in facing challenges. They are characterized by their ability to find effective solutions, reach established goals, and act with a sense of responsibility—not only focusing on outcomes but also understanding the impact of their actions (Silva et al, 2022). Furthermore, the National Productivity Board (NPB) of Singapore defines productivity as a mental attitude driven by a constant desire for improvement and growth (Ansori, 2021).

Scope of Da'wah and the Da'i

Al-Munawwir in Fitria and Aditia (2020) offers a broader understanding of *da'wah*, which in Arabic is a verbal noun (*masdar*) of the verb *da'a – yad'u*, encompassing meanings such as “invitation, call, appeal, request, oath, encouragement for a specific purpose, naming, and supplication.” ‘Abd al-Karim Zaidan, in the preface to his book *Usul al-Da'wah*, defines *da'wah* as calling people to Allah (*al-da'wah ila Allah*). In the terminology of *da'wah* science,

as found in *Al-Mursyidīn ilā Ṭuruq al-Wa'z wa al-Khiṭābah*, da'wah refers to the effort to guide people toward goodness, urging them to do what is right (*ma'ruf*) and avoid wrongdoing (*munkar*), in pursuit of happiness in this world and the hereafter (Ali Mahfuzh, 1952; Hapsari et al, 2024). Da'wah is addressed to all humanity and involves several elements: *da'i* (the preacher), *maaddah* (content), *thariqah* (method), *washilah* (media), and *mad'u* (audience). The ultimate goal of *da'wah* is achieving well-being in both worldly and spiritual life (Ali, 2023). The legal ruling of *da'wah* is *fardhu kifayah* (collective obligation); if it has been adequately carried out within a community, then others are no longer obliged to do so (Osman et al, 2023). For others, it becomes a highly recommended act (*sunnah mu'akkadah*) and a noble deed (Zargar, 2023).

Etymologically, *da'i* comes from Arabic, as an active participle (*ism fa'il*) of the verb *da'a-yad'u-da'watan*, meaning “to call” or “to invite.” Terminologically, a *da'i* is a Muslim who conveys Islamic teachings to others through speech, writing, or action. A *da'i* is defined as a *mukallaf* (legally accountable individual) with the duty to preach; in the Islamic context, a *da'i* is a caller to righteousness and bearer of the message of Islam (Iman & Mastori, 2024). According to Al-Bayanuni (in Iman & Mastori, 2024), the ideal *da'i* is a communicator, teacher, and activist who embodies Islamic values in society. Kamaludin and Citaningati (2023) adds that a *da'i* must be a role model in both character and dedication. Iman and Mastori (2024) also emphasize the importance of *da'i* competencies in the digital era. Buya Hamka describes a *da'i* as anyone who calls others to the truth and forbids wrongdoing, as El Khayat (2022) asserts that *da'wah* is an invitation to awareness and transformation toward a better state. In a larger sense, every Muslim plays the role of a *da'i* as it is their duty to disseminate the teachings of Islam to everyone (Shukri, 2021). However, the Qur'an also suggests that Muslims with the necessary skills and knowledge should conduct da'wah (Fakhrudin, 2025).

Research & Method

This study employed a qualitative descriptive method with a case study approach, conducted from January to May 2025. The primary sites were the BAMUIS BNI Central Office in Jakarta and the Faculty of Islamic Religion at Universitas Ibn Khaldun Bogor. Data collection techniques included:

- a. In-depth interviews with 5 *da'i* scholarship recipients and 2 BAMUIS coordinators.
- b. Document analysis of SOPs, documentation, and program reports.
- c. Literature review to support theoretical grounding.

The data analysis followed the Miles and Huberman (2018) interactive model: data reduction, data display, and conclusion drawing. The process flow began with initial observations, followed by triangulated interviews, and finalized with member checking to validate themes derived from six analytical indicators.

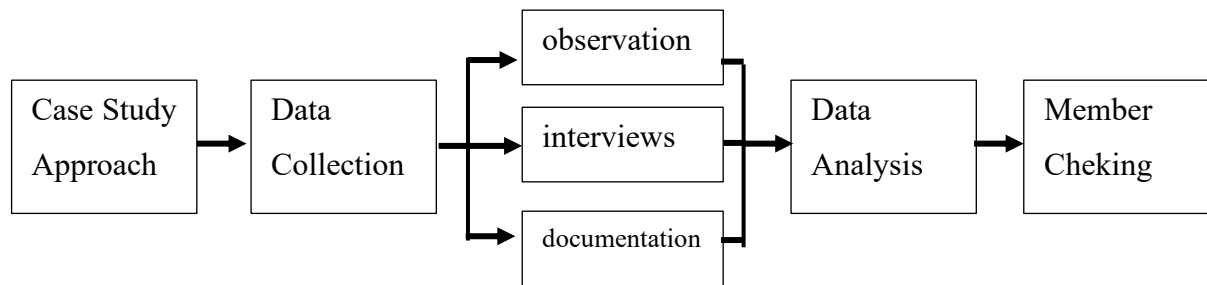


Figure 1: Research Flowchart Showing The Sequence Of Data Collection And Analysis In The Study

Source: Author's illustration.

