

## DAKWAH STRATEGIES OF ISLAMIC WOMEN'S ORGANIZATIONS IN INDONESIA–MALAYSIA BORDER COMMUNITIES: A RESOURCE MOBILIZATION PERSPECTIVE

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Received: 026-05-15 | Revised: 2026-05-25 | Accepted: 2026-06-08 | Publish: 2026-07-01

### Abstract

*This study aims to analyze the dakwah strategies employed by Islamic women's organizations in the Indonesia–Malaysia border region of West Kalimantan from a Resource Mobilization Theory perspective. Specifically, it examines the challenges faced by these organizations, the strategies they employ to address such challenges through resource mobilization, and the resulting impacts of their dakwah activities. This research adopts a qualitative design using a phenomenological approach. Data were collected through in-depth interviews, participant observation, and document analysis involving organizational leaders and dakwah practitioners from Badan Kontak Majelis Taklim (BKMT) and Persaudaraan Muslimah (Salimah) operating in Sambas Regency, West Kalimantan. The findings reveal that both organizations implement emotional, rational, and sensory dakwah strategies as conceptualized by Al-Bayanuni. Emotional strategies are reflected in persuasive communication and family development programs, rational strategies are manifested through religious study circles and strengthening religious understanding, while sensory strategies are implemented through social services and community empowerment initiatives. From the perspective of Resource Mobilization Theory, these strategies demonstrate the organizations' ability to mobilize social, moral, material, and cultural resources through community solidarity, social networks, cadre development, and grassroots empowerment. These strategies are contextually adapted to address various challenges, including geographical isolation, inadequate infrastructure, limited financial and human resources, low religious participation, youth-related issues, and weak family resilience. The study further finds that these dakwah activities contribute to strengthening community spirituality, increasing social solidarity and participation, promoting women's economic empowerment, and enhancing organizational capacity. Theoretically, this study extends the application of Resource Mobilization Theory to Islamic women's dakwah movements in border communities. Practically, the findings provide insights for policymakers and Islamic organizations in developing sustainable community-based dakwah programs in peripheral and border regions. The originality of this study lies in its integration of dakwah strategy and resource mobilization perspectives within the context of Islamic women's organizations operating in the Indonesia–Malaysia borderlands.*

**Keywords:** *Dakwah strategy, Islamic women's organizations, border communities, resource mobilization, community empowerment*

## **PUBLIC INTEREST STATEMENT**

Border communities often face geographical isolation, limited infrastructure, weak religious participation, youth-related social challenges, and fragile family resilience. This study highlights how Islamic women's organizations, namely BKMT and Salimah, address these challenges through community-based dakwah strategies in the Indonesia–Malaysia border region. By applying Resource Mobilization Theory, the study demonstrates how social networks, community solidarity, religious values, and organizational resources can be mobilized to strengthen spirituality, social cohesion, women's empowerment, and community resilience. The findings contribute to understanding dakwah as a social movement and provide practical insights for developing sustainable community empowerment programs in border areas.

## **INTRODUCTION**

Dakwah strategy constitutes a crucial component of Islamic preaching practices, as it determines not only how religious messages are delivered but also how they are adapted to the changing conditions of target audiences (*mad'u*) (Pribadi & Fahrudin, 2021). Effective dakwah requires a comprehensive understanding of the social, psychological, and religious characteristics of communities, all of which significantly influence the success of religious outreach efforts (Wahid, 2019; Mutmainna et al., 2024). Moreover, dakwah strategy involves systematic planning and the organization of activities designed to achieve religious objectives effectively while simultaneously developing competent preachers capable of responding to contemporary societal challenges (Aziz, 2017; Jusup, 2023). Consequently, strategy occupies a central position in shaping the direction, effectiveness, and sustainability of dakwah activities.

Previous studies have demonstrated that dakwah strategies are implemented across diverse social contexts and target groups. Research on Muslim converts (*muallaf*) in Indonesia and Malaysia highlights the importance of tailored religious guidance and community support in strengthening religious commitment (Casmini, 2020; Jusup, 2023). Other studies have examined dakwah strategies within specific community settings (Murniyanto, 2021) and women's religious study groups (*majelis taklim*) (Hidayat et al., 2024). Collectively, these studies indicate that successful dakwah requires contextual adaptation to the socio-cultural characteristics of the intended audience.

The growing body of literature on dakwah strategy has generated several important perspectives. Ramdhani et al. (2021) argue that contemporary dakwah has shifted from predominantly normative and verbal approaches toward more contextual and action-oriented forms of *dakwah bil hal* that respond to the social realities of communities. Rejeki et al. (2026) further contend that dakwah among Muslim minority communities is most effective when conducted through egalitarian, dialogical, humanistic, and needs-based approaches. Similarly, Syarifuddin et al. (2024) emphasize the significance of emotional, rational, and sensory approaches in promoting religious moderation. Studies focusing on younger generations reveal the increasing utilization of alternative public spaces, such as coffee shops, and digital platforms, including YouTube and TikTok, as strategic channels for religious communication (Mauvizar et al., 2022). Meanwhile, Ramadhani and Tanjung (2023) demonstrate that dakwah among converts is most effective when implemented through stages of understanding, acceptance, and behavioral motivation supported by mentoring, local language use, and community strengthening. These findings suggest that dakwah strategies are increasingly characterized by their adaptability to

diverse social, cultural, educational, and religious contexts.

