



Communication Opportunities and Challenges of the El Himmah Community in Increasing Students' Interest in Islamic Studies

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Abstrak

Komunikasi organisasi memiliki peran penting dalam membangun pengenalan, partisipasi, dan keberlanjutan komunitas dakwah di lingkungan perguruan tinggi. Penelitian ini bertujuan untuk menganalisis peluang dan tantangan komunikasi Komunitas El Himmah dalam meningkatkan minat mahasiswa terhadap kajian keislaman di UIN Sayyid Ali Rahmatullah Tulungagung. Penelitian menggunakan pendekatan kualitatif deskriptif dengan perspektif Community of Practice. Data dikumpulkan melalui wawancara mendalam dengan ketua umum, pengurus, dan anggota aktif, serta didukung oleh observasi dan dokumentasi kegiatan, serta publikasi di media sosial komunitas. Data dianalisis melalui reduksi, penyajian, serta penarikan dan verifikasi kesimpulan. Hasil penelitian menunjukkan bahwa komunikasi El Himmah berlangsung melalui interaksi kelompok, koordinasi organisasi, pembelajaran antardivisi, serta publikasi kegiatan dan prestasi melalui media digital. Peluang komunikasi didukung oleh identitas visual yang konsisten, budaya apresiasi, dukungan dosen, serta keberagaman program pembinaan. Adapun tantangannya meliputi rendahnya pengenalan komunitas, persepsi bahwa keanggotaan terbatas bagi mahasiswa berlatar pesantren atau fakultas tertentu, serta kompleksitas arus komunikasi antarunit organisasi. Penelitian ini menegaskan bahwa integrasi komunikasi internal, publikasi digital, dan penguatan citra inklusif merupakan strategi penting untuk memperluas partisipasi mahasiswa dalam kajian keislaman

Organizational communication plays a crucial role in fostering awareness, participation, and the sustainability of da'wah communities within university settings. This study analyzes the opportunities and challenges the El Himmah Community faces in increasing student interest in Islamic studies at UIN Sayyid Ali Rahmatullah Tulungagung. The study employs a descriptive qualitative approach from a Community of Practice perspective. Data were collected through in-depth interviews with the chairperson, executive board members, and active members, supplemented by observations and documentation of activities, as well as the community's social media posts. Data were analyzed through reduction, presentation, and the derivation and verification of conclusions. The results indicate that El Himmah communicates through group interactions, organizational coordination, cross-divisional learning, and publishing activities and achievements through digital media. A consistent visual identity, a culture of appreciation, faculty support, and diverse development programs support communication opportunities. Challenges include low community awareness, the perception that membership is limited



to students with a pesantren background or from certain faculties, and the complexity of communication flows between organizational units. This study affirms that integrating internal communication, digital publications, and a stronger inclusive image are key strategies for expanding student participation in Islamic studies.

INTRODUCTION

Higher education institutions not only provide formal education but also serve as spaces for forming academic culture through learning communities that support the development of students' competencies (Otto et al., 2015). From a Community of Practice perspective, learning happens through individuals' active involvement in a community that shares common interests, goals, and practices. Through ongoing interaction, community members share knowledge, experiences, and skills, creating a learning process that enhances individual competencies and strengthens the community's collective identity (Wenger – Trayner & Wenger – Trayner, 2020; Wenger, 1998).

In Islamic higher education, campus da'wah communities play a strategic role in developing Islamic understanding while fostering students' competencies (Zahra, 2025). These communities serve not only as venues for religious activities but also as spaces for scholarly discussion, leadership development, and cultivating an academic culture grounded in Islamic values (Alandes et al., 2025; Sugiharto, 2025). Various studies indicate that campus da'wah communities can increase student participation in Islamic activities, strengthen religious character, and develop communication, leadership, and collaboration skills through various collaborative learning. One such campus da'wah community that has flourished at UIN Sayyid Ali Rahmatullah Tulungagung is the El Himmah Community. The community was established on December 5, 2024, as a platform to develop students' competencies in the Qur'an, hadith, Islamic heritage, Islamic discourse, and various categories of Islamic competitions.

