

Transformation of Islamic Leadership Philosophy and Concepts: Reconstructing the Paradigm of Da'wah Management In The Era of Modern Leadership

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Abstract

This study examines the transformation of the philosophy and concept of Islamic leadership from the perspective of da'wah management in the modern leadership era. Rapid developments in digital technology, globalization, organizational complexity, and changing societal characteristics have encouraged the need for adaptive leadership without neglecting Islamic values. This research employs a qualitative-conceptual approach through library research by analyzing the Qur'an, Hadith, scholarly literature on Islamic leadership, da'wah management studies, and contemporary leadership theories. The findings reveal that the philosophical foundations of Islamic leadership, namely amanah, siddiq, tabligh, and fathanah, remain relevant in addressing contemporary organizational challenges. These values undergo transformation through digital, collaborative, adaptive, and transformational leadership approaches. The proposed conceptual model demonstrates that integrating Islamic leadership values with modern leadership practices contributes to organizational effectiveness, da'wah innovation, public trust, and organizational sustainability within contemporary da'wah institutions.

Keywords: Islamic Leadership; Da'wah Management; Leadership Transformation; Digital Leadership; Organizational Sustainability.

Introduction

Advances in digital technology, changes in societal communication patterns, the globalization of information, and the increasing complexity of organizations have transformed the paradigm of leadership across various sectors of life. Leadership is no longer understood merely as the ability to guide subordinates toward organizational goals, but rather encompasses the ability to foster collaboration, manage change, drive innovation, and ensure organizational sustainability in a dynamic environment. This situation has given rise to the need for a leadership model that is not only effective from a managerial standpoint but also has a strong moral and spiritual foundation. Crises of integrity, abuse of power, low accountability, and weakening public trust in various institutions indicate that technical competence alone is insufficient to address the challenges of contemporary leadership (Shaladi et al., 2024).

From an Islamic perspective, leadership is a trust that entails both worldly and otherworldly responsibilities. The concept of Islamic leadership is rooted in the values of tawhid (monotheism),

justice, consultation, responsibility, exemplary conduct, and service to society. A leader functions not only as a decision-maker but also as a khalifah tasked with realizing the common good and upholding ethical values in every organizational activity. The leadership qualities exemplified by the Prophet Muhammad (peace be upon him)—namely siddiq (truthfulness), amanah (trustworthiness), tabligh (conveyance), and fathanah (wisdom)—serve as the primary foundation for fostering leadership that is both principled and oriented toward the public good. Studies on Islamic leadership indicate that these values have strong relevance to modern leadership theories, particularly in the aspects of transformational, participatory, and value-based leadership (Shaladi et al., 2024).

The urgency of Islamic leadership is increasingly evident in the practice of da'wah management. Da'wah in the modern era is not only about conveying religious messages but also involves managing organizations, human resources, information technology, collaborative networks, and strengthening public trust. Da'wah institutions face new challenges in the form of changing behaviors among the digital society, information competition, the transformation of communication media, and demands for organizational professionalism. These conditions call for a leadership model capable of integrating Islamic values with modern management principles so that da'wah organizations remain relevant, adaptive, and effective in achieving their da'wah objectives (Kendy & Castrawijaya, 2025).

Various studies have examined leadership in the context of da'wah and Islamic organizations. Research conducted by Cecep Castrawijaya and Wahidin explains that leadership in da'wah institutions has developed and evolved in tandem with social changes and the needs of modern organizations. This study emphasizes the importance of the characteristics of trustworthiness, scholarly expertise, consultation, justice, and managerial competence in building the effectiveness of da'wah organizations (Wahidin & Castrawijaya, 2025). Other research indicates that participatory leadership can enhance organizational effectiveness, foster innovation, and strengthen the sustainability of da'wah institutions through a collaborative culture and the engagement of organizational members (Ardani & Castrawijaya, 2025). Furthermore, studies on visionary leadership in da'wah institutions have found that leadership flexibility and the ability to adapt to changes in the organizational environment are critical factors in maintaining the competitiveness of da'wah institutions in the contemporary era (Sandika & Castrawijaya, 2026).

