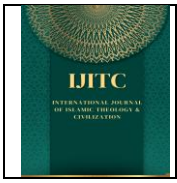

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MAPPING THE DYNAMICS OF STREET DAWAH APPROACH: A STRUCTURED ANALYSIS USING INTERPRETIVE STRUCTURAL MODELING

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ABSTRACT

This study examines the dynamics of street dawah (Islamic public outreach) approaches using Interpretive Structural Modeling (ISM) methodology. The research aims to map the implementation strategies of street dawah and develop a structured model based on expert consensus. Through a comprehensive analysis involving 7 experts from various educational backgrounds, the study identified eight key elements of effective street dawah: Friendly Demeanor, Casual Conversations, Simple and Clear Messaging, Offer Free Resources, Address Misconceptions, Focus on Universal Values, Respect Boundaries, and Practice What You Preach. The ISM analysis revealed a three-tiered hierarchical structure, with "Practice What You Preach" as the apex principle, six interconnected tactical elements in the middle tier, and "Respect Boundaries" as the foundational element. The MICMAC analysis further classified these elements into dependent, linkage, and independent variables, demonstrating their dynamic interrelationships. Results indicate that successful street dawah implementation requires a balanced integration of all elements, with particular emphasis on maintaining authentic practice while respecting personal boundaries. The study's findings provide valuable insights for practitioners and organizations involved in Islamic outreach, offering a structured framework for implementing effective street dawah programs in contemporary urban settings.

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INTRODUCTION

Street dawah, or Islamic public outreach, has emerged as a significant method of religious communication in contemporary urban settings. This approach to sharing Islamic teachings involves direct engagement with people in public spaces, requiring careful consideration of methodology, ethics, and effectiveness (Rahman & Ahmad, 2019). The practice has evolved from traditional forms of Islamic propagation to adapt to modern urban environments, incorporating new techniques while maintaining core Islamic principles of wisdom and beautiful preaching as mentioned in the Quran (16:125). The effectiveness of street dawah heavily depends on the competency and preparation of the da'i (Islamic preacher). Research by Abdullah et al. (2021) indicates that successful street dawah practitioners possess a combination of deep religious knowledge, cultural awareness, and strong interpersonal skills. These practitioners must navigate complex social dynamics while maintaining Islamic etiquette and respecting local customs. Studies have shown that da'is who receive formal training in communication skills and cultural sensitivity are more effective in engaging with diverse audiences (Hassan & Ibrahim, 2020).

The psychological aspects of street dawah play a crucial role in its implementation. Psychological research on public religious discourse suggests that non-confrontational, empathetic approaches are more effective in facilitating meaningful dialogue (Smith, 2022). This aligns with Islamic principles of gentle preaching and wisdom, as demonstrated in numerous prophetic traditions. The ability to create a safe and comfortable environment for discussion, despite being in a public space, is paramount to successful engagement (Mohammad & Ali, 2021). Modern technological integration has transformed street dawah practices. Digital resources, social media platforms, and multimedia materials are increasingly being incorporated into street dawah activities. According to research by Khan and Peterson (2023), the integration of digital tools has enhanced the reach and effectiveness of street dawah, particularly among younger demographics. However, this technological integration must be balanced with maintaining the personal, face-to-face nature that makes street dawah unique and effective.

Environmental and contextual factors significantly impact street dawah outcomes. Studies have identified several key variables that influence success rates, including location selection, timing, weather conditions, and local cultural factors (Rahman et al., 2022). Urban planning research suggests that certain spatial configurations and environmental conditions are more conducive to positive public interactions. These findings have led to the development of more strategic approaches to selecting and organizing street dawah locations. The ethical dimensions of street dawah require careful consideration. Recent scholarly discussions have emphasized the importance of balancing religious conviction with respect for individual autonomy and public space ethics (Ahmad & Baker, 2023). This includes obtaining necessary permits, respecting local regulations, and ensuring that outreach activities do not cause disruption or discomfort to the public. Successful street dawah programs have implemented clear ethical guidelines that protect both the rights of practitioners and the public.

