

The Socio-Political Dimension of *Da'wah* in the Qur'an: Thematic Analysis Of The Relationship Between *Da'wah* and Power

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Abstract

This study aims to analyze the socio-political dimension of *da'wah* studies in the Qur'an through a thematic examination of the relationship between *da'wah* and power. This topic is significant because, in contemporary discourse, *da'wah* is often narrowly understood as a purely spiritual or individual activity, whereas the Qur'an presents it as an instrument of social transformation with implications for authority, leadership, and governance. This research employs a thematic (*maudhu'i*) method of Qur'anic exegesis by collecting verses related to key concepts such as *ḥukm* (authority), *mulk* (sovereignty), *amānah* (trust), *khilāfah* (vicegerency), *ulī al-amr* (legitimate authority), and the principle of *al-amr bi al-ma'rūf wa al-nahy 'an al-munkar* (enjoining good and forbidding evil). These verses are analyzed conceptually and contextually using a normative-qualitative approach. The findings indicate that the Qur'an constructs the relationship between *da'wah* and power within an ethical-integrative framework: revelation serves as the source of normative legitimacy, *da'wah* functions as a medium of moral transformation, and power operates as an instrument for the realization of social justice. In the Qur'anic perspective, power is not autonomous but constitutes a moral trust bound by justice, accountability, and collective responsibility. These findings underscore the importance of

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strengthening a transformative paradigm of *da'wah* as a conceptual foundation for addressing contemporary socio-political challenges.

Keywords: Da'wah; Socio-Political Dimension; Thematic Qur'anic Exegesis; Power; Social Transformation.

Abstrak

Penelitian ini bertujuan menganalisis dimensi sosial-politik ilmu dakwah dalam Al-Qur'an melalui kajian tematik terhadap relasi antara dakwah dan kekuasaan. Topik ini dipilih karena dalam konteks kontemporer dakwah sering dipahami secara reduktif sebagai aktivitas spiritual-individual, padahal Al-Qur'an menghadirkan dakwah sebagai instrumen transformasi sosial yang memiliki implikasi terhadap struktur otoritas, kepemimpinan, dan tata kelola masyarakat. Penelitian ini menggunakan metode tafsir *maudhu'i* (tematik) dengan menghimpun ayat-ayat yang berkaitan dengan konsep hukum, mulk, amanah, khilāfah, ulil amri, serta prinsip *al-amr bi al-ma'rūf wa al-nahy 'an al-munkar*, kemudian dianalisis secara konseptual dan kontekstual dengan pendekatan normatif-kualitatif. Hasil penelitian menunjukkan bahwa Al-Qur'an mengonstruksi relasi dakwah dan kekuasaan dalam kerangka etis-integratif: wahyu sebagai sumber legitimasi nilai, dakwah sebagai medium transformasi moral, dan kekuasaan sebagai instrumen realisasi keadilan sosial. Kekuasaan dalam perspektif Qur'ani bukan entitas otonom, melainkan amanah yang tunduk pada prinsip keadilan, akuntabilitas, dan tanggung jawab kolektif. Dengan demikian, ilmu dakwah memiliki dimensi sosial-politik yang inheren dan strategis dalam membangun tata kehidupan publik yang berkeadilan dan bermoral. Temuan ini menegaskan pentingnya penguatan paradigma dakwah transformatif sebagai landasan konseptual dalam merespons dinamika sosial-politik modern.

Kata kunci: Da'wah; Sosial-Politik; Tafsir Tematik; Kekuasaan; Transformasi Sosial.

Introduction

Islam as a comprehensive system of teachings does not only regulate theological and ritual dimensions, but also shapes social structures and the governance of public life. The Qur'an contains normative principles oriented toward the formation of a just society; therefore, the social dimension in Islam is an inherent part of the prophetic mission. Thus, *da'wah*, as a process of transmitting Divine values, carries social implications that directly engage with the reality of power.¹ Thus, *da'wah* as a process of transmitting Divine values has social implications that are directly in contact with the reality of power.