Nevertheless, most previous research has focused on leadership models, styles, or implementation within da'wah organizations. Studies specifically addressing the philosophical transformation of Islamic leadership and its relevance to modern leadership paradigms remain relatively limited. Yet, changes in the organizational environment demand a reinterpretation of the fundamental values of Islamic leadership so that it can address the leadership needs of the 21st century without losing its normative identity. This research gap highlights the need for a study that

links the philosophical dimensions of Islamic leadership with the dynamics of modern da'wah management.

This study aims to analyze the fundamental philosophy of Islamic leadership, examine the transformation of Islamic leadership concepts in the era of modern leadership, and explain their relevance to the development of contemporary da'wah management. The research findings are expected to provide a conceptual contribution in the form of an integrative model of Islamic leadership that connects Islamic spiritual values with the need for adaptive, collaborative, transformational, and innovation-based leadership in modern da'wah management practices.

Method

This study employs a literature review (library research) using a qualitative-conceptual approach to examine the transformation of Islamic leadership philosophy and concepts from the perspective of da'wah management in the era of modern leadership. The research data sources consist of primary data, including the Qur'an, hadith, literature on Islamic leadership, and literature on da'wah management, while secondary data were obtained from reputable journal articles indexed in Scopus, SINTA-accredited national journals, books on management and leadership, and various scientific publications relevant to the research theme. Data collection was conducted through a documentary study and literature review of various scholarly sources related to Islamic leadership, the transformation of modern leadership, and contemporary da'wah management. The collected data were analyzed using Miles and Huberman's interactive analysis model, which includes data reduction, data display, and conclusion drawing, thereby enabling the researcher to identify patterns, conceptual relationships, and theoretical syntheses that resulted in a model of Islamic leadership transformation in modern da'wah management.

Results and Discussion

Philosophy of Islamic Leadership from the Perspective of Da'wah Management

Leadership in Islam is a concept that encompasses theological, moral, and social dimensions. Islam views leadership not as an instrument of domination or a means of acquiring power, but rather as a trust that must be carried out based on the principles of justice, responsibility, and devotion to Allah SWT. This perspective positions leaders as actors responsible for realizing the common good of the community through the effective management of resources guided by Islamic values. In the context of da'wah management, leadership serves as a central element that determines the organization's direction, the effectiveness of da'wah programs, and success in achieving the goals of religious and social transformation (Ningrum et al., 2022).

The first concept that serves as the philosophical foundation of Islamic leadership is that of the khalifah. The Qur'an explains that humans were created as khalifah on earth, tasked with fostering prosperity in accordance with the guidance of Allah SWT. The concept of the khalifah

indicates that leadership is a divine mandate that entails the obligation to maintain balance, justice, and the common good in social life. Allah SWT states:

وَاذْ قَال رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِیْفَةً

“Remember when your Lord said to the angels, ‘I am going to place a khalifah on earth.’” (Quran 2:30).

This verse indicates that leadership has a dimension of stewardship that requires the ability to direct, guide, and responsibly safeguard the sustainability of society. From the perspective of da’wah management, the concept of khalifah requires a da’wah leader to possess a vision for social change grounded in Islamic values and to be able to integrate spiritual and professional aspects into organizational management (Mohamed et al., 2021).

In addition to the concept of khalifah, the philosophy of Islamic leadership is built upon the principle of amanah. Amanah is a fundamental value that affirms that every position is a trust for which one must be held accountable. Leaders are required to uphold trust, maintain integrity, and avoid all forms of abuse of authority. The normative foundation regarding amanah is stated in the words of Allah SWT:

اِنَّ اللّٰهَ یَاْمُرُکُمْ اَنْ تُوْدُوْا الْاٰمَنٰتِ اِلٰی اَهْلِهَا وَاِذَا حَکَمْتُمْ بَیْنَ النَّاسِ اَنْ تَحْکُمُوْا بِالْعَدْلِ

“Indeed, Allah commands you to entrust the trust to those entitled to receive it, and when you adjudicate among people, do so with justice.” (Quran 4:58).

The principle of amanah has significant implications for da’wah management. Da’wah organizations require leaders who are not only competent in management but also possess moral credibility so they can build public trust. A leader’s integrity serves as social capital that determines the legitimacy of a da’wah organization amid increasing demands for transparency and accountability in the modern era (Al Musawa et al., 2025).