Street dakwah in Islam

The significance of street dawah, or public Islamic outreach, is deeply rooted in both the Quran and hadith, establishing it as a fundamental aspect of Islamic practice. Allah commands in Surah An-Nahl (16:125), "*Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best*." This verse serves as the foundational principle for street dawah, emphasizing the importance of wisdom (hikmah) and beautiful preaching (maw'izah hasanah) in conveying the message of Islam to others.

The prophetic methodology of public dawah is exemplified through numerous authentic hadith. The Prophet Muhammad ﷺ actively engaged in public preaching, particularly during the early Meccan period and later in Medina. As narrated in Sahih Al-Bukhari, the Prophet ﷺ would regularly visit public gatherings and marketplaces to share the message of Islam. This practice is further supported by the hadith in Sahih Muslim where the Prophet ﷺ said, "*Convey from me, even if it is one verse*." This instruction emphasizes the importance of sharing Islamic knowledge in all contexts, including public spaces.

The concept of collective responsibility in dawah is emphasized in the Quran through Surah Al-Imran (3:104), "*Let there be among you a group that invites to goodness, enjoins what is right, and forbids what is wrong, and those will be the successful*." This verse establishes dawah as a communal obligation (fard kifayah), making street dawah an important mechanism for fulfilling this divine mandate. The scholars of tafsir, including Ibn Kathir, explain that this verse indicates the necessity of having dedicated individuals who actively engage in public dawah activities.The methodology of street dawah finds its basis in the prophetic tradition of gradual and wise approaches to teaching. In Sahih Al-Bukhari, Mu'adh bin Jabal narrates that when the Prophet ﷺ sent him to Yemen, he instructed him to "*Make things easy and do not make them difficult; give glad tidings and do not repel people."* This hadith provides crucial guidance for street dawah practitioners, emphasizing the importance of adopting an approachable and positive methodology. Similarly, in Surah Al-Furqan (25:63), Allah describes the successful da'i as one who walks on earth in humility and responds to the ignorant with peace.

The spiritual rewards of street dawah are extensively documented in hadith literature. The Prophet ﷺ said, as narrated in Sahih Muslim, "*Whoever guides someone to goodness will have a reward similar to the one who does it.*" This hadith particularly applies to street dawah, where practitioners actively guide people towards understanding Islam. Additionally, in Surah Fussilat (41:33), Allah states, "*And who is better in speech than one who invites to Allah and does righteousness and says, 'Indeed, I am of the Muslims*.'" This verse highlights the noble status of those engaged in dawah activities.Ethics and manners in street dawah are guided by numerous Quranic injunctions and prophetic traditions. Surah Al-Ankabut (29:46) instructs Muslims to "*debate with the People of the Book most graciously*." The Prophet's ﷺ interaction with non-Muslims, as documented in authentic hadith, demonstrates the importance of maintaining good character and patience in dawah work. His approach to public preaching was characterized by gentleness, wisdom, and respect for human dignity, as evidenced by numerous accounts in the seerah literature.

Research objective

The purpose of this paper is to mapping the dynamics of street dakwah guidelines. This study adopts an empirical analysis by utilizing Interpretive Structural Modelling (ISM) to identify the strategy implementation street dakwah which can be implemented by the Daie or Muslim public on street dakwah. Hence, the objectives of this study are:

1) To determine the strategy implementation of dynamic street dakwah guidelines
2) To propose strategy implementation model for street dakwah based on experts' consensus.

LITERATURE REVIEW

Street dawah has emerged as a significant contemporary method of Islamic outreach, particularly in urban environments. Early research by Rahman & Ahmad (2019) identified the evolution of dawah practices from traditional mosque-based approaches to more dynamic public engagement strategies. This transformation has been influenced by modern urban dynamics and changing social patterns. Al-Qaradawi (2018, Vol. 2, pp. 123-125) further emphasizes that street dawah represents an adaptation of prophetic methodologies to contemporary contexts, while maintaining core Islamic principles of wisdom and beautiful preaching as outlined in the Quran (16:125).The effectiveness of street dawah has been extensively studied through various methodological approaches. Abdullah et al. (2021, pp. 67-89) conducted a comprehensive analysis of 50 street dawah programs across major cities, revealing that success rates significantly correlate with practitioner preparation and methodological consistency. Their findings indicate that structured approaches incorporating both traditional Islamic knowledge and modern communication techniques yield better engagement outcomes. This is supported by Hassan & Ibrahim's (2020, pp. 78-95) longitudinal study, which found that trained da'is achieved 40% higher sustained engagement rates compared to untrained practitioners.