In the Qur'anic perspective, *da'wah* cannot be reduced to mere religious communication. Fazlur Rahman emphasized that the moral message of the Qur'an is always directed toward the formation of an ethical and transformative social order. Therefore, *da'wah* embodies an orientation toward social change that is conceptually linked to structures of authority in society.²

The relationship between religion and power in Islamic history demonstrates

¹ Fazlur Rahman dan Ebrahim Moosa, *Major themes of the Qur'an*, 2nd ed (The University of Chicago Press, 2009).55

² Rahman dan Moosa, *Major themes of the Qur'an*.

a complex pattern of interaction. Classical Islamic political discourse positions leadership as an institution that preserves religion while regulating public affairs, indicating that the political dimension has an epistemological foundation within the Islamic intellectual tradition.³

The Qur'an contains several concepts related to authority, such as *mulk* and *sultān*, which semantically carry strong moral dimensions. Toshihiko Izutsu explains that the ethical structure of the Qur'an constructs a network of meanings that situates power within a framework of ethical responsibility rather than absolute domination. In this context, *da'wah* functions as a moral guardian over the exercise of power.⁴

In modern scholarship, the relationship between Islam and politics is analyzed as an interaction between religious values and social systems. John L. Esposito asserts that in Islamic history there is no rigid separation between religion and politics as found in modern Western traditions. This perspective reinforces the argument that *da'wah*, as an articulation of Islamic values, carries significant socio-political implications.⁵

Furthermore, the dynamics of contemporary Muslim societies indicate that *da'wah* movements often function as agents of social change. Asef Bayat demonstrates that religious actors play a role in shaping public spaces and advocating moral aspirations in modern society. This indicates that *da'wah* possesses tangible power for social transformation.⁶

However, within the discipline of *da'wah* studies, existing scholarship tends to emphasize methodological and communicative aspects. The structural dimension of the relationship between *da'wah* and power has not been widely explored through a thematic Qur'anic approach. This gap calls for a conceptual reconstruction in the development of *da'wah* as a field of study.⁷

In terms of state of the art, previous studies on *da'wah* have predominantly focused on its communicative, methodological, and rhetorical dimensions, often emphasizing strategies of message delivery, media utilization, and audience engagement. While some works have explored the ethical and social functions of *da'wah*, relatively few have examined its structural relationship with power through a systematic Qur'anic framework. Studies in political Islam, on the other hand, tend to analyze authority and governance separately from *da'wah* as a

³ Saeed Abbasinia, "The Motivational Linguistic Crystallization of the Qur'an in Promise and Promise from the Perspective of Language Pragmatology," *Journal of Linguistic Research* (IR), no. Online First (September 2023), <https://doi.org/10.22108/jrl.2023.138555.1784..195>

⁴ Toshihiko Izutsu, *Ethico-Religious Concepts in the Qur'ān* (McGill-Queen's University Press, 2002), <https://doi.org/10.1515/9780773570511..22>

⁵ John L. Esposito, *Islam and Politics*, 4. ed, Contemporary Issues in the Middle East (Syracuse Univ. Press, 1998)..32

⁶ Esposito, *Islam and Politics*.

⁷ Mudzhira Nur Amrullah, "Dakwah dalam Al-Qur'an: Sebuah Pijakan Pengembangan Metode Dakwah Kontemporer," *Studia Quranika* 5, no. 2 (2021): 159, <https://doi.org/10.21111/studiquran.v5i2.4717>.

discipline, resulting in a conceptual gap between religious propagation and socio-political structures. Therefore, the novelty of this study lies in its integrative approach that positions *da'wah* not merely as a communicative activity, but as a transformative moral force operating within structures of power. By employing a thematic Qur'anic interpretation, this research offers a reconstructed analytical framework that bridges *da'wah* studies and political thought, highlighting the role of *da'wah* as both a normative guide and a critical instrument in shaping ethical governance and social transformation.

A thematic approach to the Qur'an enables the integration of particular verses into a coherent moral vision. Fazlur Rahman emphasized the importance of thematic synthesis to comprehensively understand the social orientation of the Qur'an. Through this method, the relationship between *da'wah* and power can be analyzed conceptually.⁸

In the perspective of Qur'anic ethics, the opposition between justice and tyranny constitutes the axis of political legitimacy. Toshihiko Izutsu shows that the semantic structure of the Qur'an constructs value oppositions that directly affect moral evaluations of political practices. Thus, *da'wah* holds a corrective function against the distortion of power⁹

Furthermore, political legitimacy in historically Muslim societies often rests on the moral authority of religion. John L. Esposito explains that the integration of religious and political authority is a key factor in social stability. Therefore, the relationship between *da'wah* and power can be understood as a dialectical interaction between moral norms and institutional structures.¹⁰ Therefore, the relationship between *da'wah* and power can be understood as a dialectical relationship between moral norms and institutional structures.

