

## **Social Change in Contemporary Islamic Community Development through Transformative Da'wah Praxis**

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### **Abstract**

This article on Social Change in Contemporary Islamic Community Development through Transformative Da'wah Praxis is important, because currently transformative da'wah has become a key instrument in responding to contemporary social challenges such as poverty, inequality, and morality issues. kinan, inequality, and morality issues. Furthermore, in practice this article analyzes transformative da'wah models that integrate Islamic values with critical social analysis, and describes its implementation strategy in the context of modern society. Through a literature study approach with descriptive-critical analysis, this research identifies several transformative da'wah models, such as Social Tawhid, Cultural Negotiation, and Sustainable Development. The results show that transformative da'wah not only functions as a means of transmitting Islamic values, but also as a tool for community empowerment and structural transformation. Implementation strategies such as critical-emancipatory education, tiered regeneration, and optimization of alternative media show great potential in expanding the reach and impact of transformative da'wah. The novelty of this research lies in the integration of Islamic values with critical social analysis as well as the use of alternative media and digital technology to create counter narratives to dominant discourses. Thus, transformative da'wah is not only relevant in a religious context, but also a significant force in realizing equitable and sustainable social change.

**Keywords:** Transformative Da'wah, Social Change, and Community Empowerment

### **Abstrak**

Artikel tentang Perubahan Sosial dalam Pengembangan Masyarakat Islam Kontemporer melalui Praksis Dakwah Transformatif ini penting dilakukan, sebab saat ini dakwah transformatif telah menjadi instrumen kunci dalam merespons tantangan sosial kontemporer seperti kemiskinan, ketimpangan, serta persoalan moralitas. Selanjutnya, dalam praktiknya artikel ini menganalisis model-model dakwah transformatif yang mengintegrasikan nilai-nilai Islam dengan analisis sosial kritis, serta menggambarkan strategi implementasinya dalam konteks masyarakat modern. Melalui pendekatan studi pustaka dengan analisis deskriptif-kritis, penelitian ini mengidentifikasi beberapa model dakwah transformatif, seperti Tauhid Sosial, Negosiasi Kultural, dan Pembangunan Berkelanjutan. Hasil penelitian menunjukkan bahwa dakwah transformatif tidak hanya berfungsi sebagai sarana transmisi nilai-nilai Islam, tetapi juga sebagai alat untuk

pemberdayaan masyarakat dan transformasi struktural. Strategi implementasi seperti pendidikan kritis-emansipatoris, kaderisasi berjenjang, dan optimalisasi media alternatif menunjukkan potensi besar dalam memperluas jangkauan dan dampak dakwah transformatif. Kebaruan penelitian ini terletak pada integrasi nilai-nilai Islam dengan analisis sosial kritis serta penggunaan media alternatif dan teknologi digital untuk menciptakan narasi tandingan terhadap wacana dominan. Dengan demikian, dakwah transformatif tidak hanya relevan dalam konteks keagamaan, tetapi juga menjadi kekuatan signifikan dalam mewujudkan perubahan sosial yang berkeadilan dan berkelanjutan.

**Kata Kunci:** Dakwah Transformatif, Perubahan Sosial, Masyarakat Islam Kontemporer, Pemberdayaan Masyarakat

## Introduction

In its development, today's society has brought significant changes in the way Muslims understand and practice their religion. The dialectic between Islam and modernity gave birth to various responses and adaptations in the face of social change, especially in the context of religious authority.<sup>1</sup> The transformation of religious authority in the digital era has changed the pattern of interaction and transmission of religious knowledge through functional, spatial, and mediatized pluralization. The paradigm shifts from a ritual-symbolic approach to a social-substantive one shows the dynamics of religious understanding that is more contextual and transformative.<sup>2</sup> This is reflected in the emergence of progressive Islamic movements that emphasize the universal values of religion in responding to the challenges of the times.<sup>3</sup>

The complexity of social problems faced by contemporary Muslim societies, such as the occurrence of poverty, social inequality, and moral degradation, is a serious challenge that needs to be responded to comprehensively through economic empowerment approaches and strengthening community capacity. To deal with that, it requires a more holistic and transformative approach to da'wah.<sup>4</sup> Traditional religious authorities also face a test in maintaining their relevance amid the massive flow of digital information. The increasing fragmentation and contestation in Islamic religious authority shows how religious leaders and Islamic institutions are required to be more adaptive in responding to dynamic social changes, including in the use of new media for da'wah. Efforts to recontextualize Islamic teachings are an important

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<sup>1</sup> Bryan S. Turner, "Religious Authority and the New Media," *Theory, Culture & Society* 24, no. 2 (Maret 2007): 117–34, <https://doi.org/10.1177/0263276407075001>.

<sup>2</sup> Abdul Chalik dan Muttaqin Habibullah, *Dakwah Transformatif: Dari Teori ke Praktik* (Yogyakarta: CV. Istana Agnecy, 2018).

<sup>3</sup> Mohammad Deny Irawan, "Respon Islam Terhadap Perubahan Sosial," *TAJDID: Jurnal Ilmu Ushuluddin* 17, no. 1 (2018): 77–90, <https://doi.org/10.30631/tjd.v17i1.64>.

<sup>4</sup> Ellys Lestari Pambayun dkk., "Transformative Da'wah in Reislamization of the Baduy Dalam Tribe in the Banten Ciboleger Valley: A Critical Ethnographic Study," *Jurnal Dakwah Risalah* 33, no. 1 (1 Juni 2022): 17–34, <https://doi.org/10.24014/jdr.v33i1.16276>.

key in bridging the gap between religious ideals and the social realities of modern society.<sup>5</sup>

However, conventional da'wah faces various methodological challenges in building a connection with mad'u (the object of da'wah) in the modern era, especially regarding the gap in da'i competence in dealing with the complexity of contemporary society's problems. This phenomenon is reinforced by the views of Umam and Sulaeman<sup>6</sup> who criticize recitations that are only accessed by certain age groups, resulting in a gap in the transmission of religious knowledge between generations. Chalik and Habibullah<sup>7</sup> emphasize that the complexity of social problems faced by contemporary Muslim society requires a more holistic and transformative da'wah approach to address issues such as poverty and social inequality.

