



Public Administration in Managing Institutional Da'wah within the Regional Governments of Central Java

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Abstract: This study aims to analyse the role of public administration in institutional da'wah management in local governments in Central Java, focusing on administrative structures and mechanisms, the implementation of public governance principles, as well as challenges and strategies for strengthening da'wah governance as a value-based public service. This study uses a qualitative approach with a case study design. Data were collected through in-depth interviews, non-participant observations, and documentation studies in several local governments in Central Java. The research informants included local government officials, state civil servants, as well as representatives of religious institutions and figures. Data analysis was carried out thematically by linking empirical findings and theoretical frameworks of public administration and institutional da'wah. The results of the study indicate that institutional da'wah has been formally integrated into the local government's administrative system; however, its management remains dominated by an administrative and procedural approach. The implementation of the principles of accountability, transparency, and participation is normative, but has not produced a substantive impact on socio-religious change. Sectoral institutional structures, rigid bureaucracy, and limited human resource capacity are the main challenges in institutional da'wah management. These findings underscore the need to strengthen da'wah governance through a collaborative approach, capacity building of the apparatus and da'i, as well as evaluation based on public values and social impact. This research presents an integrative perspective on the relationship between public administration and da'wah, positioning institutional da'wah as a value-based public service within the context of local government studies.

Keywords: *public administration, institutional da'wah, local government, public governance, Central Java.*

Introduction

The development of institutional da'wah in Indonesia exhibits increasingly complex dynamics, accompanied by the strengthening of local governments' roles in fostering the community's religious life. Da'wah is no longer understood solely as a normative and cultural religious activity, but has been transformed into an institutional program that is administratively managed by the state, primarily through local governments (Riyadi & Adinugraha, 2021). In Central Java, this phenomenon is evident in the active involvement of regional apparatus in planning, budgeting, implementing, and evaluating various da'wah programs aimed at strengthening social harmony, promoting religious moderation, and fostering community character development.

Institutional da'wah, from the perspective of public marketing, can be understood as a form of non-commercial public service aimed at building the values, attitudes, and social and religious behaviour of the community (Muliadi et al., 2025). The local government acts as a service provider, designing da'wah messages, selecting communication channels, determining target segmentation, and building public image and trust in the religious programs carried out. Therefore, the success of institutional da'wah is highly determined by the quality of public administration that supports it, ranging from the clarity of organisational structure to the effectiveness of governance and the ability of the bureaucracy to manage relations with religious stakeholders (Hamdanah et al., 2025).

Another phenomenon that emerged was the increasing public demand for accountability and transparency of the government's da'wah program. The community not only assesses the substance of the da'wah message, but also its management process, including the use of the budget, the selection of da'wah partners, and the impact of the program on social life. This condition places public administration as a strategic factor that determines the legitimacy of institutional da'wah. In Central Java, with its plural social character and strong religious cultural base, the management of da'wah by local governments is an essential arena in maintaining social stability and public trust (Karim et al., 2025).

Its management practices still face various administrative problems, even though institutional da'wah has become part of the local government's agenda. One of the main problems is the lack of integration of modern public administration principles in the management of da'wah. Da'wah programs are often carried out routinely and formally, without being supported by community-based planning, stakeholder analysis, and measurable performance evaluation. As a result, the

effectiveness of da'wah as a public service becomes challenging to identify objectively (Saerozi et al., 2024).

Another problem arises in the aspect of coordination between institutions. The management of institutional da'wah involves various actors, including the local government bureaucracy, the Ministry of Religion's office, religious organisations, and community leaders. In many cases, the relationships between these actors have not been systematically managed within a clear public administration framework. Program synchronisation, overlapping authority, and weak communication mechanisms have an impact on the low efficiency and consistency of da'wah messages delivered to the public (Ali et al., 2021).

Based on the perspective of public marketing, the research problem also lies in the community's weak orientation as service recipients. Institutional da'wah is often designed from the organiser's perspective, rather than from the community's needs and perceptions. This leads to a low level of public participation and involvement in local government da'wah programs. Therefore, an in-depth study is needed that can identify how public administration affects the quality of institutional da'wah management at the regional level (Baxter et al., 2023).

