



Organizational Da'wah and Police Character Formation: A Da'wah Sociology Perspective

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ABSTRACT

This study aims to analyze the forms and patterns of organizational da'wah implemented through internal communication in shaping the character of police personnel, as well as the process of internalizing da'wah values within structural and cultural contexts. The research adopts a qualitative approach grounded in the sociology of da'wah, utilizing Structural Da'wah Theory as the primary analytical framework. Data were collected through in-depth interviews with police personnel, observations of internal communication practices, and an analysis of institutional documents related to character development and organizational values. The findings reveal that organizational da'wah within the police institution operates through structural mechanisms embedded in the command system, regulatory frameworks, and organizational culture, positioning internal communication as a key medium for the internalization of values such as discipline, integrity, responsibility, and public service. The internalization process is facilitated through leadership exemplarity, habituation within institutional routines, and the reinforcement of norms through recurring organizational symbols and practices. Both structural dynamics, including policy consistency and leadership legitimacy, and cultural dynamics, such as individual resistance and diverse value backgrounds, influence the character formation process. This study emphasizes the strategic role of structural da'wah mediated by internal communication in fostering the character of police personnel, which is highly dependent on the alignment between formal organizational structures and internal organizational culture.

Keywords: character building, internal communication, sociology of da'wah, structural da'wah

INTRODUCTION

In the sociological study of da'wah, da'wah is no longer understood narrowly as a traditional religious activity but as a social process institutionalized in various forms of modern institutions. Social change and the complexity of public organizations demand the presence of systematic mechanisms for internalizing values, particularly in building the character and ethics of organizational members (Maidin and Rajamemang 2021). Organizational da'wah plays a crucial role in bridging religious values with organizational work practices through formal structures, work culture, and internal communication systems. This concept is increasingly relevant in the modern era, where state institutions are required

not only to be technically effective but also ethical and responsive to public expectations (Mannan 2021). Understanding organizational da'wah is crucial in various institutional contexts, including organizations that do not explicitly function as religious institutions.

This research focuses on the Indonesian National Police (Polri) as a compelling case study within global discourse on value integration in security institutions (Sari, Ramadhan, and Utami 2024). Internationally, the interplay between religious values and policing ethics has been explored in various Muslim majority context. For instance, Malaysia incorporates Islamic principles through “*Kerohanian*” spiritual units within its police force to strengthen integrity; Turkey has seen historical tensions and adaptations between secular policing models and religious social values; Pakistan employs Islamic ethics training in some law enforcement curricula. However, Indonesia presents a distinct configuration: as the world's largest Muslim-majority democracy with an officially secular but religiously pluralistic state framework, its police force operates as a civil institution tasked with navigating complex intersections of professional ethics, public trust, and societal religious norms. This unique context makes Polri an invaluable locus for examining how organizational da'wah manifests in a non-religious state agency within a vibrant democratic and pluralistic society (Fuad 2020).

The police force, as a state organization, has a distinct structure and work culture where values such as professionalism, discipline, and public service are paramount. However, persistent ethical and moral challenges indicate that technical and procedural frameworks alone are insufficient for shaping ideal character (Ramadhan and Hapsari 2023). Internal reform policies focused on administrative management have not fully resolved deeper issues of values and character among officers (Amalia and Nugroho 2024). Research identifies a gap between formal organizational values and their practical implementation, calling for more holistic approaches that include cultural and value-based strategies (Putra and Lestari 2024). This gap invites an examination of organizational da'wah as a potential mechanism for deepening character formation within such institutions.

Previous studies have explored organizational da'wah in various settings. Research in Islamic educational institutions shows that value internalization through structural da'wah can reinforce morally grounded academic cultures (Rabbani and Wijaya 2022). Studies in non-profit organizations highlight their role in enhancing solidarity and work ethics (Farida and Sulaiman 2023), while in social organizations, it aids the internalization of spiritual values in diverse contexts (Hamidah, S., Putra and Yulianti 2024). Nevertheless, there remains a significant lacuna in research focusing on state institutions, particularly the police, and specifically investigating how internal communication serves as a mediating channel for organizational da'wah within such secular-public frameworks. This oversight limits our understanding of how religiously rooted value systems can be systematically integrated into the ethos of modern bureaucratic state apparatuses.

To address this gap, this study employs a da'wah sociology perspective combined with Structural Da'wah Theory to analyze the Indonesian police (Rofiq 2023). It investigates how da'wah is organized and communicated internally to shape officer character, thereby extending the theoretical application of structural da'wah from religious and civil society

organizations to a formal state institution. Consequently, this research is guided by the following objectives to analyze the implementation and role of organizational da'wah, mediated through internal communication systems, in the character formation of officers within the Indonesian National Police (Sutrisno and Syafrudin 2024).