The challenge of da'wah format adaptability in contemporary social dynamics is also closely related to the problematic substance of da'wah messages that must be relevant to the context of modern society. According to Pimay and Savitri<sup>8</sup>, the progress of modern times has had an impact on human life that requires individuals to adapt to changes that occur rapidly. Therefore, Islamic da'wah must function as a torch that provides balance and direction for people's lives. Pambayun et al.<sup>9</sup> added that social transformation efforts through da'wah need to be understood as a process to uphold the Islamic system (*iqamat al-manhaj al-islamiy*) and build Islamic society (*iqamat al-mujtama'al al-islamiy*) in real life. Thus, the development of modern society demands a da'wah approach that is not only responsive to social change, but also able to integrate Islamic values contextually and transformatively. This is important so that da'wah remains relevant and effective in responding to the challenges of an ever-evolving era.

The transformative approach in community development is an urgency that cannot be ignored in the context of contemporary society. Participatory empowerment as the basis of social change emphasizes the active involvement of the community in identifying needs and solutions to the problems they face, as stated by Friere who emphasizes the importance of the critical awareness process (conscientization)

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<sup>5</sup> Juliyana Junaidi, Latifah Abdul Majid, dan Mohd Arif Nazri, "Revisiting Social Justice: Exploring the Qur'anic Paradigm in Addressing Contemporary Challenges," *Afkar: Jurnal Akidah Dan Pemikiran Islam* 25, no. 2 (28 Desember 2023): 153–92, <https://doi.org/10.22452/afkar.vol25no2.5>.

<sup>6</sup> Khaerul Umam dan Mubaidi Sulaeman, *Isu-Isu Islam Kontemporer: Refleksi Kritis Kondisi Muslim di Indonesia* (Malang: CV. Literasi Nusantara Abadi, 2022).

<sup>7</sup> Chalik dan Habibullah, *Dakwah Transformatif: Dari Teori ke Praktik*.

<sup>8</sup> Awaludin Pimay dan Fania Mutiara Savitri, "Dinamika Dakwah Islam Di Era Modern," *Jurnal Ilmu Dakwah* 41, no. 1 (30 Juni 2021): 43–55, <https://doi.org/10.21580/jid.v41.1.7847>.

<sup>9</sup> Pambayun dkk., "Transformative Da'wah in Reislamization of the Baduy Dalam Tribe in the Banten Ciboleger Valley."

in raising collective consciousness.<sup>10</sup> This is closely related to the structural-systemic approach to societal transformation that seeks to analyze and intervene in social structures that perpetuate injustice and inequality. Qutb<sup>11</sup> emphasized that true social change must touch the fundamental aspects of the system that sustains people's lives, not just superficial changes. Meanwhile, the integration of local cultural and ethical values is an important factor in ensuring the sustainability of the social transformation process, considering that local wisdom values can become social capital that strengthens community cohesion and resilience. In the economic context, Islamic philanthropy is present as a driving force for economic justice that offers wealth redistribution mechanisms through zakat, infaq, sadaqah and waqf instruments that have the potential to overcome socio-economic disparities and realize more equitable welfare in society.

This research aims to comprehensively analyze transformative da'wah models that develop in the context of social change in contemporary society. This analysis includes the philosophical, methodological, and practical dimensions of a da'wah approach oriented towards social transformation, taking into account the socio-cultural dynamics and challenges of modernity faced by Muslim communities. In addition, this research is also directed at identifying effective and sustainable community-based transformative da'wah implementation strategies, taking into account aspects of active community participation, strengthening local capacity, and integrating Islamic values in the empowerment process. Through this study, it is expected to formulate a conceptual and operational framework for transformative da'wah that is adaptive to the needs and characteristics of Islamic societies in facing the complexity of contemporary social problems.

## Research Method

This research uses a literature study approach with descriptive-critical analysis of primary and secondary texts relevant to transformative da'wah in the context of social change. The data sources used in this research include reference books, scientific journal articles, government policy documents, and recent field reports that discuss the implementation of transformative da'wah in various communities. Data collection techniques were carried out through systematic searches of academic databases, institutional repositories, and library catalogs to obtain comprehensive and up-to-date literature. Literature selection is done by considering the relevance, credibility of sources, and significant contributions to the discourse of transformative da'wah in the context of contemporary Islam. Data analysis in this study adopted the thematic

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<sup>10</sup> John Dale dan Emery J. Hyslop-Margison, *Paulo Freire: Teaching for Freedom and Transformation*, vol. 12, Explorations of Educational Purpose (Dordrecht: Springer Netherlands, 2011), <https://doi.org/10.1007/978-90-481-9100-0>.

<sup>11</sup> Sayyid Qutb, *Fi Dzilal al-Qur'an* (Makkah: Dar al-'Ilmi Li' Thiba'ah, 1986).

model developed by Braun and Clarke<sup>12</sup> to identify, analyze, and report patterns (themes) in the collected data.

The process of thematic analysis in this study was carried out through six systematic stages including data familiarization, initial coding, searching for themes, reviewing themes, defining and naming themes, and preparing the final report. This approach enabled the researcher to explore in depth the various conceptual and practical dimensions of transformative da'wah as an instrument of social change in contemporary Islamic societies. Data interpretation is done by paying attention to the socio-historical context of the analyzed texts to understand the dynamics of change in da'wah practices over time. Research validity is strengthened through triangulation of data sources by comparing various theoretical and empirical perspectives on transformative da'wah. This analytical framework allows researchers to identify conceptual patterns, explore relationships between themes, and formulate theoretical propositions that can contribute to the development of transformative da'wah models that are adaptive to contemporary challenges.

