Strengthening Policy Communication for Sustainable Development of Islamic Practices in Singkawang City

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ARTICLE INFO	A B S T R A C T
	The development of the religious sector stands as a crucial component within the national development agenda. The Government's endeavors aim to harmonize development programs within this sector, fostering societal independence amid diversity. This research seeks to formulate alternative policy models for ensuring sustainable Islamic development. Adopting a systems thinking approach with dynamic systems methods. The method used is a dynamic system model, which includes the dimensions of the muslim population sub model, the santri sub model and the muallaf population sub model, the study deliberately selected Singkawang City as its research location through purposive sampling. Simulations conducted span the period from 2023 to 2033, revealing scenarios within the Muslim community sub-model. The Muslim population sub-model built in the dynamic system is a population dynamics system for human resources in the Muslim community of Singkawang City. Islamic boarding school students sub-model at religious educational institutions (Sub model santri pendidikan keagamaan Islam pada pesantren adalah jumlah santri di pendidikan Islam pesantren), and the Muslim convert population sub-model. The muallaf population sub model is the number of muallaf population in Singkawang City. Policy alternatives emerge as priorities for simulations and scenarios in achieving sustainable development of Islamic practices. The analysis of alternative scenarios emphasizes the necessity for support of religious development policies by both the Singkawang City government and the central government. The rise in the Muslim resident population requires proactive measures, such as increasing the number of Islamic religious instructors

and strengthening social and religious institutions dedicated to religious programs. Furthermore, efforts in Islamic religious education are crucial for enhancing human resources. Improved religious programs tailored to the Muslim populace, including religious guidance and convert-based empowerment initiatives, serve as integral components of sustainable Islamic development.

| **To cite this article with APA Style:**	Aminah, S., Kusumayanti, F., Suhaimi, & Noviansyah. (2025). Strengthening policy communication for sustainable development of Islamic practices in Singkawang City. *Profetik: Jurnal Komunikasi*, *18*(1), 25–41.

INTRODUCTION

Religious development is one of the national development agendas. Government efforts synergize religious development programs so that people are able to be independent in diversity. Bappenas (2018) states that religious development is one of the main pillars of human and community development.

Mapping of religious activities and religious social studies based on Islam and borneo culture in the community as an effort to realize one of the main factors in formulating religious policy planning in West Kalimantan. The development of Muslim communities in West Kalimantan has increased the intensity of religious activities. The characteristics of Muslim communities in West Kalimantan are multicultural communities)

West Kalimantan has the highest poverty rate among all regions on the island of Kalimantan. The poverty rate in West Kalimantan is mainly concentrated in rural areas. To address this issue, the government has implemented several poverty alleviation programs, resulting in a decrease in the poverty rate over time. The poverty situation in West Kalimantan, including Singkawang City, can be illustrated through the following graphical representations.

Graph 1. Percentage of the Population Living in Poverty in West Kalimantan Province and Singkawang City from 2021 to 2023
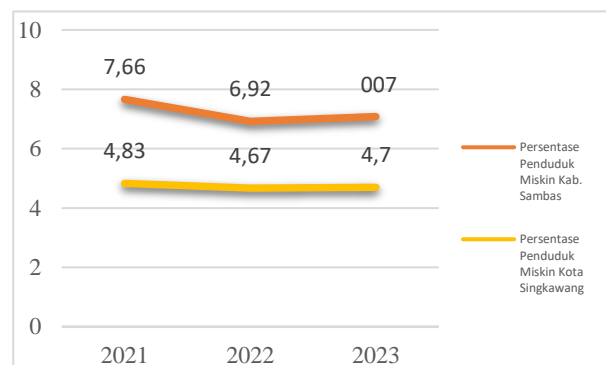
Several development programs aim to decrease poverty rates, with one strategy focusing on increasing community participation in development efforts (Tawulo, 2015). Change initiated through participatory processes offers deeper meaning and benefits, placing individuals as active agents in community development endeavors. Furthermore, Patrick et al. (2016) emphasize the crucial role of community participation in driving development

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initiatives forward. Pratama et al (2024) emphasizes the policy communication is very important in development and governance.