The practice gap in this study lies between the demands of professional da'wah governance and the reality of administrative management in local governments. Local governments are required to implement the principles of good governance, such as accountability, transparency, and participation, in all public programs, including da'wah. Field practice shows that institutional da'wah is still viewed as a supporting activity, receiving less serious attention from the perspective of public administration and management (Boon et al., 2020). The theoretical gap is evident in the limitations of studies that integrate public administration and da'wah within a single analytical framework. Public administration research tends to focus on basic services, public policy, and bureaucratic reform, while da'wah studies emphasise theological aspects, religious communication, and the role of the dai. The public marketing approach that sees da'wah as a value-based public service is still rarely used, especially in local government in Indonesia (Hardiman et al., 2024).

The absence of a study that discusses explicitly institutional da'wah management from the perspective of public administration in Central Java reinforces the urgency of this research. This research is expected to fill theoretical gaps and make a practical contribution to local governments in improving the quality of da'wah governance. Several previous studies have demonstrated that the success of government religious programs is significantly influenced by institutional capacity and

administrative quality. Studies on the governance of socio-religious programs at the regional level affirm the importance of strategic planning, cross-sectoral coordination, and performance-based evaluation (Namoog & Agyekum, 2024). Other research in the field of social marketing emphasises that value-based programs, including da'wah, require an audience-oriented approach to be effectively received and internalised (Tarif & Kurniawan, 2022). However, most research still separates the analysis of public administration and da'wah as two distinct domains. The da'wah study focuses more on the method of message delivery and the role of communicators, while the administrative aspects that support the program's sustainability receive less attention. This research aims to integrate the findings of previous research into a more comprehensive framework of public administration and public marketing (Kaplan & Haenlein, 2009).

This research has strong academic and practical significance. Academically, this research contributes to the development of public administration studies by including institutional da'wah as the object of value-based public service analysis. The integration of a public marketing perspective enables a more comprehensive understanding of how local governments design, manage, and communicate da'wah programs to the community. Practically, this research highlights the need for local governments in Central Java to enhance institutional da'wah governance to be more effective, accountable, and responsive to the community's needs. This study aims to analyse in depth the role of public administration in the management of institutional da'wah in local governments in Central Java, identify the challenges faced, and formulate strategic implications for strengthening the governance of da'wah as a public service.

Method

This study employs a qualitative approach with a case study design, chosen to gain an in-depth understanding of public administration practices in the management of institutional da'wah within local governments in Central Java. The qualitative approach enables researchers to explore the meaning, process, and dynamics of da'wah management that cannot be reduced to numbers, as well as capture the social, cultural, and institutional contexts that surround it.

The research location was determined in several local governments in Central Java Province that actively organise institutional da'wah programs through related regional apparatus. The selection of locations was carried out purposively, considering variations in regional characteristics, the intensity of the da'wah program, and the

involvement of bureaucratic and religious actors. This strategy aims to produce a comprehensive and contextual picture of public administration practices in the management of da'wah.

The study's subjects include local government officials directly involved in planning and implementing da'wah programs, state civil servants in related work units, and external partners such as religious organisations and community leaders. The determination of informants is carried out purposively and through snowball sampling to ensure the representativeness of perspectives and the depth of data. The criteria for informants are based on their experience, role, and knowledge of institutional da'wah management.

Data collection was conducted through in-depth interviews, non-participant observations, and documentary studies. In-depth interviews were conducted to explore the views, experiences, and interpretations of informants regarding the administrative process, decision-making, and challenges of da'wah management. Observations are made to understand administrative practices and interactions among actors within the natural context of the organisation. The documentation study includes policy analysis, local regulations, program plans, activity reports, and relevant budget documents.

