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Blue Ocean Strategy in Da'wah: Reconfiguring Public Space and Value Creation in Ngopi Ngaji Trotoar Pamekasan

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Keywords

da'wah innovation; public space; Blue Ocean Strategy; value innovation; community engagement

Abstract

The expansion of da'wah into nontraditional public spaces calls for an analytical framework that can explain changes in da'wah practice rather than merely document a shift in venue. This study examines da'wah innovation in the Ngopi Ngaji Trotoar activity in Pamekasan using the Blue Ocean Strategy framework, particularly the Eliminate-Reduce-Raise-Create (ERRC) framework, to examine how changes in da'wah practice contribute to value innovation and community engagement. The study employs a qualitative single-case study design based on interviews with eight informants, including organizers, preachers, biker community participants, and surrounding residents, as well as two direct observations. The findings identify three ERRC actions in the practice: the elimination of formal elements such as podiums and hierarchical seating, the enhancement of interaction and accessibility, and the creation of a format that combines religious study with community social activities. The Reduce dimension was not identified in the data. These changes generated five forms of value: religious, accessibility, experiential, relational, and community value. Value creation also involved co-creation, as participants moved beyond attendance to contribute ideas, invite others, assist with activities, and provide feedback, fostering a sense of community ownership. The findings extend the empirical application of ERRC in da'wah studies and indicate that innovation for young audiences can be achieved not only through digital technology but also through adapting space and activity formats to the characteristics of the target community.

Kata Kunci

inovasi dakwah; ruang publik; Blue Ocean Strategy; value innovation; keterlibatan komunitas

Abstrak

Perluasan ruang dakwah ke ranah publik nontradisional memunculkan kebutuhan kerangka analitis yang mampu menjelaskan rekonfigurasi praktik dakwah secara empiris, bukan sekadar mendokumentasikan perpindahan lokasi. Penelitian ini menganalisis inovasi dakwah pada kegiatan Ngopi Ngaji Trotoar di Pamekasan menggunakan kerangka Blue Ocean Strategy, khususnya Eliminate-Reduce-Raise-Create (ERRC), untuk memahami bagaimana rekonfigurasi tersebut berkontribusi terhadap value innovation dan keterlibatan komunitas. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus tunggal, melalui wawancara terhadap delapan informan (pengelola, pendakwah, peserta komunitas bikers, dan masyarakat sekitar) serta dua kali observasi langsung. Hasil penelitian menunjukkan bahwa rekonfigurasi praktik dakwah teridentifikasi melalui tiga tindakan ERRC, yaitu penghilangan unsur formal seperti podium dan posisi duduk hierarkis (eliminate), peningkatan interaksi dan aksesibilitas (raise), serta penciptaan format baru yang memadukan pengajian dengan aktivitas sosial komunitas (create), sementara dimensi reduce tidak teridentifikasi dalam data.

Rekonfigurasi ini menghasilkan lima bentuk nilai (religius, aksesibilitas, pengalaman, relasional, dan komunitas) melalui proses co-creation yang membentuk community ownership. Temuan ini memperluas penerapan ERRC dalam kajian dakwah dan menunjukkan bahwa inovasi dakwah untuk audiens muda tidak selalu bergantung pada teknologi digital, melainkan dapat dicapai melalui penyesuaian ruang dan format kegiatan terhadap karakteristik komunitas sasaran.

Pendahuluan

Changes in the social environment and patterns of community interaction have transformed Islamic da'wah practices, extending them beyond formal settings into public and digital spaces.[1]. Da'wah no longer takes place solely through mosques and religious study groups *(majelis taklim)*, but has also developed through social media, culture, social activities, and various spaces of urban community life.[2]. This expansion of da'wah spaces indicates that the challenges of contemporary da'wah relate not only to the delivery of Islamic messages, but also to the ability to design forms of interaction relevant to the diverse characteristics and needs of society, and to encourage their active engagement in religious activities.[3].

From the perspective of *da'wah ecology*, da'wah is understood as a practice embedded in an interdependent relationship with the social environment in which it takes place. Its sustainability therefore depends on its ability to take into account the conditions and characteristics of the target community.[4]. Recent research shows that the relevance of da'wah in public spaces depends on the ability to adapt to local context, including language,[5] culture,[6] patterns of interaction, and the

[1]Nabila Khairiyah, Baiq Uyuni, and Yulia Syukur, "Digital Da'wah as Soft Power: A Conceptual Review of Islamic Communication in Contemporary Global Politics," *ISTIFHAM: Journal of Islamic Studies* 3, no. 3 (2025): 298–309; M. K. F. Raya, "Digital Islam: New Space for Authority and Religious Commodification among Islamic Preachers in Contemporary Indonesia," *Contemporary Islam* 19, no. 1 (2024): 161–94; Lilik Faiqoh Zuhriyah and Ana Rohimah, "Domination of Public Sphere and Reputation of Preacher in Social Media," *Journal of Indonesian Islam* 18, no. 1 (2024): 69–97.