The community's inception stemmed from the need for a structured training system for students participating in various Islamic competitions. Before the community was formed, students generally prepared on their own because no organized training platform was available. These conditions spurred the creation of El Himmah as a shared learning space that integrates learning, mentoring, and the development of student achievements. Although it is still a relatively young community, El Himmah has grown rapidly. At the time of this study, the community had approximately 120 active members, supported by four development departments and seven learning divisions, each aligned with its respective area of expertise. In less than two years, the community has also achieved 36 accomplishments at the subdistrict, regency, provincial, and national levels. However, observations and interviews indicate that El Himmah remains largely unknown among students at UIN Sayyid Ali Rahmatullah Tulungagung.

Previous studies on campus da'wah and student Islamic organizations have primarily focused on their roles in strengthening student religiosity, internalizing Islamic values, developing da'wah competencies, and managing religious activities in higher education. Alam (2016), for instance, highlights the role of Campus Da'wah Institutions (Lembaga Dakwah Kampus/LDK) in internalizing Islamic educational values among university students, while Widiati and Musaddad (2019) emphasize the strategic role of campus da'wah institutions in enhancing student religiosity through structured religious activities and organizational engagement. Similarly, Asha et al. (2021) show that mentoring activities within Islamic student organizations can effectively transmit and internalize religious values. These findings indicate that campus-based Islamic organizations function not only as da'wah institutions but also as important spaces for religious learning, character formation, and student development. Other studies have examined the communication and organizational dimensions of student and community-based da'wah.

Habibi (2018) discusses optimizing da'wah through social media in response to changing communication patterns among younger generations, while Sakhinah and Arbi (2019) underline the importance of persuasive communication strategies in engaging young Muslim communities. From a community perspective, Rustandi (2019) shows that da'wah activities are closely related to patterns of interaction, communication, and collective participation within religious communities. More recent studies have also emphasized the strategic role of higher education institutions and student da'wah organizations in developing students' da'wah potential and competencies (Novianti et al., 2025), as well as the broader functions of da'wah institutions in providing religious education, social guidance, and community development (Trizuwani et al., 2025). Taken together, these studies show that campus da'wah organizations have been widely examined through the lenses of religiosity, Islamic value internalization, communication strategies, organizational management, and da'wah competency development. Nevertheless, relatively limited attention has been given to student Islamic communities as sustained spaces of collective learning in which knowledge is produced, shared, negotiated, and transmitted through participation in the study of the Qur'an, hadith, Islamic intellectual heritage, and contemporary Islamic discourse.

This dimension can be understood more fully through the Community of Practice (CoP) perspective. Wenger (1998) conceptualizes a Community of Practice as a social learning process in which individuals develop knowledge, identity, and shared practices through sustained participation. Wenger—Trayner and Wenger—Trayner (2020) further emphasize that social learning spaces generate value through interaction, collective engagement, knowledge sharing, and the development of participants' capabilities. More recently, Nicolini et al. (2022) have reaffirmed the relevance of the Community of Practice framework for understanding how learning, knowledge, identity, and practice are continuously developed within communities. Within this theoretical and

empirical context, studies that specifically examine Qur'an, hadith, Islamic heritage, and Islamic discourse—based student communities through the Community of Practice perspective remain scarce. To the best of the authors' knowledge, no previous scholarly study has specifically examined the El Himmah Community at UIN Sayyid Ali Rahmatullah Tulungagung as a Community of Practice and as a space for student Islamic learning and intellectual development.

This gap matters because El Himmah differs from conventional campus da'wah organizations by emphasizing sustained learning activities, Islamic scholarship, competency development, and student participation in Qur'anic, hadith, and Islamic intellectual studies. Accordingly, this article analyzes the opportunities and challenges the El Himmah Community faces in attracting student participation and developing Islamic discourse within UIN Sayyid Ali Rahmatullah Tulungagung through the Community of Practice perspective. By examining the community's participation patterns, learning practices, knowledge sharing, competency development, and organizational dynamics, this study is expected to extend existing research on campus da'wah beyond the conventional emphasis on religiosity and organizational activities. It also seeks to offer insights into a community—based model of student development that sustainably integrates Islamic scholarship, competency development, academic culture, collective learning, and leadership formation.