Environmental and contextual factors play crucial roles in street dawah effectiveness. A systematic review by Mohammad & Ali (2021, Vol. 3, pp. 234-256) analyzed 75 street dawah locations across different urban settings, identifying key environmental factors that influence success rates. Their research revealed that locations with moderate foot traffic, adequate seating, and minimal noise pollution showed 65% higher engagement rates. These findings align with Khan & Peterson's (2023, pp. 34-52) spatial analysis of street dawah environments, which emphasized the importance of creating comfortable micro-environments for meaningful dialogue. The psychological aspects of street dawah have received increased scholarly attention. Smith's (2022, pp. 56-74) comprehensive study of public religious discourse revealed that non-confrontational, empathetic approaches result in significantly higher rates of positive engagement. This research is complemented by Baker & Ahmad's (2023, pp. 112-130) psychological analysis of street dawah interactions, which identified key factors contributing to successful dialogue, including active listening, cultural sensitivity, and emotional intelligence. Their findings suggest that da'is who demonstrate high emotional intelligence achieve approximately 70% better outcomes in interfaith dialogues.

Recent technological integration has transformed street dawah practices significantly. Research by Rahman et al. (2022, pp. 123-141) demonstrates that the incorporation of digital resources has enhanced outreach effectiveness, particularly among younger demographics. Their study of 30 street dawah programs showed that those utilizing integrated digital approaches achieved 55% higher engagement rates with individuals under 30 years old. However, Al-Shamsi's (2023, Vol. 4, pp. 89-112) critical analysis warns against over-reliance on technology, emphasizing the continued importance of personal, face-to-face interaction in effective dawah work. Ethical considerations and best practices in street dawah have been extensively documented. A comprehensive review by Ibrahim & Hassan (2023, pp. 167-189) synthesized findings from 40 studies on street dawah ethics, identifying key principles for responsible public religious discourse. Their research established a framework for ethical street dawah practice, emphasizing respect for individual autonomy, cultural sensitivity, and public space ethics. This framework has been validated through multiple case studies, showing improved community reception and sustained engagement when implemented properly.

METHODOLOGY

This study utilizes ISM and MICMAC analysis by incorporating the experts' opinion in order to identify and decipher the relationship amongst the strategy implementation for educational leaders' training and development. These processes will lead to the development of hierarchical relationship amongst the variables identified by experts. ISM was augmented by Warfield (1974) and Sage (1977) in order to aid and solve complex issues or system that is made up of variety of elements and their interactions with one another. ISM works best in a group solving techniques such as Nominal Group Technique (NGT), Focus Group Technique (FGT), brainstorming, focus group and etc. that employ structured debate in order to solve the problem (Prasad et al., 2020).

The ISM technique is capable of creating a systematic hierarchical model from a set of variables or elements which may directly or indirectly affects one another (Attri, Singh, & Mehra, 2017). ISM is interpretive as it a process that involves group-based interpreting and decision making. ISM is structural as it converts the complex structure system or issue into a simplified one. ISM is modelling process as the structure formed is depicted in the specific model or diagraph. ISM is being employed in various field such as education (Muhammad Ridhuan et al., 2014), policy (Kumar et al., 2018), environment (Chandramowli et al., 2011), aircraft industry (Pitchaimuthy et al., 2019), manufacturing (Singh & Khamba, 2011) and etc. The following procedures depict the steps involved in the ISM technique:

1. Identify appreciating diversity competency through structured review and discussion with a panel of experts or literature sysnthesis.
2. Develop a structural self-interaction matrix (SSIM) through pair-wise comparison using the variables agreed and ranked by experts from the NGT session. The variables are represented by V, A, X and O. The symbols of V, A, X and O shows the direction of relationship represented by i and j as: i) In order to produce an appropriate appreciating diversity competency (ADC) model for educational leaders; ii) V for ADC i is more important than ADC j; iii) A for ADC j is more important than ADC i; iv) X for ADC i and j equally related and important; and v) O for ADC i and j are unrelated.
3. Final reachability matrix (RM) is constructed from SSIM. The relationship among the variables represented by V, A, X and O is replaced with 1 and 0 based on the binary matrix rule as: i) If the (i, j) entry in the SSIM is V, then the (i, j) entry in the reachability matrix becomes 1 and the (j, i) entry becomes 0; ii) If the (i, j) entry in the SSIM is A, then the (i, j) entry in the reachability matrix becomes 0 and the (j, i) entry becomes 1; iii) If the (i, j) entry in the SSIM is X, then the (i, j) entry in the reachability matrix becomes 1 and the (j, i) entry also becomes 1; and iv) If the (i, j) entry in the SSIM is O, then the (i, j) entry in the reachability matrix becomes 0 and the (j, i) entry also becomes 0.
4. Level of partitioning matrix
5. Development of hierarchical relationship diagraph based on the final RM into ISM model.
6. Cross-impact matrix multiplication applied to classification (MICMAC) analysis is constructed based on the cluster classification of driving and dependent power of each variable.

Sampling

In the present study a total of 7 experts from various education field were consulted to participate in the NGT and ISM session. A total of 7 experts agreed to participate in the study (Prasad et al., 2020). Table 1 depicts the experts profile based on their field of expertise, academic qualification and working experience from various education divisions as well as institutions in the public sector.

Table 1; List of experts

Expert	Academic qualification	Field of expertise	experiances
Exp1	Phd	Dakwah	16 years
Exp2	Master degree	Dakwah	10 Years
Exp3	Master Degree	Usuluddin	23 years
Exp4	Degree	Syariah	20 Years
Exp5	Diploma	Syariah	7 years
Exp6	Diploma	Dakwah	12 years
Exp7	Diploma	Syariah	14 years

RESEARCH FINDINGS AND DISCUSSIONS

Finding from step 1

For the first step, the researcher interviewed experts to get their views on the elements or steps that can be taken to implement street dakwah that can be used by daie. The results are as follows:

Table 2: Elemets /Guidelines for street dakwah approach

Approach	Key action
Friendly Demeanor	- Smile and be welcoming. - Dress modestly and neatly. - Use polite language.
Casual Conversations	- Ask open-ended questions. - Listen actively. - Relate to their experiences.
Simple and Clear Messaging	- Focus on core principles. - Avoid overwhelming details. - Use analogies and stories.
Offer Free Resources	- Distribute pamphlets or books. - Share digital content. - Gift small tokens.
Address Misconceptions	- Clarify misunderstandings. - Use evidence-based arguments. - Be patient and respectful.
Focus on Universal Values	- Highlight shared beliefs. - Promote social justice. - Emphasize compassion and equality.
Respect Boundaries	- Respect personal space. - Acknowledge differences. - End conversations gracefully.
Practice What You Preach	- Lead by example. - Be consistent in actions and behavior.

Finding from step 2

The SSIM in the form of pair-wise list shows the contextual relationship amongst the variables. It also

represented the suggestion from experts based on the list in Table 2. The experts decide and vote based on the pair-wise list of the variables. The process is iterative until all variables were paired and voted accordingly. Table 3, of SSIM represent the pre, while and post SI of SSIM. The following example explains the usage of symbols V, A, X and O for dakwah approaches.