The findings are expected to contribute to broader academic discourses in Islamic communication studies, organizational sociology, and public administration, particularly regarding value-based reform in security institutions across diverse societal contexts (Amin 2024; Zaimina 2025). Practically, this study may offer insights for policymakers and institutional leaders aiming to foster ethical cultures within state organizations in Indonesia and comparable settings globally.

METHODS

This study employs a qualitative research design with a sociological approach to da'wah aimed at obtaining an in-depth understanding of the process, meanings, and social dynamics through which organizational da'wah is mediated via internal communication to shape police character. The qualitative method is chosen as it allows exploration of complex social phenomena within their natural context, without reducing them to quantifiable variables (Creswell 2017). This is aligned with the research objectives of examining how da'wah values are structured, communicated, and internalized within a state institution.

The research was conducted within the Community Development Directorate (Ditibinmas) of the East Java Regional Police (Polda Jatim), Indonesia. This unit was selected due to its explicit mandate in community outreach and internal value development, making it a strategic site for observing organizational da'wah practices. A purposive sampling strategy was used to select participants based on the following criteria: 1) Direct involvement in internal communication of character-building programs; 2) Holding structural positions relevant to value dissemination; 3) Willingness to share experiences in depth; 4) Representation across different rank levels to capture a multi-layer perspective.

A total of twelve (12) participants were included, with the following demographic breakdown:

Position	Number
Planning and Administration Subdivision (Subbagrenmin)	2
Operational Development Subdivision (Subbag Binopsnal)	2
Sub-Directorate of Social Order Development (Subdit Bintibsos)	2
Sub-Directorate of Community-Based Security Development (Sub-Directorate of Binkamsa)	2
Sub-Directorate of Community Policing Development (Sub-Directorate of Community Policing Development)	2
Sub-Directorate of Bhabinkamtibmas	2

Three primary methods were used, allowing for methodological triangulation. First, in-depth interviews is semi structured interviews were conducted with all 12 participants, each lasting 30-45 minutes. Interviews focused on the perceptions of organizational values and da'wah integration, experiences with internal communication channels, and processes

of value internalization in daily duties. Participants observed that researchers observed routine activities such as morning briefing and value based mentoring sessions, internal training workshop, and informal interactions among officers. Field notes were taken to record communicative behaviours, symbolic acts, and situational contexts where da'wah values were enacted or discussed. Third, document analysis is official, and internal documents were reviewed, including the police code of ethics and service regulations, internal circulars on integrity and discipline. These documents helped trace the formal institutionalization of values and compare them with empirical practices.

Data analysis followed an interpretive thematic analysis approach (Moustakes 1994) guided by Structural Da'wah Theory (Rofiq 2023), which examines how organizational structures and communication systems facilitate value internalization. The analysis progressed through the following systematic stages: 1) Transcription and Familiarization: Interview recordings were transcribed verbatim. Observational notes and documents were organized chronologically. Researchers repeatedly reviewed the materials to gain an immersive understanding. 2) Theory-Guided Interpretation: Structural Da'wah Theory was applied to examine: how formal hierarchy and communication flows shape da'wah accessibility; how informal networks supplement or resist formal value dissemination; the role of symbolic leadership in legitimizing da'wah messages. 3) Triangulation and Validation: Findings from interviews, observations, and documents were cross-compared to verify consistency. Peer debriefing was conducted with two qualitative research experts to challenge interpretations and reduce bias. Member checking was performed by sharing summary findings with five voluntary participants to ensure factual accuracy.

