



BASIC CONCEPTS OF INTEGRATIVE DA'WAH AND DA'WAH PARADIGMS

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Abstract

This study aims to examine the basic concepts of integrative da'wah and da'wah paradigms from classical and contemporary perspectives. As a fundamental activity in Islam, da'wah is understood not only as the process of conveying religious messages, but also as an effort toward social change that touches all aspects of human life. The development of contemporary society, marked by globalization, digitalization, and various social problems, requires a reconfiguration of the da'wah paradigm so that it becomes more adaptive, contextual, and multidisciplinary. This study employs a literature review method by analyzing various sources related to the basic concepts of da'wah, the idea of integrative da'wah, and da'wah paradigms. The findings indicate that integrative da'wah is a da'wah paradigm that comprehensively combines normative-theological dimensions with social reality. Integrative da'wah emphasizes holistic, contextual, and collaborative characteristics. In addition, the da'wah paradigm has developed from the classical era, which was dominated by the methods of da'wah bi al-lisan and da'wah bi al-hal, toward the current paradigm that utilizes digital technology as a medium of contemporary da'wah. In practice, contemporary da'wah can use microblogging so that da'wah messages remain relevant to the social needs of contemporary society. This shift shows that da'wah is dynamic and must continue to adapt to the changing times without abandoning the basic principles of Islamic teachings. Thus, integrative da'wah serves as a relevant model for responding to the challenges of contemporary society while building a religious and civilized society.

Keywords: Integrative Da'wah, Da'wah Paradigm, Classical Da'wah, Contemporary Da'wah

INTRODUCTION

Da'wah is an activity of inviting or calling fellow human beings to uphold the values of goodness and piety toward Allah SWT. Conceptually, da'wah is not only understood as the process of conveying religious messages (tabligh), but also as an effort focused on the comprehensive transformation of individuals and society. Da'wah has undergone paradigmatic development in line with social, cultural, political, and scientific dynamics.¹ Therefore, the study of the basic concepts of da'wah and the paradigms that influence it is important to ensure the role of da'wah in responding to the challenges of the times.²

The development of contemporary society, marked by rapid technological advancement, digitalization, cultural diversity, and various social problems, requires a da'wah approach that no longer focuses on a single approach alone, but must also use other approaches, such as social, educational, economic, cultural, and other fields.³ Da'wah does not only focus on sermons, but needs to integrate various scientific approaches, such as education, communication, culture, social sciences, and economics. In this context, the idea of integrative da'wah emerges, namely a da'wah model that combines Islamic teachings with the socio-cultural realities or culture of society.⁴

The basic concept of integrative da'wah begins from the understanding that Islamic teachings are comprehensive and cover all aspects of human life. Therefore, the implementation of da'wah should

¹ Rudi Trianto, "Implementasi Metode Dakwah Bil-Hal Di Majelis Dakwah Bil-Hal Miftahul Jannah Bogor dan Kampak Trenggalek," *An-Nida' : Jurnal Prodi Komunikasi Dan Penyiaran Islam*, 2022, 88–116.

² Intihaul Khayarah and Razif Baharuddin, "Paradigma Manhajul Fikr Wal Harokah Sebagai Landasan Komunikasi Dakwah: Analisis Kritis Model Dakwah Kontemporer," *Al-Jamahiria : Jurnal Komunikasi Dan Dakwah Islam*, 2025, 32–44.

³ Nur Sokhi Huda, Santi Vidiana, Aisyah Anandari, Nadya Izza Nurrahma et al., "Digitalisasi Konten Dakwah Berbasis Media Sosial," *Penerbit Global Aksara Pers*, no. 1 (2025).

⁴ D. M. (Dini) Maulina, "Dakwah Sebagai Media Integrasi Agama Dan Ilmu Pengetahuan," *Jurnal Peurawi* 4, no. 1 (2021): 100–113, <https://www.neliti.com/publications/481473/>.

not be separated from the social realities that occur in society.⁵ Integrative da'wah views the success of da'wah as being measured not only by the delivery of religious messages, but also by the realization of better social change, the improvement of moral quality, and the sustainable empowerment of society. Thus, integrative da'wah emphasizes the integration of Islamic values with scientific approaches in formulating contextual da'wah strategies.⁶

The da'wah paradigm itself refers to the perspective that serves as the basis for understanding, designing, and implementing da'wah activities. So far, the da'wah paradigm has tended to be dominated by the lecture-based or *bi al-lisan* approach, which focuses on the one-way delivery of teachings. Although this approach has often been practiced, it is frequently less influential in generating social change. Therefore, evaluation or reconstruction is needed so that da'wah can play a greater role in social life.⁷

The integrative da'wah paradigm offers a more holistic approach by emphasizing synergy between text and context. The text (*nash*) is understood as the source of values and basic principles, while the social context becomes the space in which those values are actualized. Through this paradigm, da'wah does not only focus on spiritual aspects, but also on social, economic, educational, environmental, health, and cultural aspects. Da'wah is positioned as a movement for change that involves

⁵ Al Kahfi, Derysmono, and Mohamed Esse Mohamoud, "Strategi Manajemen Dakwah KH. Ahmad Dahlan: Integrasi Prinsip Islam Dan Modern Dalam Revitalisasi Pendidikan Islam," *El-Suffah: Jurnal Studi Islam* 2, no. 1 (2025): 83–105, <https://doi.org/10.70742/suffah.v2i1.143>.