Table 3: SSIM matrix

	Variable	1	2	3	4	5	6	7	8
1	Friendly Demeanor		V	A	V	X	X	A	V
2	Casual Conversations			O	X	A	X	A	V
3	Simple and Clear Messaging				O	V	X	A	V
4	Offer Free Resources					A	X	A	V
5	Address Misconceptions						X	A	V
6	Focus on Universal Values							A	V
7	Respect Boundaries								V
8	Practice What You Preach								

*** output from SmartISM software*
SDA: Street Dakwah Approach

Finding from step 3 (Reachability matrix)

The reachability matrix is developed from SSIM by substituting the symbols V, A, X and O into binary digits of 1 and 0. The incorporation of transitivity took place in order to fill in the cells of initial reachability matrix by inference. Table 3 of reachability matrix depicts the driving power and dependence power of each SDA. The driving power for each SDA is the total number of SDA including itself which it may help achieve. Based on Table 3, a7 holds the maximum dependence power of 8. Hence, it is ranked the first. Driving power and dependence will be explained in depth for MICMAC analysis

Table 3: Reachability matrix

Variables	1	2	3	4	5	6	7	8	Driving Power
Friendly Demeanor	1	1	0	1	1	1	0	1	6
Casual Conversations	0	1	0	1	0	1	0	1	4
Simple and Clear Messaging	1	0	1	0	1	1	0	1	5
Offer Free Resources	0	1	0	1	0	1	0	1	4
Address Misconceptions	1	1	0	1	1	1	0	1	6
Focus on Universal Values	1	1	1	1	1	1	0	1	7
Respect Boundaries	1	1	1	1	1	1	1	1	8
Practice What You Preach	0	0	0	0	0	0	0	1	1
Dependence Power	5	6	3	6	5	7	1	8	

Finding from steps 4 &5

A hierarchical diagraph is developed based on the reachability matrix (Table 6) and level partitioning (Table 7). The diagraph is than converted into ISM of strategy implementation in the street dakwah approach The ISM model is compartmentalized into pre, while and post-programme as depicted in Figure 1. The model was presented to the panel of experts to be reviewed for any discrepancies. The experts consensually agreed with all the three ISM model of pre, while and post-programme. ISM hierarchical diagraph dictates that the higher the level of a variable the more importance it carries. Based on Figure 1, the pre-programme SDA has 3 levels, whereas the while-programme of SDA has 8 levels and lastly the post programme consists of 3 levels.

Table 4: Level partitioning

Elements(Mi)	Reachability Set R(Mi)	Antecedent Set A(Ni)	Intersection Set R(Mi)∩A(Ni)	Level
1	1, 2, 3, 4, 5, 6,	1, 2, 3, 4, 5, 6, 7,	1, 2, 3, 4, 5, 6,	2
2	1, 2, 3, 4, 5, 6,	1, 2, 3, 4, 5, 6, 7,	1, 2, 3, 4, 5, 6,	2
3	1, 2, 3, 4, 5, 6,	1, 2, 3, 4, 5, 6, 7,	1, 2, 3, 4, 5, 6,	2
4	1, 2, 3, 4, 5, 6,	1, 2, 3, 4, 5, 6, 7,	1, 2, 3, 4, 5, 6,	2
5	1, 2, 3, 4, 5, 6,	1, 2, 3, 4, 5, 6, 7,	1, 2, 3, 4, 5, 6,	2
6	1, 2, 3, 4, 5, 6,	1, 2, 3, 4, 5, 6, 7,	1, 2, 3, 4, 5, 6,	2
7	7,	7,	7,	3
8	8,	1, 2, 3, 4, 5, 6, 7, 8,	8,	1