The government has prioritized the development of the religious sector as part of its national development agenda. The aim is to integrate various development programs within this sector, fostering societal resilience and inclusivity amidst diversity. The National Development Planning Agency [Bappenas] (2018) emphasizes the significance of religious sector development as a cornerstone of both individual and societal progress. Similarly, the Ministry of Religious Affairs (2022) emphasizes the importance of strengthening development efforts within this sector, highlighting its inclusion in the government's agenda for crafting the National Long-Term Development Plan [RPJPN] from 2025 to 2045. One approach employed by the Ministry of Religious Affairs to advance the religious sector's development involves integrating regional considerations into policy planning initiatives.

One aspect of religious development focuses on Islamic principles (Amanullah, 2016). Engaging Muslim communities in development initiatives can be facilitated through a communication systems approach. Hidayati (2014) stated that the process of communication and self-socialization of muallaf in the midst of other Muslim communities is also still needed for sustainable development. Mujiburrahman (2018) discusses the significance of two key assets—cultural capital and structural capital—in supporting the integration of religious

values into Indonesia's development framework.

This research has the following objectives as these policies serve as essential components in bolstering national development efforts particularly in the field of religious development within the Muslim community in Singkawang City. This study adopts a communication systems approach by employing Black Box System Analysis to formulate community-centered alternative Islamic development policies). Warsilah and Wardiat (2017) emphasize the importance of tailoring development strategies to regional contexts, using existing conditions as a foundation for policy formulation. Khan (2003) emphasize the communication has played a key role when governments and non-government organisations have been successful in implementing their policies, programmes.

METHODOLOGY

The research was designed as quantitative research on a systems thinking approach that was strengthened by a qualitative research approach. This study was conducted in Singkawang City, West Kalimantan, Indonesia, from 2023 August to November. The specific location for sampling was selected by purposive sampling method. Singkawang City was chosen based on data from the Central Bureau of Statistics (BPS) in 2022, which reported that the majority of Singkawang's population, approximately 53 percent, are Muslims. This study used two kinds of data as primary and secondary data that were collected from a thinking approach and dynamic systems method. The data were focusing on the activities

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of the Muslim community in Singkawang City.

Data collection techniques used in-depth interviews conducted with competent resource persons consisting of the head of the KUA, the village head and the Singkawang City government. Secondary data collection was carried out by observation of research subjects and documentation. The secondary data was obtained through sources from the Regional Planning Agency (Bappeda), the Central Statistics Agency (BPS) of Singkawang City and the Office of the Ministry of Religion of Singkawang City. Secondary data was collected by observing and gathering documentation about the subjects directly on the sampling location. The data were also obtained from other sources such as from the Regional Planning Agency [Bappeda] of Singkawang City, the Ministry of Religious Affairs Office of Singkawang City, and the Muslim community of Singkawang City.

The approach system, as a problem-solving method, was conducted firstly by identifying various needs to create an effective system operation (Eriyatno, 2003). In this study, a dynamic approach system was used for formulating policy alternatives about the development of Muslim communities in Singkawang City. This system can also support overall development goals. The stages of conducting the system dynamics analysis were developed (Firmansyah et al, 2023). Finally, all of the data would be analyzed and constructed using a dynamic system model by the Powersim Studio 10 software.

RESULTS AND DISCUSSIONS

Singkawang City, situated in West Kalimantan Province, lies between Sambas Regency and Bengkayang Regency, positioned at 0044'55.85"-01001'21.51" North Latitude and 108051'47.6" -109010'19" East Longitude. Administratively, Singkawang City comprises 5 sub-districts and 26 districts. East Singkawang District encompasses the largest area, covering 21,761.71 hectares, while West Singkawang District covers the smallest area, spanning 1,415.71 hectares within the city boundaries. Singkawang City shares its administrative borders as follows: to the north: Sambas Regency, to the south: Bengkayang Regency, to the east: Bengkayang Regency, to the west: Natuna Sea.

Singkawang City's topography predominantly consists of plains, covering 31,904 hectares across 5 sub-districts. The remaining area comprises hills and mountains, totaling 18,496 hectares, primarily concentrated in East Singkawang and South Singkawang, with lesser extents in the West and Central regions. Notably, North Singkawang lacks mountainous and hilly terrain. In terms of slope class, the majority of Singkawang City's area falls within the class of less than 2 percent slope (37,236 hectares or 73.88 percent), with the smallest portion belonging to the class above 40 percent slope (812 hectares or 1.61 percent).