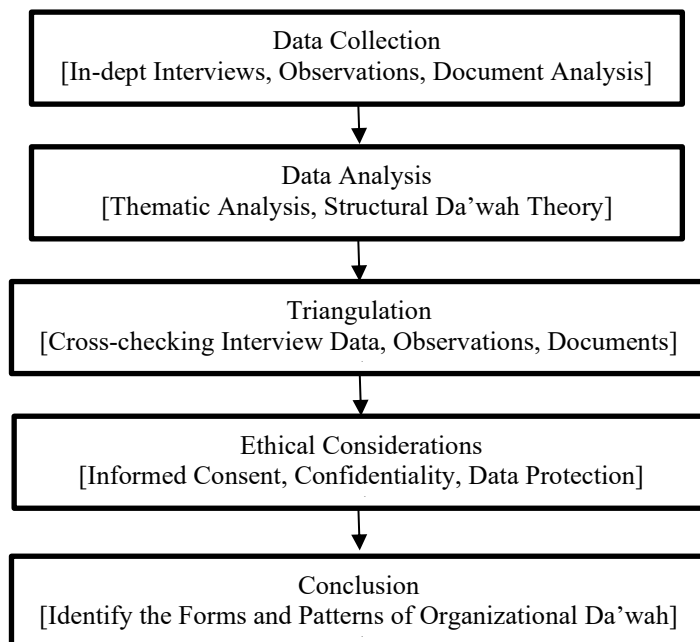


Figure 1. Research Flow Diagram

RESULTS AND DISCUSSION

Structural Da'wah Framework

This research begins from the perspective of the sociology of da'wah, which views da'wah as a social process that occurs within the context of social structures, power relations, and cultural dynamics of society. Da'wah is not merely understood as the verbal delivery of religious messages, but rather as a social practice aimed at shaping collective values, attitudes, and behaviors through organized social mechanisms (Munir and Ilaihi 2021). From this perspective, formal institutions are seen as strategic arenas for da'wah because they possess legitimacy and authority in regulating social behavior. Da'wah becomes part of an ongoing social construction process, especially when institutionalized within organizational systems. Therefore, a sociological analysis of da'wah allows for a more comprehensive understanding of the relationship between da'wah, organizational structures, and character formation.

This research specifically utilizes Structural Da'wah Theory as the primary analytical tool. This theory emphasizes that da'wah works effectively when Islamic values are institutionalized within social structures, policies, regulations, and institutional systems (Mannan 2021). Da'wah is not only conveyed through sermons or religious symbols, but is integrated into systems of power and organizational governance. Organizational structure serves as a medium for da'wah, guiding individual behavior through formal rules, command systems, and oversight mechanisms. Thus, structural da'wah has a strong social transformational power because it is supported by institutional legitimacy.

In the context of modern organizations, structural da'wah operates through internal communication, the primary instrument for internalizing values. Internal communication serves not only as a means of coordinating work but also as a medium for shaping organizational meaning and values (Cornelissen 2020). Leadership directives, internal regulations, routine development, and organizational symbols and rituals serve as channels for conveying da'wah values such as discipline, integrity, responsibility, and a public service orientation. This process demonstrates that da'wah values are embedded in daily work practices and become part of the organizational culture. Thus, internal communication serves as a medium for ongoing structural da'wah.

This theoretical framework also positions the relationship between structure and culture as a crucial aspect of organizational da'wah. Structure provides a formal framework that regulates behavior, while organizational culture influences how da'wah values are received, interpreted, and internalized by members (Giddens 1979). Differences in social background, work experience, and value orientations among members create diverse cultural dynamics in the process of internalizing da'wah values. Therefore, structural da'wah does not operate mechanically, but rather through a process of negotiation between formal rules and cultural realities. The interaction between structure and culture determines the success of character formation within an organization.

In state institutions such as the police, structural da'wah theory is relevant in explaining how religious and moral values can be integrated into a modern bureaucratic system. Da'wah is implemented through a command system, character-building policies, and binding internal communication (Dwiyanto 2021). Da'wah values are constructed as part of the professional

ethics and public service ethos of state officials. Using this framework, research can systematically explain the relationship between organizational da'wah, internal communication, and character formation within police officers. Therefore, structural da'wah theory provides an appropriate theoretical foundation for analyzing da'wah within the context of formal and bureaucratic institutions.

Forms and Patterns of Organizational Da'wah through Internal Communication

The East Java Regional Police's Directorate of Community Development (Ditbinmas) focuses on maintaining public order by fostering strong partnerships between the police and the community. Using preemptive and preventive approaches, Ditbinmas works with religious, community, and youth leaders, as well as organizations and security units, to reinforce security and harmony. Its flagship "Basudewo" programs include community development, outreach, guidance for public order preachers, police da'wah, and regular visits by Bhabinkamtibmas (community police officers). These efforts prioritize early prevention of disturbances and the creation of close ties between the police and the community.

Ditbinmas plays a key role in promoting public safety and countering radicalism, intolerance, and conflict through persuasive, dialogue-based, and humane strategies. By collaborating with local governments, agencies, and communities, Ditbinmas aims to build legal awareness and encourage shared responsibility for public order. These efforts are intended to support a safe, peaceful, and harmonious environment.

Table 1: Structure and Position of the Directorate of Community Policing (Ditbinmas)

No	Position	Organizational Role and Function
1	Director of Community Development (Dirbinmas)	The head of the Directorate of Community Development is responsible for formulating technical policies, exercising control, and overseeing the implementation of all community development activities.
2	Deputy Director of Community Development (Wadirbinmas)	An executive assistant to the Director who coordinates and supervises the implementation of duties across all units within the Directorate of Community Development
3	Planning and Administration Subdivision (Subbagrenmin)	A supporting unit to the leadership responsible for program planning, administrative affairs, financial management, personnel administration, and institutional reporting.
4	Operational Development Subdivision (Subbag Binopsnal)	A supporting unit responsible for operational guidance, control, and evaluation of the Directorate's community development activities.
5	Sub-Directorate of Social Order Development (Subdit Bintibsos)	An implementing unit responsible for fostering social order and preventing social conflicts within the community.
6	Sub-Directorate of Community-Based Security Development (Subdit Binkamsa)	An implementing unit responsible for the development and supervision of community-based security systems and private security personnel.

