

The Da'wah Strategy of the Prosperous Justice Party in Instilling Islamic Political Values in South Jakarta

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ABSTRACT

The practices of money politics, identity misuse, and political apathy reflect deviations from Islamic political values. Therefore, the Prosperous Justice Party implements a da'wah strategy in South Jakarta. This study aims to analyze the da'wah strategy of the Prosperous Justice Party in instilling Islamic political values and to identify the supporting and inhibiting factors in South Jakarta. This research uses a case study method with interviews, observation, and documentation to collect data. Data processing involves condensation, data presentation, and conclusion drawing, followed by triangulation and confirmability to ensure data validity. Findings: The da'wah strategy of the Prosperous Justice Party is implemented through free health check-up services, the sale of low-cost necessities, and the building of relationships with religious leaders, organizations, and Islamic institutions. Meanwhile, the Member Development Unit demonstrates a rational da'wah strategy through a structured, focused cadre system and learning process. Inhibiting factors of the da'wah strategy include limited operational funds, a community that tends to be pragmatic and opportunistic, and the spread of false information. Supporting factors include the ownership of their building, the active role of the Member Development Unit, and support from religious leaders, organizations, and Islamic institutions. Conclusion: The da'wah conducted by the Prosperous Justice Party employs sentimental, rational, and sensory strategies through social programs and institutional relations to instill Islamic political values in society.

Keywords:

Da'wah, Prosperous Justice Party, Islamic Politics

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A. INTRODUCTION

Islam is a comprehensive religion that encompasses spiritual, social, political, and economic aspects, serving as a guide for human life and



remaining relevant in the current dynamics of Indonesian democracy (Utomo, 2023; Ukasah, 2024). Money politics, apathy, and identity abuse reflect the weak implementation of Islamic political values and threaten healthy democracy in Indonesia (Muhtadi, 2023; Mokodompis & Bukido, 2018).

The rise of secularism in Iran reflects a significant socio-political transformation, driven by globalization, rapid urbanization, the Iranian diaspora, and systemic crises within the Islamic regime. The victory of reformist candidate Masoud Pezeshkian over Saeed Jalili in the 2024 election indicates growing support for a secular government (Sarihan, 2025). On the other hand, conservative discourse continues to be reinforced through the "Vision 2025" program and the General Program for Islamic-Iranian Progress, which emphasizes Islamic values in development (Bogacheva, 2024). However, economic issues and political crises remain significant challenges. The global debate regarding political Islam and state power, as well as its association with extremism, continues to be a controversial topic (Hashemi, 2021; Hashemi, 2023).

Between December 2020 and June 2021, the Islamic State demonstrated a strong digital presence through encrypted messaging applications and file-sharing services, with the ability to quickly restore blocked URLs as a sign of a resilient propaganda network (Lakomy, 2023). In Iran, the "Women, Life, Freedom" movement opposed the Islamic Republic's policies regarding women's rights and mandatory hijab, with Twitter being used as the primary tool of protest (Beidollahkhani & Farkhari, 2024; Mirabi et al., 2025). Meanwhile, global media often portrays Muslims as security threats, reinforcing Islamophobic sentiments (Khan et al., 2025; Sufi & Yasmin, 2022). However, the political identity of Islam is now seen as more flexible, in line with the participation of Islamic parties in democracy and gender-related issues (Fuad, 2024).

Islam teaches five principles of state politics based on the Qur'an, namely trustworthiness, justice, consultation, obedience, and equality, as the foundation for a civilized political life (Katimin, 2017). The weak implementation of these values indicates the need for targeted da'wah (Islamic propagation) strategies to instill them in society (Nisa, 2018). Da'wah must consider the condition of the audience and contemporary developments, as explained in Surah An-Nahl, verse 125 (Najamuddin, 2020). In Islam, politics is not separate from religion, so political da'wah must be strategically designed so that Islamic messages can be comprehensively accepted and practiced (Mujani, 2007).

