



Article

The External Communication Network of Al Jam'iyatul Washliyah and Its Role in Social Development in Labuhanbatu Utara

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Article Information	Abstract
Received: May 18, 2025 Revised: June 11, 2025 Accepted: June 18, 2025 Published: June 20, 2025	This study investigates the external communication network of Al Jam'iyatul Washliyah in Labuhanbatu Utara and examines its strategic contribution to advancing social development. It focuses on how Alwasliyah establishes, sustains, and leverages communication channels with various external stakeholders, including local governments, civil society organizations, and religious communities. Employing a qualitative case study methodology, data were gathered through in-depth interviews, direct observation, and document analysis. The findings demonstrate that Alwasliyah implements both formal and informal communication strategies grounded in mutual trust, cultural sensitivity, and Islamic values. These approaches are instrumental in fostering collaborative relationships, expanding program outreach, and enhancing public receptivity. Despite these strengths, the organization continues to face significant obstacles, such as limited communication infrastructure, bureaucratic inertia, and internal fragmentation among Muslim groups. The study concludes that communication practices which are adaptive, inclusive, and value-oriented are critical for Islamic organizations seeking to play a meaningful role in localized social transformation.
Keywords Islamic organization; strategic communication; external relations; social development; Labuhanbatu Utara.	
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INTRODUCTION

Islamic organizations play a pivotal role in strengthening the social fabric of Indonesian society, particularly in regions where developmental disparities persist. Al Jam'iyatul Washliyah (Alwasliyah) stands out as one of the largest Islamic organizations in the country, actively engaged in education, social welfare, and religious propagation since the early 20th century. Its presence in North Labuhanbatu Regency has become a significant driver of social development rooted in Islamic values (Harahap & Salamuddin, [2024](#)).

Social development in North Labuhanbatu continues to grapple with structural challenges, including a poverty rate of 9.2% and a Human Development Index (HDI) score below the provincial average. In such a context, non-governmental initiatives—particularly those led by Islamic organizations—are critical in expanding access to education, healthcare, and community empowerment. The success of these initiatives, however, hinges on the organization's ability to establish robust and sustainable external communication networks (Rani, [2016](#)).

External communication networks refer to the interactions between organizations and strategic actors beyond their institutional boundaries, such as local government agencies, the mass media, and civil society organizations. In North Labuhanbatu, Alwasliyah has

demonstrated active engagement in building cross-sectoral relationships to support its social programs. Yet, to date, few studies have systematically examined the external communication dynamics of the organization (Octaviani et al., [2022](#)). This gap merits attention to understand the extent to which external communication enhances the legitimacy and effectiveness of faith-based social action.

Existing literature on Islamic organizational communication tends to emphasize internal dynamics, da'wah relations, or the governance of educational institutions like pesantren and madrasah. Ulwani et al. ([2021](#)), for instance, focused on Alwasliyah's Education Council and its role in strengthening madrasah, while Tarigan et al. ([2020](#)) examined structural communication patterns within the organization. However, no studies to date have positioned external communication as the central focus in exploring the social role of Islamic organizations in rural areas.

The open system theory of organizational communication underscores the importance of continuous exchanges of information and energy between an organization and its environment (Alfiyani, [2018](#)). Within this framework, organizations are not viewed as closed entities but rather as dynamic systems shaped by ongoing external interactions. Alwasliyah's activities in North Labuhanbatu offer a compelling case for analysis through this lens, particularly given the intensity of its external engagements in implementing social programs (Asari et al., [2019](#)).

Strategic communication in public organizations also presents a relevant paradigm. This approach emphasizes planning, outreach, and evaluation as essential components of communication strategies that support long-term institutional goals (K. Nasution et al., [2023](#)). In the case of Alwasliyah, external communication strategies not only shape the organization's public image but also foster meaningful community participation in Islamic value-based social development initiatives (Arditri et al., [2022](#)).

That Alwasliyah has successfully forged cross-sectoral networks despite limited resources reflects the potential replicability of its communication model in other regions. While recent studies by T. Batubara ([2022](#)) and Rozali ([2023](#)) have begun to acknowledge the importance of Islamic organizational networks, they have yet to directly link these networks to the effectiveness of social development efforts. Thus, Alwasliyah in North Labuhanbatu serves as a representative locus to explore these dynamics in a more holistic manner.