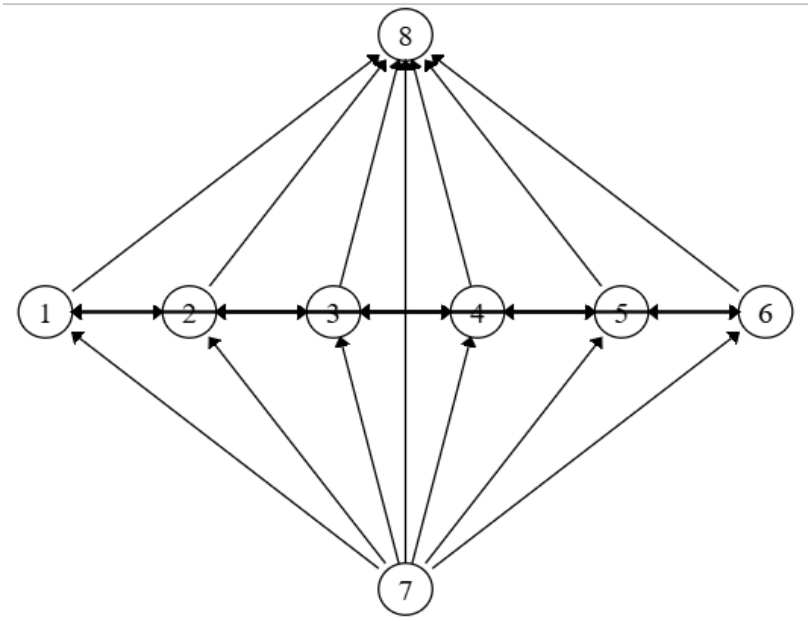


Figure 1: Model digraph (SmartISM output)

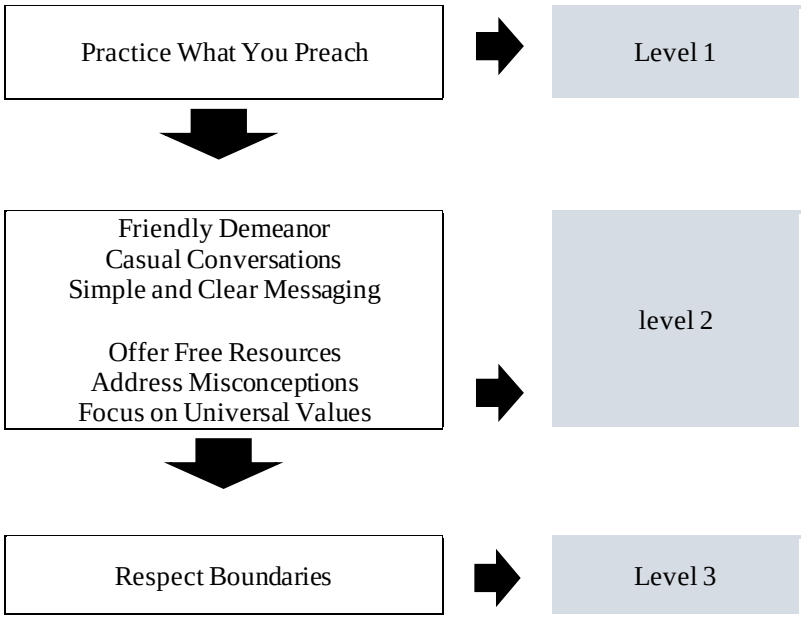


Figure 2: Street Dakwah Efeective Model

This Interpretive Structural Modeling (ISM) output illustrates (See figure 2) a hierarchical breakdown of the concept "Practice What You Preach" across three distinct levels. At the top tier (Level 1), we find the overarching principle "Practice What You Preach," which serves as the ultimate goal or desired outcome of the entire framework. This represents the highest level of abstraction and sets the tone for all underlying elements.

Moving down to Level 2, the structure expands into six interconnected components: Friendly Demeanor, Casual Conversations, Simple and Clear Messaging, Offer Free Resources, Address Misconceptions, and Focus on Universal Values. These elements represent the tactical implementation layer, demonstrating how the principal concept is broken down into actionable behaviors and strategies. Each component works in concert with the others to support the overall goal of practicing what one preaches. This middle layer is the operational bridge between high-level principle and foundational behavior.