Typology of Mapping of Islamic Practices in Singkawang City

Muslim Community in Singkawang City

Singkawang City boasts a diverse and multi-ethnic population, contributing to a rich tapestry of cultural

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patterns. This cultural pluralism significantly influences social assimilation, evident in various aspects such as marriage, workplace dynamics, and neighborly interactions, shaping unique family and social life models. Known as a melting pot of ethnicities, religions, races, and traditions (known as SARA) in Indonesia, Singkawang City embodies this diversity. The city's ethnic diversity is represented by three predominant groups: the Chinese community, the Dayak people, and the Malay population, affectionately referred to as CiDaYu (*Cina, Dayak, Melayu* --Chinese, Dayak, Malay). Notably, Singkawang City has the largest Chinese population in Indonesia, with the majority of ethnic Malay originating from the Sambas Malay, owing to Singkawang City's historical ties with Sambas Regency. Additionally, the city also hosts other immigrant ethnic groups, including Javanese, Madurese, Bugis, Batak, Sundanese, and Banjar communities, contributing to its vibrant cultural landscape.

The level of multicultural interactions within Singkawang City's populace is notably high. These interactions have been ongoing for an extended period, resulting in well-developed social interaction skills among its residents. The community actively rejects ethnic and religious exclusionary attitudes and strives to overcome disharmony. Singkawang City's pluralistic nature is underpinned by two key factors that shape its multicultural character: inter-ethnic democracy and religiosity. These elements play important roles in promoting and upholding local wisdom as a fundamental value for fostering religious harmony. The historical and sociological diversity of Singkawang City has produced tangible evidence and data showcasing the tolerant interactions among its diverse ethnic and religious groups.

Interactions among the residents of Singkawang City often manifest through cooperation in various social activities within the community. These interactions are deeply intertwined with cultural elements that shape the everyday lives of the Singkawang Malay people. Language and values emerge as the most significant cultural elements, serving as strong bonds within the Malay community of Singkawang. Language, being a primary tool of verbal communication, symbolizes the essence of human interaction in social settings. In the context of the Singkawang Malay community, the use of language predominantly revolves around Sambas Malay. The communication pattern observed within the Singkawang Malay community reflects a direct, two-way interaction process. The communication patterns observed in Singkawang demonstrate a direct and reciprocal interaction process, reflecting a strong sense of social proximity and openness among its residents. Within the city's multicultural context, interreligious communication constitutes a critical area of scholarly inquiry not merely due to demographic shifts that shape diversity, but more importantly, because it functions as a fundamental medium for cultivating and sustaining religious harmony (Puspitasari, 2019).

The Muslim community in Singkawang City comprises primarily the Malay sub-ethnic group, with additional members hailing from Chinese and Dayak ethnic backgrounds, as well as immigrant sub-ethnic groups

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who have converted to Islam. According to data from the Clean Consolidated Data (DKB) Semester I of Singkawang City (2023), the Muslim population of Singkawang City totals 131,809 individuals, constituting 54.43% of the total population. Central Singkawang District boasts the highest number of Muslim residents, totaling 57,291 individuals, or 43.47% of the district's total population, while East Singkawang District records the lowest Muslim population, with 7,224 individuals, making up 5.48% of the district's total population. An analysis of the provided map indicates that Central Singkawang District is home to 10 Islamic religious instructors and 7 Islamic boarding schools, whereas South Singkawang District houses 10 Islamic religious instructors and 2 Islamic boarding schools.

Figure 1 Map of the Number of Muslim Population, Islamic Boarding Schools and Islamic Religious Counselors in Singkawang City
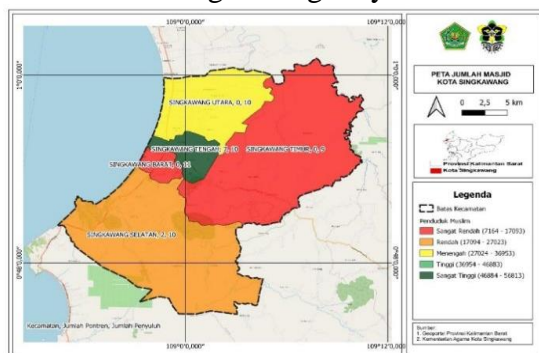
Source: Author's Documentation (2023)

The people of Singkawang City exhibit a high level of religious tolerance, as evidenced by their recognition as a Tolerant City in Indonesia in 2023. Religious communities in Singkawang City actively support and respect one another's religious activities, fostering an environment of mutual understanding and harmony, thus preventing conflicts between religious groups.