7	Sub-Directorate of Community Policing Development (Subdit Binpolmas)	An implementing unit responsible for strengthening the community policing function and enhancing partnerships between the police and the community.
8	Sub-Directorate of Bhabinkamtibmas	An implementing unit responsible for fostering, supervising, and enhancing the role of Bhabinkamtibmas officers as the frontline representatives of the police at the village and urban ward levels.

Organizational da'wah within the East Java Regional Police's Community Development Directorate (*Ditbinmas*) is institutionalized and clearly integrated into the police department's internal communications. Rather than a personal or incidental activity, da'wah is conducted through structured, hierarchical mechanisms. The chain of command facilitates message delivery, starting from structural leaders and reaching operational members. The key finding is that organizational da'wah functions as an extension of managerial and leadership responsibilities. This supports the view that structural da'wah is most effective when embedded within established institutional systems. The structural integration of da'wah ensures its sustainability and legitimacy, transforming religious-ethical values into institutional norms. This supports Munir & Ilaihi's (Munir and Ilaihi 2021) assertion that da'wah gains transformative power when embedded in governance systems.

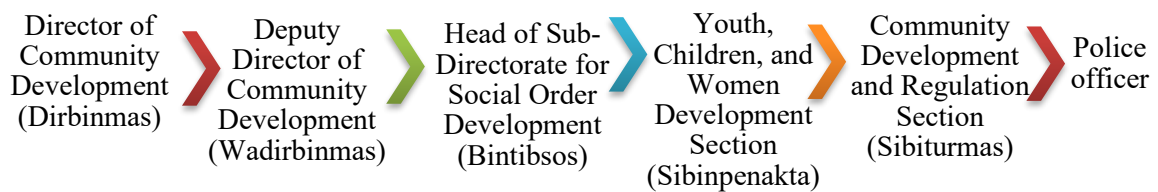


Figure 2. Chain of Command

In this context, organizational da'wah (Islamic outreach) is mediated through various character-building programs. First, there is a six-month training program. National Police (Polri) members undergo mental and spiritual development by completing E-Mental and E-Spiritual questions through a Computer-Based Test (CBT). The purpose of this training is to maintain mental and spiritual health. In addition to developing resilient and qualified members, it is also hoped to shape the character of police officers who are religious, moral, and have integrity. Furthermore, the Director of Community Development at the East Java Regional Police (Polda) also has a flagship program, one of which is the Police Da'wah Program. Within this program, police officers who have memorized the Quran and are alumni of Islamic boarding schools regularly deliver Friday sermons and serve as imams at various mosques across East Java. This program serves a valuable purpose for the police: in addition to building closeness between the police and the community, it also fosters self-confidence, morality, and beneficial behavior for others.

Second, there is a Code of Ethics or Sanctions. Any member found to have committed a violation will be subject to sanctions. Sanctions imposed on Polri members are carried out in accordance with applicable regulations and appropriately. Minor violations, such as being late or absent from duty without a clear explanation, will result in a warning.

The purpose of this sanction is to build character and discipline among members by correcting misconduct and providing a deterrent effect so they don't repeat the offense. Therefore, at every roll call, leaders always provide guidance and instructions to their members to avoid even the slightest violation.

Third, Rewards/Punishments. The East Java Regional Police's Community Development Directorate regularly awards its members a Person of the Month award every month. The goal is to motivate and inspire other members to be more enthusiastic in carrying out their duties, maintain positive behavior, and foster responsible character.



Figure 3: Personnel of the Month Ditbinmas

Fourth, routine guidance is provided through a morning roll call every weekday at 7 a.m. before carrying out routine duties. This roll call involves internal communication between leaders and members, and between superiors and subordinates, called AAP (Leader's Direction Event). The roll call commander consistently instructs his members to be humane and professional in dealing with the public and to consistently improve cohesiveness and cooperation among colleagues, as task success depends heavily on teamwork. Furthermore, the roll call leader emphasizes the importance of maintaining good attitudes and behavior, both on and off duty, as a manifestation of the police force's responsibility. This is followed by a series of spiritual and mental development activities (Binrohtal) on the roll call field to enhance the spiritual and morale of police members. These activities include short sermons and lectures by prominent religious figures, Islamic scholars (kiai), religious teachers (ustaz), and Da'i Kantibmas (Public Order and Security) of the East Java Regional Police.