Strengthening external communication networks can serve as a key indicator of how effectively Islamic organizations cultivate social synergy. Research by Saleh & Sihite ([2020](#)) and Alfiyani ([2018](#)) suggests that communication between religious actors and local bureaucracies significantly influences public acceptance of Islamic-based programs. However, factors such as local context, leadership structure, and communication culture remain underexplored variables in current studies.

The primary aim of this article is to analyze the external communication network of Alwasliyah in North Labuhanbatu and its role in advancing social development. The central research question is: how is Alwasliyah's external communication network formed, operationalized, and interpreted within its social relations with external actors? This study seeks to bridge the gap between scholarship on internal organizational communication and the collaborative, transformative practices that occur in external environments.

This article offers a novel contribution by integrating open system theory with religious communication practices grounded in local values. It not only examines message content but also highlights the strategic networking processes and the actors involved in the construction of social meaning. Alwasliyah's experience in North Labuhanbatu serves as a representative

case of how Islamic organizations can build emancipatory relationships within broader efforts toward social transformation.

METHOD

This study employs a qualitative approach using a case study design to explore in depth the external communication patterns of Al Jam'iyatul Washliyah in North Labuhanbatu Regency. This methodological choice is grounded in the research objective, which seeks to understand the processes, dynamics, and meanings of organizational communication within a specific social context in a holistic manner (Sugiyono, [2020](#)). The case study method was deemed appropriate as it enables the researcher to capture the complexity of social realities and communication strategies within the specific institutional framework of a religious organization (Creswell, [2015](#)).

Primary data were collected through in-depth interviews with key stakeholders, including Alwasliyah administrators at the regency level, community leaders who partner with the organization, and local government officials who have previously collaborated with Alwasliyah. The interviews were conducted in a semi-structured manner to allow for flexibility in following the informants' narrative flow. To strengthen the validity of the data, systematic non-participant observation was also carried out during the organization's external activities, such as seminars, community service events, and cross-sectoral collaboration forums (Burhan, [2017](#)).

Secondary data were obtained from institutional documents, including meeting minutes, cooperation letters, event brochures, and social media content, which were analyzed to complement the findings from interviews and observations. Data triangulation was employed to ensure the credibility of the information by comparing results from various sources and collection techniques. In addition, member checking was conducted with selected informants to validate preliminary findings and minimize interpretative bias.

Data analysis followed the interactive model proposed by Miles and Huberman ([2014](#)), involving data reduction, data display, and conclusion drawing. Thematic analysis was used to identify patterns of external communication, communication strategies, key actors within the network, and the responses of external partners to the social programs implemented by Alwasliyah. The analysis was conducted contextually, considering local cultural factors and the socio-political dynamics of the region.

The selection of North Labuhanbatu Regency as the research site was purposive, as this area represents one of Alwasliyah's strongest bases in North Sumatra and offers a diverse range of social partners relevant to the observation of external communication networks. Furthermore, North Labuhanbatu is emblematic of a region with high social development needs, making it a suitable setting for this study to offer both empirical and theoretical contributions to the field of Islamic organizational communication within the context of local development.

RESULT AND DISCUSSION

The External Communication Network Pattern of Alwasliyah in North Labuhanbatu

The external communication network of Al Jam'iyatul Washliyah in North Labuhanbatu Regency does not follow a rigid or uniform formal structure. Rather, it evolves dynamically through longstanding historical, cultural, and religious ties deeply rooted within the local

community. Alwasliyah holds a symbolic position as a moral and social reference point, which elevates its relevance in the eyes of external actors such as local government, religious leaders, and other Islamic organizations. This network is not built hierarchically, but rather horizontally enabling the mutual exchange of information and collaborative engagement.

Structurally, Alwasliyah's external communication network is organized into two main forms: formal networks through institutional partnerships with government bodies and educational institutions; and informal networks, which emerge from personal relationships between organizational leaders and community figures. As one regional board member noted:

"Our communication with external parties like the social affairs office or the regent doesn't always go through official letters—sometimes a simple WhatsApp message or a conversation during a religious event is enough, because we've known each other for years" (Interview, Alwasliyah Regional Board Member, 2024).

This quote highlights how the intensity of external communication is largely driven by social proximity and interpersonal trust. In relation to the local government, Alwasliyah plays a partner role in organizing religious, social, and educational activities. Various development programs, such as training for madrasah teachers, distribution of social aid, and commemorations of Islamic holidays, involve direct coordination between Alwasliyah officials and relevant government departments. A representative from the Department of Religious Education stated:

"We involve Alwasliyah when developing religious or literacy programs for madrasahs because their grassroots network is strong and they're highly capable of organizing things" (Interview, Head of Islamic Education Division, 2024).