Building upon this scholarly discourse, the present study examines the dakwah strategies employed by non-profit Islamic women's organizations operating in the Indonesia–Malaysia border region, specifically in Sambas Regency, West Kalimantan. While several women's Islamic organizations exist in the region, this study focuses on two independent organizations—*Badan Kontak Majelis Taklim* (BKMT) and *Persaudaraan Muslimah* (Salimah)—which operate independently from larger parent organizations such as 'Aisyiyah of Muhammadiyah and Muslimat Nahdlatul Ulama. By focusing on these organizations, this study seeks to address three key research questions: (1) What challenges do BKMT and Salimah encounter in conducting dakwah activities in border communities? (2) What dakwah strategies do these organizations employ to address such challenges from the perspective of Resource Mobilization Theory? and (3) What social and religious impacts result from these strategies?

Although research on dakwah strategies, Islamic women's organizations, and border communities has expanded considerably, these themes have generally been examined in isolation. Studies of dakwah strategy primarily focus on methods and approaches to religious communication, whereas research on women's organizations tends to emphasize leadership, communication, gender relations, and women's social roles. Likewise, border studies predominantly address issues related to migration, economic exchanges, state security, and cross-border governance. Consequently, the role of Islamic women's organizations in fostering religious resilience and social cohesion within border communities remains underexplored. This study addresses this gap by offering three principal contributions. First, it focuses on independent Islamic women's organizations operating in the Indonesia–Malaysia borderland context. Second, it applies Resource Mobilization Theory to explain how women's organizations sustain and develop dakwah activities. Third, it conceptualizes dakwah as a community-based socio-religious movement sustained through the mobilization of social, moral, material, and cultural resources. Thus, the study extends existing scholarship by examining not only how dakwah is conducted but also how Islamic women's organizations maintain and expand their religious movements in peripheral border regions.

Resource Mobilization Theory provides a useful analytical framework for understanding these processes. According to McCarthy and Zald (1977) and Oberschall (1993), the success of social movements depends not merely on the strength of their ideological goals but also on their capacity to mobilize resources, social networks, leadership, solidarity, and legitimacy. This perspective is particularly relevant for understanding Islamic women's dakwah organizations operating in border regions, where geographical isolation, economic limitations, and social challenges often constrain organizational activities. Dakwah in such contexts extends beyond the transmission of religious teachings and becomes a broader effort to sustain socio-religious movements under challenging structural conditions. Accordingly, this study employs Resource Mobilization Theory as its primary analytical lens to examine the strategies adopted by BKMT and Salimah in the border communities of Sambas Regency, West Kalimantan.

This study is grounded in three interconnected assumptions. First, every dakwah context presents distinctive challenges that shape organizational responses and strategic choices. Second, once organizations identify the social and religious problems faced by their target communities, they formulate strategies that correspond to local conditions and needs. Third, the implementation of these strategies generates impacts not only for community members but also for the

organizations themselves and the religious actors involved. Based on these assumptions, the study seeks to provide a deeper understanding of how Islamic women's organizations mobilize resources, formulate strategies, and contribute to socio-religious resilience in Indonesia–Malaysia border communities.

## LITERATURE REVIEW

This study is grounded in Resource Mobilization Theory (RMT), which serves as the grand theory for explaining how Islamic women's organizations sustain and expand dakwah activities in border communities. According to McCarthy and Zald (1977), as well as Oberschall (1993), the success of a social movement depends not only on the existence of social grievances but also on the capacity of organizations to mobilize and manage various forms of resources, including human, material, social-organizational, moral, and cultural resources. Within this perspective, dakwah is understood not merely as a religious communication process but also as a collective social action that requires organizational capacity, leadership, legitimacy, and social networks to achieve sustainable outcomes.

Previous studies on dakwah strategies have generally emphasized contextual adaptation to community characteristics. Dakwah has been examined through local wisdom approaches (Fadil et al., 2024), persuasive communication and digital media utilization (Pardianto et al., 2025), religious education and community development (Cholis, 2022; Sahari et al., 2021), and socio-economic empowerment, particularly among female converts (Casmini, 2020). Other studies have highlighted emotional, rational, and sensory approaches as effective strategies for fostering religious commitment and moderation (Syarifuddin et al., 2024), while contemporary dakwah increasingly utilizes public spaces and digital platforms to engage younger generations (Mauvizar et al., 2022). Despite these contributions, existing scholarship largely treats dakwah strategy as a matter of communication methods and message delivery, with limited attention to organizational capacity and resource mobilization processes that sustain religious movements over time.

Similarly, studies on Islamic women's organizations demonstrate their significant contributions to religious education, women's empowerment, family resilience, social solidarity, and leadership development (Tlaiss & Al Waqfi, 2022; Rohmawati & Barizi, 2021; Apridayanti et al., 2022; Fauzia et al., 2022; Bondahara et al., 2023; Putra & Yulindrasari, 2023). Nevertheless, these studies tend to focus on organizational programs and social impacts rather than examining how women's organizations mobilize resources, build legitimacy, strengthen networks, and maintain long-term religious movements. Consequently, the organizational dimension of dakwah remains insufficiently explored within the literature.