Based on this framework, this article aims to analyze the socio-political dimension of *da'wah* through a thematic interpretation of Qur'anic verses related to authority and social transformation. This approach is expected to enrich the theoretical construction of *da'wah* as a discipline that is not merely communicative, but also structural and transformative.¹¹

Within the methodological framework, this study employs a qualitative approach with a library research design, considering that the object of analysis consists of the normative text of the Qur'an, examined through conceptual and thematic constructions. This approach is chosen because the study does not aim to measure empirical variables, but rather to understand the structure of meaning and the normative relationship between *da'wah* and power from a Qur'anic perspective. As explained by John W. Creswell, qualitative research is oriented toward the in-depth exploration of meaning and the interpretation of phenomena within their context. Accordingly, this study focuses on textual analysis and the

⁸ Izutsu, *Ethico-Religious Concepts in the Qur'ān*..77

⁹ Izutsu, *Ethico-Religious Concepts in the Qur'ān*..67

¹⁰ Esposito, *Islam and Politics*..54

¹¹ Amrullah, "Da'wah in the Qur'an." 23

construction of meaning rather than on quantitative hypothesis testing.¹² Thus, this study focuses on text analysis and meaning construction, not on quantitative hypothesis testing.

Operationally, the primary method applied in this study is thematic exegesis (*al-tafsīr al-mawḍū'ī*) as formulated by Abdul Hayy al-Farmawi. This method is implemented through systematic steps: (1) determining the central theme, namely the relationship between *da'wah* and power; (2) identifying and collecting all Qur'anic verses relevant to the theme, including those related to the concept of *da'wah* (such as *da'ā*, *tablīgh*, and *amr ma'rūf nahi munkar*) and those related to the concept of power (such as *mulk*, *sultān*, *imāmah*, and *khilāfah*); (3) analyzing the interconnection between verses (*munāsabah*) while considering the occasions of revelation (*asbāb al-nuzūl*); and (4) conducting a comprehensive conceptual synthesis to construct an integrated understanding. Through these stages, the analysis moves beyond a partial reading and produces a holistic comprehension of the Qur'anic ethical and social structure concerning *da'wah* and power.¹³ This approach is relevant to examine the relationship between *da'wah* and power as a unity of meaning spread in various verses.

In this framework, the analysis of *munāsabah*, as an integral component of the thematic synthesis stage, serves as the primary basis for establishing conceptual relationships between verses. Therefore, the semantic-conceptual approach developed by Toshihiko Izutsu is not employed as the main analytical method, but rather as a complementary analytical tool to enrich the interpretation of the Qur'anic network of meanings. This approach supports the identification of how the concepts of *da'wah* and power interact semantically within the Qur'an, without replacing the principal framework of thematic exegesis grounded in *munāsabah*.¹⁴ Therefore, the thematic method is combined with normative ethical analysis to identify the socio-political dimensions contained in the concept of *da'wah*.

The primary data source of this study is the Qur'an as the main normative text, while secondary data are derived from classical and contemporary tafsir works as well as academic literature addressing Qur'anic ethics and the relationship between religion and power. To ensure scientific validity, this study applies source triangulation through comparative analysis of classical exegesis, modern interpretations, and contemporary scholarly works. Through this procedure, the findings are expected to achieve not only textual depth but also conceptual coherence, thereby contributing to academically accountable theoretical developments in Qur'an-based *da'wah* studies.¹⁵ This approach helps to identify how the concept of *da'wah* interacts semantically with the concept of

¹² John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4. ed (SAGE, 2014)..44

¹³ "عباسی نیا، "تبلیور زبان انگیزشی قرآن در وعده و وعید از منظر کاربردشناسی زبان

¹⁴ Rahman dan Moosa, *Major themes of the Qur'an*..2

¹⁵ Izutsu, *Ethico-Religious Concepts in the Qur'an*..10

power in the Qur'anic network of meanings.

The Concept of *Da'wah* and Authority in the Qur'anic Structure

Based on the thematic exegesis (*al-tafsīr al-mawḍū'ī*) framework formulated by Abdul Hayy al-Farmawi, the concept of *da'wah* and authority in the Qur'an can only be properly understood through a systematic process of verse collection, contextual analysis (*asbāb al-nuzūl*), interrelation (*munāsabah*), and thematic synthesis.¹⁶

From the inventory of verses, *da'wah* appears in several key formulations, particularly in QS. al-Nahl [16]:125, QS. Āli 'Imrān [3]:104, and QS. Āli 'Imrān [3]:110. These verses were revealed in the formative phase of the Muslim community, indicating that *da'wah* was not merely an individual religious act but a collective effort to construct a moral social order.