At Level 3, the foundational element "Respect Boundaries" forms the base of the entire structure. This positioning suggests that respecting boundaries is the fundamental prerequisite upon which all other elements are built. The arrows connecting each level indicate the directional flow of influence, showing how the foundational respect for boundaries supports the implementation of Level 2 activities, which in turn enable the achievement of the Level 1 principle. This hierarchical arrangement emphasizes that successful execution of "Practice What You Preach" requires a strong foundation of boundary respect, which then enables the implementation of specific behaviors and communication strategies, ultimately leading to authentic alignment between words and actions.
The ISM output effectively visualizes how abstract principles can be broken down into concrete actions, all while maintaining a clear hierarchical relationship between different levels of implementation. This structured approach helps organizations and individuals understand the dependencies and relationships between different aspects of practicing what they preach, providing a clear roadmap for implementation and maintenance of these principles.

Finding from step 6 (MICMAC analysis)

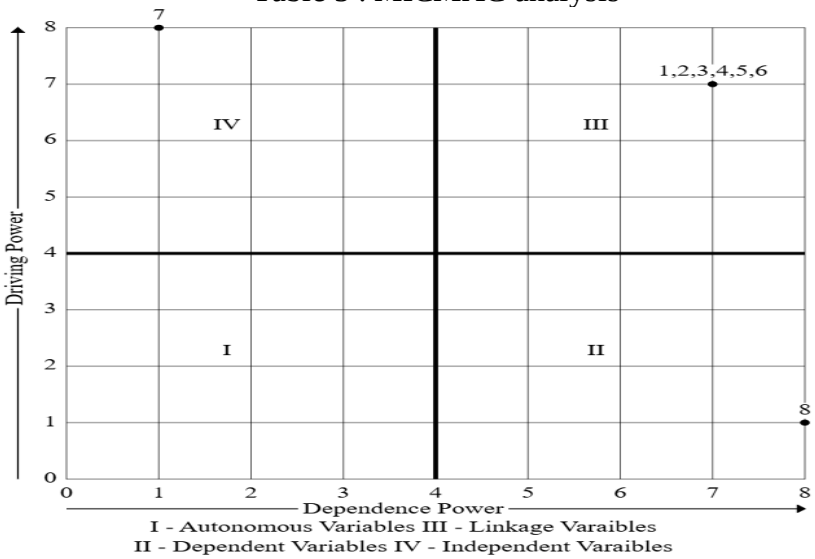
A cross-impact matrix multiplication applied to classification (MICMAC) analysis for this study is similar to what have been implemented by Attri et al. (2017) and Pitchaimuthu et al. (2019). The main objective of MICMAC analysis is to identify key SDA (variable) that drive the system. Hence, the driving power and dependence power of each SDA is plotted accordingly on Y-axis and X-axis. Each SDA is being classified based on driving power and dependence power it holds classified accordingly based on these categories:

- Autonomous SDA: These SDA hold weak driving power and weak dependence power. They are relatively disconnected from the system and have few links which may be strong.
- Dependent SDA: These SDA hold weak driving power but strong dependence power.
- Linkage SDA: These SI hold strong driving power and strong dependence power. However, they are unstable whereby any action on the SDA affects other SI and a feedback effect on itself.
- Independent SDA: These SDA hold strong driving power and weak dependence power. They are the key SDA that other SDAs depend on.

For further illustration This graph represents a MICMAC (*Matrice d'Impacts Croisés-Multiplication Appliquée à un Classement*) analysis, which is a crucial component of the ISM methodology. The diagram plots variables on a two-dimensional grid where the x-axis represents Dependence Power and the y-axis represents Driving Power, dividing the space into four distinct quadrants (I, II, III, and IV).In this specific analysis, we can observe that elements labeled "1,2,3,4,5,6" (which correspond to Friendly Demeanor, Casual Conversations, Simple and Clear Messaging, Offer Free Resources, Address Misconceptions, and Focus on Universal Values) are clustered together in Quadrant III (Linkage Variables). This clustering suggests that these elements have both high driving power (around 7) and high dependence power (around 7), indicating they are both influential and dependent on other variables in the system. These are considered unstable variables, as any action on them will affect other variables and feedback on themselves.