⁶ Iskandar et al., "Integrasi Dakwah Dan Pendidikan Pada Gerakan Wahdah Islamiyah : Perspektif Dakwah Islam," *AL-QIBLAH: Jurnal Studi Islam Dan Bahasa Arab* 5, no. 1 (2026): 28–41, <https://doi.org/10.36701/qiblah.v5i1.2886>.

⁷ Yenanda Putri Zanuba, "REVITALISASI NILAI-NILAI HADIS DALAM DAKWAH DIGITAL: STUDI INTEGRATIF TENTANG TRAUMA RELIGIUS DAN PODCAST ISLAM," *Amsal Al-Qur'an: Jurnal Al-Qur'an Dan Hadis* 2, no. 3 (2025): 344–68.

various elements of society and uses various media and technologies as means of disseminating Islamic values.⁸

Integrative da'wah requires openness to dialogue across disciplines and cultures. The integration of religious sciences and the social-humanities serves as an important foundation for formulating effective da'wah strategies. This approach also encourages innovation in da'wah methods and media, including the use of digital technology as a space for contemporary da'wah. Thus, da'wah does not remain focused on conventional patterns, but develops dynamically according to the needs of society.⁹

In addition, integrative da'wah is also a response to the social problems of Generation Z in the digital era. These problems include a crisis of moral identity, the dominance of negative digital culture, changes in patterns of religiosity, and the declining authority of religious figures.¹⁰ Thus, integrative da'wah becomes an approach needed to restrain moral decline and rebuild spiritual values in digital spaces.¹¹

Unlike the previous study by Hasyim Syamhudi (2015), which examined integration and da'wah paradigms partially, this study proposes a da'wah paradigm integrated with digital advancement.¹² In addition, the previous study by Faiz Ichwanul Rizky (2025) positioned the preacher

⁸ Dewi Masyitoh et al., "AMIN ABDULLAH Dan PARADIGMA INTEGRASI-INTERKONEKSI," *JSSH (Jurnal Sains Sosial Dan Humaniora)* 4, no. 1 (2020): 81–88, <https://doi.org/10.30595/jssh.v4i1.5973>.

⁹ Muhammad Irfan Riyadi, "Dakwah Integratif Raden Jayengrono di Kabupaten Pedanten Ponorogo Abad Ke-18 M." *Jurnal: "Proceeding of The 1," The 1st Conference on Strengthening Islamic Studies in the Digital Era (FICOSIS)* 1, no. 1 (2021): 344.

¹⁰ Devi Indah Sari, Solihah Titin Sumanti, and Muhammad Riduan Harahap, "Mengatasi Krisis Moralitas Remaja Dengan Paradigma Pendekatan Transdisipliner Pada Era Digital," *Mudabbir: Journal Research and Education Studies* 5, no. 3 (2025): 27–35, <https://doi.org/https://doi.org/10.56832/mudabbir.v5i2.1903>.

¹¹ Hijrayanti Sari, Mahmuddin, and Firdaus Muhammad, "Transformasi Dakwah Di Era Digital: Tantangan Dan Pendekatan Efektif Bagi Generasi Z Indonesia," *Cendekia: Jurnal Penelitian Dan Pengkajian Ilmiah* 3, no. 1 (2025): 305–16, <https://doi.org/https://doi.org/10.62335/cendekia.v3i1.2194>.

¹² Hasyim Syahbudi, "Paradigma Dakwah dalam Perspektif Islam dan Filsafat", *Jurnal: At-Turas (jurnal studi keislaman)*, 2(2), (2015), 163-255

as a single actor (human-centric) in digital spaces. By contrast, this study proposes that algorithms and digital structures function as non-human actors (non-human agency) that actively construct the production and consumption of da'wah. Thus, this study reconstructs the understanding of who actually carries the da'wah message in the digital era.¹³

The novelty of this study lies in its theoretical reconstruction, which integrates da'wah with culture, education, social life, health, the environment, and the economy into a single digital ontological framework. By conducting a comparative analysis of contemporary da'wah discourse, this study offers a new framework that positions technology as an ecosystem that changes the way Islamic values are produced and applied.¹⁴

Based on the discussion above, the study of the basic concepts of integrative da'wah and da'wah paradigms is highly relevant in the contemporary context. A comprehensive understanding of these concepts and paradigms is expected to provide a strong theoretical foundation for the development of da'wah studies, while also serving as a practical guide in formulating da'wah strategies that are adaptive, contextual, and oriented toward social change.¹⁵ Therefore, through an integrative approach, the researchers hope that this study of da'wah can make a real contribution to building a more religious, civilized, and progressive framework of social thought.¹⁶

¹³ Faiz Ichwanul Rizky et al., *Transformasi Metodologi Dakwah Dalam Era Teknologi Informasi*, *Menulis: Jurnal Penelitian Nusantara*, vol. 1, 2025, <https://padangjurnal.web.id/index.php/menulis/article/view/401>.

¹⁴ Ahmad Sofyan et al., "Rekonstruksi Epistemologi Dakwah Berbasis Sosiologi Di Era Kontemporer," *Menulis: Jurnal Penelitian Nusantara* 1 (2025): 172–77.