Border studies have further demonstrated that border regions constitute complex social spaces characterized by cross-border interactions, migration, economic exchange, governance challenges, and identity formation processes (Brunet-Jailly, 2022; Carter et al., 2021; Amooore, 2024; Fauser, 2024). Recent scholarship has emphasized the importance of social networks and collaborative governance in shaping border communities (Nienaber & Wille, 2020). Within the Indonesia–Malaysia border context, Masri et al. (2025) reveal that religious identity among Dayak Muslim converts is shaped by hybrid cultural influences, requiring context-sensitive dakwah approaches. However, the role of Islamic women's organizations as agents of socio-religious resilience and community resource mobilization in border regions remains largely

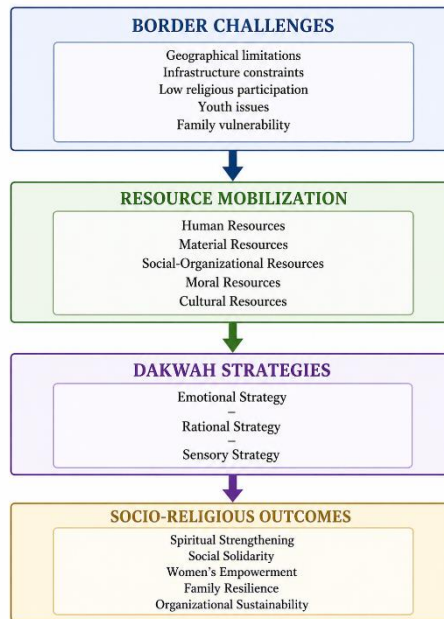
overlooked. This gap is particularly significant because border communities often face geographical isolation, limited infrastructure, social vulnerability, and religious challenges that require sustained collective action.

Drawing upon these strands of literature, this study conceptualizes dakwah strategy as an organizational process through which Islamic women's organizations mobilize social, moral, material, cultural, and human resources to address socio-religious challenges in border communities. Resource Mobilization Theory provides the analytical foundation for understanding how organizational resources are transformed into strategic actions that generate socio-religious impacts. In this framework, border challenges function as contextual conditions that shape organizational responses, while resource mobilization serves as the mechanism through which dakwah strategies are developed and implemented. These strategies subsequently contribute to strengthening spirituality, social cohesion, women's empowerment, family resilience, and organizational sustainability within border communities.

As a qualitative study, this research develops propositions rather than hypotheses. These propositions are derived from Resource Mobilization Theory and previous empirical findings on dakwah strategies, Islamic women's organizations, and border communities. Proposition 1 (P1): Socio-religious challenges in border communities stimulate Islamic women's organizations to develop adaptive dakwah strategies that respond to local community needs. Proposition 2 (P2): The effectiveness of dakwah strategies is influenced by the ability of Islamic women's organizations to mobilize human, social-organizational, moral, material, and cultural resources. Proposition 3 (P3): Resource mobilization enables Islamic women's organizations to strengthen organizational capacity, expand social networks, and sustain dakwah movements in border communities. Proposition 4 (P4): The implementation of emotional, rational, and sensory dakwah strategies contributes to the enhancement of religious understanding, social solidarity, women's empowerment, and family resilience among border communities. Proposition 5 (P5): Dakwah activities conducted through resource mobilization function not only as religious guidance but also as community-based socio-religious movements that reinforce social resilience in border regions.

Based on Resource Mobilization Theory and the preceding propositions, this study proposes a conceptual model illustrating the relationship between border-community challenges, resource mobilization, dakwah strategies, and socio-religious outcomes. The model assumes that geographical, social, economic, and religious challenges encountered in border areas create the need for organizational responses. Islamic women's organizations mobilize various forms of resources including human, material, social-organizational, moral, and cultural resources to formulate and implement dakwah strategies. These strategies are operationalized through emotional, rational, and sensory approaches, which subsequently generate socio-religious impacts such as strengthened spirituality, enhanced social cohesion, women's empowerment, family resilience, and organizational sustainability.

**Figure 1.**  
**Conceptual Research Model**



## METHOD

This study employs a qualitative research design using a phenomenological approach to explore and understand the lived experiences, meanings, and practices of Islamic women's organizations in conducting dakwah activities within border communities. Qualitative research is particularly suitable for examining social phenomena from the perspectives of participants situated within their natural settings, allowing researchers to capture the complexity of social realities and contextual dynamics (Sudaryono, 2017). Phenomenology, specifically, seeks to describe and interpret the shared meanings individuals attribute to their experiences regarding a particular phenomenon (Creswell, 2007). This approach is considered appropriate because the study aims to investigate how Islamic women's organizations formulate and implement dakwah strategies in response to the unique socio-religious challenges of the Indonesia–Malaysia border region. By focusing on participants' experiences and interpretations, the study provides an in-depth understanding of the relationship between organizational resource mobilization, dakwah strategies, and socio-religious outcomes within border communities.