[2]Serik Kerim, Muratbek Kurmanaliyev, and Yerlan Ongarov, "Social Networks as a Tool for Islamic Preaching," Journal of Islamic Thought and Civilization 15, no. 1 (2025): 44–58.

[3]M. Anshar, A. Djamereng, and M. Ilham, "Content Analysis and Audience Receptions of Online Da'wah on YouTube Social Media," Jurnal Komunikasi: Malaysian Journal of Communication 40, no. 1 (2024): 173–87.

[4]A. Muchtar and N. A. R. Alam, "Da'wah Ecology: The Concept of Education and Development Da'wah in a Whole," Humanities and Social Sciences Reviews 7, no. 4 (2019): 730–35.

[5]M. Y. Mamun, "Dakwah through Language and Local Wisdom as a Strategy for Spreading Islam among the Dayak Tribe in Kalimantan," *Maddah: Journal of Advanced Da'wah Management Research 4,* no. 1 (2025): 1–12.

[6]N. Imtihan Ahyar and W. K. A. B. W. Mokhtar, "Culture-Based Dakwah and Education Values: A Study of TGH. M. Najamuddin Makmun's Work," *Ulumuna 28, no. 1* (2024): 108–35.

characteristics of space itself[7]. Da'wah's relevance is thus determined not only by the substance of its message, but also by its capacity to respond to a changing social environment and to the diversity of community needs[8].

Research developments show that da'wah innovation takes various forms as practitioners adapt to changing community characteristics and communication environments. Digital transformation, for instance, has shifted the relationship between preachers and audiences from one-way communication toward more participatory and dialogical patterns.[9]. Within this context, audiences no longer function merely as recipients of religious messages but also participate in producing and disseminating da'wah content.[10]. Da'wah innovation has likewise developed through adaptation to local culture.[11] and performing arts[12], as well as through community involvement in the design and implementation of religious activities[13]. These findings indicate that da'wah innovation is not limited to the use of new media but also encompasses changes in interaction patterns, forms of participation, and the ways da'wah responds to community characteristics and social environments.

On the other hand, digital transformation in da'wah also presents challenges, particularly when its broader communicative reach is not matched by the depth of interaction and religious experience. Within the context of *deep mediatization*, in which media has become increasingly integrated into the fabric of social life, da'wah activities can alter communication patterns, religious experience, and relationships between preachers and audiences.[14]. This suggests that the expansion of da'wah

[7]L. I. Inun, N. R. F. Sari, and L. F. Zuhriyah, "Preaching in Marginal Spaces: Audience Reception of Gus Miftah's Da'wah through Stuart Hall's Encoding-Decoding Approach," *Syiar: Jurnal Komunikasi dan Penyiaran Islam 5, no. 1* (2025): 35–46.

[8]A. Saefulloh, "Multicultural Dakwah Strategies and Social Change in Purwokerto," *Al-Ulum 21, no. 1* (2021): 151–65.

[9]A. Saefulloh, Z. Zalafi, and S. Triyustino, "Reconfiguring Da'wah in Digital Modernity: Engaging Generation Z in the Age of New Media," *KOMUNIKA: Jurnal Dakwah dan Komunikasi 20, no. 1* (2025); A. N. R. Santono et al., "Dakwah Interaktif: Pergeseran dari Ceramah Satu Arah ke Diskusi Dua Arah," *Jurnal Selasar KPI: Referensi Media Komunikasi dan Dakwah 5, no. 1* (2025): 77–99.

[10]I. Rosidi et al., "From Listening to Producing: Ustaz Abdul Somad's Active Audiences in Pekanbaru, Indonesia," *Ulumuna 28, no. 1* (2024): 1–23.

[11]S. Nurrohmah, R. A. Putra, and K. Khadiq, "Cultural Da'wah in the Millennial Era: Study on Wayangaji Ki Miko Cakcoy," *AJIS: Academic Journal of Islamic Studies 8, no. 2* (2023): 290–312; U. Al Turki et al., "Rethinking Da'wah Strategy as a Basis for Mitigating Conflict Involving Muslim Minorities: Insights from Bali and Peniwen Malang, Indonesia," *Teosofi: Jurnal Tasawuf dan Pemikiran Islam 15, no. 1* (2025): 36–58.

[12]N. Azizah, Pipir Romadi, and M. A. Pramana, "Dakwah Musik: Modernisasi Dakwah Studi Hadroh Riyadhatus Shalihin Pekanbaru," *Journal of Islamic Management 4, no. 1* (2024): 63–81.

[13]F. Fadli and H. S. Panggabean, "Management of Islamic Propagation Activities in Building an Inclusive Religious Program at the Muslimin Mosque on Jalan STM Medan," *Journal of Social Knowledge Education (JSKE) 6, no. 4* (2025): 486–93.