## **Results and Discussions**

### **Transformative Dimensions in Contemporary Da'wah**

#### ***Holistic Approach: Spiritual, Social, and Economic Integration***

Social Tawhid is a fundamental concept that serves as a frame of thought in the development of contemporary Islamic society. As explained by Lubis et al.<sup>13</sup>, tawhid has an essential role in human life, because with it individuals can understand the true purpose and meaning of life. In the context of transformative da'wah, faith in Allah SWT is not only vertical (*hablun min Allah*), but also has a horizontal dimension (*hablun min an-nas*) which emphasizes the implementation of divine values in social relations. The integration between these two dimensions is the main characteristic of transformative da'wah that is holistic. The case study of the Inner Baduy community shows that the internalization of the value of social tawhid is able to transform the mindset from isolationist to participatory.<sup>14</sup> This requires the role of da'i as a catalyst of social change through the integration of divine values in community empowerment programs.

The integration-interconnection paradigm in contemporary da'wah is an epistemological approach that emphasizes the importance of multidimensional synergy

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<sup>12</sup> Virginia Braun dan Victoria Clarke, "Using Thematic Analysis in Psychology," *Qualitative Research in Psychology* 3, no. 2 (Januari 2006): 77–101, <https://doi.org/10.1191/1478088706qp063oa>.

<sup>13</sup> Devia Maharani Lubis, Reza Noprial Lubis, dan Siska Wulan Dari Lubis, "Peran dan Fungsi Tauhid Dalam Kehidupan Sosial," *TARBIYAH: Jurnal Ilmu Pendidikan dan Pengajaran* 1, no. 1 (30 April 2022): 1–5.

<sup>14</sup> Pambayun dkk., "Transformative Da'wah in Reislamization of the Baduy Dalam Tribe in the Banten Ciboleger Valley."

between three scientific areas: *hadljarah al-nash* (civilization of religious texts), *hadljarah al-'ilm* (civilization of social sciences-humanities), and *hadljarah al-falsafah* (ethical-philosophical civilization).<sup>15</sup> Abdullah developed this concept in an effort to overcome the dichotomy of religious and general sciences that has long been rooted in the Islamic scientific tradition. This integration-based transformative da'wah model offers a more contextual approach, in which the practice of belief, scientific theory, and critical analysis interact dynamically.<sup>16</sup> The implementation of this approach can be seen in various mosque-based economic empowerment programs, which not only focus on religious ritual aspects, but also integrate modern management principles and social entrepreneurship.<sup>17</sup> This paradigm also allows the interconnection between spiritual values and the complex socio-economic system of urban communities. In the concept of *interconnected entities* developed by Abdullah<sup>18</sup>, da'wah not only functions as a means of transmitting religious knowledge, but also as an instrument of social transformation that is able to answer the challenges of modernity with a more adaptive and inclusive approach.

The transformative methodological approach in da'wah can also be analyzed through Kuntowijoyo's prophetic social concept, which is based on three fundamental pillars: humanization, liberation, and transcendence.<sup>19</sup> In the context of transformative da'wah, humanization functions as an effort to restore human dignity by instilling values of justice, ethics, and equality in various aspects of social life. Liberation acts as an instrument for deconstructing oppressive social systems, freeing people from structural injustice, and opening space for more egalitarian social change. Meanwhile, transcendence emphasizes the importance of internalizing divine values in the process of social transformation, so that changes that occur are not only oriented towards worldly aspects, but also strengthen individual and community spirituality. This approach is in line with M. Amin Abdullah's paradigm which emphasizes moderation and transformation in understanding and applying Islamic teachings in the

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<sup>15</sup> Nisa A.-Zahro Jauzaa' dan Rustam Ibrahim, "Scientific Integration of Perspectives M. Amin Abdullah (Integrative-Interconnective Approach)," *Al-Afkar, Journal For Islamic Studies* 8, no. 1 (23 Januari 2025): 298–306, <https://doi.org/10.31943/afkarjournal.v8i1.1023>.

<sup>16</sup> Amin Abdullah, "Membangun Kembali Filsafat Ilmu-Ilmu Keislaman (Tajdid dalam Perspektif Filsafat Ilmu)," dalam *Tajdid Muhammadiyah Untuk Pencerahan Peradaban* (Yogyakarta: MT-PPI PP Muhammadiyah bekerja sama dengan UAD Press, 2005).

<sup>17</sup> Wahab Nur Kadri, "Dakwah Masjid di Era 4.0: Rekonsepsi, Rejuvinasi, dan Revitalisasi," dalam *Studi Islam di Era 4.0 dalam Perspektif Multidisiplin* (Banten: Yayasan Wakaf Darus-Sunnah, 2022).

<sup>18</sup> auzaa' dan Ibrahim, "Scientific Integration of Perspectives M. Amin Abdullah (Integrative-Interconnective Approach)."

<sup>19</sup> Alfiansyah Anwar, Musafir Pababbari, dan Musdalifa Ibrahim, "Analisis Paradigma Ilmu Sosial Profetik (Tela'ah Pemikiran Kuntowijoyo)," *SHOUTIKA* 3, no. 2 (27 Desember 2023): 23–45, <https://doi.org/10.46870/jkpi.v3i2.619>.

contemporary era.<sup>20</sup>

Islamic philanthropy represents a concrete manifestation of a holistic approach in transformative da'wah that integrates spiritual, social, and economic dimensions. Transformative Islamic philanthropy marks a paradigmatic shift from the traditional charity model towards a sustainable empowerment approach in the management of Islamic philanthropic instruments such as zakat, infaq, shadaqah, and waqf.<sup>21</sup> This transformation is strengthened by the use of digital technology that allows the optimization of Islamic social fund management through a system that is more transparent, accountable, and efficient in reaching beneficiaries. The case study of Agnia Care Idrisiyyah Tariqa shows the successful integration of the spiritual dimension with economic empowerment in the digital era, where spiritual values become an ethical foundation in productive economic activities supported by the utilization of digital platforms to expand market reach and accessibility to economic resources.<sup>22</sup>