The next dimension is mas’uliyah, or responsibility. Islam holds every leader accountable for the trust entrusted to them. This concept is emphasized in a hadith of the Prophet Muhammad (peace be upon him):

“Each of you is a leader, and each of you will be held accountable for those under your care.” (Narrated by al-Bukhari and Muslim).

This hadith indicates that leadership extends beyond administrative aspects to include moral and spiritual responsibility for the well-being of society. In da’wah management, the principle of mas’uliyah encourages leaders to carry out the functions of planning, organizing, executing, and supervising in a professional manner and with a focus on the benefit of the community. A high level of accountability serves as a crucial tool in maintaining the effectiveness of da’wah

organizations while strengthening stakeholders' trust in the programs being implemented (Rizqon et al., 2024).

The philosophy of Islamic leadership is also grounded in the principle of khidmah, or service. Leadership in Islam does not position the leader as someone to be served, but rather as a servant of the community tasked with meeting the needs of the community and helping to resolve various social issues. This perspective aligns with the concept of servant leadership that has emerged in modern management literature. Service-oriented leaders tend to be better able to build harmonious relationships, increase the participation of organizational members, and create a collaborative work culture. In the context of da'wah, khidmah serves as the foundation for the development of leadership that is humanistic, inclusive, and oriented toward community empowerment (Ibrahim et al., 2025).

Based on this analysis, the philosophy of Islamic leadership from the perspective of da'wah management is built upon four main principles: khalifah, amanah, mas'uliyah, and khidmah. These four principles demonstrate that leadership in Islam is not merely an instrument of power but a spiritual and social trust that must be carried out professionally, with integrity, and with a focus on the welfare of the community. These values remain relevant in addressing the challenges of contemporary da'wah organizations because they are capable of integrating spiritual, ethical, and managerial effectiveness dimensions into a single comprehensive leadership framework.

Concept of Islamic Leadership and the Characteristics of the Leadership of the Prophet Muhammad

Concept of Islamic leadership cannot be separated from the example set by the Prophet Muhammad (peace be upon him) as the ideal leader in Islamic history. The Prophet's success in building a pluralistic society in Medina, establishing social stability, developing a just system of government, and effectively spreading the message of Islam demonstrates his comprehensive leadership capabilities. His leadership was not only based on managerial skills but was also built on a strong moral and spiritual foundation. Islamic leadership literature explains that the Prophet Muhammad's (peace be upon him) leadership character is embodied in four main traits: siddiq, amanah, tabligh, and fathanah. These four traits serve as both a normative and operational foundation for the practice of Islamic leadership in various spheres of life, including da'wah organizations (Nur'Aini et al., 2022).

First trait is siddiq, which refers to honesty and integrity. Siddiq signifies consistency between a leader's words, actions, and the values they uphold. Integrity is a crucial factor in establishing leadership legitimacy, as it determines the level of trust that organizational members and the community place in the leader. The Prophet Muhammad (peace be upon him) was known as Al-Amin long before he was appointed as a prophet due to his consistent commitment to honesty and truth. In the context of modern da'wah organizations, integrity serves as the primary asset for building institutional credibility, maintaining transparency in organizational management, and

fostering a work culture grounded in ethical values. Leaders who embody the trait of *siddiq* tend to make objective decisions, avoid the abuse of authority, and serve as role models for organizational members (Chanifah et al., 2024). Therefore, the application of ethical values such as *shiddiq*, *amanah*, and *fathanah* is crucial in Islamic educational leadership to foster a positive and integrity-driven environment (Lailiya & Fitriatin, 2025)

Second character trait is *amanah*, which refers to the ability to uphold trust and consistently fulfill responsibilities. *Amanah* implies that every position is a trust that must be carried out professionally and for which one is accountable to Allah SWT and society. Trust is a strategic asset for *da'wah* organizations because the sustainability of *da'wah* programs heavily depends on public legitimacy toward leaders and the institutions they lead. A trustworthy leader is able to foster harmonious relationships with various stakeholders through transparency, accountability, and a focus on the welfare of the community. Research indicates that the level of trust in leaders has a significant impact on organizational effectiveness, member loyalty, and the success of achieving institutional goals (Jaya & Ali, 2023).