[14]Serik Kerim et al., "Digital Transformation of Islamic Preaching in Kazakhstan: Identifying Famous Online Preachers and Their Influence," *Millah: Journal of Religious Studies 24, no. 2* (2025): 611–44; M. Kholili, A. Izudin, and M. L. Hakim, "Islamic Proselytizing in Digital Religion in Indonesia: The Challenges of Broadcasting Regulation," *Cogent Social Sciences 10, no. 1* (2024).

through digital media does not automatically eliminate the need for direct religious interaction. Da'wah practices in physical public spaces, such as Ngaji Trotoar, are therefore of particular interest because they generate face-to-face interaction and religious experiences that unfold directly within the community environment. Accordingly, research on da'wah innovation needs to extend beyond digital media transformation to encompass the reconfiguration of da'wah practice through the use of physical public spaces as sites of religious interaction.

In the context of strategic innovation, the *Blue Ocean Strategy* (BOS) developed by Kim and Mauborgne offers a *value innovation* perspective that emphasizes value creation through the reconfiguration of the elements constituting an activity.[15]. One of the principal instruments within this approach is the *Eliminate-Reduce-Raise-Create* (ERRC) framework, used to identify the factors that need to be eliminated, reduced, raised, and created anew.[16]. In the context of da'wah, ERRC can be used to analyze changes in activity format, communication patterns, accessibility, forms of interaction, and participant engagement. It helps not only to identify which elements are changing, but also to explain how those changes contribute to the creation of new value for the community.[17].

Although research on da'wah adaptation and innovation continues to grow, several gaps remain. First, studies of *da'wah ecology*[18] and cultural adaptation[19] have explained the importance of aligning da'wah practice with social context, but have yet to empirically elaborate the mechanisms of change when da'wah takes place in nontraditional public spaces. Second, research on digital da'wah[20] and *active audiences*[21] has largely treated virtual space as its context of study, leaving the dynamics of audience engagement in physical public spaces comparatively underexamined. Third, although Blue Ocean Strategy principles have been applied in da'wah studies, the empirical use of the ERRC framework to trace the

[15]W. Chan Kim and Renée Mauborgne, *Blue Ocean Strategy: How to Create Uncontested Market Space and Make the Competition Irrelevant, expanded ed.* (Boston: Harvard Business Review Press, 2015).

[16]M. M. Babu et al., "Value Co-Creation through Social Innovation: A Study of Sustainable Strategic Alliance in Telecommunication and Financial Services Sectors in Bangladesh," *Industrial Marketing Management 89* (2020): 13–27.

[17]D. Koatz et al., "Exploring Value Creation in a Virtual Community of Practice: A Framework Analysis for Knowledge and Skills Development among Primary Care Professionals," *BMC Medical Education 24, no. 1* (2024): 121; R. Osorno-Hinojosa, M. Koria, and D. D. C. Ramírez-Vázquez, "Open Innovation with Value Co-Creation from University–Industry Collaboration," *Journal of Open Innovation: Technology, Market, and Complexity 8, no. 1* (2022): 32; J. Torfing et al., "A Theoretical Framework for Studying the Co-Creation of Innovative Solutions and Public Value," *Policy & Politics 49, no. 2* (2021): 189–209; N. von Jacobi et al., "Creating Social Value by Empowering People: A Social Innovation Perspective," *Annals of Public and Cooperative Economics 95, no. 2* (2024): 413–39.

[18]Muchtar and Alam, "Da'wah Ecology."

[19]Ahyar and Mokhtar, "Culture-Based Dakwah and Education Values."

[20]Khairiyah, Uyuni, and Syukur, "Digital Da'wah as Soft Power"; Raya, "*Digital Islam*."

[21]N. Prihatina et al., "Pengembangan Teori Dakwah Partisipatori Melalui Analisis Empirik Komentar Audiens pada Konten YouTube Ustad Khalid Basalamah," *Indonesian Journal of Education and Development Research 4, no. 1* (2026): 9–18; Rosidi et al., "From Listening to Producing."

reconfiguration of da'wah practice in public space remains limited. Consequently, little research has systematically explained how the elements of da'wah practice are reconfigured through ERRC when da'wah unfolds in nontraditional public spaces, or how such reconfiguration contributes to value creation for the community.

These gaps matter because public space carries characteristics distinct from formal da'wah space. Individuals may be present in public space without first belonging to a particular religious organization or community, allowing more open interaction between da'wah activity and communities of diverse backgrounds and needs.[22]. Studies of Islamic public space likewise show that such space is not merely a physical environment, but carries social, cultural, and religious dimensions that shape the patterns of interaction within it.[23]. The study of da'wah innovation in public space therefore requires an analytical framework able to explain not only da'wah's presence in that space, but also the changes in its practice elements and their contribution to value creation for society.

This study examines the da'wah practice of the Lentera Katandur community through its "Ngopi Ngaji Trotoar" activity. The case was selected because of several characteristics relevant to the research focus. First, the activity consistently uses nontraditional public spaces, including sidewalks, town squares, and a former cinema, as venues for da'wah. Second, it engages young community groups, particularly the biker community, which is relatively underserved by formal religious study formats. Third, it integrates religious activities with social practices already familiar to the community, such as coffee gatherings (*ngopi*) and informal meet-ups (*kopdar*), thereby adapting the da'wah format to the characteristics of its target community. These features make "Ngopi Ngaji Trotoar" well suited to examining how da'wah practice is reconfigured when conducted in nontraditional public spaces.