This reinforces Alwasliyah's role as an organization with a deeply embedded and far-reaching network. The communication channels used by Alwasliyah to maintain external ties are diverse, ranging from face-to-face interactions (deliberative forums, formal invitations), digital media (WhatsApp groups, social media), to printed bulletins and event pamphlets. Digitalization is recognized as a key element for expanding the organization's communication reach, although its use remains concentrated at the regency level and has yet to be fully adopted at the grassroots branch level.

"We have Instagram and Facebook accounts, but they're mostly active during major events. For everyday communication, we mostly rely on WhatsApp groups," explained a youth media team member (Interview, Alwasliyah Media Team, North Labuhanbatu, 2024).

Alwasliyah's relationship with other civil society organizations such as Nahdlatul Ulama (NU), Muhammadiyah, and local institutions is collaborative, though symbolically competitive. While they share overlapping da'wah spaces and programmatic targets, inter-organizational relations tend to be coordinated through joint events and shared forums.

"When there's an event like the Musabaqah or National Santri Day, we often collaborate with NU or Muhammadiyah. Still, each organization maintains its own identity and grassroots base," stated a representative from the Indonesian Ulama Council (Interview, MUI North Labuhanbatu, 2024).

This form of coexistence strengthens the development of an inclusive socio-religious network. Informal networks are also cultivated through routine religious and social activities such as study circles (*pengajian*), inter-ulama gatherings, and community-based programs. In these spaces, figures such as branch leaders, school heads, and respected community members function as "network nodes" that connect Alwasliyah to various external societal elements. These actors serve not only as organizational communicators but also as value bearers, conflict mediators, and cross-sectoral liaisons. Their informal roles often prove more effective than formal channels in reaching grassroots communities (Masduqi, [2019](#)).

The intensity of Alwasliyah's external relations is shaped by the local context, which is rich in familial ties, historical solidarity, and emotional closeness between leadership and the community. These social relations foster a participatory and non-bureaucratic form of communication—though often at the expense of formal documentation and communication systematization. One challenge that emerged from the study is the lack of formal archiving or documentation in their collaboration with external partners.

The communication network model employed by Alwasliyah in North Labuhanbatu more closely resembles a web network rather than a hierarchical one. In this model, there is no centralized authority managing the flow of communication; instead, connections are formed based on mutual interests, accessibility, and trust—what may be called trust-based networking. This flexibility allows the organization to tailor its communication strategies to changes in local politics, social dynamics, and technological advancements (Rasyidin, [2018](#)).

A strong external communication network serves as a form of social capital for Alwasliyah in fulfilling its role as a development agent. Its ability to access resources, mobilize community participation, and bridge public policy with religious values positions Alwasliyah not merely as a da'wah organization, but as a strategic institution for community-based social development. This analysis affirms previous findings that adaptive, open, and value-based external communication strengthens the bargaining power of Islamic organizations within the local development ecosystem (Octaviani et al., [2022](#)).

Compared to similar organizations in other regencies, what sets Alwasliyah in North Labuhanbatu apart is its flexibility and the strength of its informal networks—networks that are grounded in social relationships rather than administrative authority. These findings suggest that the success of external communication is not necessarily determined by formal and technocratic structures, but by an organization's ability to build authentic and enduring social networks.

Communication Strategies in Social Development

Communication strategy constitutes a central element in Al Jam'iyatul Washliyah's efforts to embed its social programs into the fabric of everyday life in North Labuhanbatu. Rather than merely transmitting information in a one-way manner, the organization adopts a participatory and relational approach to communication. The strategies employed are not solely about conveying messages but about co-creating meaning with the community as active partners in social development. Alwasliyah's success in reaching the public cannot be separated from its communication practices, which effectively integrate Islamic values with social sensitivity.

One of the most prominent strategies is the cultivation of a public image portraying Alwasliyah as a moderate, inclusive organization that stands close to grassroots communities. This representation is constructed through visual symbols such as its logo, da'wah slogans, cadre uniforms, and community-oriented narratives frequently used in public forums. This effort is further strengthened by the involvement of influential local figures within the organizational structure, fostering public trust in Alwasliyah both symbolically and functionally (Aziz et al., [2019](#)).