Data analysis is carried out thematically with the stages of data reduction, data presentation, and conclusion drawn. The researcher conducted open coding to identify the main themes related to administrative structure, governance mechanisms, and public service orientation in institutional da'wah. Furthermore, the researcher describes the empirical findings with the theoretical framework of public administration and public marketing to produce an analytical and critical interpretation.

The validity of the data is maintained through triangulation techniques of sources and methods, member checking, and peer discussions. Triangulation is carried out by comparing data from interviews, observations, and documents. Member checking is done by confirming provisional findings with informants to ensure accuracy and credibility. Peer discussions are used to test the consistency of the analysis and minimise the researcher's biases.

Results and Discussion

Structure and Mechanism of Public Administration in the Management of Institutional Da'wah in the Regional Government of Central Java

The structure of public administration in managing institutional da'wah within the Central Java Regional Government is based on an institutional

framework that is cross-sectoral and administratively integrated. The formal management of institutional da'wah is under the coordination of the regional apparatus, which oversees government affairs related to people's welfare and spiritual and mental development. Specifically, this includes the People's Welfare Bureau at the provincial level and the People's Welfare Section at the district and city levels. Regional policy documentation data show that more than seventy per cent of institutional da'wah programs are listed in official regional planning documents, such as the Regional Medium-Term Development Plan and the Local Government Work Plan, indicating formal recognition of da'wah as part of non-physical public services. In addition, the bureaucratic actors involved not only come from elements of the state civil apparatus but also include religious institutions such as the regional Indonesian Ulema Council, the Regional Office of the Ministry of Religion, Islamic community organisations, and local religious leaders who act as partners in implementing the program (Kanafi et al., 2021).

Local governments play a role in policy formulation and budget provision. At the same time, the technical implementation of da'wah is primarily left to partner religious institutions that possess substantial capacity in the field of da'wah. This pattern indicates a tendency towards functional delegation, where local governments do not take a direct role as da'wah actors, but rather act as facilitators and regulators. The flow of the da'wah program planning begins with the process of identifying the socio-religious needs of the community, which is collected through development planning deliberations, religious communication forums, and recommendations of religious institutions. Furthermore, the program's implementation is carried out through various activities, including thematic recitation, da'wah training, community-based da'wah, and strengthening religious moderation. Program evaluation is typically conducted administratively through activity accountability reports and annual coordination meetings, with success indicators that remain predominantly quantitative in nature.

The public administration mechanism in the management of institutional da'wah in Central Java has established a collaborative work system, but it is not yet entirely based on substantive performance. The recapitulation table of regional da'wah programs indicates that most programs are still focused on the output of activities, such as the number of activities and participants, rather than the outcomes of changes in people's religious behaviour. This indicates that the evaluation mechanism has not optimally integrated the public performance management approach. Coordinating relations between regional apparatus and

religious institutions occurs through formal forums, such as memoranda of understanding and cross-sectoral coordination meetings. Still, these coordinations tend to be incidental and have not been permanently institutionalised in one integrated work system. Thus, the structure and mechanism of public administration in managing institutional da'wah in Central Java have been running formally and systematically, but still face challenges in integrating planning, implementation, and evaluation based on social impact (Kryshtanovych et al., 2023).

The issue of the structure and mechanism of public administration in managing institutional da'wah in Central Java is influenced by several key factors. First, the fragmentation of authority between regional apparatus causes da'wah management to be spread across various work units without a single substantive coordination centre. This condition is a consequence of the bureaucratic design of local government based on the division of affairs, where da'wah is not categorised as a compulsory affair, but as a supporting function. Second, the capacity of the bureaucracy in understanding da'wah as an instrument of social development is still limited, so the planning of da'wah programs tends to be normative and ceremonial. Third, the dependence of local governments on religious institutions as technical implementers creates partnership relationships that are not entirely equal, because local governments focus more on administrative and budgetary aspects, while the substance of da'wah is altogether outside the managerial control of the bureaucracy (Surur et al., 2024).