¹⁵ Muhammad Alif Ramadhan, "Filsafat Ilmu Sebagai Landasan Pengembangan Dakwah Islam," *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial* 3, no. 6 (2026): 383–89.

¹⁶ Adelia Mustika, Putri Suwarno, and Ali Hasan Siswanto, "Mengintegrasikan Dakwah Budaya Dan Struktural Dalam Pengembangan Masyarakat : Kerangka Transdisipliner Untuk Transformasi Sosial Islam Integrating Cultural and Structural Da ' Wah in Community Development : A Transdisciplinary Framework for Islamic Social," *Dirasah: Jurnal Kajian Islam* 2, no. 4 (2025): 504–21.

METHOD

This study uses a library research approach, namely research conducted by examining and analyzing various relevant written sources without collecting data directly in the field. The data sources in this study include books, scholarly journal articles, and other academic documents related to the basic concepts of integrative da'wah and da'wah paradigms. These sources were obtained through various academic databases, such as Google Scholar, SINTA, and DOAJ, by considering relevance, credibility, and recency, with priority given to sources from the last seven years.¹⁷

Data were collected through documentation techniques, namely by reading, taking notes, and classifying relevant information from the selected sources. Data analysis was carried out thematically through four stages: first, comprehensively reading all collected sources; second, identifying and grouping data based on the main themes of the study; third, interpreting and synthesizing the grouped data; and fourth, drawing conclusions systematically in order to build a complete and comprehensive understanding of the basic concepts of integrative da'wah and da'wah paradigms.¹⁸

Data validity in this study was maintained through source triangulation, namely by comparing and confirming findings from different sources to ensure the consistency and validity of the data used.¹⁹

¹⁷ Andre Febrianto, Rusdy A Siroj, and Hartatiana, "Studi Literatur: Landasan Dalam Memilih Metode Penelitian Yang Tepat," *Journal Educational Research and Development* | E-ISSN: 3063-9158 1, no. 2 (2024): 259–63, <https://doi.org/10.62379/jerd.v1i2.142>.

¹⁸ Undari Sulung and Mohamad Muspawi, "MEMAHAMI SUMBER DATA PENELITIAN: PRIMER, SEKUNDER, DAN TERSIER," *Jurnal Edu Research: Indonesian Institute For Corporate Learning And Studies (IICLS)* 5, no. 2 (2024): 28–33, <https://doi.org/https://doi.org/10.47827/jer.v5i3.238>.

¹⁹ M. Husnulloil et al., "TEKNIK PEMERIKSAAN KEABSAHAN DATA DALAM RISET ILMIAH," *Journal Genta Mulia* 15, no. 2 (2024): 70–78, <https://doi.org/https://ejournal.stkipbbm.ac.id/index.php/gm>.

RESULTS AND DISCUSSION

Definition of Da'wah

Linguistically, da'wah comes from the Arabic words da'a-yad'u-da'watan, which mean to call or to invite. According to Toha Yahya Umarak, da'wah is inviting human beings wisely to the right path in accordance with the command of Allah SWT for their welfare and happiness in this world and the hereafter.²⁰

The Legal Basis of Da'wah

One of the legal bases for the obligation of da'wah is mentioned in Q.S. Ali Imran verse 104, namely:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Translation: "Let there be among you a group of people who call to goodness, enjoin what is right, and forbid what is wrong. They are the successful ones." (Q.S. Ali Imran: 104).

In Abdul Karim Zaidan's interpretation of Surah Ali Imran verse 104, the word min contained in the verse has the meaning of li at-tabyin (to provide clarification), not li at-tab'idh (to indicate a part). Thus, da'wah is fard 'ayn for Muslims who are already mukallaf. However, its delivery depends on the capacity of knowledge possessed by each person. If a person feels that they possess sufficient knowledge, then they may carry out da'wah to others. However, if their knowledge is still limited, then it is sufficient to conduct da'wah toward themselves and their closest relatives.²¹ This differs from Imam al-Ghazali's interpretation, which explains that the word min contained in the verse has the meaning of li al-tab'id (to indicate a part), not li at-tabyin (to provide clarification). Therefore,

²⁰ Maulina, "Dakwah Sebagai Media Integrasi Agama Dan Ilmu Pengetahuan."

²¹ Muhammad Abu Al-Fath Al-Bayanuni, *Pengantar Studi Ilmu Dakwah* (Jakarta: Dar Ar Risalah Al 'Alamiyah, 2021).

Imam al-Ghazali issued the view that the legal status of da'wah is fard kifayah, meaning that da'wah is specifically assigned to those who have adequate knowledge in the field of Islamic religion.²²

Thus, it can be concluded that the legal status of carrying out da'wah is conditional. If in a particular place there is no individual at all who carries out da'wah, then da'wah becomes fard 'ayn. However, if in that place there is one individual who conducts da'wah, then the legal status of da'wah becomes fard kifayah. Similarly, da'wah becomes fard 'ayn even when there are individuals already conducting da'wah if wrongdoing is widespread in a particular place. However, if the number of da'i in that place is still limited so that the da'wah activities carried out by those individuals are ineffective, then in this case the legal status of da'wah becomes fard 'ayn for every individual according to the capacity of knowledge they possess.²³