METHOD

This study uses a qualitative approach with a descriptive research design to gain an in—depth understanding of the opportunities and challenges the El Himmah Community faces in attracting student interest and fostering Islamic discourse within the UIN Sayyid Ali Rahmatullah Tulungagung campus community. The research was conducted within the El Himmah Community at UIN Sayyid Ali Rahmatullah Tulungagung from May to July 2026. The researchers selected informants using purposive sampling, selecting those with knowledge and experience relevant to the study's focus. The informants consisted of four individuals: the General Chair of the El Himmah Community, one core executive member, and two active members involved in learning activities and competitions. The criteria for informants included: (1) having served as an executive member or active member for at least one term; (2) regularly participating in learning activities; and (3) being willing to serve as research informants.

Data collection used in—depth interviews, passive participatory observation, and documentary analysis. Interviews were conducted in person and lasted approximately 30—60 minutes per informant, using a semi—structured interview guide focused on the community's history, mentoring system, organizational structure, work programs, opportunities, challenges, and members' experiences participating in community activities. The researchers briefed all informants on the research objectives and obtained informed consent before the interviews. The informants' names are listed in this article with their consent, as

they are public – sector officials and did not disclose any sensitive information. The researchers observed the El Himmah Community's activities, including routine learning sessions, Islamic studies, organizational coordination, and interactions among members. Meanwhile, documentation served as supporting data, including the organizational structure, work programs, activity archives, event posters, documentation of members' achievements, organizational reports, and official social media posts by the El Himmah Community.

Data analysis was conducted interactively following the model proposed by Miles and Huberman (1994) which comprises three stages: data reduction, data presentation, and the derivation and verification of conclusions. Data reduction involved grouping results from interviews, observations, and documentation by research theme: community profile, mentoring system, student potential development, Islamic discourse, opportunities, challenges, and the community's uniqueness. The data were then presented as narrative descriptions and interpreted to derive the research findings. The study ensured data validity through source triangulation and methodological triangulation. Source triangulation involved comparing information from the Chairperson, the executive board, and active members. Methodological triangulation involved comparing interview results with observational data and organizational documents, such as the organizational structure, activity archives, and documentation of the community's achievements. This process enhanced the credibility and validity of the research findings.

RESULT AND DISCUSSION

The El Himmah Community as a Community of Practice

The El Himmah Community is a student academic community focused on developing competencies in the Qur'an, hadith, Islamic heritage, and Islamic discourse at UIN Sayyid Ali Rahmatullah Tulungagung. This community was officially established on December 5, 2024; thus, when this study was conducted, it was still relatively young—not yet two years old. Nevertheless, El Himmah has demonstrated rapid organizational growth, with the number of active members reaching 120 students from various study programs at UIN Sayyid Ali Rahmatullah Tulungagung. In addition, the community has around 10 alumni who are first-generation members and founders of the organization. These conditions indicate that El Himmah is in a phase of organizational growth characterized by leadership development, leadership renewal, and the strengthening of organizational culture. Ahmad Misbakhul Amin, a student in the Hadith Studies program, founded the El Himmah community with several other students committed to developing student competencies in Islamic competitions and Islamic studies. Several faculty members of the Faculty of Ushuluddin, Adab, and Dakwah supported the community's formation, including Amrullah Ali Moebin, Dr. Rifqi As'adah, and Rizqa Ahmadi, who later served as community advisors.

The faculty members' involvement from the community's earliest days demonstrates collaboration between students and the academic community in

building a learning space focused on developing student capacity. The El Himmah Community was founded on the founder's experience participating in the Scientific Competition on the Qur'an and Hadith at the PTKIN event in Jember. At that event, the founders observed that other universities already had communities or institutions dedicated to coaching participants before they entered the competition. In contrast, students at UIN Sayyid Ali Rahmatullah Tulungagung at the time did not yet have a structured coaching framework, so they prepared for the competition largely on their own. This gap spurred the idea of forming a community that would not only focus on academic excellence but also serve as a space for collaborative learning, competency development, and the cultivation of an academic culture in Islamic studies.