Third characteristic is *tabligh*, which is the ability to convey information, ideas, and values clearly, accurately, and persuasively. Leadership, at its core, is a communication process aimed at influencing and guiding organizational members toward a common goal. The Prophet Muhammad (peace be upon him) demonstrated effective communication skills by delivering *da'wah* messages that were wise, persuasive, and tailored to the audience's circumstances. From a *da'wah* management perspective, communication skills are a critical competency because the success of *da'wah* is heavily influenced by the effectiveness of message delivery and the ability to build relationships with the community. Leaders possessing the trait of *tabligh* are able to foster open organizational communication, increase member participation, reduce internal conflicts, and strengthen collaboration in the implementation of *da'wah* programs (Effendi, 2020).

The fourth character trait is *fathanah*, which refers to intelligence, wisdom, and competence in managing various organizational issues. *Fathanah* demonstrates a leader's ability to analyze situations, formulate strategies, make sound decisions, and anticipate environmental changes. The Prophet Muhammad (peace be upon him) exemplified *fathanah* in various aspects of leadership, including diplomacy, conflict resolution, governance, and community development. In modern *da'wah* organizations, competence has become an increasingly critical need as the complexity of challenges faced by *da'wah* institutions in the digital age grows. Leaders are not only required to understand religious aspects but also to master organizational management, information technology, human resource development, and public communication strategies. Adequate competence enables *da'wah* organizations to adapt to change and enhance the effectiveness of their *da'wah* programs (Hartono, 2021).

These four characteristics are interdependent in shaping ideal Islamic leadership. *Siddiq* fosters integrity, *amanah* builds trust, *tabligh* strengthens communication, and *fathanah* develops

leadership competence. The integration of these four values creates a leadership model that is not only effective from a managerial perspective but also possesses moral and spiritual legitimacy. In the context of modern da'wah management, the combination of integrity, trust, communication, and competence is a crucial prerequisite for an organization's success in navigating social dynamics, technological advancements, and shifting societal needs. Based on this analysis, the qualities of siddiq, amanah, tabligh, and fathanah constitute the primary foundation of leadership in modern da'wah organizations. These values are not only relevant as normative principles in Islam but also align with the demands of contemporary leadership, which emphasizes integrity, accountability, effective communication, and professional competence. Therefore, the transformation of da'wah organizations in the modern era requires strengthening the four leadership traits of the Prophet Muhammad (peace be upon him) as the basis for developing leadership that is adaptive, innovative, and oriented toward the welfare of the ummah.

The Transformation of Islamic Leadership in the Era of Modern Leadership

Advances in information technology, the acceleration of globalization, changes in the characteristics of human resources, and the increasing complexity of organizations have brought about significant changes to leadership paradigms across various sectors, including da'wah organizations. The contemporary organizational environment is characterized by rapid dynamics, high uncertainty, and demands for continuous innovation. These conditions require leaders to possess the ability to adapt, collaborate, and make decisions that are responsive to change. In this context, Islamic leadership has not undergone changes in its fundamental values but has undergone a transformation in its approach, strategies, and leadership practices to remain relevant to the times (Rafiki, 2020).

One of the main factors driving this leadership transformation is digitalization. The advent of digital technology has transformed patterns of communication, decision-making, information management, and interactions between organizations and society. Da'wah organizations no longer rely solely on face-to-face activities as the primary means of disseminating religious messages. Social media, digital platforms, communication apps, and internet-based technologies have become essential tools in the practice of contemporary da'wah. These conditions require da'wah leaders to possess digital literacy, mastery of information technology, and the ability to establish effective communication through various digital media. Islamic leadership in the digital age necessitates the integration of the value of trust (amanah) with technological professionalism so that da'wah activities can reach the public more broadly and effectively (Karimullah et al., 2023).

The next factor is globalization, which broadens intercultural interactions, accelerates the exchange of information, and intensifies competition among organizations. Da'wah organizations face a society that is increasingly heterogeneous in social, cultural, economic, and religious aspects. This situation requires leaders to possess a global perspective, the ability to build collaborative networks, and the competence to manage diversity. Universal Islamic values such as

justice, brotherhood, tolerance, and consultation serve as crucial tools in fostering leadership capable of addressing global challenges without compromising Islamic identity. Modern Islamic leadership is not only oriented toward internal organizational management but also toward strengthening external relationships and strategic partnerships that support the effectiveness of da'wah (Shiddieqy & Castrawijaya, 2023).