An effective da'wah strategy requires political parties as a primary channel for embedding Islamic political values to improve the quality of democracy and governance (Fajar et al., 2022). An effective Islamic da'wah strategy includes digital, rational, and contextual approaches. Through social media and interactive methods, Da'wah has been proven to enhance the understanding of Islamic ideology, especially among the younger generation (Zafri et al., 2023). Preachers must also address psychological barriers by encouraging self-reflection (Fontaine, 2015). A rational approach based on the Prophet's characteristics and the Qur'an's miracles is essential (Khamis et al., 2024). The politeness strategy, especially positive politeness, increases the acceptance of da'wah messages (Migdadi et al., 2025). Integrating da'wah into socio-political issues and local communities also strengthens the effectiveness of spreading Islamic values (Belhaj, 2024; Afidah et al., 2024).

The Prosperous Justice Party is an Islamic-based political party that uses politics as its

primary medium to spread Islamic teachings, particularly Islamic political values. The da'wah strategy is carried out structurally through legislation efforts based on Islamic values, and culturally through community development using a persuasive *tarbiyah* group approach. In the South Jakarta region, this party seeks to instill Islamic political ethics to address issues of money politics, identity abuse, and political apathy. The main challenges include a lack of public understanding, weak political participation, and suboptimal organizational management and cadre development.

This study aims to examine in depth how the da'wah strategy of the Prosperous Justice Party is implemented to instill Islamic political values in the South Jakarta area, while also identifying the supporting and inhibiting factors in the process. This study is expected to provide insights into applying da'wah strategies in the context of Islamic political parties. In addition, this research offers a critical analysis of the internal and external dynamics that influence the success of da'wah strategies. The findings of this study can contribute to the development of effective da'wah practices and persuasive communication approaches in the realm of political Islam.

B. RESEARCH METHODS

This research was conducted in the South Jakarta area, focusing on the da'wah activities and political communication strategies of the Prosperous Justice Party, particularly through the official media owned by the Regional Representative Council of the Prosperous Justice Party in South Jakarta, as well as interviews with internal party figures. The type and approach employed are descriptive qualitative research using a case study method. This approach was chosen to gain an in-depth understanding of the ongoing socio-political phenomena. In terms of its objective, this study is descriptive. At the same time, from a data perspective, it is categorized as empirical research with a constructivist paradigm, aiming to explore the subjective meanings behind the social actions of da'wah actors.

The data collection techniques used in this study include observation, interviews, and documentation. Observations were conducted on the official media of the Prosperous Justice Party, such as the website of the Regional Representative Council of the Prosperous Justice Party in South Jakarta and its social media accounts, to examine the da'wah strategies displayed. Face-to-face interviews were held with Furqoni Yudhistira, Head of the Cadre Development Division, and Dwi Heryanto, Head of the Da'wah and Community Development Division of the Regional Representative Council of the Prosperous Justice Party in South Jakarta, to obtain insights related to the party's da'wah strategies. Meanwhile, documentation was gathered from books, articles, magazines, websites, and social media discussing the Prosperous Justice Party and Islamic political da'wah.

The data analysis process in this study follows the stages outlined by Miles and Huberman: data condensation, data display, and conclusion drawing. Data condensation involves summarizing, selecting, and focusing on relevant data from observations, interviews, and documentation. This process aims to simplify information to make it easier to analyze. The data are then presented as descriptive narratives, tables, or visualizations to help the researcher identify patterns and relationships between pieces of information. The final stage is concluding, in which the analyzed data are interpreted to answer the research questions and objectives.

The validity of the data was ensured through two main techniques: triangulation and



confirmability. Triangulation was carried out by cross-checking the consistency of information from various sources (interviewees, official media of the Prosperous Justice Party, and secondary documents) and employing multiple methods (observation, interviews, documentation). This was done to avoid data bias and to obtain a comprehensive picture. Meanwhile, confirmability was implemented by ensuring that the data and findings can be traced and verified by other researchers, thus increasing the objectivity and accountability of the research results.