The Objectives of Da'wah

In essence, da'wah aims to convey the truth, enable people to understand the teachings of truth contained in the Qur'an, and invite human beings to practice Islamic teachings.²⁴ Amin and Mashur divide the objectives of da'wah into two parts. The general objective of da'wah is to achieve human happiness in this world and the hereafter. The specific objectives of da'wah can be seen from the perspective of the object and the material of da'wah being conveyed. From the perspective of the object of da'wah, the implementation of da'wah aims to form Muslim individuals who obey Allah SWT and possess noble character, to form sakinah families, to create a prosperous, peaceful, and Islamic society,

²² Ach Rifai, "Hukum Berdakwah Dalam Perspektif Al-Qur'an Surah Ali Imran Ayat 104," *AL-QOLAMUNA : Jurnal Komunikasi Dan Penyiaran Islam*, 2024, 16–24.

²³ Ach Rifai et al., "Hukum Berdakwah Dalam Perspektif Al-Qur'an Surah Ali Imran Ayat 104," *AL-QOLAMUNA: Jurnal Komunikasi Dan Penyiaran Islam*, 2025, 16–24.

²⁴ Nihayatul Husna, "Metode Dakwah Islam Dalam Perspektif Al-Qur'an," *Jurnal Selasar KPI : Referensi Media Komunikasi Dan Dakwah* 1, no. 1 (2021): 97–105.

and to build a world community filled with peace, tranquility, and justice without discrimination or exploitation.²⁵

Elements of Da'wah

The elements of da'wah are important components that must be present in the process of conveying Islamic teachings so that da'wah runs effectively and in accordance with its objectives. In general, the elements of da'wah include, first, the Da'i, namely the person who carries out da'wah orally, in writing, or through actions, either individually or collectively. In general, a da'i is also referred to as a mubaligh (a person who conveys Islamic teachings).²⁶ Second, Mad'u refers to those who become the target of da'wah, or those who receive da'wah, whether as individuals or groups, whether Muslims, non-Muslims, or humanity as a whole.²⁷ Third, Maddah refers to the content or material delivered by the da'i to the mad'u, covering the entirety of Islamic teachings found in the Qur'an and the Sunnah. According to Endang Saifudding Anshari, the main teachings of Islam are divided into aqidah or faith in Allah SWT, sharia or Islamic law, and akhlak or the formation of religious character.²⁸

Fourth, Thariqah refers to the da'wah method used by the da'i so that the da'wah message can be delivered and properly received by the mad'u.²⁹ Several da'wah methods include al-hikmah, mau'idzhatul hasanah, and al-mujadalah.³⁰ Fifth, Wasilah refers to the media for

²⁵ H Misbahuddin Amin, "DAKWAH KULTURAL MENURUT PERSPEKTIF PENDIDIKAN ISLAM," *Atta'dib Jurnal Pendidikan Agama Islam*, 2020, 71–84.

²⁶ Purwo Prilatomoko, "Unsur-Unsur Dakwah Nabi Muhammad Pada Keluarganya Bani Hasyim," *INTELEKSIA: Jurnal Pengembangan Ilmu Dakwah* 04, no. 02 (2022): 313–36, <https://doi.org/https://doi.org/10.55372/inteleksiapjpid.v4i2.215>.

²⁷ Purwo Prilatomoko.

²⁸ Berlian Rahmansyah, Nurseri H Nasution, and Emi Puspita Dewi, "Analisis Pesan Dakwah Dalam Buku Muhammad Al-Fatih," *Social Science and Contemporary Issues Journal*, 2023, 197–208.

²⁹ Rosyi Ibnu Hidayat and Nawawi, "THARIQOH SEBAGAI PESAN DAKWAH MENUJU KEBAHAGIAN HIDUP," *Al-Munqidz: Jurnal Kajian Keislaman* 1, no. 1 (2021): 15–25.

³⁰ Muhammad Diak Udin, "METODE DAKWAH PERSPEKTIF HADIST," *Jurnal Kopis* 1, no. 2 (2019): 94–110.

delivering da'wah messages to the mad'u in order to facilitate the process of conveying da'wah messages, so that they are easier for the mad'u to understand and comprehend. Da'wah media can take the form of oral media, written media, audio media, visual media, and social media.³¹ Sixth, Atsar refers to the impact or result that appears in the mad'u after receiving the da'wah message. Atsar becomes an indicator of the success of da'wah because it shows the extent to which the message delivered is able to influence the thoughts, attitudes, and behavior of the mad'u, or can be understood as feedback from reactions to the da'wah process.³²

Basic Concepts of Integrative Da'wah

Definition of Integrative Da'wah

Integrative da'wah is a da'wah model that combines Islamic values with various aspects of social life as a whole, such as education, the economy, health, culture, the environment, and social affairs. This form of da'wah does not only focus on delivering sermons (da'wah bi al-lisan), but also provides real solutions (da'wah bi al-hal) to the life problems of society.³³

In Gus Dur's concept, integrative da'wah can be equated with grounding Islam through acculturation. It uses cultural symbols and local traditions as media of da'wah. This da'wah strategy has proven effective

³¹Muhammad Lukman Hakim, "Analisis Isi Pesan Dakwah Tentang Wasilah Menurut K.H. Ahmad Bahauddin Nursalim Di Instagram," *PROGRESIF: Jurnal Dakwah, Sosial, Dan Komunikasi* 2, no. 1 (2025): 15–29, <https://doi.org/10.63199/progresif.v2i1.30>.