Fifth, the implementation of the Standard Operating Procedures (SOP) of the Sub-Directorate for Social Order Development of the Directorate of Community Development of the East Java Regional Police, which includes the implementation of regulations related to fostering social order. Furthermore, fostering public order through outreach to youth, women, and children. Implementing activities to achieve social harmony and community compliance with social and legal norms. Implementing efforts to restore the situation, conditions, and social functions of the community that support efforts to restore public order. Preventing and addressing radical and anti-Pancasila (Pancasila: Indonesia's foundational national ideology) ideologies. Furthermore, community character development, national defense, and the development of the Saka Bhayangkara (Saka Bhayangkara: a youth cadet program at the Indonesian police) are carried out.

These forums or programs both coordinate tasks and help internalize moral values and professional ethics. Da'wah values are communicated through work instructions, disciplinary affirmations, and performance evaluations, both explicitly and implicitly. Da'wah messages, repeated consistently, become routine in the organization. This shows that internal communication functions as a systematic, sustainable da'wah medium (Cornelissen 2020).

From a sociological view, these findings show that da'wah works beyond symbols or formal religious talk. It operates quietly through organizational mechanisms that direct member behavior. The internal communication structure shapes attitudes, work ethics, and loyalty among police officers. Da'wah (Islamic outreach) is part of organizational governance, guiding officers' social practices in their duties. This supports the argument that structural da'wah has a wide social reach as it is embedded in an accepted system of power (Mannan 2021).

This institutionalized pattern of organizational da'wah also demonstrates the transformation of internal communication from a mere administrative instrument to a character-building instrument. Every message conveyed by leaders contains not only technical dimensions but also normative and moral ones. Values such as integrity, discipline, and public service are constructed as part of the police's professional identity. Organizational da'wah contributes to building a work meaning that is not merely technocratic.

Overall, the form and pattern of organizational da'wah in the East Java Regional Police's Community Development Directorate show strong characteristics of structural da'wah. Da'wah is carried out through formal organizational mechanisms with legitimacy and symbolic coercion. Structured internal communication allows for consistent and equitable dissemination of da'wah values. This shows that organizational da'wah can work as an instrument for character building within state institutions.

The Process of Internalizing Da'wah Values in Internal Communication

The process of internalizing da'wah values within the East Java Regional Police's Community Development Directorate (Ditbinmas) takes place through a systematic and multi-layered mechanism. Da'wah values are not instilled instantly, but rather through a repetitive and ongoing social process. Internal communication serves as the primary medium

bridging normative values with police work practices. Through leadership directives, da'wah values are conveyed alongside task instructions and affirmations of professional ethics. This process demonstrates that internalization of values occurs gradually through structured organizational interactions (Dwiyanto 2021).

Exemplary leadership behavior is the primary mechanism for internalizing organizational da'wah values. Leaders function not only as decision-makers but also as moral figures who represent the institution's values. Leadership directives, accompanied by explanations of ethical principles and social goals, reinforce the meaning of da'wah values in the eyes of members. This exemplary behavior builds trust and moral legitimacy within the organizational structure. Brown and Treviño emphasize that ethical leadership plays a crucial role in shaping organizational character (Munir and Ilaihi 2021).

In addition to exemplary behavior, familiarization with institutional routines is an important means of internalizing da'wah values. The values of integrity, discipline, and responsibility are embedded in routine activities such as roll call, performance evaluations, and spiritual and mental development. The repetition of these values in routines forms a relatively stable normative consciousness. The values of da'wah are no longer perceived as external teachings, but as part of the professional identity of officers (Schein 2020).

Repeated use of organizational symbols, such as badges and uniforms, and rituals, like formal events, reinforces da'wah values, the promotion and internalization of Islamic teachings, in police organizations. These symbols and rituals also build emotional bonds between members and strengthen institutional values. In sociological terms, symbols play a key role in transmitting social and religious values (Amiruddin 2022).

Internalizing da'wah values in internal communication highlights the strong character of structural da'wah, institutionalized through leadership, routines, and symbols. This allows values to thrive within a modern system. Internalization is achieved through persuasive, repetitive social mechanisms, shaping officers' character over time.

Structural and Cultural Dynamics in Organizational Da'wah

Structural dynamics are a key factor in the sustainability of organizational da'wah within the police force. Organizational structure provides a formal framework that allows da'wah to be carried out systematically. Consistency of leadership policies is a key factor in maintaining the continuity of da'wah values. When policies are stable and clear, da'wah values are more easily institutionalized. This finding reinforces the view that structure determines the effectiveness of internalizing values within an organization.