By applying the ERRC framework, this study does not treat the sidewalk merely as an alternative venue for da'wah, but as part of the reconfiguration of da'wah practice itself. The analysis is directed at changes in activity format, communication patterns, accessibility, interaction patterns, and forms of participant engagement that emerge alongside the use of public space. Attention is thus directed not simply at da'wah's relocation, but at how the change in space is bound up with changes in method, actor relations, and participant experience within da'wah activity.

The novelty of this study lies in three respects. First, it employs the *Eliminate-Reduce-Raise-Create* (ERRC) framework to empirically analyze the reconfiguration of da'wah practice in nontraditional public space and to connect it with *value innovation* and *community engagement*. Second, it operationalizes ERRC through

[22]D. P. Saputri et al., "Inclusive Cultural Dakwah Practices from the Perspective of Islamic Education: A Study of Sedulur Pembarep Creative Space, Samiranan Village, Kandangan District," At *Turots: Jurnal Pendidikan Islam 6, no. 1* (2024): 551–56.

[23]I. R. Sushanti, P. Setijanti, and D. Septanti, "Social, Religious, and Economic Interaction Spaces as a Community Representational Space," *Journal of Islamic Architecture 8, no. 1* (2024): 39–53.

empirical data to specify more precisely which elements of da'wah practice are eliminated, reduced, raised, and created within the public-space context. Third, it links this reconfiguration to the process of *co-creation* and the formation of *community ownership*, thereby extending the study of da'wah innovation beyond changes in activity format toward an analysis of value creation and community engagement. Its contribution therefore lies in extending the application of BOS principles in da'wah studies from the conceptual level toward empirical analysis of the mechanisms through which da'wah practice is reconfigured via the four ERRC actions.

Based on these gaps, the study addresses three main questions: (1) how is da'wah practice reconfigured through the actions of *eliminate, reduce, raise,* and *create* (ERRC) within the "Ngopi Ngaji Trotoar" activity in Pamekasan; (2) how does this reconfiguration contribute to the creation of *value innovation* for participants and the community; and (3) how does it shape *community engagement* and *community ownership*? In line with these questions, the study aims to analyze the reconfiguration of Lentera Katandur's da'wah practice through the ERRC framework, to explain its contribution to value innovation within nontraditional public space, and to identify the forms of engagement and sense of community ownership that emerge through the activity.

Research Method

This study adopts a qualitative approach with a single case study design to develop an in-depth understanding of "Ngopi Ngaji Trotoar" as a form of da'wah innovation unfolding in nontraditional public space. A qualitative approach was chosen because the research centers on understanding the process of reconfiguration, value creation, community engagement, and the shifting relations among actors involved, rather than on quantitatively measuring da'wah effectiveness. "Ngopi Ngaji Trotoar" was purposively selected for characteristics well suited to the research focus: its use of nontraditional public space, its engagement of young communities, and its integration of religious activity with community social practice. The analysis draws on the *Blue Ocean Strategy* (BOS) perspective, specifically the ERRC framework, as an analytical lens for identifying and explaining changes in the elements of da'wah practice.

The research was conducted in Pamekasan Regency, Madura, with study sites corresponding to the public spaces used for "Ngopi Ngaji Trotoar," including sidewalk areas, the town square, and the site of the former Irama Cinema. These locations were selected because they are public spaces not specifically designed for religious study but have been appropriated for religious and social interaction within the community. These characteristics make them suitable for examining the reconfiguration of da'wah practice in nontraditional public spaces..

Research data were obtained through semi-structured interviews and direct observation. Interviews were conducted from June 3 to July 1, 2026, with eight informants purposively selected for their involvement in and knowledge of "Ngopi Ngaji Trotoar": two organizers, two preachers, two participants from the biker

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community, and two members of the surrounding community. This composition allowed the study to draw on both internal and external perspectives, while also supporting source triangulation.

Interviews with organizers explored the background of the change, the process of designing the activity, and its decision-making. Interviews with preachers focused on the adaptation of method, language, material, interaction patterns, and the limits of religious substance. Interviews with participants examined their experience of attending, the value they gained, their forms of participation, and their attachment to the community. Interviews with surrounding residents, meanwhile, gathered external perspectives on the changing function of public space, social interaction, inclusivity, and the activity's influence on its surroundings.

Direct observation was conducted twice, with the researcher positioned as a non-participant observer, attending systematically to the characteristics of the space, patterns of interaction between preachers and participants, forms of community participation, the atmosphere of the activity, and interaction between the community and surrounding residents. Observational data were used to complement and verify interview findings by comparing informants' accounts with conditions and practices observed directly in the field.