Interpersonal communication is another key component of Alwasliyah's strategy. The organization's leaders actively engage in face-to-face interactions through religious study groups (*pengajian*), Islamic assemblies (*majelis taklim*), and social activities such as communal work (*gotong royong*) and zakat distribution. These forums allow religious and social messages to be communicated directly and contextually, grounded in the lived experiences of the community. Through this dialogical model of communication, social programs are not

perceived as top-down interventions but as outcomes of deliberation and collective need (Napitupulu, et al., [2023](#)).

Messages conveyed in Alwasliyah's religious and social activities are carefully tailored to the sociocultural backgrounds of local communities. The language employed is inclusive, intentionally avoiding technical or exclusive terminology understood only by certain groups. In many instances, messages about the importance of children's education, family health, and interfaith tolerance are delivered through religious stories closely related to everyday life. This demonstrates Alwasliyah's adoption of a narrative communication approach within its broader strategic communication framework (Rasyidin, [2016](#)).

From the perspective of strategic communication theory, Alwasliyah has applied the principle of *situational communication planning*, adjusting its message forms, channels, and communicators to align with prevailing social conditions (Imron et al., [2024](#)). During the Covid-19 crisis, for example, Alwasliyah adapted its social messaging to emphasize Islamic perspectives on health protocols. The organization also partnered with the Health Department to disseminate religiously framed information through Friday sermons and social media platforms.

Cross-sectoral collaboration is another core strategy employed to broaden the reach of social programs. Alwasliyah does not operate in isolation; it engages in strategic partnerships with local governments, educational institutions, other mass organizations, and local media. These collaborations are both strategic and functional, as each party brings complementary strengths and resources. In the commemoration of National Santri Day, for instance, Alwasliyah served as the coordinator for inter-organizational activities while acting as a bridge between religious messages and public policy agendas (Siddik & Rosnita, [2017](#)).

Digital media have begun to play a role as communication channels to expand the dissemination of religious and social messages. Although not yet fully optimized, Alwasliyah's Instagram and Facebook accounts are used to share event flyers, program documentation, and brief da'wah content. In addition, WhatsApp groups have become highly effective tools for both internal and external coordination, allowing for rapid information exchange. This digital strategy reflects the organization's ongoing transformation toward openness and digital literacy in Islamic communication.

Alwasliyah's communication strategy also reflects a balance between symbolic and substantive dimensions. On one hand, the organization presents a strong narrative of compassionate and solution-oriented Islam. On the other hand, these messages are not confined to rhetoric but are materialized through tangible actions—such as scholarship distribution, clean water facility development, and skills training for underprivileged communities. The alignment between messaging and real-world action enhances the organization's social legitimacy in the public eye (Napitupulu, et al., [2023](#)).

Nonetheless, Alwasliyah faces several strategic challenges, particularly in communication management and documentation capacity. Many successful social initiatives remain poorly documented, making it difficult to evaluate or publicly report them as part of institutional accountability. Moreover, the limited number of skilled personnel in communication and media hinders the professional and sustained expansion of its digital strategies.

The analysis of Alwasliyah's communication strategies in North Labuhanbatu reveals that an organization's success in social development is not determined solely by the content of its programs, but also by how it communicates, frames, and mediates its messages within the existing social structures. Through an adaptive, value-based, and collaborative communication

approach, Alwasliyah has been able to foster public trust and expand its influence in shaping a more inclusive and civil society.

External Partner Responses and Their Impact on Program Effectiveness

External partners have demonstrated a relatively high level of trust in Alwasliyah's communication approach, particularly among local government actors. This confidence is rooted in Alwasliyah's historical image as an Islamic organization consistently committed to supporting development and fostering social harmony. Local government institutions regard Alwasliyah as a strategic partner due to its extensive networks and strong grassroots presence. As one official from the Regional Development Planning Agency (Bappeda) stated:

“Whenever we need a religious institution that can directly reach rural communities, Alwasliyah is always our first contact.”

Local media coverage of Alwasliyah's external activities has generally been positive, although not all initiatives are regularly documented. Programs such as madrasah teacher training, civic education seminars, and Ramadan events have been supported by print outlets and community radio stations. This favorable public image has become an asset in broadening the reach and impact of Alwasliyah's social programs.

From the community's perspective, Alwasliyah's presence is perceived not just as symbolic but also practical. Many residents express that they feel more comfortable engaging with Alwasliyah because its leaders are personally known and actively involved in local religious activities. This underscores the success of interpersonal communication strategies in building public trust.