The study was conducted in Sambas Regency, West Kalimantan, Indonesia, a border region directly adjacent to Sarawak, Malaysia. This area represents a strategically significant border context characterized by geographical challenges, cross-border interactions, socio-cultural diversity, and varying levels of religious participation. These characteristics make Sambas an appropriate setting for examining the role of Islamic women's organizations in strengthening socio-religious resilience within border communities.

The target population consisted of individuals directly involved in dakwah activities organized by *Badan Kontak Majelis Taklim* (BKMT) and *Persaudaraan Muslimah* (Salimah).

Participants were selected using purposive sampling, a non-probability sampling technique commonly employed in qualitative research to identify information-rich informants with relevant experience and knowledge regarding the phenomenon under investigation (Creswell, 2007). A total of twelve informants participated in this study, comprising three dakwah practitioners (*da'i/da'iyah*), two organizational leaders, four organizational administrators, and three community members who regularly participated in dakwah activities. The selected participants provided diverse perspectives regarding organizational challenges, resource mobilization processes, dakwah strategies, and their impacts on local communities. Data collection was conducted over a ten-month period, from June 2025 to March 2026, allowing sufficient time for prolonged engagement and contextual understanding.

The study utilized multiple data collection techniques, including in-depth interviews, participant observation, and document analysis. Employing multiple sources of evidence enabled the researchers to obtain a comprehensive understanding of the phenomenon and strengthen the credibility of the findings. In-depth interviews served as the primary data collection method. Semi-structured interview guidelines were developed to facilitate systematic exploration of participants' experiences while allowing flexibility for emerging themes and contextual insights (Nazir, 2017). Interviews focused on organizational challenges, resource mobilization practices, dakwah strategies, and perceived impacts within border communities.

Participant observation was conducted to examine organizational activities, interactions among members, and the implementation of dakwah programs in their natural settings. Observation enabled the researchers to record behaviors, practices, and contextual conditions that could not be fully captured through interviews alone (Wahyuni, 2019). Document analysis complemented the interview and observation data. Documents examined included organizational reports, activity records, meeting notes, photographs, official publications, and relevant academic literature. These documents provided additional contextual information and helped verify data obtained through other sources (Sudaryono, 2017).

Data were analyzed using the interactive model of qualitative data analysis developed by Miles and Huberman (2014), consisting of four interconnected stages: data collection, data reduction, data display, and conclusion drawing/verification. This analytical framework is widely recognized for facilitating systematic interpretation of qualitative data and ensuring analytical rigor throughout the research process. The first stage involved collecting data from interviews, observations, and documentary sources. Subsequently, data reduction was conducted through selecting, focusing, simplifying, and organizing relevant information related to organizational challenges, resource mobilization, dakwah strategies, and socio-religious impacts. The reduced data were then systematically displayed through thematic categorization and narrative presentation to facilitate interpretation and pattern identification.

The final stage involved drawing conclusions and continuously verifying emerging findings through iterative comparison across data sources. Throughout the analysis process, themes were interpreted through the lens of Resource Mobilization Theory to explain how Islamic women's organizations mobilized social, moral, material, human, and cultural resources in addressing challenges within border communities. To enhance trustworthiness and ensure methodological rigor, the study employed source triangulation and methodological triangulation. Source triangulation was conducted by comparing information obtained from different categories of participants, while methodological triangulation involved cross-checking findings derived from

interviews, observations, and documentary evidence. These procedures contributed to the credibility, dependability, and confirmability of the research findings, thereby strengthening the overall validity of the study.

## RESULT

In line with the objectives of this study, the findings are organized into three interrelated themes: (1) the challenges encountered by Islamic women's organizations in conducting dakwah activities in border communities, (2) the strategies employed to address these challenges, and (3) the socio-religious impacts generated by their dakwah initiatives. The findings are interpreted through the lens of Resource Mobilization Theory, which emphasizes the importance of organizational capacity in mobilizing human, material, social-organizational, moral, and cultural resources to sustain collective action and social movements.

### Challenges Faced by BKMT and Salimah

Border regions, as the frontline areas of a nation-state, are characterized by complex geographical, economic, social, and religious challenges (Arifin & Yuniarsih, 2022). These conditions significantly influence the implementation of dakwah activities conducted by Islamic women's organizations in Sambas Regency. Interview findings revealed that both BKMT (*Badan Kontak Majelis Taklim*) and Salimah (*Persaudaraan Muslimah*) rely heavily on membership contributions to support their religious programs. Participants explained that dakwah activities require considerable financial resources and physical effort because many target communities are located far from urban centers and are difficult to access. Poor road conditions and transportation constraints, particularly during the rainy season, further complicate organizational outreach efforts. These findings suggest that geographical barriers affect not only organizational mobility but also the sustainability and reach of dakwah activities. From the perspective of Resource Mobilization Theory, such conditions highlight the importance of material and social-organizational resources in maintaining religious engagement across dispersed border communities.