### ***Cultural Negotiation Model in Conflict Resolution***

Cultural negotiation is an interdisciplinary approach that combines perspectives from anthropology, sociology, intercultural communication and peace studies. The process is multidimensional, involving a dynamic exchange of meanings and values between different cultural entities. Homi Bhabha emphasizes the importance of cultural hybridity in this negotiation, where the "third space" becomes an arena for productive cultural dialogue and synthesis, going beyond mere multiculturalism.<sup>23</sup> From an Islamic perspective, the principle of wasathiyah (moderation) provides conceptual legitimacy for cultural negotiation by emphasizing balance, justice and respect for diversity.<sup>24</sup> In line with this, Ismail Raji Al-Faruqi's concept of Islamization of knowledge offers an epistemological framework that allows the integration of Islamic values with local wisdom without sacrificing the fundamental principles of faith.<sup>25</sup>

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<sup>20</sup> Jauzaa' dan Ibrahim, "Scientific Integration of Perspectives M. Amin Abdullah (Integrative-Interconnective Approach)."

<sup>21</sup> Sahran Saputra, Mujahiddin, dan Yurisna Tanjung, "Enhancing Sustainability through Agricultural Zakāt -Based Philanthropy Movement: A Comprehensive Study on Social Welfare Capital," *Journal of Islamic Thought and Civilization* 14, no. 1 (14 Juni 2024): 231–46, <https://doi.org/10.32350/jitc.141.14>.

<sup>22</sup> Siswoyo Aris Munandar dan Fahrurrozi Fahrurrozi, "Transformation Of Islamic Philanthropy By The Idrisiyyah Tariqa In The Digital Era," *Al-Qalam* 30, no. 2 (12 November 2024): 212–25, <https://doi.org/10.31969/alq.v30i2.1530>.

<sup>23</sup> Homi K. Bhabha, *The Location of Culture*, 2nd Edition (London: Routledge, 1994).

<sup>24</sup> Silfia Hanani, "Studi Negosiasi Kultural Yang Mendamaikan Antaretnik Dan Agama Di Kota Tanjungpinang," *Epistémé: Jurnal Pengembangan Ilmu Keislaman* 12, no. 1 (7 Juni 2017): 201–30, <https://doi.org/10.21274/epis.2017.12.1.201-230>.

<sup>25</sup> Ahmad Syaefudin, Julkifli Ali, dan Erwina, "Konsep Islamisasi Ilmu Pengetahuan Prespektif Ismail Raji Al-Faruqi," *Muqaddimah: Jurnal Studi Islam* 15, no. 5 (31 Desember 2024): 32–46, <https://doi.org/10.71247/dybe3681>.

In practice, cultural negotiation has been developed in various operational models that serve as conflict resolution mechanisms. The transformative approach developed by John Paul Lederach focuses on transforming the relationships and social structures that underlie conflict, not just short-term solutions. Lederach emphasizes that conflict transformation aims to reduce violence, increase justice in social interactions, and create more constructive change.<sup>26</sup> Brett & Crotty's cultural negotiation model offers an analytical framework that considers cultural dimensions in the negotiation process, including value orientations, communication styles, and perceptions of power.<sup>27</sup> Meanwhile, the local wisdom approach, as expressed by Pajarianto et al., utilizes traditional values as social capital to build tolerance and harmony between groups. Pajarianto explained that local wisdom allows people to maintain their culture while integrating elements of other cultures into their daily lives.<sup>28</sup>

The implementation of the cultural negotiation model in transformative da'wah has shown promising results in various communities. Majelis Gaul Jember, for example, has successfully integrated Islamic values with popular culture through activities such as interactive discussions, arts, and sports, attracting millennials without compromising the substance of Islamic teachings.<sup>29</sup> Sekolah Damai, as a peace-based education model, integrates the value of tolerance and respect for diversity in its curriculum, aiming to create positive peace and support the economy of local residents.<sup>30</sup> Mosques, as socio-religious institutions, have also transformed into cultural negotiation spaces in the digital era, where traditional religious activities synergize with information and communication technology to reach a wider and more diverse audience.<sup>31</sup>

Although the implementation of the cultural negotiation model in transformative da'wah has shown promising results, various challenges still need to be overcome. Resistance from conservative groups, limited resources, and the complexity of socio-political dynamics are the main obstacles in developing this model. However,

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<sup>26</sup> John Paul Lederach, *Little Book of Conflict Transformation: Clear Articulation of the Guiding Principles by a Pioneer in the Field* (New York: Skyhorse Publishing Company, Incorporated, 2003).

<sup>27</sup> eanne M. Brett dan Susan Crotty, "Culture and Negotiation," dalam *The Handbook of Cross-Cultural Management Research*, oleh Peter Smith, Mark Peterson, dan David Thomas (2455 Teller Road, Thousand Oaks California 91320 United States: SAGE Publications, Inc., 2008), 269–84, <https://doi.org/10.4135/9781412982764.n16>.

<sup>28</sup> Hadi Pajarianto, Imam Priyadi, dan Puspa Sari, "Tolerance between religions through the role of local wisdom and religious moderation," *HTS Teologiese Studies / Theological Studies* 78, no. 4 (1 Januari 2022), <https://doi.org/10.4102/hts.v78i4.7043>.

<sup>29</sup> Nur Kamilah, "Dakwah Transformatif Menciptakan Karakter Pemuda Islami (Studi Kasus Majelis Gaul Jember)," *Jurnal Al-Hikmah* 19, no. 01 (1 April 2021): 27–38, <https://doi.org/10.35719/alhikmah.v19i01.42>.

<sup>30</sup> Maulana Iskandar dan Lutfi Fadilah, "Sekolah Damai Di Desa Nglinggi," *At Turots: Jurnal Pendidikan Islam*, 9 Oktober 2023, 912–22, <https://doi.org/10.51468/jpi.v5i2.319>.