The structure and mechanism of public administration in the management of institutional da'wah in Central Java reflect the dynamics of state and religious relations in local government. The state is present as a regulator and facilitator, rather than as an ideological actor of da'wah, ensuring that the administrative mechanism formed is pragmatic and administrative (Adinugraha et al., 2025). This approach maintains the neutrality of local governments. It prevents the politicisation of da'wah; it results in a weak integration of da'wah within the framework of regional development oriented towards social change. Therefore, the issue that arises is not solely a technical problem of bureaucracy, but a reflection of the public administration paradigm that has not fully adopted a collaborative and value-based approach in managing institutional da'wah. These findings confirm that strengthening the structure and mechanism of public administration in institutional da'wah requires a reformulation of the role of the regional bureaucracy as an orchestrator of collaboration between the

government, religious institutions, and the community, so that da'wah can function effectively as an instrument of moral and social development in Central Java.

Implementation of Public Governance Principles in the Da'wah Program of the Tengan Java Government

The implementation of the principles of public governance in the Central Java Provincial Government's da'wah program has been carried out normatively and administratively. Still, it has not fully reached substantive public governance standards. The application of the principles of accountability, transparency, and community participation in the management of da'wah programs is reflected in the planning, budgeting, and reporting mechanisms of activities that refer to local government regulations. Based on the Regional Revenue and Expenditure Budget document and the Regional Government Work Plan, the da'wah program is consistently included in the agenda for the mental and spiritual development of the community, primarily through activities aimed at strengthening religious moderation, national da'wah, and local dai development. These findings indicate that da'wah is positioned as part of non-physical public services, oriented towards the social and moral development of the community (Kurniawan et al., 2025).

The application of the principle of accountability in the da'wah program is realised through an administrative and financial accountability system that follows local government bureaucratic procedures. Each da'wah program is accompanied by planning documents, implementation reports, and budget accountability reports that are audited internally by the Regional Inspectorate. The results of interviews with officials from the People's Welfare Section of Central Java Province indicate that accountability is primarily understood as compliance with administrative procedures. An informant stated, "We ensure that every da'wah activity has a clear budget basis and accountability reports according to the rules, so that administratively it can be accounted for." However, field observations indicate that substantive accountability, particularly in relation to the impact of programs on changes in people's religious behaviour, has not been the primary focus in the evaluation of da'wah programs (Surur et al., 2025).

The principle of transparency in the management of da'wah in the local government of Central Java is evident through the disclosure of budget and program information, which can be accessed through public documents and the official website of the local government. Information about the allocation of the

da'wah budget, implementing partners, and types of activities is available on a limited and more general basis. The results of observations of the program's socialisation forum show that transparency is more directed at fulfilling information obligations than at building a deep public understanding. One of the Islamic organisation's leaders interviewed said that "program information is indeed conveyed, but often only limited to notifications, not dialogue spaces." These findings indicate that transparency is procedural and has not fully encouraged effective social control (Khobir et al., 2025).

The participation of communities and religious institutions in local government da'wah programs takes place through partnership mechanisms and formal consultations. Religious institutions, such as the regional Indonesian Ulema Council, Islamic community organisations, and Islamic boarding schools, are involved in the planning and implementation of the program as strategic partners. Participation is generally representative and elite, as it consists of the management of specific institutions or religious figures. Observations of the planning process reveal that input from grassroots communities remains limited, resulting in public participation that is not fully inclusive. A local dai stated, "We are involved as implementers, but we are rarely invited to formulate the concept of the program from the beginning."

Public administration practices in da'wah budgeting in Central Java follow a standard regional budgeting cycle, which begins with planning, continues with ratification, is followed by implementation, and concludes with supervision. The da'wah budget is allocated for spiritual and mental development activities and is channelled through grant mechanisms or program cooperation. Supervision is carried out in layers through internal supervision and functional supervision. However, the results show that supervision emphasises budget use compliance more than evaluation of program effectiveness. The suitability of implementing the da'wah program in accordance with regional regulations and policies is relatively high, as all activities comply with regional rules, regulations of the regional head, and national policies related to the development of religious life and moderation (Afwadzi et al., 2024). The table below presents a summary of the implementation of public governance principles in the Central Java Government's da'wah program, clarifying the findings presented above.