C. RESULTS AND DISCUSSION

Al-Bayanuni's theory of da'wah strategy comprises three approaches: sentimental (emotional), rational (logical), and sensory (practical application), as effective methods for delivering da'wah messages to society (Al-Bayanuni, 2010). The Prosperous Justice Party, particularly the Regional Representative Council of the Prosperous Justice Party in South Jakarta, serves as an actor in Islamic political da'wah at the regional level. As an Islamic-based party that remains active beyond election periods, the Prosperous Justice Party runs community-based programs to convey Islamic values. In its implementation, the Prosperous Justice Party applies sentimental, rational, and sensory da'wah strategies. These include building emotional closeness with the public, offering logical and educational understanding, and applying Islamic values concretely through social activities. These strategies aim to effectively and sustainably embed Islamic political values within the South Jakarta community.

1. The Sentimental Da'wah Strategy of the Prosperous Justice Party in Instilling Islamic Political Values in South Jakarta

Sentimental da'wah appeals to emotions, conscience, and spiritual values through an empathetic style that touches the human side, as exemplified in the da'wah of Ustadz Hanan Attaki, Gus Miftah, and Oki Setiana Dewi (Muharrifah & Sikumbang, 2025; Karimullah, 2023; Sobar et al., 2023). According to Al-Bayanuni's theory, sentimental da'wah is carried out through emotional approaches toward the target audience (*mad'u*). Al-Bayanuni (2010) explains that this strategy aims to stir human feelings and instincts by offering assistance and creating a sense of security for da'wah recipients. This strategy is evident in the da'wah practices of the Regional Representative Council of the Prosperous Justice Party in South Jakarta, which consistently organizes social activities that respond to the needs of the public. According to Furqoni, Head of the Cadre Development Division, the emotional approach is manifested through social programs such as free health check-ups and selling necessities at low prices. A concrete example is the sale of eggs at a price below the market rate—ten thousand Indonesian Rupiah per kilogram, compared to the regular price of twelve thousand. These programs serve as practical tools for the Prosperous Justice Party to build emotional closeness with the community and act as a medium for conveying da'wah values in daily life. Such adaptive and emotional approaches in da'wah enhance its relevance amid social changes and strengthen relationships and spiritual messages (Baidowi & Salehoddin, 2021).

Through these social programs, the South Jakarta council of the Prosperous Justice Party aims to foster public sympathy, with the expectation that a positive perception will grow that the party is compassionate and attentive to the people's needs. This strategy also encourages the community to become party members, allowing them to participate in internal programs focused on learning Islamic political values. This reflects the party's

understanding of public needs, which aligns with Al-Bayanuni's da'wah strategy, especially the sentimental approach. Furthermore, based on interviews with Dwi Heryanto, Head of the Da'wah and Community Development Division, this strategy is also implemented by building relationships with Islamic community elements such as mosque and *musholla administrators*, Islamic boarding schools, study groups (*majelis taklim*), and religious organizations like Nahdlatul Ulama, Muhammadiyah, and the Islamic Defenders Front. Through cooperation in religious events, such as the commemoration of *Nisfu Sha'ban*, the Prosperous Justice Party strengthens its da'wah relationships with faith-based communities.

In community outreach activities (*silaturahmi*), Dwi Heryanto explained that the Prosperous Justice Party not only fosters connections with religious groups but also provides assistance to Islamic boarding schools and opens channels for input from religious leaders and Islamic organizations. These aspirations are then conveyed through party legislators to be advocated at the policy level. This approach reflects the implementation of Al-Bayanuni's sentimental da'wah strategy, which emphasizes heartfelt communication, emotional engagement, and fulfilling people's needs. The Prosperous Justice Party embodies this principle by offering aid, providing services, and convincing the public that their hopes are actively championed. The ultimate goal is for the community to feel emotionally connected and encouraged to join the Prosperous Justice Party as members. During the cadre development process, individuals are not only involved organizationally but also receive religious education, particularly in understanding Islamic political values. This constitutes a concrete form of political da'wah internalization that aligns with Al-Bayanuni's strategy.