In terms of religious practices, the Muslim population in Singkawang City demonstrates a commendable level of engagement in religious rituals. There is a strong awareness among religious communities to promote social harmony and cultivate peaceful and respectful relationships among themselves. As Muslims constitute the majority of the population, their religious practices play a significant role in shaping the social and economic dynamics of Singkawang City. Many daily activities of the residents are intertwined with religious observances, highlighting the influence of religion in the community's life.

Policy Model in Borneo's Islamic Practice Development

To prepare religious development planning, we utilize the dynamic system method to formulate a sustainable Islamic development policy model. This approach allows for the creation of alternative policies aimed at fostering the development of Muslim communities and promoting sustainable Islam in West Kalimantan through a systems approach.

Systems Approach

A systems approach using the dynamic systems method is a comprehensive and integrated thinking process that is able to simplify complexity without losing the essence or main elements of the object of concern. Dynamic system methods are suitable for analyzing mechanisms, patterns and tendencies of systems based on analysis

of the structure and behavior of systems that are complex, change rapidly and contain uncertainty (Muhammadi et al. 2001). Cause and effect relationships are basic in simplifying the way of thinking. Causal loops can be built by illustrating the variables in the system (Firmansyah, 2015).

Needs Analysis

Needs analysis involves understanding how decision makers interact with the system operation. The goal of a needs analysis is to identify the needs of stakeholders involved in fostering sustainable development within Muslim and Islamic communities in West Kalimantan. This is achieved through a literature review and in-depth interviews with key stakeholders engaged in community development models in the region. These stakeholders include various parties involved in Islamic community development in West Kalimantan, such as government officials, religious leaders, educators, and community members.

By conducting these interviews and reviews, we aim to identify the specific needs of stakeholders essential for sustainable Islamic development in West Kalimantan. This includes understanding the behavioral patterns and interactions among various factors, such as demographic data (particularly the Muslim population), educational resources, availability of Islamic instructors, and prayer facilities. To gather this information, we engage with a range of stakeholders, including policymakers from the local government, officials from the Ministry of Religion, Islamic educators, community representatives, and researchers.

Problem Formulation

Problem formulation involves identifying and addressing the conflicting needs of stakeholders that require a solution. Through the needs analysis conducted, various issues have emerged in formulating a model for the development of Muslim and Islamic communities in West Kalimantan. The research findings obtained from interviews shed light on the present circumstances concerning the Muslim community, religious counselors, religious institutions, and religious education. Consequently, the following problems have been formulated, stemming from the diverse needs and interests of the involved parties.

System Identification

System identification involves describing the interconnections among stated needs through a causal loop framework. This framework illustrates how energy, material, and information accumulate within the system and how inputs are transformed into outputs. These relationships are visualized in a causal loop diagram, which is then interpreted using the black box concept.The interplay among variables impacting system performance within the black box framework is illustrated in an input-output diagram concerning the model for the sustainable development of Muslim and Islamic communities in West Kalimantan, as depicted in the following Figure.

Figure 2: Input-output diagram of the Islamic practice development model in Singkawang City
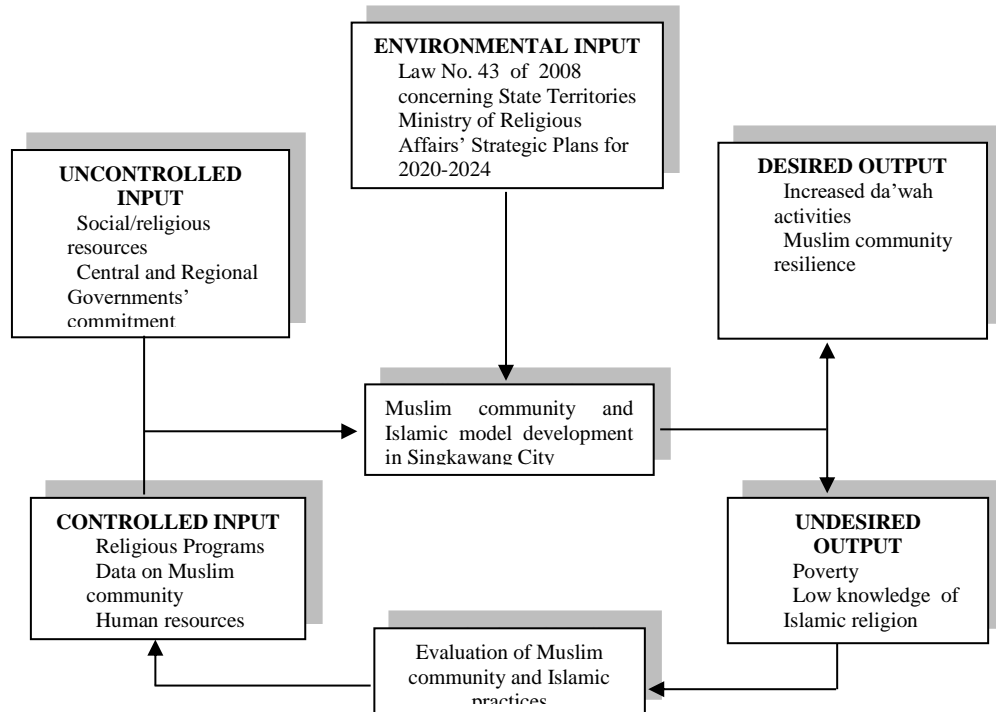
Source: Author's Documentation (2023)