Table 1. Implementation of Public Governance Principles in the Central Java Government's Da'wah Program

Principles of Governance	Form of Implementation	Key Findings
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Accountability	Financial and activity reports, internal audit	Administratively dominant, not yet impact-based
Transparency	Publication of program and budget information	Procedural and limited
Participation	Partnerships with religious institutions	Representative, yet inclusive participation
Budgeting	APBD and grant mechanism	In accordance with regulations, a minimal performance evaluation
Supervision	Inspectorate and functional supervision	Focus on compliance, not effectiveness

Table 1 shows that the implementation of public governance principles in the Central Java Government’s da’wah program falls within the spectrum of strong administrative compliance but is weak in the aspect of social transformation. The accountability applied reflects the traditional public administration paradigm, which emphasises adherence to rules and procedures. The da’wah approach, as a public service, is not sufficient to ensure the achievement of the substantive goals of da’wah, namely changes in attitudes, behaviours, and the community’s religious awareness. Transparency that is informative without public dialogue suggests that local governments still view the community as the object of program recipients, rather than as the subject of policy control.

Limited participation in formal religious institutions shows an elitist tendency in the management of da’wah. This condition can be understood as a strategy employed by the local government to maintain the stability and effectiveness of the program through established partnerships. However, further interpretation suggests that such an approach has the potential to reduce the program’s sensitivity to the community’s real needs. Participation in modern public governance should be not only representative, but also deliberative and inclusive. Budgeting and oversight practices that emphasise regulatory compliance reflect the bureaucracy’s orientation on administrative risks, so that innovation and performance-based evaluation have not been optimally developed (Hasan & Juhannis, 2024).

The findings of this study are relevant to the theory of good governance proposed by the UNDP, which emphasises accountability, transparency, and participation as the primary pillars of public governance. The three principles have been formally adopted, but their implementation is still procedural in

Central Java. This aligns with the view of New Public Governance, which emphasises the importance of collaboration, networking, and co-production in public service. The local government's da'wah program shows the embryo of cooperation with religious institutions, but has not yet fully formed a network of equal governance based on shared values (Krogh & Triantafillou, 2024).

Based on the perspective of public administration, as stated by Moore, da'wah as a government program should be directed at creating public values in the form of social cohesion, religious moderation, and community harmony (Madan & Ashok, 2023). However, the dominant administrative orientation prevents the public value from being measured systematically. In the study of da'wah, the concept of institutional da'wah emphasises the importance of integrating the da'wah message, organisational structure, and management system. The findings of this study indicate that the integration remains fragmented, as the substance of da'wah is left to partners, while local governments focus on administrative aspects.

The results of this study align with those of Sudrajat et al. (2021), who stated that local government religious programs in Indonesia tend to be managed using administrative and symbolic approaches, making it challenging to measure their social impact objectively. Public participation in government da'wah programs is often elitist and has not effectively reached marginalised groups. In addition, Iheduru's (2025) study on regional religious governance confirms that transparency and accountability are still viewed as administrative obligations, rather than as instruments for strengthening local democracy.

The results and discussion of this study confirm that the implementation of public governance principles in the Central Java Government's da'wah program has met the formal standards of good governance; however, it still requires strengthening in substantive, collaborative, and public value-based aspects. This strengthening is an essential prerequisite so that da'wah is not only a routine program of the bureaucracy, but really functions as an instrument of social and spiritual development of the community.

Administrative Challenges and Strategies for Strengthening Institutional Da'wah Management in Central Java

The management of institutional da'wah in Central Java faces structural, bureaucratic, and administrative challenges related to human resources. Structural obstacles can be observed in the position of institutional da'wah, which

has not been fully integrated into the organisational structure of the regional apparatus as a strategic function of social development. Da'wah is generally placed as part of the affairs of people's welfare or spiritual mental growth, so its authority is supportive and does not have a strong policy impetus. The findings of the regional planning document show that da'wah programs tend to be sectoral and not systematically connected with development programs in the fields of education, social, and culture. This condition causes institutional da'wah to run administratively, but it is less strategic in the framework of medium- and long-term regional development (Putra et al., 2024).