2. The Rational Da'wah Strategy of the Prosperous Justice Party in Instilling Islamic Political Values in South Jakarta

The rational approach to da'wah is reflected in the development of preachers through academic methods, the application of scientific communication theories, and the contextualization of da'wah within local cultures (Kahfi et al., 2025; Nurmala & Prasongko, 2024; Akhirudin & Syaefuddin, 2022). According to Al-Bayanuni, the rational da'wah strategy emphasizes intellectual and logical approaches, encouraging the audience (*mad'u*) to think critically, reflect, and draw lessons from the messages delivered. The application of this strategy is evident in the da'wah activities of the Prosperous Justice Party, particularly in South Jakarta. Based on an interview with Furqoni, Head of the Cadre Development Division, the Prosperous Justice Party shows serious commitment to the intellectual aspect by establishing the Member Development Unit (*Unit Pembinaan Anggota*). This unit is a structured training platform for sympathizers and supporters willing to participate actively in party activities. The training is more in-depth at the activist membership level, involving programs on religious studies such as Islamic jurisprudence (*fiqh*) and Islamic political understanding. At this stage, participants are Muslim individuals who already possess an ideological affiliation with the Prosperous Justice Party.

This rational approach reflects the party's dedication to shaping cadres through intellectual and structured internalization of Islamic values, by the principles of Al-Bayanuni's rational da'wah strategy. The religious education system implemented by the Member Development Unit employs discussion-based methods to promote critical thinking among cadres. This approach reinforces the rational da'wah strategy proposed by Al-

Bayanuni, which emphasizes the importance of intellectual and logical engagement in da'wah delivery. Al-Bayanuni argues that discussion is an effective way to provide a deeper understanding to the audience. The Prosperous Justice Party applies this method in its leadership training programs, where cadres are trained to engage in discussions on leadership principles and how to face organizational and da'wah challenges. These programs aim to develop intellectual, logical, and broad-minded cadres, capable of becoming role models in Islamic political advocacy and da'wah. Thus, the Prosperous Justice Party not only instills Islamic values in depth but also produces cadres who can effectively disseminate Islamic political education to the broader public, aligning with the rational da'wah strategy as outlined by Al-Bayanuni.

3. The Sensory Da'wah Strategy of the Prosperous Justice Party in Instilling Islamic Political Values in South Jakarta

Sensory da'wah relies on visual, auditory, symbolic, or other sensory-based media such as films, social media, and Instagram, which emphasize visual and symbolic elements in the delivery of da'wah messages (Artika & Rozi, 2025; Ramadhani, 2024; Maolana et al., 2024; Sari & Khotimah, 2022). According to Al-Bayanuni, the sensory da'wah strategy emphasizes an approach grounded in the senses and direct application through trial or experimentation, allowing the audience to observe the practical implementation of da'wah teachings (Al-Bayanuni, 2010). In this context, the Prosperous Justice Party reflects the sensory strategy by making tangible contributions to Islamic education, particularly through assisting Islamic boarding schools (*pondok pesantren*) in South Jakarta. These institutions also serve as channels for conveying public aspirations. This reflects the implementation of Islamic political values such as public participation and collective benefit. Furqoni further stated that at the level of supporting members, the Prosperous Justice Party also involves non-Muslim communities, reflecting the value of *ukhuwah wathaniyah* (national brotherhood) and political equality in Islam. These practices demonstrate the party's focus on the real-life application of da'wah and Islamic political values through social experimentation, consistent with Al-Bayanuni's sensory da'wah strategy.

According to Al-Bayanuni, the sensory da'wah strategy is implemented through experiential learning delivered by preachers based on their knowledge. The Prosperous Justice Party applies this strategy by instilling Islamic political values, particularly the value of participation, which emphasizes the public good alongside the value of honesty, which includes sincerity in intention, speech, and action, and the value of equality, which is reflected in *ukhuwah Islamiyyah*, or brotherhood among Muslims. The data indicate that the Prosperous Justice Party embodies the values of participation and honesty in genuine relationships between elected representatives and the public. One example is a community outreach activity (*silaturahmi*) carried out by Member of Parliament Hidayat Nur Wahid, from the Prosperous Justice Party faction in the House of Representatives, who met with an online motorcycle taxi community in South Jakarta. This event represents the implementation of sensory da'wah, emphasizing direct engagement and real-world interaction between the preacher and society to realize Islamic political values in a social context.