The environmental input in the system refers to external factors that influence the system but are not influenced by it. This includes various statutory regulations such as Law Number 43 of 2008 concerning State Territory and the Ministry of Religious Affairs' Strategic Plans for 2020-2024.

Internal input comprises both controlled and uncontrolled factors. Controlled input directly impacts system performance and includes development programs, data on coastal communities in the country's border areas, and human resources. Uncontrolled input encompasses factors such as religious institutions, social/religious resources, and the commitment from central and regional governments.

Output represents the outcome of the system's operations, including both desired and undesired results. Desired output reflects the system's goals, such as increased da'wah activities and the resilience of the Muslim community. Undesired output refers to inputs that must be managed to become controlled inputs.

Model Simulation

Simulating real-world scenarios involves various methods, as outlined by Purnomo (2012). Muhammadi et al. (2001) define simulation as the replication of the behavior of a system or process. Its purpose is to comprehend and forecast the behavior of systems or processes, yielding equations, causal loop diagrams (CLD), flow diagrams,

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time graphs, and timetables. In this study, a stock flow diagram (SFD) was constructed using Powersim Studio 10 software. The simulation results were then analyzed to derive policy alternatives for the development of Muslim communities in the border areas of Sambas Regency.

Given the present circumstances, a simulation model can be devised for the advancement of Muslim and Islamic communities in Singkawang City, West Kalimantan. This model aims to determine the number of residents, particularly Muslim residents, converts, and students in Islamic religious education at Islamic boarding schools.

Muslim Resisten Sub-Model

In the dynamic system, the Muslim population sub-model represents the population dynamics or human resources within Singkawang City's Muslim community. This sub-model illustrates the interconnected relationship among demographic traits, Islamic education, and conversions, all of which contribute to the community development programs (community empowerment).

Key parameters within the Muslim population sub-model include the total Muslim population, the potential for conversions to Islam, and the enrollment figures for Islamic boarding school education. These parameters delineate the characteristics of Singkawang City's Muslim population, encompassing both its current size and growth trends.

Figure 3 Simulation of the Muslim population in Singkawang City in the period of 2023-2033
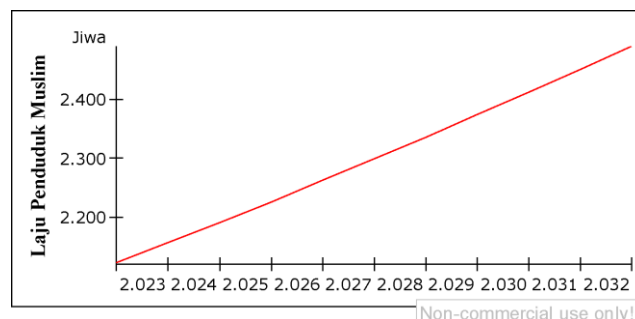
Source: Author's Documentation (2023)

According to the 2023 population data, Singkawang City's Muslim population stands at 131,809 individuals, comprising 54.47 percent of the total populace. Projections for 2033 estimate this figure to rise to 154,636 people. As a result, the simulation indicates a steady linear increase in Singkawang City's Muslim residents (Singkawang City, 2023). This growth trajectory also influences the number of Muslim converts and the demand for Islamic educational facilities within the city.