Bureaucratic obstacles are evident in the rigid and procedural planning, budgeting, and implementation mechanisms of da'wah programs. Lengthy administrative processes often limit the flexibility of da'wah in responding to social dynamics and community needs (Balaguer-Martínez et al., 2023). The results of interviews with local government officials revealed that budgeting bureaucracy is the main obstacle to program innovation. An informant stated, "We actually wanted to create a more adaptive da'wah model, but it ran into budgeting rules that had to be planned and were difficult to change." Observations of the program's implementation reveal that some da'wah activities are repetitive from year to year, with relatively similar activity patterns, as the bureaucracy prioritises administrative certainty over substantive updates.

Human resource barriers are also an important finding in this study. State civil servants who handle da'wah programs generally have a background in general administration, but are limited in understanding the substance of da'wah and socio-religious dynamics (Agarwal et al., 2024). Da'i and da'wah actors who have substantive capacity often do not have an adequate understanding of public administration governance. This inequality of capacity usually hinders effective coordination between the bureaucracy and da'wah implementers. A local dai interviewed said: "We understand the da'wah material, but often find it difficult to meet the complex administrative demands." These findings indicate a competency gap that impacts the quality of institutional da'wah management.

The dynamics of the relationship between the government and the community in institutional da'wah show a formal and hierarchical pattern of partnership. Local governments position themselves as planners and budget providers, while communities and religious institutions play the role of implementers. These relationships tend to be top-down, even though they are often presented as participatory in nature (Cheema et al., 2014). The results of

the coordination forum’s observations show that the space for substantive dialogue remains limited, as the local government has largely determined the agenda and program design. A leader of an Islamic organisation stated, “We are involved, but usually we are only asked to run a program that has been designed.” These findings indicate that institutional da’wah has not fully become an equal space for collaboration between the state and society.

Based on field findings, this study also identifies strategies to strengthen institutional da’wah management that several local governments in Central Java have pioneered. The plan includes efforts to enhance cross-sector coordination, increase the capacity of the apparatus and staff through joint training, and develop a social impact-based program evaluation mechanism. However, this strategy remains partial and has not been systematically institutionalised in regional policies. The table below presents a summary of the administrative challenges and strategies for strengthening institutional da’wah management in Central Java, clarifying the findings presented above.

Table 2. Administrative Challenges and Strategies for Strengthening Institutional Da’wah Management

Aspects	Challenge Findings	Direction of Strengthening Strategy
Institutional structure	Da’wah is supportive and sectoral	Integration in social development policies
Bureaucracy	Procedural and less flexible	Simplification of procedures and policy innovation
HR	Bureaucratic and daily competency gap	Collaborative training and capacity building
Government-community relations	Top-down and formal	Participatory and dialogical partnerships
Program evaluation	Administrative focus	Social impact-based evaluation

Table 2 illustrates that the administrative challenges in managing institutional da’wah in Central Java stem from the design of public governance, which still regards da’wah as an administrative function rather than a strategic instrument of social development. Structural barriers reflect a development paradigm that emphasises physical and economic aspects more than moral and spiritual aspects. Institutional da’wah functions as a complement, so it receives less strategic attention in regional policy planning.

Bureaucratic obstacles that are procedural in nature show the dominance of the logic of administrative compliance in regional public administration. Bureaucracy seeks to minimise administrative risks by strictly following the rules, but at the expense of flexibility and innovation. This interpretation suggests that da'wah governance reform necessitates a shift in bureaucratic orientation from rule-based administration to performance-based and value-based administration. The dynamics of government-community relations that remain hierarchical indicate that participation is not fully understood as a process of policy co-production, but rather as a symbolic involvement aimed at legitimising the program (Nuckolls, 1992).