Data analysis proceeded thematically through data organization, coding, data display, and conclusion drawing and verification. Interview and observation data were first transcribed and organized according to the research focus. Coding was then used to identify patterns and categories related to changes in da'wah practice. These categories were subsequently mapped onto the four ERRC dimensions, namely eliminate, reduce, raise, and create, and examined in relation to value innovation, community engagement, and community ownership. The analysis therefore identified not only changes in da'wah practice but also the relationship between these changes and the processes of value creation and community engagement..

Data validity was strengthened through source and method triangulation: source triangulation by comparing information across organizers, preachers, participants, and surrounding residents; method triangulation by comparing interview and observational findings. Member checking was additionally conducted, presenting summaries of interview results and preliminary interpretations to key informants to confirm that the researcher's interpretation matched the experiences they had conveyed.

Results and Discussions

Reconstructing Da'wah: From Formal Space to Public Space

Ngaji Trotoar was developed in response to the characteristics and habits of Pamekasan's youth community, particularly the biker community. According to interviews with organizers, some members of this community felt uncomfortable attending religious study sessions in the formal atmosphere of a mosque because they were more accustomed to gathering and interacting in open spaces. This

prompted the organizers to hold the da'wah activity in a space already familiar to the community. Relocating the activity changed not only the venue but also the setting in which religious activity took place, bringing it into a social environment already integrated into participants' daily lives.[24].

The finding suggests that context and mode of delivery matter greatly in shaping the da'wah experience. From the perspective of *da'wah ecology*, practice must take into account the social conditions of its target community[25]. It aligns with Kholidi's research, which shows a tendency among some young people to retain an interest in spiritual values while feeling uncomfortable with forms of religious authority they perceive as rigid.[26]. Other research likewise shows that new media can offer more dialogical patterns of communication for younger age groups.[27]. Within Ngaji Trotoar, however, this need for more fluid interaction was met not through digital media, but through the adjustment of space and the format of direct interaction.

The use of sidewalks, town squares, and a former cinema as venues reflects a change in the function of space within da'wah practice. Unlike formal religious study, which generally maintains a division of position between preacher and participants, Ngaji Trotoar takes place without a podium or a clear physical boundary between the two. One preacher explained that sitting together with participants, without a physical barrier, makes them more willing to ask questions and produces a more relaxed atmosphere of interaction[28]. Changes in spatial design affect not only the physical aspects of the activity but also communication patterns and the relationship between preachers and participants. This finding aligns with research showing that public space can serve as a more open setting for social and religious interaction.[29].

Previous research has shown that da'wah's adaptation to community context can occur through changes in the form and setting of its implementation.[30]. This study extends this line of inquiry by examining the relationship between spatial change, value creation, and community engagement. The findings show that such adaptation involves adjustments in space, atmosphere, interaction patterns, and

[24]Organizer 1, interview by author, Pamekasan, June–July 2026.

[25]Muchtar and Alam, "Da'wah Ecology."

[26]I. Kholidi et al., "Young People and the Fragmentation of Religious Authority: Study of Youth Movements and the Spirit of Islamic Da'wah in Indonesia," *AT-TURAS: Jurnal Studi Keislaman 11, no. 1* (2024): 1–11.

[27]H. Suat et al., "Transformation of Social Interaction Patterns of the Young Generation in the Digital Age: An Analysis of the Influence of Social Media on Social Life and Local Culture," *Socious Journal 2, no. 1* (2025).

[28]Preacher 1, interview by author, Pamekasan, June–July 2026.

[29] Sushantii, Setijanti, and Septanti, "Social, Religious, and Economic Interaction Spaces"; M. Fikri and H. F. N. K., "Masjid sebagai Ruang Representasi Publik: Kajian tentang Praktik Sosial dan Pemberdayaan Umat," *Jurnal Dakwah 23, no. 1* (2022): 59–76.

[30]S. Latif, "Harmonizing Islamic Values with Modern Urban Design: Privacy, Technology, and Cultural Preservation in Southeast Asian Architecture," *Journal of Islamic Architecture 8, no. 4* (2025): 1071–82.

community activities. In this context, the reconfiguration of da'wah extends beyond relocation to include changes in how the activity is designed and how participants interact within it.

ERRC as a Mechanism of Da'wah Innovation

Eliminate-Reduce-Raise-Create (ERRC) shows that innovation within Ngaji Trotoar involves changes to several elements of da'wah practice rather than relocation alone. Based on the interview and observational findings, these changes correspond to three ERRC actions identified in the data: elements were eliminated, raised, and created. The *Reduce* dimension was not identified because neither the interview nor observational data provided evidence of a reduction in duration, language, or other formal sermon elements. Its absence suggests that change within Ngaji Trotoar is characterized more by format substitution through elimination and creation than by the gradual reduction of existing elements.