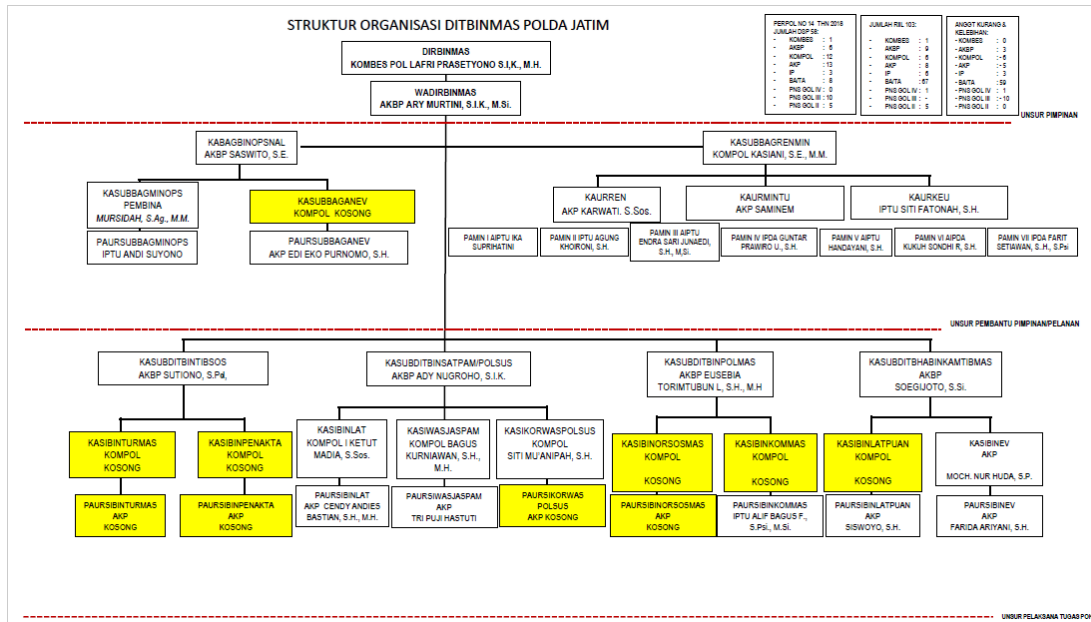


Figure 4: Structure of the Community Development Directorate

A hierarchical command system in da'wah enables vertical and controlled communication of values. The chain of command helps prevent message distortion, enabling members to clearly understand behavioural standards. In structural da'wah, hierarchy functions as a formal conduit, providing legitimacy for value transmission (Kim and Kim 2020).

Monitoring and evaluation mechanisms are an important part of the structural dynamics of organisational da'wah. Supervision is not only administrative, but also normative and ethical. A reward and punishment system serves to strengthen the internalisation of da'wah values through institutional consequences. Rewards for exemplary behaviour strengthen the legitimacy of organisational values. These mechanisms demonstrate that da'wah values are structurally anchored through the organisational control system. However, a strong structure also poses potential normative dilemmas. When the structure overemphasises formal compliance, there is a risk of neglecting moral reflection. Therefore, structural da'wah requires ethical selectivity in policy implementation. The structure must align with humanitarian values and social justice (Olsen 2021).

The effectiveness of organisational da'wah relies directly on the quality of institutional governance. When structures are consistent and ethical, da'wah can be sustained. In contrast, inconsistency weakens legitimacy. Therefore, successful da'wah depends on balancing authority with morality. This underscores structure as the foundation of da'wah in police organisations.

In addition to structure, cultural dynamics play a crucial role in the character formation of police officers. Organisational culture provides a space for interaction between da'wah values and members' social experiences. Each member brings a different background of values, experiences, and work orientations. These differences influence how da'wah values are received and interpreted. Based on the sociology of da'wah, culture is understood as a medium for value negotiation (Hefner 2020).

This research found cultural resistance as pragmatic and instrumental attitudes toward da'wah values. Some members view da'wah values only as formal organisational demands. This resistance mainly arises from work pressures and operational targets. This reveals tension between moral ideals and bureaucratic realities (Van der Wal 2021). However, police organisational culture also allows for the strengthening of da'wah values. Solidarity, public service, and closeness to the community serve as cultural capital that support organisational da'wah. Community-based programs strengthen officers' humanitarian orientation. These practices make da'wah relevant to social reality. Organisational culture can be both an obstacle and a source of da'wah reinforcement.