Another major challenge concerns the limited availability of active cadres and financial resources. Participants reported that many dakwah programs depend heavily on a small number of committed individuals due to shortages of active members and insufficient funding. In some instances, organizational leaders and members were required to make personal financial contributions to support operational expenses. These findings indicate that the sustainability of dakwah activities is strongly influenced by an organization's ability to mobilize human and material resources. Internal solidarity therefore functions as a strategic organizational asset that enables dakwah activities to continue despite financial limitations.

The findings further reveal challenges associated with low levels of religious understanding and participation among community members. Several participants noted that many residents possess limited religious knowledge, experience difficulties in reading the Qur'an, and rarely attend religious study circles (*majelis taklim*). Others pointed to the existence of individuals who perceive themselves as sufficiently knowledgeable in religious matters and therefore show little interest in participating in religious development programs. These conditions demonstrate the diversity of socio-religious backgrounds within border communities and highlight the need for adaptive and context-sensitive dakwah approaches. In this regard, dakwah

functions not only as a medium for transmitting religious teachings but also as a mechanism for mobilizing cultural resources that strengthen religious awareness.

A further challenge concerns the relatively low level of community participation in organizational activities. Although BKMT and Salimah actively disseminate information through direct communication and social media platforms, participation rates remain inconsistent. This finding suggests that the effectiveness of dakwah depends not only on the quality of programs offered but also on the organization's ability to foster social solidarity and community attachment. Within the framework of Resource Mobilization Theory, community participation represents a valuable social-organizational resource that contributes to the sustainability of dakwah movements.

Youth-related issues also emerged as a major concern. Informants described declining religious interest among young people, increasing exposure to digital technology, strong economic aspirations, and high school dropout rates. According to participants, some adolescents are becoming increasingly detached from religious values due to technological influences and the pursuit of rapid economic opportunities. Observational findings similarly revealed that school dropouts are particularly vulnerable to various social problems. These findings suggest that border communities face not only economic challenges but also socio-cultural transformations that affect the moral resilience of younger generations. Consequently, youth development has become an important component of organizational efforts to ensure the regeneration of human resources within the dakwah movement.

The final challenge concerns family vulnerability. Participants frequently referred to increasing cases of marital conflict, family disharmony, and divorce as issues affecting community well-being. Family-related problems were viewed as particularly significant because they directly influence social cohesion and community stability. These findings indicate that dakwah challenges in border areas extend beyond individual religious concerns and are closely connected to broader issues of social resilience. Strengthening family institutions therefore becomes an important strategy for enhancing the social and moral resources of border communities.

### **Dakwah Strategies Employed by BKMT and Salimah**

In response to the challenges identified above, BKMT and Salimah have developed a range of dakwah strategies tailored to the socio-cultural conditions of border communities. These strategies reflect the organizations' capacity to mobilize various forms of resources and transform them into collective actions that support religious and social development. The first strategy involves inter-organizational cooperation and networking. Participants explained that both organizations actively collaborate with other community-based organizations, including the Family Welfare Movement (*PKK*) and the Women's Organization Association (*GOW*), to support dakwah activities through resource sharing, joint programs, and the exchange of speakers. Such collaborations demonstrate that dakwah sustainability depends not only on internal organizational capacity but also on the ability to establish broader social networks and institutional partnerships. From the perspective of Resource Mobilization Theory, these networks constitute social-organizational resources that expand outreach capacity and strengthen movement sustainability.

The second strategy focuses on strengthening financial resources. Participants reported that religious gatherings and educational programs require substantial financial support, leading

organizations to implement membership contributions and fundraising initiatives, particularly during Ramadan. These practices illustrate how internal solidarity functions as a material resource that sustains organizational activities despite financial limitations.

Another important strategy involves regular religious study circles, practical training programs, and mentoring for Muslim converts. Participants explained that dakwah activities extend beyond conventional religious instruction and frequently incorporate topics such as health education, parenting, and family development. Furthermore, religious messages are delivered using approaches adapted to the educational backgrounds and social conditions of participants. These findings indicate that BKMT and Salimah adopt contextual and adaptive dakwah strategies designed to address the specific needs of local communities. Such efforts represent a form of cultural resource mobilization aimed at strengthening religious awareness while reinforcing the social foundations of dakwah.

**Figure 2.**  
**Grand Dhikr and Sambas Bershalawat Event Organized**  
**by BKMT Sambas Regency on 15 July 2025**



Source: Field Documentation (CL 150725)

Figure 2 illustrates one of BKMT's large-scale religious programs, namely the *Grand Dhikr and Sambas Bershalawat* gathering. The event demonstrates how the organization mobilizes social-organizational and cultural resources to strengthen religious participation and social cohesion within border communities. Beyond its religious function, the event serves as a platform for community engagement, organizational visibility, and the expansion of dakwah networks.