<sup>31</sup> Kadri, "Dakwah Masjid di Era 4.0: Rekonsepsi, Rejuvinasi, dan Revitalisasi."



the prospect of developing cultural negotiation remains promising, especially in the context of Indonesia's multicultural society that is undergoing rapid social transformation. Thus, cultural negotiation is not only a conflict resolution tool, but also a transformative framework for building an inclusive and harmonious society.

### ***The Role of Sustainable Development in Community Development***

The concept of sustainable development has a deep harmony with Islamic values, especially the principles of justice, balance (mizan), and human responsibility as khalifah on earth.<sup>32</sup> The Qur'an explicitly prohibits environmental destruction as mentioned in QS. Al-Baqarah: 205, "And when he turns away (from you), he walks the earth to make mischief in it, and destroys crops and livestock, and Allah loves not destruction." Maqasid sharia (the objectives of sharia) provides a comprehensive ethical framework for the implementation of sustainable development, focusing on the protection of religion (din), soul (nafs), mind (aql), offspring (nasl), and property (mal). These five aspects have a direct correlation with various dimensions of sustainable development, from environmental protection to socio-economic justice.<sup>33</sup> Islamic economics, with instruments such as zakat, waqf and sadaqah, offers a wealth redistribution mechanism that supports poverty alleviation and inequality reduction, while promoting responsible and sustainable resource management.<sup>34</sup>

Transformative da'wah acts as a catalyst in realizing sustainable development through the transformation of people's mindset and behavior. In contrast to conventional da'wah approaches that often focus on ritual and normative aspects, transformative da'wah integrates contemporary issues such as the environment, social justice, and economic development into religious messages. Environmental education and awareness become an integral component in transformative da'wah, by developing programs such as eco-friendly lifestyle workshops, plastic waste reduction campaigns, or mosque-based greening movements. The main challenges in implementing this approach include a lack of public awareness, limited resources, and resistance to change.<sup>35</sup> However, solutions can be developed through capacity building of preach-

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<sup>32</sup> Bismi Khalidin dkk., "Islamic Economics towards the Sustainability of Economic Development," *International Journal Of Social Science Humanity & Management Research* 03, no. 11 (30 November 2024), <https://doi.org/10.58806/ijsshmr.2024.v3i11n16>.

<sup>33</sup> Silanee Klongrua, Khairil Umuri, dan Muftahuddin Muftahuddin, "Maqasid Al-Shariah and Environmental Sustainability: An Islamic Economic Perspective," *International Journal of Kita Kreatif* 2, no. 1 (28 Februari 2025), <https://doi.org/10.24815/ijkk.v2i1.44790>.

<sup>34</sup> Abrori Abrori dan Ahmad Kharis, "Dakwah Transformatif Melalui Filantropi: Filantropi Islam Dalam Mengentas Kemiskinan Dan Ketidakadilan," *JURNAL AL-IJTIMAIYYAH* 8, no. 1 (30 Juni 2022): 102–30.

<sup>35</sup> Fathul Mufid, Agus Rahmat Nugraha, dan Dudin Shobaruddin, "Islamic Education and Sustainable Development: Bridging Faith and Global Goals," *International Journal of Social and Human* 1, no. 3 (4 Desember 2024): 173–80, <https://doi.org/10.59613/j107r533>.

ers on sustainable development issues, development of contextualized da'wah materials, and participatory approaches that involve communities in problem identification and solutions.

Islamic communities and institutions have significant potential in supporting the achievement of the Sustainable Development Goals (SDGs). Some of the SDGs that have particular relevance to Islamic values include No Poverty, No Hunger, Quality Education, and Reduced Inequality. Productive zakat program, as implemented by Zona Madina Dompét Dhuafa, has demonstrated its effectiveness in transforming zakat recipients (mustahik) into zakat givers (muzakki) through integrated economic empowerment.<sup>36</sup> Collaboration between religious institutions and the government is a key factor in expanding the impact of sustainable development initiatives, as seen in cleric-led reforestation programs or sharia-based economic empowerment programs. Ecological pesantren, such as Pesantren Ath-Taariq in Garut, offer a model of integrating Sufistic values with environmental conservation practices, demonstrating how Islamic educational institutions can become living laboratories for sustainable development.<sup>37</sup>

Strengthening the role of transformative da'wah in sustainable development requires a comprehensive strategy that includes capacity building, institutional strengthening, and approach innovation. Capacity building of dai/da'iyah in sustainable development issues can be done through training, workshops, and certification programs that integrate religious knowledge with an understanding of contemporary environmental, social, and economic issues. Institutional strengthening can be achieved through revitalizing the function of mosques as centers of community empowerment, developing collaborative networks between da'wah institutions, civil society organizations, and government, and developing effective monitoring and evaluation systems to measure the impact of transformative da'wah programs. Innovative approaches may include the utilization of digital technology to expand the reach of da'wah, the development of participatory da'wah models that engage communities in the process of change, and the integration of local wisdom with universal principles of sustainable development. With the right strategy, transformative da'wah can be a significant force in realizing a just, prosperous and sustainable society.

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<sup>36</sup> Hamzah Hamzah dan Fifi Fata'tiatul Hidayah, "The Empowerment of Productive Zakat Influence on Independence of The Community," *International Journal of Nusantara Islam* 7, no. 2 (2019): 203–18, <https://doi.org/10.15575/ijni.v7i2.10000>.

<sup>37</sup> Bambang Irawan, "Islamic Boarding Schools (Pesantren), Sufism and Environmental Conservation Practices in Indonesia," *HTS Teologiese Studies / Theological Studies* 78, no. 4 (29 Maret 2022), <https://doi.org/10.4102/hts.v78i4.7073>.