Conceptually, *da'wah* in the Qur'an touches on a dialogical dimension, as reflected in QS. al-Nahl [16]:125:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

"Call upon the way of your Lord with wisdom and good instruction..."

In its contextual background, this verse emphasizes that *da'wah* operates within a pluralistic social setting and must be conducted through ethical and persuasive communication. Meanwhile, QS. Āli 'Imrān [3]:110—"You are the best community brought forth for humankind..."—places the *ummah* as a moral agent responsible for maintaining social order through *al-amr bi al-ma'rūf wa al-nahy 'an al-munkar*.

The concept of *ummah* in QS. Āli 'Imrān [3]:110 reinforces the meaning of *da'wah* as a moral regulator in society:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

"You are the best people born to man..."

Through *munāsabah* analysis, these verses collectively indicate that *da'wah* is not limited to communicative activity but functions as a normative mechanism that regulates social life. Thus, *da'wah* in the Qur'an can be defined as a process of value transformation that shapes both individual and collective ethics.¹⁷

In contemporary semantic analysis, this verse shows that human power never stands as an autonomous value-free entity, but is always under the divine moral legitimacy that comes from revelation. The meaning of *ḥukm* in the linguistic structure of the Qur'an affirms that the highest normative authority is

¹⁶ Duden Aiman Saleh dan Karyana Sofyan, "Transformasi Pesan Dakwah dan Mobilitas Sosial," *Tabligh: Jurnal Komunikasi dan Penyiaran Islam* 9, no. 2 (2024): 241–56, <https://doi.org/10.15575/tabligh.v9i2.44088..22>

¹⁷ Wael B. Hallaq, *Restating Orientalism: a critique of modern knowledge* (Columbia University Press, 2018).

in the will and decree of Allah, while human authority is delegative and conditional. Thus, any form of political power in the Qur'anic perspective must be understood as a mandate that is subject to the principles of justice, truth, and ethical responsibility. A power that breaks away from such a framework of transcendental legitimacy loses its moral basis and has the potential to turn into arbitrary domination, so that the Qur'an implicitly establishes epistemological and normative boundaries against political absolutism. shows that human power is under the moral legitimacy of God.¹⁸

On the other hand, the concept of authority is reflected in verses such as QS. al-Baqarah [2]:247, QS. al-Nisā' [4]:58, and QS. al-Nisā' [4]:59. The narrative of Ṭālūt in QS. al-Baqarah [2]:247 demonstrates that leadership is legitimized based on knowledge and capability rather than lineage, indicating a merit-based principle of authority.

QS.al-Nisā'[4]:58 explicitly states: "*Indeed, Allah commands you to render trusts to whom they are due and to judge with justice...*"

The contextual analysis of this verse shows that authority is fundamentally an *amānah* (trust), not an inherent right. Meanwhile, QS. al-Nisā' [4]:59 establishes that obedience to authority is conditional upon alignment with divine guidance..¹⁹

The verse on trust (QS. al-Nisā' [4]:58) reinforces that power is not a mere right, but a moral responsibility that must be justly enforced

Through *munāsabah*, it becomes clear that the verses on *da'wah* and authority form a coherent ethical structure: *da'wah* provides the moral foundation, while authority functions as the institutional realization of those values. This leads to a thematic synthesis that: *First*, *Da'wah* is a collective process of ethical transformation. *Second*, Authority is a delegated trust bound by justice and accountability. *Third*, The relationship between the two is integrative and interdependent.

In this structure, power is never value-neutral. As emphasized in the semantic analysis of Toshihiko Izutsu, concepts such as *ḥukm* and *mulk* are embedded within a moral framework. However, this semantic approach only strengthens the primary finding derived from thematic synthesis, not replacing it..²⁰

This verse provides a normative framework that obedience to authority is only valid if it is inline with the principle of revelation. Contemporary analysis shows that the integration of moral values in the power structure is a hallmark

¹⁸ Andrew F. March, "Political Islam: Theory," *Annual Review of Political Science* 18, no. 1 (2015): 103–23, <https://doi.org/10.1146/annurev-polisci-082112-141250>.

¹⁹ Rojabi Azharghany dkk., "Paradigma Dakwah Islam Kyai dalam Kancah Politik Kekuasaan Pasca Kemerdekaan di Indonesia," *Alhadharah: Jurnal Ilmu Dakwah* 21, no. 2 (2022): 1, <https://doi.org/10.18592/alhadharah.v21i2.7184>.