In the *Eliminate* dimension, Ngaji Trotoar removes several attributes typically associated with formal religious study, including the podium, pulpit, and hierarchical seating. One preacher explained that the activity was deliberately designed without a podium so that he could sit together with participants and engage in more direct interaction.[31]. This removal does not signify the elimination of religious authority or the substance of da'wah material. Rather, it represents a change in the form of delivery to better suit the characteristics of the space and the target community. In this context, the *Eliminate* action primarily concerns the removal of formal symbols and structures that create interactional distance between the preacher and participants.

In the *Raise* dimension, the activity enhances interaction, accessibility, and participant engagement. Participants are given greater opportunities to ask questions, engage in discussion, and interact directly with the preacher and one another. The use of open space also increases accessibility because participation does not require membership in a formal religious institution or community. Participants themselves described the relaxed and open atmosphere as making it easier to attend without the pressure of formality. This indicates that the *Raise* action enhances the experiential and participatory dimensions of the da'wah process.

In the *creative* dimension, the activity introduces a da'wah format that combines religious study with community social practice such as coffee gatherings (*ngopi*) and informal meet-ups (*kopdar*). This integration yields an activity format distinct from formal religious study, as religious activity unfolds alongside social interaction already familiar to, and practiced by, the community. In addition, the use of sidewalks, town squares, and other public spaces creates a da'wah environment that enables interaction between participants and the surrounding community. The create dimension therefore involves not only a new activity format but also an interactional space that connects religious activity with the community's social life.

[31]Preacher 1, interview.

These three actions reveal a relatively clear pattern of change. Formal elements were eliminated, while interaction and participant engagement were strengthened. At the same time, a new activity format emerged by combining religious study with community activities. Within the Blue Ocean Strategy framework, these changes can be understood as an effort to create value through a combination of elements distinct from the previously more formal religious study format. The resulting value extends beyond religious content to include a more comfortable interactional experience and greater opportunities for participation.

The identified ERRC framework is summarized in Table 1[32].

ERRC Dimension	Findings in Ngaji Trotoar	Change in Da'wah Practice
Eliminate	Podium/pulpit, rigid seating arrangement, an overly formal atmosphere	Reducing physical and symbolic distance between preacher and participants
Raise	Interaction, accessibility, opportunity to ask questions, participant comfort	Strengthening participant engagement in the activity
Create	Integration of religious study, coffee gatherings, informal meet-ups, and public space	Forming a da'wah format integrated with community social activity

Value Innovation and Co-Creation

The reconfiguration through ERRC changed participants' experience. According to the interviews, participants gained not only religious knowledge but also comfort, closeness with the preacher, and a sense of belonging. One participant said that although she had rarely attended religious study before, she now feels more engaged, learning about religion while meeting friends in a relaxed atmosphere.

Religious value remains the activity's foundation, while the change in venue and mode of delivery lets the same message reach groups previously less connected to formal religious study. From the *Blue Ocean Strategy* perspective[33], *value innovation* does not mean creating a new da'wah product in a commercial sense, but transforming the da'wah experience to be more relevant to participants. The dialogical need that drove this relocation of da'wah space is also realized as value created for participants, not merely as a change of venue.

Five forms of value emerged from this practice: religious value, in the form of religious knowledge and experience; accessibility value, in the ease of attending; experiential value, tied to an atmosphere close to participants' habits; relational value, in closer and more interactive relationships; and community value, in a sense

[32]The Reduce dimension was not explicitly identified in this study's data.

[33]Kim and Mauborgne, Blue Ocean Strategy.

of belonging built through repeated gatherings. These values are not confined to participants: the activity's presence in public space also generates interaction with surrounding residents, including vendors and other users of the space.

Participant engagement extends beyond physical attendance. Some participants have begun proposing themes, inviting friends, assisting with logistics, and providing input. One participant explained that she now often helps carry mats, invites friends, and suggests themes to make the activity more appealing..[34]. Value creation is therefore not one-directional. Organizers provide the space and framework, while participants' experiences develop through interaction with organizers and with one another. This process represents a form of *co-creation* within Ngaji Trotoar. Previous research shows that community participation is an important factor in the transformation of religious practice.[35] Other research further indicates that community-based da'wah strategies can foster a dialogical and inclusive ecosystem that strengthens social cohesion.[36].

This engagement contributes to a sense of *community ownership*. Participants no longer view Ngaji Trotoar merely as an activity organized for them, but as part of their own community life. A cycle emerges from participant needs and organizer responses to the experience of attending, participant feedback, activity adjustments, and further engagement. This cycle helps explain how the innovation continues to develop.

Social Impact and Public Recognition of Ngaji Trotoar

Beyond addressing the three research questions concerning ERRC reconfiguration, value innovation, and community ownership, the field data also revealed several additional themes that emerged inductively and provide further insight into the research context.

Ngaji Trotoar has also gained recognition from various external parties, as documented in local media coverage. The activity has been periodically attended by police, military, and local government officials, including the Pamekasan Chief of Police and his staff, the Commander of Kodim 0826 Pamekasan, and the Acting Regional Secretary of Pamekasan. During one such visit, the Pamekasan Chief of Police stated that the activity had a positive impact on the community and youth of Pamekasan, while also providing an opportunity to convey public order messages ahead of the 2024 regional elections. The repeated presence of government and security officials may indicate that the activity has acquired a social dimension beyond its religious function. Previous research further indicates that community-

[34]Participant 2, interview by author, Pamekasan, June–July 2026.