Leadership transformation is also influenced by the increasing complexity of organizations. Modern da'wah organizations manage various programs involving human resources, technology, finances, partnership networks, and diverse community needs. This complexity demands a leadership style that is no longer centralized and bureaucratic, but rather more flexible, participatory, and collaborative. Leaders no longer function as the sole decision-making center but rather as facilitators capable of empowering organizational members to contribute to decision-making processes and organizational innovation. This approach aligns with the principle of shura (consultation), which is one of the key characteristics of leadership in Islam (Lina & Akhmad, 2025).

Furthermore, the emergence of the digital generation has also driven changes in leadership styles. Young people who have grown up in a digital environment possess characteristics that differ from previous generations, such as openness to change, a need for participation, a preference for rapid communication, and a tendency to work collaboratively. Authoritarian and hierarchical leadership models tend to be less effective in managing this generation. Da'wah organizations require leaders who are capable of establishing two-way communication, providing opportunities for participation, encouraging creativity, and utilizing technology as a means of organizational development. Adaptive Islamic leadership has become essential to maintaining the relevance of da'wah organizations amid the changing characteristics of modern society (Purba & Chaer, 2022).

Transformation has led to changes in leadership patterns, as shown in the following table.

Table 1. The Transformation of Islamic Leadership in the Modern Era

Classical Leadership	Modern Islamic Leadership
Instruktif	Kolaboratif
Hierarkis	Partisipatif
Sentralistik	Adaptif
Administratif	Inovatif
Individual	Team-Based

The shift from an instructive to a collaborative model indicates that modern leadership places greater emphasis on the involvement of organizational members in the process of achieving shared goals. The shift from a hierarchical to a participatory system reflects a growing need for

deliberation, member empowerment, and more inclusive decision-making. The transformation from a centralized to an adaptive model highlights the importance of flexibility in responding to changes in the organizational environment. The shift from an administrative orientation to an innovative one indicates that leaders not only manage organizational routines but also serve as agents of change who foster creativity and renewal. Meanwhile, the shift from individual leadership to team-based leadership highlights the importance of teamwork in addressing increasingly complex organizational challenges (Jayanagara, 2024).

Based on this analysis, the transformation of Islamic leadership in the modern era does not alter the substance of fundamental Islamic values such as amanah, siddiq, tabligh, fathanah, justice, and musyawarah. The transformation occurs in the dimensions of strategy, approach, and leadership mechanisms, which are adapted to developments in the organizational environment. Islamic values remain the normative foundation of leadership, while leadership practices evolve dynamically in response to the demands of digitalization, globalization, organizational complexity, and changing generational characteristics. Thus, Islamic leadership in the modern era can be understood as a process of integrating permanent Islamic principles with contemporary leadership approaches that are adaptive, collaborative, innovative, and oriented toward the sustainability of da'wah organizations.

Relevance of Islamic Leadership in Contemporary Da'wah Management

Social transformation, the development of digital technology, and the increasing complexity of societal needs require da'wah organizations to develop management systems that are more professional, adaptive, and sustainability-oriented. These conditions make leadership a strategic factor in determining the success of da'wah organizations. In this context, Islamic leadership holds particularly strong relevance because it offers an integration of spiritual values, organizational ethics, and managerial effectiveness. Values such as amanah, siddiq, tabligh, fathanah, justice, musyawarah, and service serve as the foundation for managing da'wah organizations so that they remain capable of addressing the challenges of the times without losing their Islamic orientation (Setiawati et al., 2022).

The relevance of Islamic leadership can be seen through its implementation in the functions of da'wah management, which include planning, organizing, actuating, and controlling. In the planning aspect, Islamic leadership emphasizes the importance of a maslahat orientation in every da'wah program design. Planning considers not only organizational efficiency but also the benefits that can be felt by the broader community. The principle of maslahat encourages leaders to design da'wah programs that are responsive to the needs of the Muslim community, take social changes into account, and have a sustainable impact on improving the quality of life for the community. This approach aligns with the objectives of Sharia (maqāṣid al-syarī'ah), which places the public good as the primary orientation in all social and institutional activities (Rahmawati & Satrio, 2024).