Positive responses from external partners have significantly enhanced the effectiveness of various social programs initiated by Alwasliyah. In the education sector, for instance, the organization's free tutoring programs for madrasah students have received support from the local government in the form of grants and access to public school facilities. Thanks to its collaborative and non-dominant communication style, Alwasliyah has successfully built synergistic relationships with formal educational institutions without triggering authority-based conflicts. A similar pattern emerged in inter-village *dakwah* programs, which have been well-received by local traditional and religious leaders (Rahmadani & Zuhri, [2024](#)).

The effectiveness of Alwasliyah's communication is also evident in its humanitarian relief efforts. During recent flood events across several subdistricts, the organization quickly coordinated with village governments and the Regional Disaster Management Agency (BPBD) to distribute food, prayer kits, and medicines. This responsiveness demonstrates the critical role of external communication networks in disaster management.

However, not all partners maintain an entirely favorable perception. Some leaders from other Islamic organizations have expressed concern that Alwasliyah's close ties with government institutions might compromise its neutrality on sensitive public issues. While this perception has not yet escalated into overt conflict, it presents a potential risk to inter-organizational cohesion among Islamic groups in the region. In this context, one of Alwasliyah's key challenges is to maintain external communication that is inclusive, transparent, and free from narrow political agendas.

Alwasliyah's external communication efforts also face limitations in terms of documentation and information dissemination. Local media outlets have reported limited access to activity reports and a lack of digital narratives that could be used for news coverage.

This highlights the need to enhance public communication capacity and improve information management practices.

Responses from external partners not only serve as indicators of organizational performance but also reflect the quality of communication being practiced. When communication is dialogical, value-based, and bidirectional, the resulting partnerships are more likely to be sustainable and productive. Conversely, when communication is top-down and resistant to feedback, the risk of conflict and misinformation increases. In Alwasliyah's case, the strength of its external communication lies primarily in its foundation of social trust and continuity of relationships, rather than in the mere efficiency of message delivery (Ependi & Balai, [2019](#)).

The analysis of these responses reveals that the success of Alwasliyah's social programs in North Labuhanbatu is shaped not only by the technical quality of its initiatives but also by the ways in which the organization constructs, nurtures, and evaluates its communicative relationships with external partners. Trust, message relevance, community engagement, and adaptability to local dynamics are the key foundations of effective communication for Islamic organizations within the framework of social development. Moving forward, strengthening public communication capacity and strategically leveraging digital media will be crucial in determining Alwasliyah's ability to sustain its role as a trusted development partner.

Islamic Organizational Communication and Local Institutional Challenges

The external communication practices of Islamic organizations such as Al Jam'iyatul Washliyah are inherently shaped by the structural and cultural complexities of their local contexts. In North Labuhanbatu, Alwasliyah operates within a socially pluralistic society that is nonetheless segmented along ideological and structural lines. Constraints in human resources, resistance from occasionally unresponsive local bureaucracies, and internal fragmentation among the Muslim community represent significant challenges to developing inclusive and effective communication strategies (A. K. Batubara et al., [2021](#)).

An ideal model of organizational communication requires planned, structured, and adaptive capacity (Napitupulu, [2019](#)). However, at the branch and grassroots levels, Alwasliyah often lacks personnel trained in public communication, particularly in digital media utilization and information management. In many instances, the organization's communication efforts remain heavily dependent on charismatic individual figures rather than solid institutional systems. This dependence creates vulnerabilities in the continuity of communication, especially during leadership transitions at the local level (A. G. J. Nasution et al., [2023](#)).

Additional constraints stem from a rigid and formalistic bureaucratic structure within local government. Several informants indicated that Alwasliyah's communication efforts often encounter bureaucratic hurdles due to slow administrative procedures. This reflects a broader reality in which Islamic organizations are frequently marginalized from strategic roles in public development agendas.

Some resistance within the bureaucracy is also rooted in lingering stigma toward religious organizations, which are sometimes perceived as overly ideological or politically biased. In reality, Alwasliyah has demonstrated a consistently moderate and independent stance on public issues. Nevertheless, these perceptions continue to influence how government institutions respond to the organization's external communication. Symbolic Interactionism theory suggests that social meanings are constructed through interaction; thus, negative

bureaucratic perceptions of Islamic organizations can function as symbolic barriers that hinder effective communication.