***Santri* Sub Model in Islamic Religious Education (Islamic Boarding School)**

The sub-model concerning Islamic religious education students [*santri*] at Islamic boarding schools

focuses on the enrollment figures based on the growth of Singkawang City's Muslim population. As the Muslim population expands, there arises a greater demand for Islamic religious education, primarily facilitated through Islamic boarding schools.

The simulation outcomes for 2023 illustrate the current enrollment status at these institutions. Projections for 2033 anticipate a total of 4,007 students. Currently, there are 9 Islamic boarding schools, with a growth rate of 2 percent, as illustrated in the following Figure.

Figure 4: Simulation of growth in the number of students [*santri*] at Islamic boarding schools in Singkawang City in the period of 2023-2033
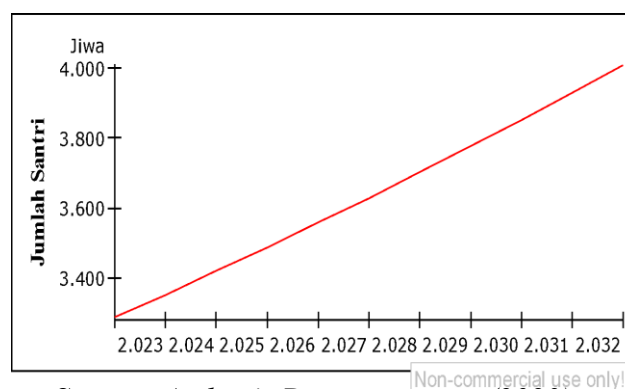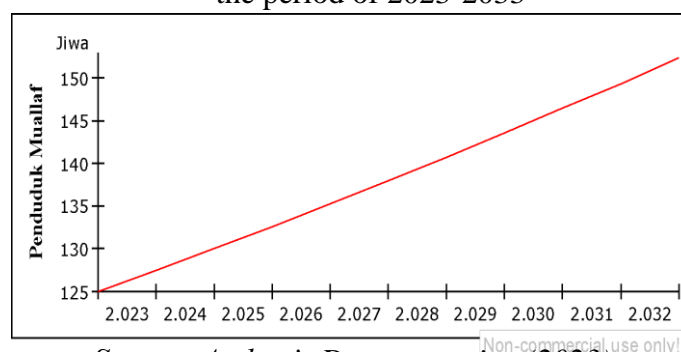

Source: Author's Documentation (2023)

Convert Population Sub-Model

The sub-model regarding the convert population involves tracking the number of converts in Singkawang City. As the number of conversions to Islam rises, so does the demand for Islamic religious instructors. This sub-model illustrates the interplay between the components of the Muslim population and the availability of Islamic religious education facilities.

In 2023, simulation outcomes revealed the current population of converts to Islam in Singkawang City. Projections for 2033 estimate that the converted population will reach 152 individuals, as depicted in the following Figure.

Figure 5: Simulation of the population of converts to Islam in Singkawang City in the period of 2023-2033

Source: Author's Documentation (2023)

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Model Validation

The primary validation technique in systems thinking methods is model structure validation, which assesses how closely the model structure mirrors reality. For process-oriented structural models, this similarity is gauged by how well the interaction of model variables replicates real-world events. Discrepancies between model outcomes and empirical data can be identified using statistical tests, including (1) AME (absolute mean error), which measures the difference between the average value of the simulation and the actual value, and (2) AVE (absolute variation error), which assesses the difference in variation between the simulated and actual values. Typically, an acceptable deviation falls within the range of 5 – 10% (Muhammadi et al., 2001). There are specific formulas for calculating the AME and AVE values.

$$AME = [(Si – Ai)/Ai]$$
$$Si = Si/N, \qquad \text{Where S = Simulation value}$$
$$Ai = Ai/N, \qquad \text{A = Actual value}$$
$$\text{N = Observation time interval}$$

$$AVE = [(Ss – Sa)/Sa]$$
$$Ss = ((Si – Si)^2/N) \qquad \text{Where Ss = Simulation value deviation}$$
$$Sa = ((Ai – Ai)^2/N) \qquad \text{Sa = Actual value deviation}$$
$$\text{N = Observation time interval}$$

The performance validity of the model in this research is assessed using the AME test with actual data on the development of the Muslim population from 2020 to 2023. The actual Muslim population figures are compared with the simulation results, and the AME and AVE values are calculated to determine the model's accuracy. Based on the validity test results for the Muslim population sub-model, the AME and AVE values are both below 10%, approximately 1.80% (AME) and 2.03% (AVE), indicating that the model performs well. This suggests that the Muslim population sub-model is relatively accurate and meets scientific standard.