The organizations also implement community empowerment and social assistance programs. These include food distribution initiatives, charitable activities such as *Jum'at Berkah* (Blessed Friday Program), the provision of clothing and basic necessities, and women's economic empowerment projects. Through these activities, dakwah is translated into tangible actions that directly address community needs. Participants emphasized that these programs not only alleviate social problems but also strengthen public trust and social solidarity. Consequently, dakwah becomes a practical expression of religious values through community service and empowerment. To address youth-related challenges, BKMT and Salimah promote faith development, religious education, and community engagement through youth organizations, including mosque youth

groups and the Indonesian Mosque Youth Communication Agency (BKPRMI). Participants explained that youth-oriented dakwah programs are designed according to the age-specific needs and social conditions of young people and often involve direct engagement with schools. These initiatives demonstrate organizational commitment to regenerating dakwah movements by strengthening the capacities and religious involvement of younger generations.

In addressing family-related challenges, both organizations implement family-centered dakwah programs through parenting seminars, family resilience workshops, and premarital counseling. Participants explained that these programs aim to enhance parental knowledge, improve family relationships, and strengthen household stability.

**Figure 3.**  
**Salimah Parenting Seminar Conducted on 25 April 2026**



Source: Salimah Sambas Documentation

Figure 3 presents one of Salimah's family-based dakwah initiatives through a parenting seminar. The program demonstrates the organization's commitment to strengthening family resilience by providing practical guidance on parenting, family communication, and household management. The findings suggest that family-centered dakwah has become an important strategy for addressing social and religious challenges in border communities. Taken together, these findings indicate that BKMT and Salimah employ a multidimensional approach to dakwah by combining organizational networking, financial mobilization, educational programs, social empowerment, youth development, and family strengthening initiatives. These strategies enable the organizations to address local challenges while simultaneously reinforcing their social and religious legitimacy within border communities.

### **Socio-Religious Impacts of Dakwah Activities**

The findings reveal that the dakwah activities conducted by BKMT and Salimah generate significant socio-religious impacts at individual, community, and organizational levels. At the individual level, participants reported improvements in religious understanding, faith, worship practices, and the application of Islamic values in everyday life. Informants explained that participation in dakwah programs contributed to positive changes in attitudes, behavior, and religious commitment. Furthermore, participants indicated that dakwah activities encouraged stronger work ethics and a more Islamically oriented worldview. These findings suggest that

dakwah plays a crucial role in strengthening cultural resources through the internalization of religious values and beliefs.

At the community level, the findings indicate increased social solidarity, participation, and community networking. Religious gatherings and study circles function not only as spaces for religious learning but also as platforms for social interaction, mutual support, and relationship building among community members. Consequently, dakwah contributes to the development of social capital and strengthens social cohesion within border communities. The study also identifies significant impacts on women’s empowerment and economic development. Participants reported that educational and empowerment programs increased women’s confidence, skills, and active involvement in community life. In many cases, women acquired practical knowledge that enabled them to contribute to household economic activities. These findings demonstrate that dakwah extends beyond religious instruction to include broader processes of social and economic empowerment.

In addition, dakwah activities contributed to organizational strengthening. Informants emphasized that training programs, leadership development, task distribution, regular evaluations, and inter-organizational collaboration enhanced organizational capacity and effectiveness. These developments indicate that dakwah activities not only transform individuals and communities but also strengthen the institutional foundations of Islamic women’s organizations themselves.

**Table 1.**  
**Relationship between Dakwah Challenges, Dakwah Strategies, Resource Mobilization Dimensions, and Socio-Religious Impacts**

<b>Dakwah Challenges</b>	<b>Dakwah Strategies</b>	<b>Resource Mobilization Dimensions</b>	<b>Socio-Religious Impacts</b>
Geographical limitations, long travel distances, and inadequate infrastructure	Inter-organizational cooperation, cross-regional coordination, and strengthening dakwah networks	Social-organizational, Material	Dakwah activities remain operational and continue reaching border communities
Limited cadres and financial resources	Membership contributions, fundraising initiatives, cadre development, and member engagement	Human, Material	Sustainability of dakwah programs and strengthening organizational capacity
Low levels of religious understanding	Regular religious study circles, practical training, mentoring for Muslim converts, and contextual dakwah approaches	Cultural	Increased religious knowledge, faith, and worship practices
Low community participation	Persuasive approaches, strengthening social ties, and utilization of social media	Social-organizational	Increased participation and social solidarity
Youth-related challenges	Youth development programs through mosque youth organizations, BKPRMI, and school-based outreach	Human, Cultural	Strengthening religious character and regeneration of dakwah cadres
Weak family resilience	Parenting programs, family resilience seminars, and premarital	Moral, Cultural	Strengthened family functions and socio-

Dakwah Challenges	Dakwah Strategies	Resource Mobilization Dimensions	Socio-Religious Impacts
Economic vulnerability	counseling Social assistance programs, <i>Jum'at Berkah</i> , and women's economic empowerment initiatives	Material, Moral	religious life Enhanced women's economic independence and social solidarity

**Source:** Compiled by the authors based on field findings.

Table 1 summarizes the overall findings of the study by illustrating the relationships between the challenges encountered by BKMT and Salimah, the strategies developed to address these challenges, the dimensions of resource mobilization involved, and the resulting socio-religious impacts. The table demonstrates that organizational responses are not solely religious in nature but involve the mobilization of multiple forms of resources, including human, material, social-organizational, moral, and cultural resources.