The interaction between structural da'wah and organisational culture leads to a dynamic internalisation process. Specifically, da'wah values adapt to the cultural context at work, showing that da'wah is contextual, not monolithic. Dialogue between structure and culture is central in this process, consistent with the transformative approach in contemporary Islamic studies. These cultural dynamics reveal that character formation is inseparable from the broader organisational context. Moreover, structural da'wah requires cultural sensitivity for genuine acceptance. When there is alignment between da'wah values and workplace culture, internalisation becomes more effective; conversely, misalignment can result in latent resistance. Therefore, cultural understanding is essential for successful organisational da'wah.

The Role of Structural Da'wah in Shaping Police Officer Character

Structural da'wah plays a strategic role in shaping the character of police officers. Organizational da'wah serves as a moral development mechanism integrated into the work system. Da'wah values shape the ethical orientation in carrying out police duties. An officer's character is developed through a combination of structure, communication, and organizational culture. This finding strengthens the position of structural da'wah as an instrument of institutional social change. Structural da'wah contributes to building a professional ethos within police officers. The values of integrity, discipline, and responsibility are institutionalized as standards of behavior. This process strengthens public trust in the police institution. An officer's character is measured not only by technical performance but also by social ethics (Menzel 2020).

The role of structural da'wah is also evident in shaping public service orientation. Da'wah directs officers to view police duties as a social mandate. This orientation reinforces a humanistic approach to public service. Da'wah values serve as the moral basis for field decision-making. Thus, structural da'wah contributes to the transformation of police work culture.

The success of structural da'wah depends heavily on the alignment between the formal structure and the internal culture of the organization. When structures support values, and the culture internalizes them, character formation occurs optimally. Conversely, disharmony can weaken the function of da'wah. Therefore, structural da'wah requires reflective and adaptive organizational management (Scott 2021).

Da'wah is no longer understood as a religious practice in the private sphere, but as part of public governance. This research demonstrates that da'wah can operate effectively through internal organizational communication. Thus, structural da'wah is a relevant approach to character formation for state officials. These findings open up space for future research on institutional da'wah.

Discussion

This study provides significant insights into the role of organizational da'wah within the context of the East Java Regional Police, offering a comprehensive analysis of how internal communication serves as a medium for the internalization of values such as discipline, integrity, and responsibility. The findings highlight the unique contribution of organizational da'wah as a structured and systematic practice embedded within the organizational structure, culture, and communication systems. By examining the relationship between formal organizational mechanisms and the internalization of Islamic values, this research enriches the understanding of how da'wah can be institutionalized within public organizations, particularly in state institutions like the police.

One of the primary contributions of this study is its expansion of Structural Da'wah Theory into the context of public institutions, which has not been extensively explored in previous research. As Mannan (Mannan 2021) argued, da'wah works most effectively when integrated into organizational systems, policies, and communication structures. This research corroborates that view by demonstrating how organizational da'wah in the police force is conveyed through structured mechanisms such as leadership directives, internal communication, and standardized practices. Unlike traditional perceptions of da'wah as merely verbal messages or informal teachings, the study shows that it becomes a powerful tool for shaping the ethical framework of the institution when integrated into the formal structures and routines of the organization. This finding reinforces Munir & Ilaihi's (Munir and Ilaihi 2021) argument that institutionalizing values within organizational systems gives da'wah a transformative power, ensuring its sustainability and effectiveness over time.

The role of leadership in the internalization of da'wah values is also a critical aspect of this study. As Brown and Treviño (Brown and Treviño 2020) pointed out, ethical leadership is pivotal in shaping organizational behavior. The research confirms this by showing that leadership within the East Java Regional Police not only sets the direction through commands but also serves as the embodiment of moral and ethical values. The leadership's commitment to modeling integrity and responsibility influences the officers' adherence to these values. Interview data revealed that officers regard their leaders as role models, which supports the idea that leadership exemplarity is a primary mechanism through which da'wah values are instilled. One officer shared:

“Our leaders don't just tell us what to do; they show us how to act. When they speak about integrity, we see it in their actions.” (Informant P6)

This highlights the importance of leadership behavior in ensuring that the values of da'wah are not only conveyed but are also practically embodied by those in leadership positions, making the process of internalization more effective. In addition to leadership,

internal communication plays a pivotal role in mediating the process of organizational da'wah. As Cornelissen (Cornelissen 2020) argued, internal communication is not just a tool for coordination but also a medium for conveying organizational culture and values. The study shows that communication within the police force, ranging from daily roll calls to formal directives and internal meetings, serves as a consistent channel for reinforcing da'wah values. These communication practices ensure that values such as discipline, integrity, and responsibility are not isolated concepts but are continuously reinforced through structured, repeated interactions. One officer noted:

“The morning roll call is not just about checking attendance; it’s a time when we are reminded about our duties as public servants, and the importance of integrity in our work.” (Informant P12)