## **Implementation Strategy**

### ***Critical-Emancipatory Education in the Process of Re-Islamization***

Critical-emancipatory education in the process of re-Islamization is a transformative approach that integrates critical thinking with Islamic values to free individuals and communities from structural and cultural oppression. This approach not only strengthens Islamic identity, but also builds critical awareness of social reality and encourages transformative action based on authentic Islamic values. This concept is in line with Paulo Freire's idea of *conscientização*, which emphasizes the importance of critical reflection and action to counter oppressive structures.<sup>38</sup> In Islam, this resonates with the concepts of taharrur (liberation) and tafakkur (critical reflection), which encourage people to use their minds critically, as affirmed in QS. Al-Baqarah: 164. Islamic reformers such as Muhammad Abduh also emphasized the importance of *ijtihad* (independent reasoning) to liberate people from *taqlid* (blind following).<sup>39</sup>

The principles of critical education in Islam include: (1) reflective thinking to examine the relationship between religious texts and social contexts; (2) empowerment so that people become active subjects in social transformation; and (3) social awareness to realize justice and public good (*maslahah 'ammah*).<sup>40</sup> This principle is in line with the prophetic mission of Islam which aims to free humans from oppression, as exemplified by the Prophet Muhammad PBUH in the transformation of jahiliyyah Arab society. Reislamization in this context is not the imposition of a single interpretation, but rather the revitalization of Islamic values that may have been reduced to symbolic rituals or influenced by elements that are contrary to the essence of Islam. This process involves critical reflection on tradition and reinterpretation of Islamic teachings in the face of contemporary challenges.

Transformative reislamization emphasizes dialogue, openness, and contextualization in understanding and practicing Islamic teachings.<sup>41</sup> This approach is different from dogmatic reislamization which is rigid and textualist, and ignores the socio-historical context. Transformative reislamization recognizes the diversity of interpretations in the Islamic tradition and encourages dialogue between schools to enrich an inclusive and progressive understanding of Islam. In facing modernity, this approach

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<sup>38</sup> Dale dan Hyslop-Margison, *Paulo Freire*.

<sup>39</sup> Patur Alparizi dan Ach Nurholis Majid, "Pendidikan Emansipatoris Dalam Perspektif Paulo Freire Dan Muhammad Abduh," *Jurnal Inovasi Penelitian* 1, no. 9 (18 Januari 2021): 1885–96, <https://doi.org/10.47492/jip.v1i9.352>.

<sup>40</sup> Mohamad Siroj dan Ni'matul Ulfah, "Reimagining Islamic Education: Critical Perspectives Inspired by Nurcholish Madjid," *Tadibia Islamika* 4, no. 2 (2024): 110–18, <https://doi.org/10.28918/tadibia.v4i2.8281>.

<sup>41</sup> Aji Rizqi Ramadhan dkk., "Integrasi Etika Filosofis dan Nilai-Nilai Profetik untuk Mewujudkan Pendidikan Islam yang Humanis, Adil, dan Transformatif," *Al-Qalam: Jurnal Kajian Islam dan Pendidikan* 16, no. 2 (30 Desember 2024): 253–67, <https://doi.org/10.47435/al-qalam.v16i2.3244>.

is proactive by integrating Islamic values with the development of science and technology, in line with the concept of *tajdid* (renewal) which emphasizes the reinterpretation of Islamic teachings according to the context of the times without sacrificing the fundamental principles (*usul*) of religion.

Critical-emancipatory Islamic education overcomes the dichotomy between religious and general sciences, and integrates the spiritual dimension with social responsibility. This approach develops a dialogical communication model that respects the experience and knowledge of *mad'u* (the object of *da'wah*), in line with the method of *da'wah bil hikmah* in QS. An-Nahl: 125. Criticism of Islamic education that is dogmatic and less reflective needs to be done to encourage reform. Many Islamic educational institutions still emphasize memorization without space for critical reflection, so that people have difficulty relating Islamic teachings to contemporary social realities.

Some *pesantren* have developed critical education models in reislamization. For example, *Pesantren Ath-Taariq* in Garut integrates Sufistic values with ecological awareness through organic farming and environmental conservation programs <sup>42</sup>This *pesantren* not only teaches traditional Islamic knowledge, but also encourages *santri* to be involved in community empowerment and environmental conservation as a manifestation of the responsibility of *khalifah fil ardh*. The implementation of critical-emancipatory education requires a transformation of learning methods from lectures (*talqin*) to interactive methods (*mudzakarah*), which involve dialog and discussion to build critical awareness.

### ***Strengthening Local Capacity through Tiered Cadreization***

Tiered regeneration is a systematic and structured human resource development system, designed in continuous stages to build sustainable and independent local capacity. In the context of transformative *da'wah*, tiered regeneration becomes a strategic instrument to produce agents of change who not only understand religious messages, but are also able to facilitate social transformation based on Islamic values. According to Fauzan<sup>43</sup>, regeneration is not just a recruitment and training process, but an integrated system that forms individuals with qualified intellectual, spiritual and social capacities. Characteristics of tiered regeneration include its systematic, progressive, comprehensive and contextual nature, adapted to local challenges and needs.

There are several implementation models of tiered regeneration that can be

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<sup>42</sup> Irawan, "Islamic Boarding Schools (*Pesantren*), Sufism and Environmental Conservation Practices in Indonesia."

<sup>43</sup> Pepen Irpan Fauzan, Ahmad Khoirul Fata, dan Gun Gun Abdul Basit, "Pola Kaderisasi Gerakan Islam Puritan: Studi Kritis Terhadap Sistem Pengkaderan Persatuan Islam," *Millah* 19, no. 2 (14 Februari 2020): 247–78, <https://doi.org/10.20885/millah.vol19.iss2.art4>.

adapted in strengthening local capacity. First, the pesantren-based model, as developed by Pondok Modern Darussalam Gontor, emphasizes the principle of "learning while teaching, teaching while learning" in developing the leadership capacity of cadres through a cadre system that gives gradual responsibility to santri<sup>44</sup>. Second, the halaqah tarbiyah model, used by organizations such as Wahdah Islamiyah, focuses on the formation of the ideal Muslim person through a structured curriculum that covers intellectual, spiritual, and physical aspects.<sup>45</sup> Third, the structural-organizational model, as implemented by Nahdlatul Ulama (NU) and Muhammadiyah, integrates cadre education with assignments in community empowerment programs.<sup>46</sup> Each model offers a unique approach that can be adapted to the local context.