## DISCUSS

The findings reveal that the dakwah strategies employed by BKMT and Salimah in the border region of Sambas Regency, West Kalimantan, are developed through a process of identifying community challenges, formulating organizational responses, and generating socio-religious impacts. The results indicate that the organizations' dakwah initiatives ultimately aim to strengthen family resilience, empower women, and enhance social cohesion within border communities. Based on the empirical findings, three major dakwah strategies can be identified: emotional strategy, rational strategy, and sensory strategy, as conceptualized by Al-Bayanuni (Muhammad Al-Fath Al-Bayanuni, 2001). These strategies demonstrate that women's Islamic organizations in border areas function not merely as religious institutions disseminating Islamic teachings, but also as community-based socio-religious movements that contribute to social development and resilience.

The emotional strategy is reflected in activities such as community networking (*silaturahmi*), family counseling, women's mentoring programs, and persuasive approaches emphasizing emotional attachment and social solidarity. According to Al-Bayanuni, emotional strategy focuses on psychological engagement and the cultivation of affective bonds that facilitate the acceptance of religious messages. The present findings support Rejeki et al. (2026), who argue that dakwah is more effective when implemented through humanistic, dialogical, and community-oriented approaches. Similarly, Cholis (2022) emphasizes the importance of persuasive and participatory communication in addressing social challenges within local communities.

However, the present study extends these findings by demonstrating that, within border communities, emotional strategies serve not only to foster religious commitment but also to strengthen social cohesion and community resilience amid geographical isolation, migration dynamics, and socio-economic vulnerabilities. This finding reinforces Fauser's (2024) argument that borders should be understood not merely as territorial boundaries but as socially constructed spaces shaped by everyday interactions and relationships. The findings are also consistent with Giorgi (2021), who argues that faith-based women's organizations play a significant role in fostering social solidarity and civic engagement among women. In the Sambas border context,

dakwah therefore functions as a mechanism for preserving community solidarity and religious values amidst increasing globalization and cross-border mobility.

In addition to emotional strategies, the study identified the implementation of rational strategies through regular religious study circles, religious education programs, faith development activities, and efforts to strengthen community understanding of Islamic teachings. From Al-Bayanuni's perspective, rational strategy emphasizes the use of reason, reflection, and intellectual awareness in the process of dakwah. These findings correspond with the work of Sahari et al. (2021), who found that religious education focusing on faith (*aqidah*), worship (*ibadah*), and social relations (*muamalah*) contributes significantly to strengthening community religiosity. Similarly, Casmini (2020) demonstrates that women's dakwah organizations employ systematic approaches centered on strengthening religious belief, spiritual well-being, and family resilience.

The present study contributes to the literature by demonstrating that rational strategies in border communities extend beyond spiritual development and function as mechanisms for mobilizing cultural and ideological resources. Through religious education and knowledge dissemination, Islamic women's organizations strengthen socio-religious awareness and community identity amid social transformation and global influences. This finding expands the literature on Islamic women's movements, which has predominantly focused on large organizations and urban-based religious activism. The findings demonstrate that grassroots women's organizations in border regions possess substantial capacity to cultivate socio-religious movements grounded in community solidarity and empowerment. This observation supports the arguments advanced by Samier and Elkaleh (2021), Tlaiss and Al Waqfi (2022), Jones (2021), and Koburtay et al. (2023), who identify Muslim women as important agents of social transformation, religious leadership, and community empowerment.

The third pattern identified in this study is the sensory strategy, which is manifested through social assistance programs, women's economic empowerment initiatives, skills training, youth development programs, and family-based dakwah activities. In Al-Bayanuni's framework, sensory strategy emphasizes the delivery of dakwah through concrete actions that generate direct benefits for community members. The findings support Syarifuddin et al. (2024), who argue that sensory approaches are effective in fostering social and religious values through practical engagement. Likewise, Fadil et al. (2024) demonstrate that community empowerment and socio-economic development programs can facilitate broader socio-religious transformation.

The present study further reveals that sensory strategies in border communities have evolved beyond conventional *dakwah bil hal* (preaching through action) and function as mechanisms for social service provision and community resilience-building. By addressing practical community needs through social assistance and empowerment programs, women's organizations simultaneously strengthen social solidarity and organizational legitimacy. This finding supports Islam et al. (2023), who argue that organizations oriented toward social welfare and community service gain stronger legitimacy when they provide tangible benefits to the populations they serve. Consequently, social assistance and empowerment activities undertaken by BKMT and Salimah not only improve community welfare but also enhance the credibility and sustainability of their dakwah movements.

From the perspective of Resource Mobilization Theory, the effectiveness of BKMT and Salimah's dakwah activities is largely determined by their ability to mobilize social networks, human resources, moral legitimacy, and material resources. These findings reinforce Oberschall's

(1993) argument that the sustainability of social movements depends on organizational capacity, solidarity, and network-building. Likewise, McCarthy and Zald (1977) emphasize that the success of collective action is strongly influenced by an organization's ability to acquire, manage, and mobilize resources effectively.