[35]Saefulloh, "Multicultural Dakwah Strategies."

[36]N. Hamid, "Community-Based Da'wah after Hajj: Social Roles of Pilgrims in a Multicultural Society," *MUHARRIK: Jurnal Dakwah dan Sosial 8, no. 1* (2025): 149–68.

based da'wah communication strategies can strengthen social empathy and contribute to greater social cohesion.[37].

The support of police officials also indicates that Ngaji Trotoar has become a shared space enabling cross-group interaction, consistent with the characteristics of inclusive da'wah, which emphasize a dialogical da'wah ecosystem as a means of strengthening social cohesion and reducing the risk of polarization. Previous research shows that da'wah in public space can function as an instrument of reconciliation and the strengthening of tolerance within society.[38]. Public recognition of Ngaji Trotoar thus demonstrates that innovation through changes in da'wah space and method carries implications not only for individuals, but for the community and society at large.

Community Da'wah Strategy in Attracting Young Audiences

Ngaji Trotoar's success in attracting the biker community and Pamekasan's youth is closely related to a systematic community da'wah strategy. Jannah and colleagues (2025) identify four stages in developing da'wah for young audiences: (1) researching and listening to the needs of younger generations; (2) planning and determining how to design innovative socio-religious interventions; (3) implementing communicative actions through appealing programs; and (4) evaluating the effectiveness of the intervention.

Within Ngaji Trotoar, the research stage is reflected in the organizers' recognition that the biker community felt constrained by formal religious study. The planning stage is reflected in the decision to relocate the activity to public space and combine religious study with coffee gatherings and informal meet-ups. The implementation stage is reflected in the consistency of the activity's regular schedule, while the evaluation stage is reflected in the growing positive response from participants and their engagement through co-creation.

This strategy is consistent with the finding that reaching Generation Z requires da'wah to move from a hierarchical, one-way communication model toward a more dialogical and collaborative approach. In the case of Ngaji Trotoar, this adaptation was achieved not through digital technology but through the reconfiguration of physical space and an atmosphere familiar to the community. This suggests that da'wah innovation for young audiences does not necessarily depend on technology and can instead be achieved by understanding the characteristics and needs of the target community.

Inclusive Da'wah and Anthropological Relevance

Ngaji Trotoar displays inclusive characteristics through the engagement of participants from diverse backgrounds. Rahmah et al. show that understanding the cultural anthropology of local communities is an important dimension in developing

[37]A. Nursafa'ah et al., "Da'wah Communication in Maintaining Harmony among Religious Communities," *Journal of Community Service and Empowerment 7, no. 1* (2026): 148–61.

[38]A. Hamid et al., "Peace-Oriented Dakwah and Peacebuilding: A Critical Discourse Analysis in Conflict-Affected Middle East Societies," *Jurnal Ilmiah Peuradeun 13, no. 3* (2025): 2043–72.

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an inclusive, adaptive, and relevant approach to da'wah.[39]. Programs of this kind can also raise public awareness of the values of tolerance, social engagement, and concern for difference.

This inclusivity is evident in several respects. First, the public space used for the activity is open to anyone, with no membership requirement. Second, participants come from diverse motorcycle community backgrounds. Third, the relaxed and informal atmosphere lowers the barrier for those who are unaccustomed to attending formal religious study. The presence of religious leaders, community figures, police officials, and members of various communities within a single activity suggests a shared space that enables cross-group interaction.

These characteristics position Ngaji Trotoar as a form of da'wah that seeks to bridge the gap with segments of society that have been less engaged in formal religious forums. This pattern may also contribute to cross-group social cohesion, as reflected in the participation of officials and community figures in the activity.

Boundaries, Challenges, and a Model of Da'wah Innovation in Public Space

The use of public space carries several consequences. Traffic noise, weather conditions, community activities, and limited facilities can affect the implementation of the activity. One preacher acknowledged that these conditions require creativity in adjusting how the activity is conducted. Another limitation concerns the depth of material that can be delivered. A relaxed and relatively brief format is suitable for building closeness with participants, but may not always be sufficient for all types of religious material. Ngaji Trotoar is therefore better positioned as a complement to formal religious activities than as a replacement for the broader model of religious study.

Normative boundaries must also be maintained. Da'wah innovation remains grounded in the values and objectives of da'wah itself. Related research emphasizes that the use of technology in da'wah must remain consistent with Islamic principles and its primary aim of enjoining good and forbidding wrong..[40] Other research likewise emphasizes the need for da'wah practitioners to adapt to changing times without losing the substance of Islamic teaching[41]. Da'wah innovation should therefore be grounded in a moderate methodological approach that balances text and context, responds dynamically to changing circumstances, and maintains moderation in interpreting religious evidence. Although changes in communication practices are necessary, the substance of Islamic teaching must remain a non-negotiable foundation.