In terms of organizational functions, Islamic leadership plays a role in managing da'wah human resources professionally and equitably. Modern da'wah organizations require human resources who not only possess religious competence but also adequate managerial, communication, digital technology, and social skills. Leaders are expected to be able to assign individuals according to their capacities and competencies, foster teamwork, develop the potential of organizational members, and create a productive and harmonious work environment. The principles of consultation, justice, and respect for individual abilities serve as crucial tools in building an effective and sustainable da'wah organization (Darmawati & Castrawijaya, 2025).

The actuating function of Islamic leadership is realized through the ability to inspire, motivate, and mobilize organizational members to achieve da'wah objectives. Leadership functions not merely as a control mechanism but as an empowerment process capable of fostering commitment and participation among organizational members. The example set by the Prophet Muhammad (peace be upon him) demonstrates that leadership success is largely determined by the ability to build influence through moral integrity, effective communication, and concern for the needs of the community. An inspirational da'wah leader is able to create a positive work culture, enhance member loyalty, and encourage innovation in the implementation of da'wah programs in line with the times (Yusuf & Kurniady, 2020).

Meanwhile, the function of oversight (controlling) in Islamic leadership is based on the principles of trust (amanah) and accountability. Oversight is not merely aimed at finding mistakes, but rather at ensuring that all organizational activities proceed in accordance with the organization's objectives, Islamic values, and established professional standards. Evaluations are conducted objectively, transparently, and with a focus on continuous improvement. The principle of amanah encourages leaders to uphold the organization's integrity through responsible resource management and accountable performance reporting to organizational members, the public, and Allah SWT. An evaluation system grounded in amanah contributes to improving the quality of governance in da'wah organizations and strengthening public trust in da'wah institutions (Auf et al., 2025).

The implementation of Islamic leadership across all functions of da'wah management demonstrates that Islamic values serve not only as normative guidelines but also as practical tools in managing modern organizations. The integration of spiritual principles with managerial approaches enables da'wah organizations to carry out their activities more effectively, adaptively, and with a focus on the welfare of the Muslim community. This leadership model has the capacity to bridge the need for organizational professionalism with the demands of Islamic ethics and morality, which constitute the core identity of da'wah institutions.

Based on the analysis, Islamic leadership makes a significant contribution to strengthening contemporary da'wah organizations. First, Islamic leadership enhances organizational trust through the application of the values of trustworthiness, integrity, and transparency in institutional

management. Second, Islamic leadership enhances the effectiveness of da'wah through targeted planning, optimal human resource management, the implementation of inspiring programs, and a continuous evaluation system. Third, Islamic leadership plays a role in building an organizational culture grounded in Islamic values, such as honesty, responsibility, cooperation, and service to the community. Fourth, Islamic leadership strengthens an organization's ability to adapt to social changes, technological developments, and the evolving needs of society without deviating from the fundamental principles of Islamic teachings. Therefore, Islamic leadership can be positioned as a relevant and strategic leadership paradigm in the development of contemporary da'wah management that is professional, innovative, and sustainable.

Figure 1. Model of Islamic Leadership Transformation in Modern Da'wah Management



Source: Author's Analysis (2026)

This model identifies amanah, siddiq, fathanah, and tabligh as the primary foundations of Islamic leadership. Amanah serves as the basis for accountability and moral responsibility in organizational management. Siddiq forms the foundation of integrity, which builds credibility and public trust. Fathanah represents the intellectual competence, strategic ability, and managerial skills necessary to navigate changes in the organizational environment. Tabligh serves as the foundation for communication, conveying the vision, and the ability to build constructive

relationships with various stakeholders. These four values form an ethical framework that serves as the source of leadership legitimacy within da'wah organizations (Ramadan et al., 2026).