³²Purwo Prilatomoko, "Unsur-Unsur Dakwah Nabi Muhammad Pada Keluarganya Bani Hasyim."

³³Asyrotul Ridho and Azzah Kurniawati, "Mengintegrasikan Dakwah Dan Pemberdayaan Masyarakat: Membangun Generasi Islami Yang Mandiri," *AKSIOLOGI: Journal of Community Development* 1, no. 1 (2024): 19–25, <https://doi.org/10.63199/aksiologi.v1i1.16>.

and achieved significant results in the Islamization of Java during the Walisongo era and even afterward, and it remains relevant today.³⁴

Characteristics of Integrative Da'wah

1. Da'wah is Holistic

Integrative da'wah has a holistic character (*syumuliyah*), meaning that it views human beings as multidimensional beings with spiritual, intellectual, social, and emotional dimensions. Therefore, da'wah does not only emphasize the ritual aspects of worship, but also pays attention to issues of social justice, education, the economy, health, culture, and the environment.³⁵ The values of *aqidah*, *sharia*, and *akhlak* are positioned as an integrated unity in building individual piety and social piety. Through this approach, da'wah becomes a means of developing the *ummah* comprehensively and sustainably.³⁶

A concrete example of the holistic character of da'wah is the da'wah carried out by Sunan Kalijaga, who used shadow puppetry (*wayang kulit*) to spread Islam. In its application, *wayang* stories derived from Hindu epics such as the *Ramayana* or *Mahabharata* were not discarded, but their content was transformed by inserting the values of *tawhid*, noble character, and Islamic expressions such as the *shahada*.³⁷

2. Da'wah is Contextual

³⁴ Riyadi, "DAKWAH INTEGRATIF RADEN JAYENGRONO DI KABUPATEN PEDANTEN PONOROGO ABAD KE-18 M."

³⁵ Teguh Ansori, "Dakwah Sebagai Pendorong Pembangunan Ekonomi Berkelanjutan Di Masyarakat," *AL-MIKRAJ Jurnal Studi Islam Dan Humaniora (E-ISSN 2745-4584)* 5, no. 01 (2024): 1179–86, <https://doi.org/10.37680/almikraj.v5i01.6232>.

³⁶ Tasman Hamami and Zalik Nuryana, "A Holistic – Integrative Approach of the Muhammadiyah Education System in Indonesia," *HTS Teologiese Studies/Theological Studies*, 2019, 1–10.

³⁷ M. Nur Rofiq Addiansyah et al., "Cultural Da'wah and Political Communication in Colonial Java: A Study of Traditional Islamic Discourse and Social Resistance," *KOMUNIKA: Jurnal Dakwah Dan Komunikasi* 20, no. 1 (2025): 1–18, <https://doi.org/10.24090/komunika.v20i1.15279>.

In addition to being holistic, integrative da'wah is also contextual and dynamic in accordance with the changing times. Technological development, globalization, and social dynamics require an adaptive da'wah approach without losing the substance of the teachings. In this framework, contextual thought such as that developed by Fazlur Rahman becomes relevant, especially in emphasizing the importance of understanding religious texts through historical and social approaches.³⁸

In real life, the application of this da'wah characteristic can take the form of microblogging that combines attractive visual design with content that responds to issues of mental health, self-love, or stress management from a spiritual perspective.³⁹

3. Da'wah is Collaborative

Da'wah is not rigid and literalistic, but seeks to present Islamic messages that are relevant to the actual problems of society, such as moral crises, digital disruption, social inequality, and the degradation of human values. Therefore, integrative da'wah is collaborative and multidisciplinary. The complexity of contemporary social problems cannot be resolved through a single approach alone.⁴⁰ Da'wah needs to synergize with various disciplines, such as sociology, psychology, education, and communication, and to involve various elements of society, including ulama, academics, government, and civil communities. This collaboration strengthens the position of da'wah as a

³⁸ Surya Arfan, Edi Yusrianto, and Arbi Yasin, "Konsep Pendidikan Integrasi Fazlur Rahman Dan Sayyid Hossein : Kajian Teori Dan Praktik," *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan* 3, no. 4 (2025): 662–71.

³⁹ Sutar Oktaviana Tampubolon, Anca Olani Hasibuan, and Dwi Fauza Salsabila, "PENGARUH MEDIA SOSIAL TERHADAP KESEHATAN MENTAL," *Jurnal Imiah Pendidikan Dasar (JIPDAS)* 4, no. 4 (2024): 290–95.