This finding indicates that establishing El Himmah responded to the institutional need for a learning community capable of integrating learning, mentoring, and student achievement. From a Community of Practice perspective, this background reveals a shared domain or interest that underpins the community's formation: the desire to enhance students' competencies in the Qur'an, hadith, Islamic heritage (*turats*), Islamic discourse, and various categories of the *musabaqah*. Wenger (1998) explains that a learning community emerges from a shared concern for a specific field, which then motivates individuals to learn from one another, share experiences, and build shared practices. Therefore, El Himmah is not merely a student organization but also a learning community that provides a collaborative space for students to develop both academic and non-academic capacities through a continuous process of social learning (Wenger, 1998; Wenger-Trayner & Wenger-Trayner, 2020). Based on its organizational vision, El Hikmah is committed to becoming a leading organization in the study of the Qur'an, hadith, Islamic heritage (*turats*), and Islamic discourse grounded in the values of Islam as a mercy to all creation (*rahmatan lil 'alamin*).

This commitment is carried out through various missions, including deepening scholarly understanding of Islam, promoting research and scientific discussions on contemporary Islamic issues, and building partnerships with educational institutions and Islamic organizations. The community's primary target audience is all students at UIN Sayyid Ali Rahmatullah Tulungagung who want to delve deeper into Islamic studies or develop their *musabaqah* competencies. Thus, El Himmah serves as an inclusive development platform for all students, regardless of their academic background or organizational experience. Figure 1 shows the organizational structure of the El-Himmah Community

.Figure 1: Documentation from the El Himmah Community



Source: El – Himmah Community, 2026

Figure 1 illustrates the organizational structure, which begins with a board of advisors that provides strategic direction for the organization's development. At the operational level, the President leads the executive board, supported by the First Vice President and the Second Vice President, each with distinct responsibilities. The First Vice President coordinates all learning processes within each competency division, while the Second Vice President focuses on organizational development by coordinating support departments. Two secretaries and two treasurers also support the executive board in managing the organization's administration by handling administrative and financial affairs and supporting the implementation of the community's work programs. Under the core executive board, the El Himmah Community has four departments: the Media and Publications Department, the Communication Networks Department, the Inventory and Business Department, and the Intellectual Department.

Each department supports the organization's sustainability through complementary functions, from managing publications and documenting activities, developing partnership networks, managing inventory and ensuring the organization's business self-sufficiency, to strengthening members' intellectual capacity. In addition, the community also has seven learning divisions: the Qur'an Exegesis and Da'wah Division, the Qur'an Memorization Division, the Hadith Memorization Division, the Scholarly Writing Division, the Qur'anic Understanding Division, the Recitation Division, and the Book Study Division. Each division serves as a training space tailored to specific competition categories or fields of study that interest members, ensuring the competency development process stays focused. One characteristic that distinguishes the El Himmah Community from other student communities is the culture of appreciation fostered throughout every training process.

The community always recognizes and features every member who achieves success—whether internally or externally—through its official media

channels. This culture of appreciation not only recognizes individual achievements but also motivates other members to continuously improve their competencies. Thus, the reward system implemented by El Himmah fosters an organizational culture that values both the learning process and achievements, thereby strengthening members' commitment to personal development and the community's sustainability. Based on the interview and observation results, this study found that the El Himmah Community serves as a strategic platform for developing students' potential, particularly in Islamic arts. Every student inherently possesses unique potential; however, this potential will not develop optimally without a supportive environment, a targeted mentoring system, and a space for continuous self-actualization. As agents of change, students hold a crucial position in society. They are expected not only to excel academically but also to develop social, emotional, and leadership skills. This aligns with Sulton Auli et al. (2025), who state that students must serve as problem solvers in society while simultaneously developing their capacities holistically. In this context, the El Himmah Community serves as an empowerment space that emphasizes developing potential based on individual competencies.