The level of regeneration in strengthening local capacity can be formulated in five stages: (1) Awareness Level (Ta'rif), which focuses on introducing the basic concepts of transformative da'wah and building critical awareness; (2) Formation Level (Takwin), which develops basic capacities such as contextual Islamic understanding and social analysis skills; (3) Development Level (Tanmiyah), which involves specialization in empowerment and leadership on a limited scale; (4) Empowerment Level (Tamkin), where cadres are able to manage programs independently and mentor new cadres; and (5) Multiplication Level (Tawsi'), where cadres become agents of change able to influence public policy and develop new cadre systems.

The implementation of *tiered* regeneration needs to pay attention to basic principles such as *tadarruj* (graduality), *takamul* (integrality), *tawazun* (balance), *istimrariyah* (continuity), and *jama'iyah* (collectivity). These principles ensure that capacity development is gradual, integrated, balanced, sustainable and in the context of collective work. For example, the principle of *tadarruj* emphasizes the importance of adjusting the regeneration process to the readiness and ability of cadres, while the principle of *jama'iyah* ensures that capacity development does not only focus on individuals, but also on collective work and networking.

However, the implementation of tiered regeneration faces various challenges, both conceptual, structural and cultural. Conceptual challenges include the gap between ideal concepts and practical implementation, while structural challenges include limited resources and weak organizational systems. Cultural challenges, such

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<sup>44</sup> Nurul Salis Alamin, "Implementasi Pendidikan Kepemimpinan Di Pesantren ( Studi Kasus Di Pondok Modern Darussalam Gontor Indonesia)," *Jurnal Tahdzibi : Manajemen Pendidikan Islam* 5, no. 1 (7 Mei 2020): 33–48, <https://doi.org/10.24853/tahdzibi.5.1.33-48>.

<sup>45</sup> Samsuddin Samsuddin, Iskandar Iskandar, dan Mariyanto Nurshamsul, "Pendidikan Kader Da'i Ormas Wahdah Islamiyah Melalui Halaqah Tarbiyah," *Ta'dibuna: Jurnal Pendidikan Islam* 9, no. 2 (8 Oktober 2020): 283–300, <https://doi.org/10.32832/tadibuna.v9i2.3527>.

<sup>46</sup> Nihayati Nihayati dan Faza Miftakhul Farid, "Kaderisasi Muhammadiyah Dalam Aspek Sosial Di Ambarawa Pringsewu Lampung," *Profetika: Jurnal Studi Islam*, no. 0 (2 Juni 2019): 30–40, <https://doi.org/10.23917/profetika.v0i0.8946>.

as resistance to change and a paternalistic culture, also need to be overcome. Overcoming these challenges requires strategies such as contextual curriculum development, strengthening organizational systems and utilizing innovative learning methods. For example, the integration of information and communication technology can increase the effectiveness of the regeneration process.

Strengthening local capacity through tiered regeneration also requires developing an independent resource base. This can be done by building financial independence, optimizing local potential, and developing productive business units. In addition, collaboration with various parties, such as academics, community organizations and government, can strengthen networks and strategic partnerships. Thus, tiered regeneration not only produces competent individuals, but also builds an ecosystem that supports social transformation.

Through the implementation of systematic and sustainable tiered regeneration, it is hoped that a strong and independent local capacity can be formed in developing transformative da'wah that is relevant to the context and needs of contemporary society. Tiered regeneration is not only a tool to form da'i, but also a strategic instrument to create agents of change who are able to answer the challenges of the times with innovative approaches and based on Islamic values.

### ***Optimizing Alternative Media in Social Advocacy***

Alternative media has become a strategic instrument in Islamic values-based social advocacy, especially in the context of transformative dakwah. Unlike the mainstream media, which tends to be controlled by commercial or political interests, alternative media offers a more democratic and participatory space to voice critical perspectives and build collective awareness. The transformation of da'wah methods in the digital era, such as the use of Instagram, YouTube, and Facebook, allows preachers to reach a wider and more diverse audience, especially the younger generation.<sup>47</sup> Alternative media in transformative da'wah has characteristics that favor marginalized communities (mustad'afin), integrate Islamic values with critical social analysis, and develop counter narratives to the dominant discourse.<sup>48</sup>

The typology of alternative media in Islamic social advocacy is very diverse, including mosque-based community media, grassroots digital media, and popular cultural arts. Radio Rodja 756 AM, for example, has successfully developed a community da'wah model through a *communitarianization* approach involving radio,

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<sup>47</sup> Yogi Fery Hidayat dan Nurkholis Nuri, "Transformation of Da'wah Methods in the Social Media Era: A Literature Review on the Digital Da'wah Approach," *IJoIS: Indonesian Journal of Islamic Studies* 4, no. 2 (2023): 67–76, <https://doi.org/10.59525/ijois.v4i2.493>.

<sup>48</sup> Ronny Makhfuddin Akbar dkk., "Digitalisasi Dakwah: Strategi Pelatihan Media Sosial Bagi MUI Kabupaten Mojokerto Untuk Pemberdayaan Dai Dalam Dakwah," *ABDIMAS NUSANTARA: Jurnal Pengabdian Kepada Masyarakat* 6, no. 2 (16 Januari 2025): 126–33, <https://doi.org/10.36815/abdimasnusantara.v6i2.3683>.

newsletters, libraries, and discussion forums.<sup>49</sup> Grassroots digital media, such as dakwah podcasts and YouTube channels, utilize digital technology to spread Islamic messages interactively, even with the help of artificial intelligence (AI) for content production and social media analysis.<sup>50</sup> Art and popular culture, including documentaries, comics, and music, are also becoming effective mediums for delivering da'wah messages, with Virtual Reality (VR) and Augmented Reality (AR) technologies opening up new dimensions in *immersive* experiences.<sup>51</sup>