During this outreach, the Prosperous Justice Party provided space for the community to express their aspirations and concerns directly to the legislative representative while

fostering a spirit of togetherness. The application of the value of equality in Islamic politics is also evident in the party's distribution of necessities (*sembako*) during the month of Ramadan to underprivileged residents in Kebagusan, South Jakarta. This program strengthens the bond between the party and the public and serves as a platform to listen to their aspirations and complaints. Such social initiatives are concrete proof that the Prosperous Justice Party has succeeded in implementing Islamic political values, namely participation, honesty, and equality, that are directly reflected in the lives of the community. This aligns with Al-Bayanuni's theory of da'wah strategy, which stresses the importance of real, continuous application of da'wah values in the interaction between the preacher and the audience.

4. Factors Inhibiting the Da'wah Strategy of the Prosperous Justice Party in Instilling Islamic Political Values in South Jakarta

According to Al-Bayanuniy (2010), one of the inhibiting factors in da'wah strategy is the neglect of economic management, which is crucial to cover material needs during the da'wah process. This issue was also revealed in interviews with Dwi Heryanto and Furqoni, who stated that funding constraints hinder the implementation of community programs by the Prosperous Justice Party. However, both emphasized that financial limitations are not the primary obstacle, as cadres exhibit high awareness and actively contribute through regular cash collections. This situation highlights a limitation in economic management attention, as explained by Al-Bayanuniy. Furthermore, Al-Bayanuni stresses the importance of understanding the audience's socio-economic background. Dwi Heryanto noted that the party faces challenges from a society that tends to be pragmatic and opportunistic, requiring significant resources to counteract these attitudes in the da'wah implementation. Many community members still perceive politics as corrupt and unholy, making it difficult for them to accept Islamic political values, as these clash with their pragmatic views. Additionally, the public's understanding of politics in Islam remains low, with some believing that Islam and politics cannot be integrated.

Furqoni Yudhistira also mentioned the opportunistic attitude of society towards the party's programs, citing instances where participants in social service activities questioned whether they would receive payment. This phenomenon is influenced by the community's normalized practice of money politics. Consequently, people tend to view political party activities as efforts to garner support through material incentives rather than appreciating the substantive values of the programs. This condition poses a significant challenge for the Prosperous Justice Party in internalizing authentic and meaningful Islamic political values during their da'wah and community service efforts. The decline in cadre enthusiasm and negative public perceptions linking the Prosperous Justice Party with Wahhabi groups or accusing it of heresy (*bid'ah*) also hinders the instillation of Islamic political values. Party officials in South Jakarta explained that fluctuations in cadre motivation are normal in organizations but remain a challenge that requires optimal improvement. These negative views often originate from members or sympathizers of competitor parties aiming to tarnish the party's image.

Social environment factors, including low religious understanding and a pragmatic community character, affect the acceptance of the party's da'wah. The public's tendency to

accept statements without fact verification indicates a lack of attention to audience characteristics and social conditions, which Al-Bayanuniy identifies as barriers in the da'wah process. This underscores the need for a more strategic approach to address stigma and social challenges. According to Al-Bayanuniy (2010), another obstacle to da'wah is the presence of deceit or malice from competitors who continuously attempt to undermine it through strategic deception, including spreading false information. This is evident in the case of hoaxes targeting the Prosperous Justice Party, such as the unsubstantiated cattle corruption scandal in 2013. Yudhistira (2025) explained that these negative issues originated from political opponents aiming to curb the party's progress by diminishing public trust. This condition demonstrates that the Prosperous Justice Party confronts political adversaries employing unethical means to weaken the party's image and obstruct its da'wah efforts. Such challenges from misinformation align with Al-Bayanuniy's explanation of the difficulties in da'wah, especially regarding opponents' attempts to sabotage da'wah through slander and misinformation.