The empirical evidence demonstrates that BKMT and Salimah successfully mobilize resources through inter-organizational collaboration, cadre development, fundraising activities, community engagement, and continuous religious education programs. These findings are consistent with Giorgi's (2021) observation that faith-based women's organizations thrive through their ability to connect religious identity, social networks, and collective action in responding to community needs. Similarly, Nienaber and Wille (2020) highlight the importance of social networks in strengthening community cooperation, while Basir et al. (2019) emphasize the role of women in generating social legitimacy and collective solidarity. Together, these studies support the argument that organizational resource mobilization constitutes a fundamental mechanism through which women's Islamic organizations sustain their dakwah movements in border communities.

Overall, this study demonstrates that dakwah conducted by Islamic women's organizations in border regions extends beyond normative religious instruction and develops into a community-based socio-religious movement sustained through the mobilization of social, moral, material, human, and cultural resources. The findings suggest that border-community challenges serve as motivating factors, while resource mobilization functions as the mechanism through which organizations formulate dakwah strategies and generate socio-religious outcomes. Based on these findings, this study proposes a conceptual model linking border challenges, resource mobilization, dakwah strategies, and socio-religious impacts as an integrated and mutually reinforcing process.

## CONCLUSION

This study explores how two Islamic women's organizations, namely *Badan Kontak Majelis Taklim* (BKMT) and *Persaudaraan Muslimah* (Salimah), formulate and implement dakwah strategies within the Indonesia–Malaysia border region of Sambas Regency, West Kalimantan. The findings reveal that these organizations operate in a challenging environment characterized by geographical remoteness, inadequate infrastructure, limited financial and human resources, low levels of religious participation, youth-related social issues, family instability, and economic vulnerability. To respond to these complex conditions, BKMT and Salimah employ a combination of emotional, rational, and sensory dakwah strategies as proposed by Al-Bayanuni. Emotional approaches are reflected in persuasive communication, family mentoring, women's empowerment initiatives, and efforts to strengthen social solidarity. Rational approaches focus on religious education, faith development, and the enhancement of religious understanding, while sensory approaches are manifested through social assistance, community empowerment programs, youth development activities, and family-centered dakwah initiatives. Collectively, these strategies contribute to strengthening spirituality, social cohesion, women's empowerment, family resilience, and organizational sustainability within border communities.

From a theoretical perspective, this study advances the field of dakwah studies by applying Resource Mobilization Theory to explain how Islamic women's organizations sustain socio-religious movements in peripheral and border settings. The findings demonstrate that the

effectiveness of dakwah is shaped not only by the content of religious messages or communication techniques but also by the ability of organizations to mobilize social, moral, material, human, and cultural resources. Consequently, the study enriches the literature on Islamic women's movements, community-based religious organizations, and border studies by highlighting the transformative role of grassroots women's organizations in fostering social and religious change. Practically, the findings offer valuable insights for policymakers, religious organizations, and community leaders seeking to strengthen socio-religious resilience in border areas. The proposed community-based border dakwah model emphasizes the importance of integrating religious education, community empowerment, organizational networking, and sustainable resource mobilization. Nevertheless, the study is limited to two organizations operating within a single border region. Future research could expand the scope by conducting comparative studies across different border contexts, examining digital dakwah practices, and exploring the role of cross-border religious networks in shaping contemporary Islamic women's activism.

#### **AUTHOR CONTRIBUTIONS**

Conceptualization, SR, IB, MS; methodology, SR,IB.; validation, SR,IB.; formal analysis, SR,IB.; investigation, SR.; resources, SR.; data curation, SR,IB, MS.; writing original draft preparation, SR.; writing review and editing, SR.; visualization, SR.; supervision, IB, MS.; project administration, SR. All authors have read and agreed to the published version of the manuscript.

#### **FUNDING**

This research received no external funding.

#### **INSTITUTIONAL REVIEW BOARD STATEMENT**

Ethical review and approval were waived for this study because the research involved non-invasive qualitative interviews and observations of adult participants, posed minimal risk to participants, and did not involve vulnerable populations or sensitive personal data requiring formal institutional ethical review.

#### **INFORMED CONSENT STATEMENT**

Informed consent was obtained from all subjects involved in the study prior to data collection.

#### **DATA AVAILABILITY STATEMENT**

The data presented in this study are available from the corresponding author upon reasonable request. The data are not publicly available due to privacy and confidentiality considerations involving research participants.

#### **DECLARATION OF GENERATIVE AI AND AI-ASSISTED TECHNOLOGIES IN THE WRITING PROCESS**

During the preparation of this work, the author used ChatGPT (OpenAI) to assist with language editing, translation, academic writing refinement, and manuscript organization. After using this tool, the author carefully reviewed, revised, and edited the content as necessary and takes full responsibility for the content of this publication.

### **ACKNOWLEDGMENTS**

The author would like to express sincere gratitude to the leaders, administrators, members, and dakwah practitioners of BKMT and Salimah in Sambas Regency for their willingness to participate in this research and share their experiences. Appreciation is also extended to community members in the Indonesia–Malaysia border region who contributed valuable insights throughout the research process.

### **CONFLICTS OF INTEREST**

The author declares no conflicts of interest.

The funders had no role in the design of the study; in the collection, analyses, or interpretation of data; in the writing of the manuscript; or in the decision to publish the results.

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