The strengthening strategies identified in this study show an early awareness of the importance of collaborative approaches and capacity building. However, without strong policy support and changes in institutional structures, the strategy has the potential to become a temporary initiative. Therefore, strengthening institutional da'wah management must be understood as part of broader public administration reform, not just a technical improvement of the program.

The findings of this study are relevant to the theory of New Public Governance, which emphasises the importance of networks, collaboration, and the involvement of non-state actors in the implementation of public services (Wibawa et al., 2024). Institutional da'wah in Central Java exhibits the embryonic form of network governance through partnerships with religious institutions, but it has not yet fully developed equal and mutually reinforcing relationships. Osborne argues that the success of modern public governance depends on the government's ability to orchestrate networks of actors, rather than control them hierarchically. The Central Java regional government continues to play a dominant role as the administrative controller.

Based on the institutional capacity theory, the barriers to human resources in managing da'wah reflect the limitations of the technical and adaptive capacities of public institutions. The competency gap between the bureaucracy and the da'i shows the need for capacity development across professions. In the study of da'wah, the concept of institutional da'wah emphasises the synergy between organisational structure, management systems, and da'wah values (Rafdi et al., 2025). The findings of this study indicate that the synergy is not optimal because the bureaucratic structure and logic of da'wah operate within different frameworks.

The results of this study align with Hamzah et al.'s (2023), which indicate that local government religious programs in Indonesia frequently encounter structural and bureaucratic obstacles due to weak policy integration. The relationship between the government and Islamic organisations in da'wah programs tends to be top-down and administrative, resulting in limited community participation. Firdaus et al.'s (2023) study on institutional da'wah also emphasises that the success of government da'wah is highly dependent on the capacity of human resources and the flexibility of governance.

The results and discussion of this study confirm that the administrative challenges in managing institutional da'wah in Central Java cannot be separated from the public administration paradigm that underlies it. An effective strengthening strategy requires reformulating institutional structures, simplifying bureaucracy, increasing the capacity of human resources, and strengthening collaborative relationships between the government and the community. This approach is expected to enable institutional da'wah to serve as an instrument of adaptive, participatory, and sustainable social development.

Conclusion

This study concludes that public administration plays a central role in determining the direction, quality, and legitimacy of institutional da'wah management in local governments in Central Java. The main findings indicate that institutional da'wah has been formally recognised as part of non-physical public services and is integrated into regional planning and budgeting documents. However, its management is still dominated by an administrative-procedural approach that emphasises regulatory compliance, so that da'wah functions more as a routine bureaucratic program than as a strategic instrument for social and moral development of the community. The structure and mechanism of public administration, which are sectoral, fragmentary, and hierarchical in nature, lead to a weak integration of da'wah with the broader regional development agenda. The implementation of public governance principles, such as accountability, transparency, and participation, has been normative, but has not resulted in substantive accountability and inclusive participation. The relationship between the government and the community in institutional da'wah still tends to be top-down, with religious institutions more often serving as administrative implementers than strategic partners in policy formulation. Bureaucratic challenges and limited human resource capacity further reinforce this tendency,

resulting in the underdevelopment of innovation, flexibility, and social impact-based evaluation.

The academic contribution of this research lies in strengthening the perspective of public administration in the study of institutional da'wah by placing da'wah as a value-based public service that demands collaborative, adaptive, and public value-oriented governance. This research offers a new understanding that the effectiveness of institutional da'wah is not only determined by the substance of the religious message, but also by the quality of administrative design and the governance relationships that support it. Practically, these findings confirm the need to reformulate the role of local governments as orchestrators of cross-actor collaboration, not just administrative managers.

Based on the limitations of this research, which focuses on the locus of Central Java and employs a qualitative approach, the subsequent research should expand the scope of the region, compare governance models between areas, and integrate quantitative methods to measure the impact of institutional da'wah on social change. This approach is expected to enrich the development of public administration theory and practice in managing da'wah in Indonesia.

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