5. Supporting Factors of the Da'wah Strategy of the Prosperous Justice Party in Instilling Islamic Political Values in South Jakarta

Al-Bayanuniy (2010) states that one of the supporting factors for the success of the da'wah strategy is the importance of proper and balanced education. The Prosperous Justice Party implements this by establishing the Member Development Unit, which is structured and focused on training cadres in various studies, including party affairs, nationalism, and mainly Islamic political values. Furqoni explained that the Member Development Unit is a conceptual learning center for cadres to understand religious and Islamic political aspects at a certain level. This consistent and targeted learning design enables Prosperous Justice Party cadres to comprehend the material comprehensively and effectively disseminate Islamic political values to the broader community. Thus, PKS positions cadre education as a primary supporting element of da'wah, which aligns with Al-Bayanuniy's theory regarding factors that support the success of the da'wah process.

According to Al-Bayanuniy (2010), supporting factors in da'wah strategy also include efforts to establish fraternal relationships with the audience, individually and in groups, as well as engaging in dialogue and deliberation. In this context, Dwi Heryanto revealed that PKS actively fosters relationships with various institutions and organizations, such as mosque and prayer room administrators, the communication forum of Islamic boarding schools (pesantren) in South Jakarta, religious figures like habaib, and Islamic organizations such as NU, Muhammadiyah, and FPI. These collaborations strengthen da'wah and build public trust in the Prosperous Justice Party. Consequently, the community becomes more open and supportive of the programs and Islamic political values education that the party conveys. This approach demonstrates that PKS executes its da'wah strategy by maintaining intensive communication and deliberation, which is consistent with the supportive factors of da'wah explained by Al-Bayanuniy.

Al-Bayanuniy (2010) also highlights the importance of strengthening da'wah facilities as a supporting factor. In this regard, Furqoni noted that the South Jakarta PKS Regional Leadership Council (DPD) owns its operational building, which is an advantage compared to other parties that may lack similar facilities at the regional level. This building serves as a

vital venue for routine meetings between cadres and party administrators and a place for learning, program planning, and focused, structured implementation of community programs. With adequate and comfortable facilities, the Prosperous Justice Party can enhance the effectiveness of its da'wah activities and overall organizational management. This clearly shows that PKS consciously optimizes da'wah infrastructure as a major supporting factor for successful da'wah based on the principles explained by Al-Bayanuniy in the theory of da'wah strategy.

D. CONCLUSION

The da'wah strategy of the Prosperous Justice Party in instilling Islamic political values in South Jakarta demonstrates that the South Jakarta branch implements three da'wah approaches according to Al-Bayanuniy's theory: sentimental, rational, and indrawi. The sentimental da'wah strategy is carried out through emotional approaches and social activities such as free health services, affordable basic food packages, and intensive relationships with Islamic figures and institutions. This strategy builds closeness and public trust. The rational da'wah strategy is implemented through structured Islamic political education, such as forming the Member Development Unit and disseminating group discussions by cadres. Meanwhile, the indrawi da'wah strategy is realized through the tangible and directly felt implementation of Islamic values by the community, such as honesty, equality, ukhuwah Islamiyah, and ukhuwah wathaniyah in social activities and interfaith relations. However, implementing these da'wah strategies faces several obstacles, including limited funding, hoaxes, declining cadre morale, and negative stigma towards the Prosperous Justice Party. On the other hand, supporting factors include the optimal functioning of the Member Development Unit, good relationships with religious leaders, positive public responses to programs, and ownership of a dedicated party building. Overall, these strategies show that the Prosperous Justice Party actively builds systematic networks and da'wah programs to instill Islamic political values, and the results of this study can serve as an evaluation reference for the development of future da'wah strategies.

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I want to express my gratitude to all parties who have supported the completion of this research. This study aims to examine the da'wah strategy of the Prosperous Justice Party in instilling Islamic political values in South Jakarta, primarily through sentimental, rational, and indrawi approaches. It is hoped that the results of this study can contribute to developing more effective and humanistic political da'wah strategies. Furthermore, this research is expected to serve as an evaluation material and reference for political parties, academics, and the public in building Islamic political communication that aligns with Islamic values and community needs.

AUTHOR CONTRIBUTIONS

- Author 1 : Designed the conceptual framework, collected field data, conducted qualitative analysis, and developed the discussion integrated with contemporary da'wah theory.
- Author 2 : Systematically prepared the background, research questions, and objectives,



supported by a literature review, formulated conclusions, and performed final editing according to academic standards.

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