BAMUIS BNI 1000 Da'i Scholarship Program

The 1000 Da'i Scholarship Program by BAMUIS BNI is an initiative aimed at cultivating competent and ethical young preachers capable of delivering Islamic messages effectively. The program emphasizes the integration of deep religious knowledge with strong communication skills, ethical conduct, and personal integrity in preaching. Participants are trained to adapt to the evolving landscape of Islamic communication by utilizing digital tools and technology, thus enabling them to reach a broader audience across various platforms, especially in the digital sphere. The curriculum also includes technical training and digital marketing strategies, supporting participants in conveying Islamic teachings that are both authentic and accessible. A central focus of the program is outreach to the younger generation. Participants are equipped with methods and communication styles that resonate with youth, using relatable language and contemporary media such as social media, video content, podcasts, and blogs. This innovative approach ensures that the message of Islam remains relevant and engaging, while still adhering to the core principles of Islamic teachings. The program ultimately aims to produce da'is who serve as inspirational role models and who are capable of addressing modern challenges without compromising religious values.

Discussion of Research Findings

This study explored the role of BAMUIS BNI's organizational communication in enhancing the productivity of young preachers (da'i) from Ibn Khaldun University, Bogor. The analysis was based on six indicators: interaction, communication management, program implementation, motivation, freedom of expression, and evaluation & feedback. The findings are interpreted using relevant theories from organizational communication and performance management literature.

Table 1: Summary of Research Findings on Organizational Communication of BAMUIS BNI

Indicator	Example	Example
Interaction	Formal channels are optimal; informal communication needs improvement to enhance emotional connection and productivity.	Maslikha et al. (2022); Huanca et al. (2023)

Communication Management	Effective in structure; however, strategic communication training is still lacking for some da'i.	Daft (2007); Muslim (2022); Okunade (2025)
Program Implementation	Programs are well-planned but lack field accompaniment; contextual adaptation remains a challenge.	Brownson et al. (2022); Pratama (2023)
Motivation	Strong intrinsic motivation exists, supported by spiritual connection and informal rewards. Formal systems are needed for long-term sustainability.	Herzberg's theory (McShane & Von Glinow, 2017)
Freedom of Expression	Sufficient freedom within Islamic values is granted; more platforms for innovation and discussion are recommended..	Robbins & Judge (2021)
Evaluation & Feedback	Informal evaluation exists; formal, structured, and performance-based M&E systems are needed.	Lussier (2021); Goller & Späth (2023)

Source: Compiled by the author from field data (2025)

Interaction

Interaction between BAMUIS BNI and young da'i is generally optimal, particularly through formal channels such as WhatsApp groups, routine Zoom meetings, and in-person gatherings. However, the lack of informal communication remains an area for improvement. Maslikha et al. (2022) emphasize that strong interpersonal communication enhances trust and member engagement. Informal communication can strengthen emotional bonds and a sense of belonging, which contributes significantly to da'wah productivity (Huanca et al., 2023).

Organizational Communication Management

Communication management within BAMUIS BNI has been generally effective, indicated by timely information delivery and structured activity agendas. The centralized organization of scholarship recipients and coordination across regions improves communication efficiency. Nonetheless, there is still a gap in strategic communication training for some da'i. Daft (2007) and Muslim (2022) argue that effective communication management includes clear information planning, defined coordination flows, and integrated control systems. Hence, capacity-building and orientation programs are necessary to ensure systematic communication practices (Okunade, 2025).

Implementation of Preaching Programs

The implementation of BAMUIS BNI's da'wah programs aligns with the intended plan. However, direct accompaniment and supervision in the field are limited. Several da'i struggle to contextualize da'wah messages in their everyday activities. According to implementation theory by Mazmanian and Sabatier (Pratama, 2023) and updated by Brownson et al. (2022), success depends on goal clarity, resource adequacy, and implementer capacity. Therefore, BAMUIS should enhance contextual training and supervision to better equip da'i for dynamic da'wah environments.

Motivation of Young Preachers

Young preachers' motivation is driven by spiritual involvement and personal support from BAMUIS administrators. Encouragement, a sense of brotherhood (*ukhuwah*), and informal recognition serve as key motivators. Herzberg's two-factor theory, as interpreted by McShane and Von Glinow (2017), underscores the role of intrinsic motivators such as achievement, recognition, and meaningful work. BAMUIS has effectively built these intrinsic motivators; however, formal reward systems and structured feedback could further enhance long-term engagement.

Freedom of Expression

Freedom of expression is adequately practiced, allowing da'i to design their sermons and adopt creative delivery methods within Islamic guidelines. Robbins and Judge (2021) affirm that organizational openness to expression fosters innovation, as long as it aligns with institutional missions. BAMUIS shows inclusive tendencies in this regard, although more thematic platforms and creative da'wah initiatives would be beneficial.

Evaluation and Feedback

Evaluation mechanisms are both formal and informal. The study shows that positive feedback significantly enhances performance. Goller and Späth (2023) emphasize the need for constructive and structured evaluation. According to Lussier (2021), effective feedback systems must be systematic, continuous, and based on measurable performance indicators. BAMUIS is encouraged to develop a formal monitoring and evaluation framework that includes written reports and regular reflections to ensure measurable improvements in da'i productivity.

Conclusion

The study concludes that BAMUIS BNI's organizational communication plays a strategic role in improving the productivity of young preachers. Effective interactions, motivational leadership, and structured communication flows contribute positively to preacher engagement. However, improvements are needed in informal communication, field supervision, and formal evaluation mechanisms. Addressing these areas will help BAMUIS BNI foster a more sustainable and impactful da'wah program that responds to the needs of contemporary Islamic outreach. Theoretically, it strengthens the applicability of organizational communication models in faith-based contexts. Practically, this research encourages institutions to adopt systematic, youth-oriented communication strategies for impactful da'wah initiatives.

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