Based on an interview with M. Asrori Ramdhani, this community fosters not a culture of cutthroat competition but one of healthy, mutually supportive competition. Each member is given the opportunity to grow in their respective fields and receives intensive coaching if they are not yet ready to participate in competitions. Research findings also indicate that the activities within the El Himmah Community are designed to be structured and sustainable. These activities include: (1) Division – Based Learning, held regularly every week with a focus on strengthening field-specific competencies and discussing contemporary Islamic issues; (2) Thematic Studies, which broaden members' perspectives on current issues in Islam and society through a multidisciplinary approach; (3) Cadre Training, which serves as a process for internalizing the organization's values, motivation, and commitment; (4) Comparative Studies, which provide experience in understanding organizational management and expanding networks; (5) Community Anniversary Celebrations, which serve as a space for reflection, evaluation, and recognition through congratulatory programs; (6) Community Service as an implementation of the three pillars of higher education; and (7) Open Recruitment as an effort toward organizational renewal. In addition, the research results indicate significant achievements that reflect the development system's success. One notable achievement was winning first place in the National Musabaqah Fahmil Qur'an competition during the Semarak Tarbiyah IIQ An – Nur Yogyakarta event on April 11, 2026.

Adjie Wahyu Kembara, Safira Azzalia, and Imam Mahfudz earned this achievement. This success not only demonstrates individual ability but also reflects the effectiveness of the community's collective mentoring system. From the members' perspective, an interview with Deska Haniva revealed that involvement in the community presents both challenges and opportunities. These challenges include the courage to make decisions, leadership skills, and the

willingness to accept criticism. Meanwhile, the opportunities include improved communication and leadership skills, as well as an expanded professional network. An interview with El Himmah's General Chair, Hanafi Rohmad Ikrom, revealed a misconception among students—namely, the belief that this community is intended solely for pesantren alumni. However, in reality, the community is inclusive and open to all students, whether or not they come from an Islamic boarding school background.

Furthermore, the community's activities are not exclusive. Activities such as study sessions and discussions open to the public show that this community also helps disseminate Islamic knowledge more broadly. In practice, communication within the community takes place in various contexts: small-group, large-group, organizational, and mass communication. This communication process occurs both face-to-face and through media. It influences members' communication behavior, reflected in conformity, social facilitation, and polarization across knowledge, beliefs, rituals, experiences, and commitment (Irsyad, 2020). Furthermore, the organization of da'wah within the community demonstrates a clear division of labor, thereby forming a systematic organizational structure (Sakhinah & Arbi, 2019).

In terms of member management, the community implements a fairly strict control system regarding members' levels of activity. Members who are inactive without explanation will receive up to three warnings. If there is no improvement, the community will take decisive action—expulsion from the community. This system reflects an effort to maintain member quality and commitment within the organization. From a Community of Practice perspective, this structure shows that the learning process does not rely solely on informal interactions among members but is also supported by an organizational system that facilitates collaboration and role distribution. The division of tasks among leadership, support departments, and the learning division reflects coordination mechanisms that enable continuous knowledge transfer. Thus, El Himmah's organizational structure functions not only as an administrative tool but also as an instrument that supports the formation of a learning community through the systematic management of learning, communication, and member capacity building (Wenger, 1998; Wenger – Trayner & Wenger – Trayner, 2020).

Islamic Discourse as a Space for Collective Learning

The research findings indicate that the regular learning program is both the primary activity and flagship program of the El Himmah Community for developing members' competencies. This activity is held twice a month and serves as a platform for continuous learning for all divisions. The learning materials are tailored to each division's characteristics so every member receives guidance relevant to their area of expertise. The continuity of these routine learning sessions shows that member development is not sporadic in the lead-up to competitions, but is a systematic, ongoing coaching process. The El Himmah Community's training system is implemented in three stages: basic, intermediate, and advanced. At the basic level, members learn fundamental

concepts relevant to their chosen field. Next, at the intermediate level, members begin to develop their skills through practice, discussion, and simulation.

