



CATUR DIMENSIONAL STRATEGIC DA'WAH (CDS) (CONCEPT, ANALYSIS, AND APPLICATION)

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Abstract :

Da'wah is a noble calling whose essence is intrinsic to the very existence of Islam. It represents an organized effort to translate divine values into human reality. In practice, however, this calling often confronts complex challenges. Globalization, the digital revolution, shifting social values, and the growing diversity of thought within society necessitate adaptation and innovation in da'wah. Relying solely on zeal without a foundation of sound knowledge risks rendering the effort ineffective, irrelevant, or even counterproductive to its objectives. Through this qualitative literature-based study, the researcher aims to map out a structured framework regarding the scholarly dynamics of da'wah. The discussion begins by dissecting the fundamental meaning of da'wah, examining both its etymological roots and definitions formulated by scholars. This exploration is crucial for establishing a solid conceptual foundation and avoiding the reductionist interpretations of da'wah often found in society. A precise understanding of da'wah enables a clear identification of the scope of its study. Ultimately, this research maps the complexities of da'wah through an integrated framework known as the Catur Dimensi-Dakwah Strategis (CDS) or the Four-Dimensional Strategic Da'wah framework. This framework categorizes the analysis of da'wah into four interconnected dimensions. First is the Theological-Normative Dimension, which examines the foundations, ethics, and objectives of da'wah in accordance with the Qur'an and Sunnah. Second is the Psycho-Sociological Dimension, which analyzes the psychological states and social contexts of both the subjects and objects of da'wah. Third is the Managerial-Organizational Dimension, which views da'wah as an activity requiring professional management. Fourth is the Technological-Contextual Dimension, which focuses on adapting da'wah to modern media and the challenges of the times.

Keywords : CDS, Da'wah, Catur Dimensi-Dakwah Strategis, Dimensional Strategic Da'wa

INTRODUCTION

Fundamentally, da'wah is a call a noble invitation whose essence is intrinsic to the very existence of Islam. It represents an organized effort to translate divine values into human reality. In practice, however, this call often encounters complex challenges (Sucipto, 2021). Globalization, the digital revolution, shifting social values, and increasing intellectual diversity within society necessitate adaptation and innovation in the practice of da'wah (Jamal & Salma, 2022).

The concepts of inviting and calling imply a nature that is persuasive, dialogic, and voluntary, rather than one based on indoctrination or coercion. Meanwhile, the act of proclaiming or summoning" signifies the delivery of a fundamental and urgent message to the public to bring about change.

From a terminological perspective, Muslim scholars and intellectuals offer diverse yet complementary definitions; at their core, these refer to a systematic



process of transforming individuals for the better in accordance with Islamic teachings(Asep Muhyiddin, 2002).

Da'wah that relies solely on zeal without a foundation of sound knowledge risks becoming ineffective, irrelevant, or even counterproductive to its objectives. Therefore, every da'i (preacher) must possess a disciplined approach to the field, beginning with the establishment of an initial framework for mapping out the da'wah effort.

Affirming the scholarly status of da'wah depends on the ability to precisely define its objects of study specifically, its material and formal objects. In the study of da'wah, the material object refers to the substance of the subject matter being examined, whereas the formal object relates to the specific approach or perspective employed to analyze that subject(Ichwanul Rizky et al., 2025).

Failure to integrate these two capabilities results in an approach to da'wah (Islamic outreach) that is skewed toward one extreme. Da'wah focused solely on the material object tends to be rigid, dogmatic, and lacking in communicative effectiveness. Conversely, da'wah oriented exclusively toward the formal object risks being superficial and lacking in substance, while also potentially deviating from the essence of Islam as a system of teachings(Abdullah, 2020). An integrated framework is required to map out the complexities of da'wah studies; therefore, this research seeks to establish a robust and substantive foundation for such an understanding.

RESEARCH METHOD

This study employs a literature review method with a qualitative approach to establish a conceptual foundation and develop both theoretical and practical aspects. Qualitative research aims to describe and analyze events, phenomena, and the perspectives of individuals or groups(Sucipto, 2026d).

The data sources consist of existing research findings in the field of da'wah (Islamic outreach) studies, drawn from both national and international journals. This qualitative research process involves key efforts: collecting specific data, analyzing data inductively moving from specific themes to general ones and interpreting meaning(Sucipto, 2026a).

The data collection process begins with checking for completeness and clarity of meaning, followed by organizing the obtained data according to the required framework, and subsequently conducting further analysis using predetermined methods(Andre Febrianto et al., 2024).