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[39] Rahmah, M. N., Nuwairah, N., Amaly, N., & Rani, S. (2025). Local Wisdom-Based Da'wah Rhetoric: Analysis of Guru's Communication Styles in South Kalimantan. *MUHARRIK: Jurnal Dakwah Dan Sosial*, *8*(1), 240–252.

[40] F. Zahra and R. A. Pratiwi, "Dinamika Dakwah pada Inovasi Teknologi Digital di Indonesia," *Hikmah 18, no. 2* (2024): 353–68.

[41] W. Ats Tsaqofi et al., "Digital Religious Discourse: Constructing Legitimacy and Counter-Narratives in Islami.co," *Mimbar Agama Budaya 42, no. 1* (2025): 225–38.

Taken together, these findings can be formulated into the following conceptual model:

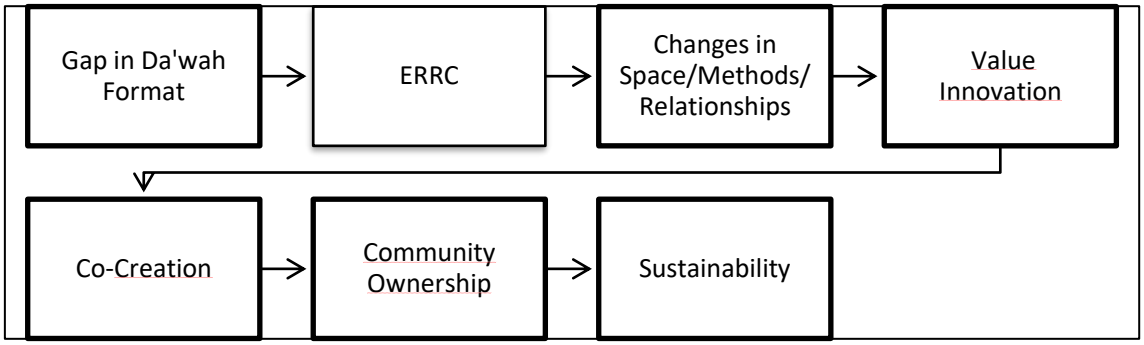


Figure 1— conceptual model

This model clarifies the study's position relative to earlier research. Studies of *da'wah ecology* emphasize the alignment of da'wah with community conditions.[42]; studies of BOS demonstrate innovation through the reconstruction of activity elements[43]; research on active audiences demonstrates their active role[44]; and studies of cultural da'wah demonstrate adaptation through art and culture[45]. This study connects these strands within the context of da'wah grounded in physical public space and youth community, contributing chiefly by explaining how changes in da'wah design through ERRC generate new value, how participants co-create that value, and how such engagement develops into a sense of ownership.

The findings from Ngaji Trotoar demonstrate a form of da'wah innovation that does not depend on technology or new media. Previous research has shown that digital transformation expands the space of da'wah.[46]; this study's findings complement that perspective through the use of public space and direct interaction as part of da'wah innovation. In practice, public space becomes the venue for da'wah activity, participants become engaged in value creation, and religious study is integrated with community social experience. Yet this change in space and mode of delivery was not accompanied by any change in religious substance.

Conclusion

This study shows that the reconfiguration of da'wah practice within Ngaji Trotoar occurred through three ERRC actions identified in the data: formal elements such as the podium, hierarchical seating, and a rigid religious study atmosphere were eliminated (*Eliminate*); interaction, accessibility, and participant comfort were enhanced (*Raise*); and a new format was created by integrating religious study,

[42]Muchtar and Alam, "Da'wah Ecology."

[43]Kim and Mauborgne, Blue Ocean Strategy.

[44]Prihatina et al., "Pengembangan Teori Dakwah Partisipatori"; Rosidi et al., "From Listening to Producing."

[45]Ahyar and Mokhtar, "Culture-Based Dakwah and Education Values."

[46]Zuhriyah and Rohimah, "Domination of Public Sphere."

coffee gatherings, informal meet-ups, and the use of public space (*Create*). The *Reduce* dimension was not identified in the data, suggesting that da'wah reconfiguration in this case proceeded through direct format substitution rather than the gradual reduction of an existing format.

This reconfiguration generated value innovation encompassing religious, accessibility, experiential, relational, and community value. Value creation occurred through co-creation among organizers, preachers, and participants, whose engagement developed from attendance into active participation by proposing themes, inviting friends, assisting with logistics, and providing feedback. This engagement, in turn, fostered a sense of ownership of the activity.

Theoretically, this study extends the application of ERRC in da'wah studies and contributes to the understanding of da'wah ecology by explaining how da'wah practice adapts to public space. Practically, the findings show that da'wah innovation does not necessarily depend on technology or new media, but can also be achieved by adapting the space and format of activities to the characteristics of the target community. Future research could examine these findings across different communities and regions and through longitudinal studies.

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