In the next phase, the values of Islamic leadership undergo a transformation process in the form of a leadership approach better suited to the needs of modern organizations. This transformation is realized through four main leadership orientations. First, digital leadership, which is the ability to utilize digital technology to support communication processes, decision-making, service innovation, and the development of a broader da'wah network. Second, collaborative leadership, which is the ability to foster cooperation, participation, and synergy among organizational members as well as with various external parties. Third, adaptive leadership—the ability to respond flexibly to environmental changes without losing the organization's direction and identity. Fourth, transformational leadership—the ability to inspire, empower, and mobilize organizational members toward positive change through a clear vision and strong values (Frag, 2025).

The integration of Islamic leadership values and modern leadership approaches yields a more effective da'wah management model for addressing contemporary challenges. Implementing this model contributes to enhancing organizational effectiveness through more professional and focused governance. The capacity for innovation also increases as the organization gains the flexibility to adapt to technological advancements and societal needs. Furthermore, the application of the principles of amanah and integrity strengthens public trust in da'wah institutions. This trust serves as vital social capital in supporting the sustainability of da'wah programs and expanding community participation in the organization's various activities. Ultimately, the integration of spiritual values and managerial professionalism creates an adaptive, credible, and sustainable da'wah organization (Rahman & Alfarizzaki, 2025).

These findings indicate that the transformation of Islamic leadership does not mean replacing the fundamental principles taught in Islam. Rather, the transformation occurs in the aspects of approach, methods, and leadership strategies used to respond to changes in the organizational environment. Islamic values continue to serve as a permanent normative foundation, while their implementation evolves dynamically in response to the demands of the times. Thus, the model of Islamic leadership transformation proposed in this study offers a new perspective in the study of da'wah management by positioning the integration of spiritual values and modern leadership as the key factor in the success of contemporary da'wah organizations. The primary contribution of this model lies in its ability to bridge the gap between the normative approach to Islamic leadership and the practical needs of modern da'wah organizations. Previous research has generally addressed the characteristics of Islamic leadership or the effectiveness of modern leadership separately. This study offers an integrative framework that explains the process of transformation from Islamic leadership values toward contemporary leadership practices oriented toward organizational effectiveness, da'wah innovation, strengthening public trust, and organizational sustainability.

Therefore, this model can be positioned as a conceptual novelty that enriches the development of Islamic leadership theory from the perspective of modern da'wah management.

Conclusion

This study demonstrates that the philosophy of Islamic leadership holds strong relevance for the development of da'wah management in the era of modern leadership. The core values rooted in the concepts of khalifah, amanah, mas'uliyah, and khidmah position leadership not merely as an instrument of power, but as a spiritual and social trust aimed at realizing the common good of the ummah. This philosophy is embodied in the leadership qualities of the Prophet Muhammad (peace be upon him)—namely siddiq, amanah, tabligh, and fathanah—which form the foundation of integrity, trust, communication, and competence in the leadership practices of da'wah organizations.

Research findings also indicate that changes in the organizational environment—marked by digitalization, globalization, increasing institutional complexity, and the rise of the digital generation—are driving a transformation in leadership practices. This transformation does not alter Islam's fundamental values but rather directs leadership toward a more collaborative, participatory, adaptive, innovative, and team-based approach. Thus, Islamic leadership is able to adapt to the changing times without losing its normative foundation rooted in Islamic teachings.

From the perspective of contemporary da'wah management, Islamic leadership has proven relevant in supporting maslahat-based planning, the professional organization of human resources, the implementation of inspirational da'wah, and oversight grounded in the principles of amanah and accountability. The implementation of these values contributes to enhancing organizational trust, strengthening the effectiveness of da'wah, fostering an Islamic organizational culture, and improving the organization's ability to navigate various changes in the strategic environment.

The main contribution of this research lies in the development of the Model of Islamic Leadership Transformation in Modern Da'wah Management, which integrates Islamic leadership values (amanah, siddiq, fathanah, and tabligh) with modern leadership approaches (digital leadership, collaborative leadership, adaptive leadership, and transformational leadership) to produce an effective, innovative, community-trusted, and sustainable da'wah organization. This model enriches the study of da'wah management while offering a conceptual framework that can serve as the basis for future empirical research on Islamic leadership in various da'wah organizations.

Future research is encouraged to test the Islamic leadership transformation model developed in this study through an empirical approach across various da'wah institutions, religious organizations, and Islamic educational institutions to obtain more comprehensive conceptual and practical validation.

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