Model Scenario for Sustainable Islamic Practice Development Policy in Singkawang City

The performance of the sustainable Islamic development model simulated in the system structure reflects the present state. Changes within Muslim communities over time will influence system performance, aligning with the sustainability dynamics expected in the future. Considering these dynamics, we have devised several scenarios for future implementation in developing the Muslim community in Sambas Regency. These scenarios include: (1) the existing scenario, (2) the moderate scenario, and (3) the optimistic scenario.
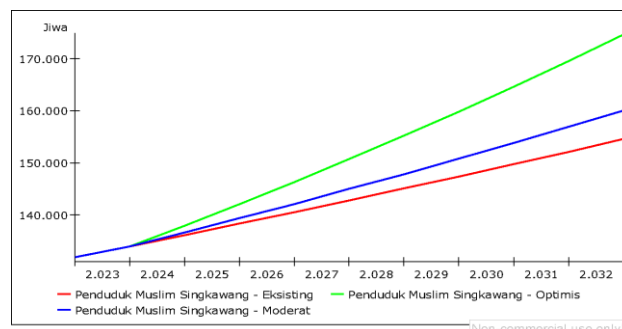
The existing scenario represents the current actual condition, functioning without interference or government policy. In contrast, the moderate scenario involves a relatively limited intervention to either inhibit, control, or enhance a specific attribute, resulting in improvements over the existing scenario. This scenario assumes that all policies are in place but not yet optimally implemented. Finally, the optimistic scenario entails more significant interventions, leading to improvements surpassing those in both the existing and moderate scenarios (Iswandi and Dewata, 2017).

Simulated Scenario for Muslim Population Sub-Model

The population growth of Singkawang City positively influences the scenario for increasing the Muslim population. The simulation of the Muslim population scenario in Singkawang City reveals notable differences between the moderate and optimistic scenarios, owing to the varying degrees of intervention. Currently, the annual growth rate of the Muslim population in Singkawang City stands at only 1.61 percent. However, with an intervention rate of 2 percent per year in the moderate scenario and 3 percent per year in the optimistic scenario, there will be a significant rise in the number of Muslim residents in Singkawang City

Figure 6: Simulated scenario for the Muslim population in Singkawang City

Source: Author's Documentation (2023)

The Muslim population in Singkawang City as of 2023 represents the current condition, while the scenario simulation extends from 2024 to 2033. By 2024, the Muslim population in Singkawang City is projected to reach 154,636 people under the existing condition, 160,060 people under the moderate condition, and 174,750 people under the optimistic condition.

Simulated Scenario for Santri Sub-Model in Religious Education at Islamic Boarding Schools

The scenario simulation focuses on the sub-model concerning the enrollment of students in Islamic boarding school religious education in Singkawang City, aiming to augment the number of Islamic educational institutions in the form of boarding schools. The simulation results reflect

changes in both moderate and optimistic scenarios due to substantial interventions. Presently, the enrollment rate in Islamic boarding school religious education stands at only 2 percent annually, totaling 3,287 individuals. However, with an intervention rate of 3 percent annually in the moderate scenario and 4 percent annually in the optimistic scenario, there is projected growth in the number of students participating in Islamic boarding school religious education in Singkawang City.

Figure 7: Simulated scenario for students in religious education at Islamic boarding schools in Singkawang City.
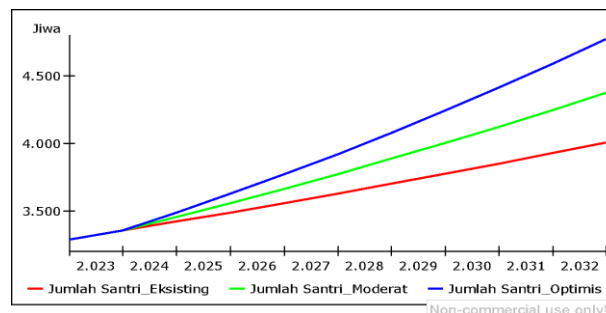
Source: Author's Documentation (2023)