Another challenge lies in the internal fragmentation of the Muslim community itself, divided across various organizations and sectarian affiliations. Although relations among Islamic organizations in North Labuhanbatu are relatively harmonious, symbolic and structural competition persists—particularly in the implementation of religious and social programs. In such environments, messages disseminated by Alwasliyah often require social filtering to avoid resistance from other groups. This necessitates a culturally sensitive communication strategy—one capable of balancing identity narratives with narratives of collaboration (Nugroho, [2021](#)).

Given the local complexities, Alwasliyah must adopt a culture-sensitive communication approach—one that considers not only the content of the message, but also the method of delivery, the credibility of the messenger, and the socio-cultural context of the audience (Napitupulu, [2019](#)). This includes developing a dialogical, collaborative communication style that emphasizes unity and brotherhood among the Muslim ummah. The ability to align communication practices with local customs and norms is essential in securing public legitimacy for the organization.

The ethics of communication in Islam, as outlined in Surah Al-Hujurat: 11, provide a moral framework urging Muslims to communicate with respect for human dignity. The verse prohibits forms of communication that belittle, mock, or discredit others based on group identity, social status, or affiliation. For Islamic organizations like Alwasliyah, this ethical standard serves as a critical framework for building relationships with external partners such as local governments, civil society organizations, and other religious groups. Effective communication is not merely about transmitting information, but also about conveying goodwill, respect, and the acknowledgment of others' legitimate presence.

In practice, Alwasliyah in North Labuhanbatu must navigate a pluralistic social landscape marked by divergent religious, political, and cultural viewpoints. Upholding principles of equality and non-judgmental dialogue is crucial in avoiding social resistance from other groups. For instance, in inter-organizational forums, Alwasliyah leaders often prefer dialogical and deliberative approaches over confrontational ones—even when disagreements arise over *dakwah* strategies or methods of community engagement. This approach reflects the spirit of the aforementioned Qur'anic verse, where communication is intended to build bridges rather than walls.

Social empathy is also embodied in how Alwasliyah frames its religious and social messages. The organization avoids using exclusionary narratives such as claims of absolute truth or moral superiority, instead promoting collaborative narratives that emphasize collective well-being and compassion for the marginalized. In social programs such as zakat distribution, disaster relief, or alternative education, Alwasliyah consistently communicates that its initiatives are open to all community members, regardless of organizational affiliation or religious identity. This demonstrates the practice of inclusive communication—not merely as a normative reference to the Qur'an, but as a functional approach grounded in real-world engagement.

The principle enshrined in Surah Al-Hujurat: 11 is not only a spiritual reminder for individuals but also a strategic foundation for building the external communication of organizations. Alwasliyah has operationalized the values of equality and mutual respect as tools for cultivating balanced relationships with external partners. This is more than a moral orientation; it is a sustainability strategy for communication—one capable of defusing symbolic conflict and opening avenues for cross-group synergy. In a society susceptible to

polarization, such an approach provides a tangible example of how Qur'anic values can be productively implemented in the institutional communication practices of Islamic organizations committed to social development.

CONCLUSION

The external communication network of Al Jam'iyatul Washliyah in North Labuhanbatu Regency has proven to play a vital role in enhancing the effectiveness of the organization's social programs. Characterized by horizontal, trust-based relationships sustained through both formal and informal channels, Alwasliyah's communication practices reflect a distinctive model of engagement. This robust social network enables the organization to build productive partnerships with local government agencies, educational institutions, local media, and various religious communities to advance Islamic value-based social development.

Alwasliyah's communication strategies are highly contextual, integrating interpersonal, symbolic, and—albeit to a limited extent—digital approaches. The messages conveyed are not merely informative but are also designed to foster trust and reinforce the organization's social legitimacy within the community. Responses from external stakeholders, including government officials, media representatives, and local citizens, indicate that dialogical and participatory communication approaches positively contribute to the success of Alwasliyah's social initiatives, such as madrasah education, inter-village *dakwah*, and community-based humanitarian aid.

Despite these achievements, Alwasliyah continues to face various institutional challenges, including limited communication human resources, bureaucratic resistance, and intra-community fragmentation among local Muslim groups. To address these challenges, the ethical principles of Islamic communication—as outlined in Surah Al-Hujurat: 11—serve as a foundational guide for building just, respectful, and non-discriminatory relationships.

This study affirms that communication practices within Islamic organizations must remain adaptive to local socio-cultural dynamics, while continuously evolving toward collaborative, inclusive, and context-sensitive external communication models. Such models are essential instruments in promoting socially just and civil development rooted in Islamic values.

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