⁴⁰ Sokhi Huda et al., *ISU DAN SOLUSI DAKWAH KONTEMPORER* (Banyumas: CV. CAKRAWALA SATRIA MANDIRI, 2025).

civilizational movement that is not exclusive, but inclusive and constructive.⁴¹

A practical example of the collaborative character of da'wah is the establishment of a mental health task-force community. Its application can take the form of cooperation between religious figures and psychologists. Religious figures provide a spiritual foundation for inner peace, while psychologists provide professional assistance in dealing with trauma or anxiety.⁴²

Thus, integrative da'wah can be understood as a da'wah paradigm that is holistic, contextual, dialogical, humanistic, transformative, and collaborative. This paradigm is relevant for addressing the challenges of contemporary society because it is able to bridge text and context, normative values and empirical reality, as well as spirituality and social transformation.⁴³

Implementation of Integrative Da'wah

1. Integrative Da'wah in the Field of Culture

Integrative da'wah in the field of culture is a da'wah approach that combines Islamic values with the local culture of society.⁴⁴ It can be realized through traditional arts, as exemplified by Sunan Kalijaga, who used traditional arts such as wayang, tembang, and gamelan as media of da'wah. Through these media, Islamic values were inserted into stories, symbols, and moral messages, so that society could accept

⁴¹ Syiraz Rozaky Bimagfiranda and Sedyas Santosa, "Pemikiran Fazlur Rahman Dalam Pendidikan Islam Dengan Dunia Modern" 9, no. 3 (2023): 1397–1405.

⁴² Reizki Maharani and Yasril Yazid, "Dakwah and Counseling in Dealing with Mental Health Issues in Indonesia," *Jurnal Kajian Manajemen Dakwah* 4, no. April (2022): 4, <https://doi.org/10.24014/idarotuna.v4i1.Dakwah>.

⁴³ Rizki Restu Afandi, "Reaktualisasi Pembelajaran Hadis : Integrasi Pendekatan Dakwah Di Era Kontemporer" 10, no. 2 (2025): 1–28.

⁴⁴ Bridav Hayati S et al., "Dakwah Inklusif Berbasis Budaya Lokal Di Masyarakat Pedesaan," *Menulis : Jurnal Penelitian Nusantara* 1, no. 2 (2025): 688–93.

Islamic teachings more easily without feeling alienated from its own culture.⁴⁵

2. Integrative Da'wah in the Field of Health

Integrative da'wah in the field of health is a da'wah approach that combines Islamic values with efforts to maintain and improve the physical, mental, and social health of society. It can be realized through mental and spiritual health assistance, namely efforts to provide guidance, psychological support, and the strengthening of religious values to society so that people have mental resilience and inner peace. Through spiritual guidance, Islamic counseling, and spiritual strengthening, individuals experiencing life pressure, stress, anxiety, or social problems can obtain calmness, hope, and motivation to recover.⁴⁶

3. Integrative Da'wah in the Field of the Environment

Integrative da'wah in the field of the environment is a da'wah approach that connects Islamic teachings with efforts to preserve the natural environment.⁴⁷ It can be realized through greening movements as a form of concern for environmental sustainability. Greening movements become one form of integrative da'wah because they combine Islamic values with concrete action in protecting the environment. Planting trees, caring for plants, and maintaining green spaces are implementations of Islamic teachings on environmental preservation and the prohibition of causing damage on earth.⁴⁸

4. Integrative Da'wah in the Field of the Economy

⁴⁵ Naufaldi Alif, Laily Matthukhatul, and Majidatun Ahmala, "AKULTURASI BUDAYA JAWA DAN ISLAM," *Al'Adalah* 2, no. 2 (2020): 143–262.

⁴⁶ Reza Ahmadiansah, "Model Dalam Pelayanan Pasien," *Indonesian Journal of Islamic Psychology* 1, no. 2 (2019): 215–42.

⁴⁷ Sri Ramadani et al., "Pendekatan Komunikasi Persuasif Sebagai Strategi Dakwah Lingkungan Pada Program Citarum Harum Sektor 9," *Ulumul Syar'i: Jurnal Ilmu-Ilmu Hukum Dan Syariah* 11, no. 2 (2022).

⁴⁸ Lidra Agustina Tanjung et al., "Upaya Penghijauan Melalui Dakwah Peduli Lingkungan Hidup Di Desa Sambirejo," *Mestaka: Jurnal Pengabdian Kepada Masyarakat* 4, no. 1 (2025): 75–81, <https://doi.org/10.58184/mestaka.v4i1.603>.

Integrative da'wah in the field of the economy is a da'wah approach that combines Islamic values with economic activities to realize social welfare fairly and in accordance with sharia.⁴⁹ One form of implementing integrative da'wah in the economic field is through sharia cooperatives and Islamic-based MSMEs. Sharia cooperatives become a means of economic empowerment for the ummah by applying Islamic principles such as honesty, justice, mutual assistance (ta'awun), and the prohibition of usury (riba). Through sharia cooperatives, society can gain access to halal, safe, and sharia-compliant financing to develop their businesses. In addition, Islamic-based MSMEs also become a form of economic da'wah because they educate entrepreneurs to conduct business in accordance with Islamic law, such as being honest in trade, maintaining product quality, and prioritizing blessing in seeking profit.⁵⁰

5. Integrative Da'wah in the Field of Education

Integrative da'wah in the field of education is the process of combining Islamic values with educational activities to form students who not only possess intellectual intelligence, but also noble character.⁵¹ It can be realized through character and moral development, namely the process of instilling Islamic moral and ethical values in students so that they not only excel in knowledge, but also have good personalities. Through the habituation of values such as

⁴⁹ Amelia Nurseha et al., "Dakwah Dan Bisnis Menggabungkan Nilai-Nilai Islam Dengan Tujuan Bisnis" 5 (2025): 1154–66.