FINDINGS AND DISCUSSION

Entering a field of study requires a clear understanding of the definitions and scope that form its foundation. Without this conceptual clarity, further exploration becomes vague and aimless. This subsection is specifically designed to establish that foundation by examining three key pillars: the definition of da'wah from both linguistic and terminological perspectives, the mapping of the subject matter that constitutes the focus of da'wah studies, and an analysis of the unique position of da'wah at the intersection of systematic scholarship and the

art requiring creativity. A profound understanding of these three pillars will provide a solid framework for comprehending the complexities of da'wah activities and their various manifestations within society.

Every technical term within a discipline possesses its own history and evolution of meaning, and the term da'wah is no exception. Unpacking its etymological and terminological significance is not merely an academic exercise but a fundamental endeavor to grasp the essence and breadth of the da'wah activity itself (Sakdiah et al., 2025). Many misconceptions regarding da'wah stem from a narrowed definition that equates it solely with speeches or lectures. In reality, when traced back to its linguistic roots, da'wah encompasses a far richer spectrum of meanings including calling, inviting, summoning, and even supplication all of which point toward a process of positive transformation centered on divine values.

Establishing the scientific status of a discipline relies heavily on its ability to precisely define its object of study (Fata, 2016). In the philosophy of science, this object of study is categorized into two types: the material object and the formal object. The material object pertains to the substance or subject matter being studied, whereas the formal object relates to the specific perspective or approach employed to examine that subject matter. The science of da'wah possesses a vast material object, encompassing the entire process of conveying, internalizing, and implementing Islamic teachings in both individual and societal life. However, what distinguishes it is its formal object: the analysis of this process through the lenses of effectiveness, strategy, and goal attainment in accordance with Islamic principles.

By gaining a precise understanding of da'wah, we can clearly identify the scope of its study. To help map out the complexities of da'wah, this research introduces an integrated framework known as the Catur Dimensional Strategic Da'wah (CDS) model. This framework categorizes the analysis of da'wah into four interconnected dimensions:

1. The Theological-Normative Dimension, which examines the foundations, ethics, and objectives of da'wah in accordance with the Qur'an and Sunnah.
2. The Psycho-Sociological Dimension, which analyzes the psychological states and social contexts of both the subjects and recipients of da'wah.
3. The Managerial-Organizational Dimension, which views da'wah as an activity requiring professional management.
4. The Technological-Contextual Dimension, which focuses on adapting da'wah to media and the challenges of the times.

The Theological-Normative Dimension

The analysis of the foundation of da'wah (Islamic outreach) will focus on the primary sources of Islamic teachings: the Qur'an and the Sunnah. This foundation is termed "normative" because it establishes the norms, values, and principles that every da'wah practitioner must steadfastly uphold. It contains not only explicit commands to engage in da'wah but also provides comprehensive guidelines regarding ethics, methods, and boundaries that must not be transgressed (Said bin Ali Al-Qahtani, 1994). A comprehensive exploration of this

normative foundation reveals that da'wah is not merely a personal or group initiative, but a divine trust governed by its own specific principles.

The discussion will then shift to formulating the primary objectives of da'wah. Often, these objectives are reduced to simply "converting people to Islam" or "making people more pious." While not entirely incorrect, such oversimplification can obscure the grand vision of da'wah, which is far broader and more transformative. As indicated in various sacred texts, the primary objectives of da'wah encompass a wide spectrum: liberating humanity from all forms of servitude other than to Allah, establishing social justice, perfecting noble character, and realizing a prosperous and civilized society (*baladatun thayyibatun wa rabbun ghafur*).

This grand vision is subsequently translated into more concrete functions within societal life. Da'wah serves as an agent of enlightenment (*tazkiyah*), purifying the human soul from spiritual ailments. It also acts as an agent of education (*ta'lim*), enlightening the community with authentic knowledge. Furthermore, *da'wah* plays the role of an agent of social reform (*islah*), actively striving for improvements across various aspects of life from the economy and politics to the environment. Finally, *da'wah* performs a function of social oversight (*hisbah*), upholding virtuous values within society and wisely preventing wrongdoing.

A comprehensive understanding of these various levels of objectives and functions is vital. For a *da'i* (preacher), it aids in designing materials and programs relevant to the specific needs of the community. For a dakwah organization, this understanding serves as the foundation for formulating a vision, mission, and work plan that are both strategic and measurable. Without clear objectives, such an organization risks becoming trapped in routine programming that lacks significant impact, thereby squandering resources on activities that fail to address the root causes of the community's issues.

Analyzing the foundations and objectives also entails situating da'wah within the previously introduced framework of the Catur Dimensions of Strategic Da'wah (CDS). The normative foundations and primary objectives of dakwah reside directly within the Theological-Normative Dimension. This dimension serves as the heart and source of energy for the other three dimensions. Any psychological, managerial, or technological strategy must constantly be referenced against and evaluated for its alignment with this normative dimension. In this way, da'wah will not lose its spiritual orientation, even when employing modern tools in its implementation.