Moderate and optimistic scenarios are implemented to enhance the enrollment figures in Islamic boarding school religious education within Singkawang City. The scenario simulations are conducted from 2023 to 2033, focusing on Islamic boarding school religious education establishments. According to the simulation outcomes, the projected number of students in Islamic boarding school religious education is expected to rise in 2033, reaching 4,375 individuals under moderate conditions and 4,772 individuals under optimistic conditions.
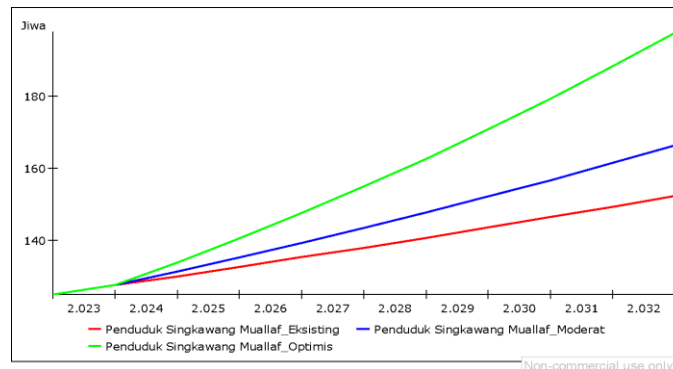
Simulated Scenario for Convert Population Sub-Model

The simulation outcomes from the converted population sub-model affect various components in other sub-models. Specifically, the rise in the Muslim population directly correlates with an increased demand for Islamic religious educational institutions and a greater need for Islamic religious instructors.

The simulation scenarios reveal that, under existing conditions, the population growth of converts to Islam is at 2 percent per year. However, with intervention rates set at 3 percent per year in the moderate scenario and 5 percent per year in the optimistic scenario, there is a notable increase in the number of converts in Singkawang City.

Figure 8: Simulated scenario for convert population in Singkawang City

Source: Author's Documentation (2023)

The population of converts to Islam in Singkawang City in 2023 represents the existing condition, while the simulated scenario extends from 2024 to 2033. By 2024, the population of converts to Islam in Singkawang City is projected to be 125 people under the existing condition. However, under the moderate scenario, the number is expected to rise to 166 people, and in the optimistic scenario, it is projected to reach 198 people. These simulations demonstrate an overall increase in the number of converts to Islam in Singkawang City across existing, moderate, and optimistic scenarios.

Analysis of Policy Communication Alternatives in Sustainable Islamic Practice Development in Singkawang City

Communication strategies in Islamic development can leverage principles of development communication. These strategies aim to elucidate the rights and responsibilities of the Muslim community, forming the foundation for empowerment based on religious principles. By applying social communication principles, the communication function can disseminate messages and facilitate community decision-making processes. A participatory approach, utilizing dialogue, supports Islamic development initiatives. Formulating Islamic development policies requires a convergence communication model, achievable through numerous dialogues prioritizing participatory communication involving the Muslim community in development programs.

The comparative simulations over the next decade offer insights into alternative policies for sustainable Islamic development. This analysis spans various aspects within Singkawang City, including: 1) Muslim Population: The increase in the Muslim population highlights the necessity for supportive policies from both the local and central governments. With a growing Muslim population, there's a higher demand for Islamic religious instructors and socio-religious institutions catering to religious

programs. 2) Islamic Religious Education: As the Muslim population flourishes, there is a corresponding need for an expansion of Islamic religious education institutions to bolster human resources. 3) Population of Muslim Converts: The increase in the Muslim population is anticipated to drive an increase in conversions, which requires a religious guidance program for converts and an empowerment initiative towards this demographic.

CONCLUSION

The policy communication model, applied through the dynamic system method, sheds light on sustainable Islamic practice development. Through Black Box analysis, the system reveals several key elements: environmental input, controlled and uncontrolled input, management of Muslim community activities, and controlled and uncontrolled output.

Based on the modeling outcomes, an alternative policy for sustainable Islamic development in Singkawang City emerges, including: 1) Religious Development through increasing the cadre of Islamic religious instructors and strengthening religious social institutions engaged in religious programs. 2) Improvement of Islamic Religious Education Institutions by strengthening these institutions to improve human resources. 3) Development of the Convert Population through introduction of religious guidance programs and empowerment initiatives for the new converts.

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