Such regular reinforcement through communication helps integrate these values into the daily lives of officers, creating a stable normative consciousness that aligns with the organization’s ethical standards. Furthermore, the study highlights the crucial role of organizational culture in the internalization of da'wah values. As Hefner (Hefner 2020) pointed out, cultural dynamics play a key role in how values are received and interpreted within an organization. The findings from this study show that while some police officers initially resisted the internalization of da'wah values, viewing them as mere formal requirements, others embraced them as integral components of their professional identity. This cultural resistance was often rooted in pragmatic concerns, such as work pressures and operational targets, suggesting that organizational culture can sometimes act as an obstacle to the effective internalization of values. However, the study also found that elements of police culture, such as solidarity and the orientation toward public service, provided a foundation for reinforcing da'wah values. The community-based programs and character-building activities promoted by the police force are particularly instrumental in aligning da'wah values with the officers’ professional duties. These findings echo Van der Wal’s observation (Van der Wal 2021) of the tension between bureaucratic norms and moral ideals, yet also highlight the potential for cultural alignment to strengthen the impact of organizational da'wah.

One of the most important implications of this study is its contribution to the theoretical understanding of how da'wah operates within formal institutions. By demonstrating that da'wah is not merely about delivering religious messages but is also about shaping organizational practices through communication and leadership, the study expands the scope of Structural Da'wah Theory. The findings indicate that da'wah values, when embedded in the organizational structure, can function as a tool for character development and ethical transformation within the police force. This transformation occurs through leadership exemplarity, routine practices, and the use of organizational symbols, which all work together to create a coherent system of values that shape officer behavior.

This study provides valuable insights into the role of organizational da'wah in state institutions, showing that it can be an effective tool for character formation when it is institutionalized within organizational systems and supported by leadership and

communication structures. The research contributes to the broader academic debate on the sociology of da'wah, organizational communication, and public service, offering practical implications for improving internal management and character development in police organizations and similar institutions. By aligning the formal structure with organizational culture, da'wah can be internalized more effectively, fostering an ethical and professional identity among police officers. This study opens new avenues for future research on the integration of da'wah in state institutions, particularly in terms of its application to modern bureaucratic systems.

CONCLUSION

This study contributes to the sociology of da'wah and organizational communication in three key areas. In theoretical contributions, first, it expands structural da'wah theory beyond religious organizations to secular state institutions. The police force represents a unique case where da'wah is stripped of explicit proselytization but retains ethical socialisation through bureaucratic systems. This challenges the conventional dichotomy between “religious” and “secular” da'wah. Second, it integrates organizational communication theory with da'wah studies, demonstrating that internal communication is not merely informational but also normative, shaping character through repetitive, value-laden messaging.

Practical Implications, For police institutions, these findings suggest: Character-building programs should align structural policies (e.g., rewards/sanctions) with cultural engagement (e.g., mentoring, community dialogue), Leadership training must emphasize ethical role-modeling, not just procedural competence; Internal communication should be designed to consistently reinforce core values across all hierarchical levels.

This study has several limitations. First, it focuses solely on one regional police directorate (Ditbinmas Polda Jatim), which may limit the transferability of findings to other units or national contexts. Second, the qualitative design, while rich in depth, does not measure the quantitative prevalence or long-term effects of da'wah internalization. Third, potential social desirability bias may exist, as participants might present themselves in alignment with institutional expectations. Finally, the study did not extensively explore the perspectives of community recipients of police da'wah, which could provide a more holistic view of its social impact.

Future studies could: Employ mixed-methods approaches to quantify the correlation between organizational da'wah exposure and ethical behavior indicators (e.g., integrity violations, public complaints); Conduct comparative cross-national research on police institutions in Muslim-majority countries (e.g., Malaysia, Jordan, Nigeria) to identify contextual moderators of da'wah effectiveness; Investigate digital internal communication (e.g., intranet, social media groups) as emerging da'wah channels in bureaucratic settings; Explore longitudinal designs to assess the sustainability of character formation through organizational da'wah beyond short-term training cycles

Declaration of AI and AI-Assisted Technologies in the Writing Process

During the preparation of this work, the author(s) used Grammarly for grammar checking and Mendeley for reference formatting. After using these tools, the author(s) reviewed and edited the content as needed and take full responsibility for the integrity, accuracy, and originality of the publication's final version.

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Authorship contributions are reported following the CRedit (Contributor Roles Taxonomy) system. Each author's specific role in the research and writing process should be identified clearly.

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- c. Faiz Miftahul Huda: Grammar Checking, Turnitin Checking, and Resources.

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The research meets ethical guidelines, including adherence to the legal requirements of Indonesia.


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