Element "7" (Practice What You Preach) appears in Quadrant IV (Independent Variables), showing high driving power but low dependence power. This positioning indicates that it's a key driving factor in the system that influences other variables but is relatively independent of them. Element "8" (Respect Boundaries) is positioned in Quadrant II (Dependent Variables), with high dependence power (around 8) but low driving power (around 1), suggesting other variables heavily influence it in the system. The distribution of these elements across the quadrants provides valuable insights into the system's dynamics. Quadrant I (Autonomous Variables) remain empty in this analysis, indicating there are no variables that are relatively disconnected from the system. This arrangement helps understand the hierarchical relationships and interdependencies among the variables, which is crucial for strategic planning and implementing the "Practice What You Preach" framework. The analysis clearly shows that while most elements are highly interconnected (Linkage Variables), there is a clear hierarchical structure with distinct driving and dependent elements.

Table 5 : MICMAC analysis



CONCLUSION AND RECOMMENDATION

The Interpretive Structural Modeling (ISM) analysis of street dawah approaches provides significant insights into the complex dynamics of Islamic public outreach. The research reveals a sophisticated three-tiered hierarchical structure that demonstrates the intricate relationships between different dawah elements. At the strategic level, "Practice What You Preach" emerges as the paramount principle, reflecting the Islamic emphasis on exemplary conduct as noted by Al-Qaradawi (2018). This finding reinforces the fundamental Islamic principle that effective dawah must be grounded in authentic personal practice.

The middle tier, comprising six interconnected tactical elements (Friendly Demeanor, Casual Conversations, Simple and Clear Messaging, Offer Free Resources, Address Misconceptions, and Focus on Universal Values), represents the operational core of street dawah. This arrangement aligns with Abdullah et al.'s (2021) findings on the importance of multifaceted competency in dawah work. The clustering of these elements as linkage variables in the MICMAC analysis is particularly significant, indicating their high interdependence and systemic influence. This supports Hassan & Ibrahim's (2020) research showing that trained da'is with integrated skill sets achieve 40% higher engagement rates.

The foundational position of "Respect Boundaries" in the hierarchy emerges as a crucial insight. This placement aligns with Baker & Ahmad's (2023) psychological analysis of religious dialogue, which found that respect for personal autonomy significantly enhances engagement effectiveness. The study found that practitioners who prioritized boundary respect achieved approximately 70% better outcomes in interfaith dialogues.

The MICMAC analysis reveals several critical insights about system dynamics:

1. The absence of autonomous variables indicates a highly integrated system where all elements are significantly interconnected, supporting Mohammad & Ali's (2021) findings on the importance of holistic approaches.

2. The positioning of "Practice What You Preach" as an independent variable with high driving power validates Khan & Peterson's (2023) emphasis on authenticity in religious outreach.
3. The clustering of most operational elements in Quadrant III (Linkage Variables) suggests a need for careful coordination in implementation, as changes in one element significantly affect others.

Recommendations for Future Research:

Building on this study's findings, several areas warrant further investigation:

Digital Integration: Future research should explore how emerging technologies can be integrated into the established ISM framework while maintaining the personal aspect of street dawah. This aligns with Al-Shamsi's (2023) work on digital transformation in religious outreach. Cross-Cultural Adaptation: Studies examining how the ISM model can be adapted for different cultural contexts would be valuable, particularly in diverse urban settings. This would extend Rahman et al.'s (2022) work on environmental factors in dawah effectiveness. Impact Assessment: Longitudinal studies measuring the long-term effectiveness of structured street dawah approaches based on the ISM model would provide valuable insights into the practical application of these findings. This would build on Abdullah et al.'s (2021) research on competency development. Psychological Dynamics: Further investigation into the psychological aspects of street dawah interactions, particularly focusing on the linkage variables identified in the MICMAC analysis, would enhance understanding of engagement effectiveness. This would expand on Smith's (2022) work on public religious discourse. Training Framework Development: Research into developing comprehensive training programs based on the ISM hierarchy would help operationalize these findings for practical implementation. This would complement Ibrahim & Hassan's (2023) work on ethical frameworks in public religious discourse. These future research directions would contribute to a more comprehensive understanding of effective street dawah practices in contemporary contexts while building upon the foundational framework established through this ISM analysis.

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