At the advanced level, training focuses on in – depth study of the material and preparation for various competitions in their respective musabaqah categories. For example, in the Musabaqah Syarhil Qur'an (MSQ), Dai, and Scientific Writing divisions, members undergo step – by – step training ranging from mastering theory, delivery techniques, and material preparation to competition simulations. This tiered training system shows that El Himmah builds competency through continuous learning, ensuring every member can grow at their own pace and according to their abilities. The El Himmah community consistently fosters an academic culture through various Islamic studies. These activities include regular study sessions that address contemporary Islamic issues, book reviews, and discussions of scholarly articles with faculty advisors and students. These activities give members space to develop critical thinking skills, broaden their scholarly horizons, and connect theory to real – world issues society faces.

Figure 2: Documentation of the Activity Development Program.



Source: Instagram, 2026

Figure 2 shows various posters advertising events organized by the El Himmah Community to communicate with students. This documentation covers each division's learning activities, such as the Dai/Khitobah Division, Scientific Writing, Qur'an Memorization, Hadith Memorization, Qur'an Recitation, intellectual forums (Mutawatir Forum), book discussions, monthly recitation events, and comparative studies with communities at other universities. An analysis of the posters shows that all publications use a consistent visual identity, featuring the organization's logo, El Himmah's signature colors, time and location details, speakers, themes, and a QR code for registration. This consistency reflects a structured organizational communication strategy, making it easier for students to recognize the El Himmah Community's identity while clearly accessing activity information.

The diversity of activity themes also shows that El Himmah's development system is not only oriented toward Musabaqah competitions but also

encompasses strengthening academic competencies, studying the Qur'an and hadith, developing da'wah skills, building scientific literacy, fostering intellectual development, and expanding networks through comparative studies. Thus, development continues through routine programs tailored to each division's area of expertise. From a Community of Practice perspective, these study activities constitute a form of shared practice that enables members to acquire knowledge through dialogue, reflection, and the exchange of experiences. This process strengthens the community's identity as a learning space oriented not only toward competition but also toward developing intellectual traditions and academic culture within the university setting (Guberman et al., 2021).

Interview results indicate that members' primary benefit is a supportive learning environment. Members motivate one another, share experiences, and support each other in preparing for various competitions without fostering an unhealthy competitive culture. These conditions create a learning climate that fosters increased self-confidence, communication skills, and academic competence through continuous, routine learning. These findings align with research indicating that effective learning communities can enhance motivation, collaboration, and learning success through positive social relationships among their members (Mavri et al., 2021).

However, this study also identified several challenges the community faces. First, the large number of academic divisions and departments makes coordination within the organization increasingly complex. Second, some students still perceive El Himmah as intended only for pesantren graduates or students in the Faculty of Ushuluddin, Adab, and Dakwah, even though the community is open to all students at UIN Sayyid Ali Rahmatullah Tulungagung, regardless of educational background or program of study. Third, awareness of the community among the academic community remains relatively limited, so the potential for recruiting new members has not been fully realized. These challenges indicate that, in addition to strengthening its internal mentoring system, the community also needs to improve its organizational communication strategies to reach more students.

DISCUSSION

This study was prompted by low awareness of the El Himmah Community among students, even though the community already has a mentoring system, organizational structure, and a track record of achievements that have been growing rapidly. The research findings indicate that El Himmah functions as a Community of Practice comprising three key elements: a shared field of study (shared domain), sustained social interaction (community), and shared learning practices (shared practice). These three elements are realized through training in the Qur'an, hadith, classical Islamic texts (turats), Islamic discourse, and various categories of Islamic competitions (musabaqah). This community has approximately 120 active members, four development departments, seven learning divisions, and has recorded 36 achievements at various levels. However, this internal growth has not yet been fully matched by widespread external

recognition within the campus community. Research findings indicate that El Himmah's success depends not only on the number of programs but also on integrating organizational structure, internal communication, a leadership development system, and a continuously nurtured learning culture.