Through a careful examination of the foundations and objectives of da'wah, it is hoped that an awareness will emerge recognizing da'wah as a magnificent civilizational project. It is not merely a collection of uncoordinated activities, but a structured movement rooted in a solid divine foundation and advancing toward a transformative vision for humanity. It is this profound understanding that will cultivate da'wah practitioners who are not only enthusiastic but also visionary, strategic, and principled.

The Psycho-Sociological Dimension

This second CDS concept will fully explore the psycho-sociological dimension of the CDS framework at the societal level of analysis.

Research will begin by examining the dynamic relationship between da'wah (Islamic outreach/preaching) and social change. History demonstrates that the da'wah propagated by the prophets including Prophet Muhammad has always served as a revolutionary force, challenging and transforming established social orders.

We will analyze how da'wah can function as a driver of social change, fostering critical awareness and mobilizing society toward a more just and civilized state. Within the highly diverse Indonesian context, we will also address the specific challenges of da'wah in a multicultural society, where it is called upon to act as a unifying force rather than a source of division (Ahmad Abuzar et al., 2025).

Next, the discussion will shift to the very heart of social life: interaction. We will sociologically analyze the relationship formed between the *da'i* (preacher) and the community. This relationship is not merely one between speaker and listener but a meaningful symbolic interaction in which status, roles, and social capital play pivotal parts.

This second CDS concept aims to examine how social environments whether the individualistic urban setting or the communal rural setting significantly influence how da'wah is delivered and received. Ultimately, we will look at how da'wah can fulfill its vital function of maintaining and strengthening social bonds and cohesion.

Finally, we will analyze the role of da'wah within the "backbone" of society: social institutions. Social institutions are established systems or frameworks that govern key aspects of communal life. We will focus on three key institutions.

First, the family, as the primary institution of socialization where religious values are first instilled.

Second, educational institutions, as formal arenas where religious discourse is reproduced and negotiated.

Third, government institutions, where da'wah can play a role in influencing public policy and embedding ethics within state governance.

By understanding this sociological landscape, students and da'wah practitioners are expected to develop a "sociological imagination" the ability to perceive the connection between an individual's personal troubles and broader social issues. This capacity will equip them to design da'wah programs that are more strategic, comprehensive, and transformative, aiming not only to improve the individual but also to contribute to the betterment of society as a whole.

The Managerial-Organizational Dimension

As we enter an increasingly complex and competitive era, da'wah (Islamic outreach) can no longer be conducted in a sporadic, intuitive, or amateurish manner. The increasingly multidimensional challenges facing the *Ummah* demand a response that is systematic, planned, and professional. This is where the science of management often viewed as a "secular" discipline intersects with

the spiritual calling of da'wah. Da'wah management is not an attempt to bureaucratize or rigidify the mission; rather, it is an endeavor to optimize limited resources such as time, manpower, funds, and expertise to generate the greatest possible positive impact. It is both an art and a science dedicated to ensuring that no energy expended in the cause of da'wah goes to waste (Aris Akin, 2026).

This third CDS concept serves as a gateway to the Managerial-Organizational Dimension of the Strategic Four-Dimensional Da'wah (CDS) framework. This dimension invites us to make a paradigm shift: viewing da'wah not merely as a personal obligation, but as an organized collective effort ('*amal jama'i*'). In such collective work, management principles form the backbone that ensures the movement's orderliness, efficiency, and effectiveness. Without sound management, a collective da'wah movement risks creating more problems than it solves such as overlapping programs, internal conflicts, and the squandering of resources.

The discussion begins by establishing the conceptual foundation of da'wah management. We will examine why fundamental management functions planning, organizing, actuating, and controlling are highly relevant and indeed essential for da'wah activities. Furthermore, we will explore how Islamic values such as consultation (*syura*), trustworthiness (*amanah*), and professionalism (*itqan*) can serve as the guiding spirit that distinguishes *da'wah* management from conventional management. In this context, professionalism is defined not merely in terms of remuneration, but as a mindset and a commitment to delivering one's best.

This third CDS session focuses on the first two and most fundamental functions of the management cycle: planning and organizing. Planning is the phase where we "think before we act." It is the process of charting a roadmap for da'wah (Islamic outreach), beginning with a clear analysis of the community's conditions and needs and the formulation of an inspiring vision and mission, and extending to the translation of these into concrete, measurable targets and work programs. Thorough planning represents half the battle won, as it saves us from reactive, aimless da'wah activities that merely serve to extinguish immediate "fires."

Once the roadmap is established, the next function is organizing. This phase is about building the "vehicle" we will use to undertake the da'wah journey. Organizing entails designing an efficient institutional structure, fairly and clearly delegating tasks and authority, and most importantly placing the right people in the right positions.