To optimize the role of alternative media, several strategies can be developed. First, developing content production capacity through da'wah digitization training that provides practical skills to preachers in creating creative and informative content.<sup>52</sup> Second, strengthening the distribution network by building strategic alliances between Islamic alternative media and utilizing the mosque and pesantren networks as distribution nodes. Third, innovating formats and approaches, such as the integration of VR and AR technology, as well as developing interactive content that involves audience participation.<sup>53</sup> Fourth, strengthening the community base through a *communitarianization* approach that builds a loyal and active community.<sup>54</sup>

However, the optimization of alternative media faces various challenges. Financial sustainability challenges are often faced by alternative media that are not oriented towards commercial profit. Solutions include developing innovative social business models and diversifying funding sources.<sup>55</sup> Technical capacity challenges, such as the limitations of preachers in utilizing digital technology, can be addressed through continuous capacity building programs and collaboration with educational institutions.<sup>56</sup> Regulatory and political challenges, especially in raising sensitive issues, require policy advocacy for media democratization and development of digital security strategies.<sup>57</sup>

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<sup>49</sup> Canra Lubis dan Rosidi Rosidi, "Community Media and Communitarianization of Dakwah Radio Rodja 756 Am," *KOMUNIKA* 5, no. 2 (31 Desember 2022), <https://doi.org/10.24042/komunika.v5i2.13100>.

<sup>50</sup> Xiaodi Zhang dan Xiuyun Lin, "Artificial Intelligence and New Media: The Future of Integrated Development," *Advances in Engineering Innovation* 1 (20 September 2023): 51–56, <https://doi.org/10.54254/2977-3903/1/2023010>.

<sup>51</sup> Rahimah, "Dakwah Melalui Teknologi Vr Dan Ar: Transformasi Media Dalam Menyampaikan Pesan Islam," *Jurnal Ilmu Komunikasi Balayudha* 4, no. 2 (1 Agustus 2024): 69–83, <https://doi.org/10.56869/jikoba.v4i2.558>.

<sup>52</sup> Akbar dkk., "Digitalisasi Dakwah."

<sup>53</sup> Rahimah, "Dakwah Melalui Teknologi VR Dan AR."

<sup>54</sup> Lubis dan Rosidi, "Community Media and Communitarianization of Dakwah Radio Rodja 756 Am."

<sup>55</sup> Isyaku Hassan, Qaribu Yahaya Nasidi, dan Mohd Nazri Latiff Azmi, "Challenges and Survival Strategies for Newspapers in the Digital Age," dalam *Advances and Challenges in Science and Technology Vol. 7*, ed. oleh Dr. Dariusz Jacek Jakóbczak (B P International (a part of SCIENCEDOMAIN International), 2023), 105–21, <https://doi.org/10.9734/bpi/acst/v7/6537B>.

<sup>56</sup> Akbar dkk., "Digitalisasi Dakwah."

<sup>57</sup> Hidayat dan Nuri, "Transformation of Da'wah Methods in the Social Media Era."

Another challenge is audience fragmentation and competition with mainstream media. The use of social media tends to create a *filter bubble*, where audiences are only exposed to content that matches their personal preferences. Solutions to these challenges include the development of relevant and high-quality content, multi-platform distribution strategies, as well as collaboration with influencers and public figures who have credibility.<sup>58</sup> With these strategies, alternative media can reach a wider audience and minimize the impact of fragmentation.

Going forward, several directions for the development of alternative media in social advocacy can be identified. The integration of emerging technologies such as augmented reality, virtual reality, blockchain, and artificial intelligence can open up new opportunities in the development of more immersive and participatory advocacy formats. The development of an alternative media ecosystem that integrates various types of media in a mutually supportive network is also a promising development direction. The internationalization of advocacy through transnational Islamic alternative media networks can expand the reach and impact of Islamic values-based social advocacy. Collaboration with academic institutions to strengthen the research and knowledge base is also important in strengthening the foundation of alternative media-based social advocacy.

In the context of transformative da'wah, optimizing alternative media not only aims to expand the reach of religious messages, but also to facilitate social transformation based on Islamic values. Alternative media becomes a strategic instrument in building critical awareness, mobilizing collective action, and transforming unjust social structures. With a strategic and innovative approach, alternative media can be a significant force in realizing social change based on just and sustainable Islamic values.

## Conclusion

Transformative da'wah is an effective approach in facing contemporary social challenges, such as poverty, inequality, and moral degradation. By integrating spiritual, social, and economic dimensions, transformative da'wah not only functions as a means of spreading Islamic values, but also as a tool for community empowerment and structural transformation. Models such as Social Tawhid, Cultural Negotiation, and Sustainable Development provide a conceptual foundation in responding to the complexity of social problems. In addition, implementation strategies such as critical-emancipatory education, tiered regeneration, and optimization of alternative media strengthen the effectiveness of transformative da'wah in expanding its reach and impact. This approach is increasingly relevant with the integration of Islamic values in critical social analysis and the utilization of digital technology to build counter narratives to dominant discourses. Thus, transformative da'wah is not only religious, but also an instrument of sustainable and equitable social change. To strengthen transformative da'wah, it is necessary to increase the capacity of da'i in understanding social issues and optimizing the use of digital technology. In addition, the development

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<sup>58</sup> Hidayat dan Nuri.



of mosque and pesantren-based programs that integrate Islamic values with sustainable development must be intensified. From the academic side, empirical studies are needed to measure the impact of transformative da'wah in addressing various social problems, while the exploration of emerging technologies, such as artificial intelligence (AI) and virtual reality (VR), can open up new opportunities in increasing the effectiveness of da'wah. In the context of public policy, collaboration between the government and religious institutions needs to be strengthened to support the regulation and funding of transformative da'wah. In addition, the integration of this approach in the religious education curriculum will form a generation of da'i who are more adaptive to the challenges of the times. With the synergy between da'wah practitioners, academics, and policy makers, transformative da'wah can develop as a more inclusive, evidence-based, and sustainable strategy in creating a just and prosperous society.

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