Tiered learning—from beginner to intermediate to advanced levels—enables members to develop competencies according to their individual abilities and needs. This approach applies the “learning by participation” principle—learning through direct involvement in training, discussions, mentoring, competitive simulations, and organizational activities. These findings align with Wenger (1998) and Wenger – Trayner and Wenger – Trayner (2020), who position social participation as the foundation for forming knowledge, identity, and collective practices within a community. Members' achievements can be understood as an outcome of a supportive learning environment, although they are not the sole indicator of the community's effectiveness. These achievements emerge through a combination of individual abilities, guidance from faculty and administrators, regular practice, the division of areas of expertise, and mutual support among members. A collaborative culture is also a key finding, as members are positioned not as internal competitors but as learning partners who share experiences and support one another. Unlike the studies by Widiati and Musaddad (2019) and Asha et al. (2021), which placed greater emphasis on fostering religiosity and the internalization of values, this study demonstrates that campus da'wah communities can also develop musabaqah competencies in a structured and measurable manner. Theoretically, this study expands the Community of Practice perspective to campus da'wah communication. Communication within El Himmah not only conveys administrative information but also shapes knowledge, identity, belonging, and shared practices. The division structure, regular training sessions, scholarly studies, mentorship, and the publication of achievements are all part of the process of creating value for members. In practice, publishing achievements serves two purposes.

Internally, these publications serve as recognition and can boost member motivation. Externally, they help build the community's reputation and legitimacy. However, if communication focuses solely on achievements, the community risks being perceived as an exclusive space for students who already possess advanced religious proficiency. Therefore, the organization's image must be built through messages that also highlight the learning process, open membership, new members' experiences, and the diversity of students' backgrounds. This study also identified challenges in both internal and external communication. The complexity of coordination between departments and divisions can lead to overlapping information, communication delays, and an imbalance in responsibility distribution. Meanwhile, the persistent perception that El Himmah is intended only for Islamic boarding school graduates or students from certain faculties indicates that the community's inclusive identity has not yet been fully conveyed to the campus community. This situation

underscores that the organization's internal success does not automatically result in strong external recognition.

This study has limitations because it was conducted within a single community and involved a relatively limited number of informants. Most of the data came from the chairperson, board members, and active members, so it does not fully reflect the perceptions of non-member students. Documentation of achievements also shows only mentoring outcomes and does not explain changes in members' competencies over time. Nevertheless, triangulating interviews, observations, and documentation provides a sufficient basis for explaining the community's communication patterns, mentoring system, and opportunities and challenges. Based on these findings, El Himmah needs to strengthen internal communication through more structured coordination, reporting, and evaluation mechanisms. External communication should focus on building an inclusive image by demonstrating openness to non-pesantren students and students across faculties. Social media should not only publicize achievements but also share the mentoring process, member testimonials, and educational materials, and provide a space for interaction. Future research should include non-member students, alumni, and faculty mentors, and compare El Himmah with da'wah communities at other universities.

CONCLUSION

This study shows that the El Himmah Community functions as a community for Islamic communication and learning that reflects the characteristics of a Community of Practice, namely a shared field of study, sustained social interaction, and collective learning practices. These characteristics are realized through the study of the Qur'an, hadith, Islamic heritage, Islamic discourse, and various competition categories managed through 4 departments and 7 competency divisions. A tiered learning system—ranging from beginner to intermediate to advanced levels—enables members to develop their skills according to their needs and proficiency levels. Thus, El Himmah is not merely an organization for religious activities but also a communication ecosystem that facilitates knowledge exchange, collective identity formation, leadership development, and enhanced student competencies. A structured training framework, a collaborative culture, guidance from faculty advisors, digital publications, and a culture of recognizing members' achievements support opportunities for community development. Achieving 36 accomplishments in less than two years demonstrates measurable mentoring outcomes, although these successes are also influenced by individual abilities, prior experience, training intensity, and external support. The community's main challenges include complex coordination between units, limited organizational awareness, and the perception that membership is reserved only for students with a pesantren background or from specific faculties. This study's novelty lies in identifying a competency-based da'wah community model that integrates tiered learning, organizational communication, and a culture of appreciation in an inclusive and sustainable way. In practical terms, El Himmah needs to strengthen internal

coordination and build more inclusive external communication. Future research should involve non – member students, alumni, and faculty advisors, and utilize surveys, social media analysis, and cross – community comparisons.

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