⁵⁰ Anggi Fitrianiingsih et al., "PEMBERDAYAAN UMKM MELALUI PENGUATAN KOPERASI SYARIAH SEBAGAI UPAYA MENINGKATKAN EKONOMI MASYARAKAT DESA MANDALASARI," *Istimā -Jurnal Pengabdian Kepada Masyarakat: Inklusi Sosial Dan Pemberdayaan Masyarakat* 2 (2025): 140–53.

⁵¹ Syarip Hidayat, "Integrasi Nilai Islam Dalam Pendidikan: Pembelajaran Integratif Di SMA Islam Al-Muttaqin Kota Tasikmalaya," *TADRIS: Jurnal Pendidikan Islam* 16, no. 1 (2021): 141–56, <https://doi.org/10.19105/tjpi.v16i1.4665>.

honesty, discipline, responsibility, politeness, and social care, da'wah can be concretely integrated into students' daily lives.⁵²

6. Integrative Da'wah in the Social Field

Integrative da'wah in the social field is a form of da'wah that combines the delivery of Islamic values with concrete action to solve social problems in society.⁵³ It can be realized through assistance to the dhuafa and orphans. Through this activity, a da'i or da'wah institution provides assistance in the form of basic food packages, educational costs, clothing, cash donations, and other daily needs. In addition to helping meet their basic needs, charitable assistance also has da'wah value because it can foster a sense of brotherhood (*ukhuwah islamiyah*), strengthen relations between the wealthy and the poor, and provide moral and spiritual support to recipients.⁵⁴

Table 1.
Implementation of Integrative Da'wah

No.	Field	Form of Implementation	Example of Application
1.	Culture	Use of traditional arts as media of da'wah	Sunan Kalijaga used wayang, tembang, and gamelan to insert the values of tawhid, akhlak, and Islamic teachings.
2.	Health	Mental and spiritual health assistance	Spiritual guidance, Islamic counseling, and spiritual strengthening for people experiencing stress, anxiety, and life pressures.
3.	Environment	Greening movements and environmental preservation	Planting trees, caring for plants, and maintaining green spaces as a form of safeguarding Allah's trust over nature.

⁵² Dedek Syahputra, "Metode Dakwah Pendidikan Dalam Membentuk Akhlak Dan Karakter Peserta Didik," *JRISS: Journal Review of Islamic and Social Studies* 1, no. 2 (2025): 91–103.

⁵³ Muhsinah, "ANALISIS PERAN DAKWAH SEBAGAI ALAT TRANSFORMASI SOSIAL: TANTANGAN DAN STRATEGI KOMUNIKASI DALAM KONTEKS MASYARAKAT MODERN," *Ittishal Jurnal Komunikasi Dan Media* 2, no. 1 (2024): 58.

⁵⁴ Aldi Surizkika, "Dakwah Sosial Dan Filantropi Islam: Transformasi, Kesejahteraan Dan Keadilan Bagi Masyarakat," *Jurnal Sahid Da'Watii* 3, no. 01 (2024): 28–39, <https://doi.org/10.56406/jurnalsahiddawatii.v3i01.459>.

4.	Economy	Economic empowerment through sharia cooperatives and Islamic MSMEs	Development of sharia-based businesses, halal financing, the application of honesty, and the prohibition of riba.
5.	Education	Character and moral development	Instilling the values of honesty, discipline, responsibility, politeness, and social care in the learning process.
6.	Social	Assistance to the dhuafa and orphans	Assistance to the dhuafa and orphans in the form of basic food packages, educational costs, clothing, and other needs.

Da'wah Paradigms in the Classical and Contemporary Eras

1. Da'wah Paradigm in the Classical Era

Understanding the classical da'wah paradigm means recognizing that classical da'wah includes da'wah bi al-lisan, a form of da'wah carried out through oral media or verbal communication. This method is conducted by delivering religious messages directly to audiences through sermons, khutbah, discussions, tausiyah, advice, and other forms of oral communication. In practice, da'wah bi al-lisan has become the most commonly used method by da'i, both in formal and non-formal forums, such as study circles, Friday sermons in mosques, routine religious gatherings, Islamic seminars, and religious dialogues.⁵⁵

The strength of da'wah bi al-lisan lies in its ability to build direct communication between da'i and mad'u. This interaction allows for explanation, emphasis, and spontaneous responses to audience questions or needs. In addition, the rhetorical skill, intonation, expression, and mastery of the material by a da'i greatly influence the effectiveness of message delivery. Therefore, da'wah bi al-lisan requires good communication competence so that the message conveyed is not only informative, but also persuasive and able to touch the affective dimension of listeners.

⁵⁵ Abdul Rohman and Abdul Rahman, "Ragam Komunikasi Dakwah Bi Al-Lisan Dalam Perspektif," *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 2 (2023): 151–66.

Meanwhile, da'wah bi al-hal is a form of da'wah manifested through concrete action and exemplary conduct (*uswatun hasanah*). This form of da'wah does not rely solely on verbal delivery, but places greater emphasis on the application of Islamic teachings in everyday life. Da'wah bi al-hal can take the form of activities that reflect the values of honesty, justice, social care, and various concrete charitable activities whose benefits can be directly felt by society.