This third CDS concept also addresses the crucial issue of human resource development for *da'i* (preacher) and da'wah activists, recognizing that people are ultimately the primary driving force behind every program. Through this third CDS concept, the aim is for individuals not only to grasp management theories in the abstract but also to recognize their relevance and urgency within the context of da'wah. This understanding serves as a vital foundation for comprehending other management functions, such as implementation and evaluation.

Ultimately, the integration of management science into da'wah through this third CDS session has a singular goal: to enhance the quality and reach of our service to the community, thereby seeking the pleasure of Allah SWT.

The Technological-Contextual Dimension

No matter how powerful or beautiful a message may be, it is rendered futile if it lacks the means to reach its audience. Media da'wah or *wasilah ad-da'wah* serves as the vehicle, channel, or medium that conveys Islamic messages from the preacher (*da'i*) to the audience (*mad'u*). Media is not merely a neutral tool; it actively shapes how a message is received and understood, and even influences the content of the message itself. The evolution of media over time has revolutionized the practice of da'wah, much like the invention of the steam engine or the internet revolutionized human interaction and economic activity (Salisa, 2021).

Understanding da'wah media means understanding a constantly evolving communication ecosystem. Each medium possesses its own unique "language" and "logic." The logic of oral communication intimate and personal within a religious study circle (*majelis taklim*) differs vastly from the logic of television, which demands visual appeal and brevity.

Similarly, the logic of print media, which fosters deep reflection, stands in stark contrast to the logic of social media fast-paced, interactive, and algorithm driven (Wulandari, 2025). A preacher or da'wah manager who fails to grasp the logic of the medium they are using is akin to a fisherman attempting to catch deep-sea fish with a simple bamboo pole; the intention is noble, but the tool is ill-suited to the environment.

The direct application of the Technological-Contextual Dimension within the CDS framework highlights the importance of adapting da'wah (Islamic outreach) to technological advancements and the changing times. We will observe how technology ranging from the simplest tools to the most sophisticated systems has served as an indispensable partner in disseminating the Islamic message throughout history.

The journey begins with time-tested traditional media. We will revisit the *mimbar* (pulpit) and *majlis ta'lim* (religious study circles), two oral media institutions that have formed the backbone of knowledge transmission and community building for centuries. There will be a renewed appreciation for how art and culture, from calligraphy to *nasyid* (Islamic vocal music), have functioned as da'wah media that resonate with the aesthetic and emotional dimensions of the human experience. Furthermore, we will examine the power of the "silent revolution" sparked by print literacy, which enabled da'wah ideas to transcend the boundaries of space and time through books and treatises (Irawan, 2023).

From there, this fourth CDS concept transitions to the modern era, marked by the advent of electronic and digital media. CDS analyzes how television and radio transformed the *da'i* (preacher) into a public celebrity and turned da'wah into a form of mass entertainment. While this era expanded the reach of da'wah to unprecedented levels, it simultaneously gave rise to new challenges regarding the trivialization of the message and the commodification of religion. The

discussion then focuses on the most relevant da'wah arena today: social media and cyberspace(Sucipto, 2026c).

In the digital world, every individual can now act as both media and audience. Old communication hierarchies have collapsed, replaced by a more fluid, participatory network model(Sucipto, 2026b). CDS identifies the extraordinary opportunities offered by platforms such as YouTube, Instagram, TikTok, and podcasts enabling dakwah that is more personal and creative, while reaching segments of society that were previously untouched. However, CDS also critically examines the darker side of this landscape, including the spread of religious hoaxes, online radicalism, and the phenomenon of "instant preachers" who lack scholarly depth.

Ultimately, this fourth CDS concept leads to a fundamental reflection on ethics. No matter how sophisticated a medium may be, it remains a tool whose value is determined by its user. Therefore, the final section of this chapter outlines the ethical principles that should guide every Muslim in using media for da'wah (religious outreach) purposes. Principles such as *tabayyun* (verification), honesty, and sincere intention serve as the essential moral compass needed to navigate the sometimes murky waters of digital information.

CONCLUSION

The CDS concept proposed by the researcher offers a breakthrough solution for achieving the primary objective of da'wah realizing total servitude to Allah which translates into the goal of bringing mercy to the entire universe. CDS facilitates the strategic functions of da'wah within society, such as acting as an agent of social change, a vehicle for education and enlightenment, and a mechanism for social control.

The history of da'wah reveals an evolution in strategies: from the personal, creed-focused Meccan phase and the institutional Medinan phase to the expansive and adaptive era of the Companions, and finally to the modern phase, which addresses the challenges of colonialism and globalization through various reform movements. Given the heterogeneous nature of the da'wah audience, a typological analysis based on intellectual, demographic, and psychological factors is required to design targeted strategies. Such strategies demand robust da'wah management; therefore, the inherent complexities of da'wah need to be mapped out using the strategic CDS framework.

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