Concrete examples of da'wah bi al-hal include economic empowerment of the ummah, social services, the development of educational facilities, assistance to the poor and orphans, and active involvement in community activities. Through these actions, society not only hears da'wah messages, but also directly experiences Islamic values embodied in social reality. In this context, exemplary conduct becomes a highly effective medium of da'wah, because concrete behavior often has a stronger influence than words alone.

Thus, da'wah bi al-lisan and da'wah bi al-hal are two complementary methods. Da'wah bi al-lisan functions to provide understanding through spoken words, while da'wah bi al-hal provides practical evidence of the values being conveyed. The relationship between the two produces da'wah that is not only communicative, but also plays an active role in community empowerment.⁵⁶

2. Da'wah Paradigm in the Contemporary Era

Contemporary da'wah is a form of da'wah that utilizes the development of digitalization as the main medium for conveying religious messages. In the context of a society marked by advances in information, digitalization, and globalization, da'wah is no longer carried out only from mosque pulpits or study circles, but has developed through various digital platforms such as YouTube, Facebook,

⁵⁶ Rusdi and Masykurotus Syarifah, "IMPLEMENTASI DA'WAH BI AL LISAN DAN DA'WAH BI AL HAL," *Ulûmuna: Jurnal Studi Keislaman* 2, no. 1 (2024): 27–45.

Instagram, TikTok, webinars, and live streaming. Thus, contemporary da'wah emerges as a response to changes in communication patterns and the lifestyle of contemporary society.⁵⁷

The characteristics of contemporary da'wah lie in its adjustment to technological advancement by using the internet, social media, and digital communication strategies to reach a wider and more diverse mad'u. This approach is highly effective in today's society because people are already active users of social media such as WhatsApp, Facebook, TikTok, and other platforms.⁵⁸

Methodologically, contemporary da'wah differs from classical da'wah. Classical da'wah emphasizes an adaptive approach to traditions, customs, and the local values of society. This approach seeks to harmonize Islamic teachings with local culture without eliminating that local culture itself. Meanwhile, contemporary da'wah focuses more on adapting methods to technological development and digitalization. If classical da'wah focuses on cultural contexts, then contemporary da'wah is oriented toward technological and media contexts.

Nevertheless, this difference should not be used as a reason to negate one method of da'wah in favor of another. In practice, contemporary da'wah can still support cultural values, while classical da'wah can also use digital media as a means of disseminating messages. Therefore, contemporary da'wah is essentially an innovation in the use of technology to convey Islamic teachings so that they remain relevant to the development of the times, without abandoning the basic principles of religious teachings.

⁵⁷ Abdullah Khusairi, "Creative Content Production Strategies for Religious Outreach Materials on Social Media," *Jurnal Ilmu Dakwah* 45, no. 2 (2025): 341–56, <https://doi.org/10.2158/jid.45.2.28022>.

⁵⁸ Akmal Rizki et al., "Analysis of Digital Technology on Da ' Wah," *AL-Balagh* 10, no. 1 (2025): 33–64, <https://ejournal.uinsaid.ac.id/al-balagh/article/view/9963/3458>.

Thus, contemporary da'wah can be understood as an adaptive, innovative, and technology-based da'wah strategy that aims to expand reach and increase the effectiveness of Islamic message delivery in contemporary society.⁵⁹

Table 2.
Comparison of Da'wah Paradigms in the Classical and Contemporary Eras

No.	Aspect	Classical Era	Contemporary Era
1.	Main Media	Oral delivery (bi al-lisan) and concrete action (bi al-hal)	Digitalization and cyber media (Internet)
2.	Delivery Method	Sermons, khutbah, discussions, advice, and direct exemplary conduct	YouTube, Facebook, Instagram, TikTok, webinars, and live streaming
3.	Focus of Approach	Cultural: adaptive to traditions, customs, and local community values	Technological: adjustment of methods to developments in information technology
4.	Form of Interaction	Direct communication (face-to-face) between da'i and mad'u	Digital platform-based communication (virtual/remote)
5.	Main Characteristics	Emphasizes rhetoric, intonation, and proof through concrete charitable action (uswatun hasanah)	Emphasizes innovation, speed of information, and broad/global audience reach
6.	Scope	Physical formal/non-formal forums (mosques, study circles, seminars)	Social media and digital ecosystems that touch modern lifestyles

CONCLUSION

This study affirms that integrative da'wah is a da'wah paradigm that is holistic, contextual, and collaborative, combining the normative and theological values of Islamic teachings with social reality. This approach goes beyond conventional methods that focus only on the verbal delivery of religious messages (da'wah bi al-lisan), by providing real solutions to various problems in social life through concrete action

⁵⁹ Khusairi, "Creative Content Production Strategies for Religious Outreach Materials on Social Media."

(bi al-hal) in various fields, such as education, the economy, health, social affairs, the environment, and culture.

In its development, there has been a paradigmatic shift from the classical era, which was dominated by lecture methods and adaptation to local culture, toward the contemporary era, which uses digital technology as a highly relevant medium of da'wah in today's digital age. Contemporary da'wah is now required to be more adaptive to the challenges of modern society, such as digital disruption, moral crises, and shifts in the religiosity patterns of Generation Z, by using social media and multidisciplinary approaches. Through theoretical reconstruction that integrates religious sciences with social sciences and technology, integrative da'wah emerges as a dynamic and inclusive strategy for building a religious, civilized, and progressive civilization amid the rapid flow of globalization.

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