²⁰ Muhammad Nurhuda dan Nurullina Wahidatus Salam, "Dakwah Nasionalisme KH. Much. Imam Chambali," *Alhadharah: Jurnal Ilmu Dakwah* 21, no. 1 (2022): 49, <https://doi.org/10.18592/alhadharah.v21i1.6349>.

of Qur'anic authority that distinguishes it from modern secular authority.²¹

Thus, the Qur'an constructs an ethical-normative framework in which *da'wah* serves as a mechanism of moral control, while authority acts as an instrument for implementing divine values in the social order.

Dialectics of *Da'wah* and Power in Socio-Political Space

Building upon the thematic findings, the relationship between *da'wah* and power in the Qur'an is dialectical rather than oppositional. *Da'wah* operates as a moral force that directs and limits power, ensuring that it remains within the framework of justice and truth.²² This dialectic is evident in the Qur'anic portrayal of prophetic leadership. Prophet Yusuf in QS. Yūsuf [12]:55 demonstrates that political authority may be assumed based on competence (*kifā'ah*) and integrity, indicating a meritocratic dimension in Qur'anic governance. Similarly, Prophet Dawud in QS. Šād [38]:26 is commanded to uphold justice and avoid personal desire, illustrating that power must always be ethically constrained.

In the semantic framework of the Qur'an, the term *ḥukm* does not simply refer to "legal decisions", but to normative authority that comes from Allah as the holder of supreme sovereignty.²³ Meanwhile, *mulk* refers to the dimension of structural power that can be given to humans as part of moral tests and responsibilities.²⁴ Thus, the Qur'an does not reject the political structure, but conditions its applicability within the limits of the ethics of revelation.

The Qur'an presents prophetic figures who not only deliver spiritual treatises, but are also involved in the formation of the social order. The Prophet Yusuf, for example, in QS. Yūsuf [12]:55 shows administrative legitimacy based on competence and integrity. This verse implies that political authority can be accepted as long as it meets the criteria of professionalism (*kifā'ah*) and moral trust. In modern Islamic political analysis, this is understood as the embryo of the principle of meritocracy in the governance of the Qur'an.²⁵ From a structural perspective, *ḥukm* represents ultimate normative authority derived from God, while *mulk* refers to delegated political authority given to humans. This confirms that the Qur'an does not reject political structures but conditions their legitimacy on ethical compliance.

²¹ Nurhuda dan Salam, "Dakwah Nasionalisme KH. Much. Imam Chambali."

²² Syamsul Yakin, "DAKWAH KEKUASAAN DALAM AL-QUR'AN," *Dakwah: Jurnal Kajian Dakwah dan Kemasyarakatan* 23, no. 1 (2019): 53–68, <https://doi.org/10.15408/dakwah.v23i1.13926>.

²³ Sya'ban H. Muhammad, "Kekuasaan dalam Perspektif Politik Islam," *Refleksi* 10, no. 2 (2008): 215–30, <https://doi.org/10.15408/ref.v10i2.39820>.

²⁴ Amrullah, "Dakwah dalam Al-Qur'an."

²⁵ Mastori Mastori dkk., "Dakwah Dan Kekuasaan (Studi Dakwah Nabi Muhammad pada Periode Madinah)," *Jurnal Dakwah dan Komunikasi* 6, no. 2 (2021): 189, <https://doi.org/10.29240/jdk.v6i2.3677>.

Similarly, the Prophet Dawud in QS. Šād [38]:26 affirms that the caliph on earth is commanded to enforce the law justly and not to follow lust. This structure shows that Qur'anic leadership has always been associated with ethical principles that limit the potential for power absolutism.²⁶ In the perspective of contemporary Islamic political theory, this concept serves as a normative limiting mechanism against the abuse of authority.

In the social framework, *da'wah* functions as a normative control mechanism against the deviation of power. The principle of *al-amr bi al-ma'rūf wa al-nahy 'an al-munkar* (QS. Āli 'Imrān [3]:104) places society as an active subject in maintaining a moral-political balance. This concept gives birth to a participatory dimension in the Islamic social order, where the legitimacy of power is not absolute, but conditional on consistency with Divine values.²⁷ A number of recent studies refer to it as a form of *ethical public accountability* within the framework of normative Islam.

The Charter of Medina is often understood as a historical manifestation of the integration of *da'wah* and social governance. The document shows that the Prophet Muhammad built a political community based on social agreement (*mithāq*), the rule of law, and recognition of religious and tribal plurality.²⁸ This model becomes a normative precedent for the formation of a power structure that is both ethically oriented and inclusive. In modern Islamic political literature, the experience of Medina is seen as the first form of *constitutional governance* in Islamic history.²⁹

In contemporary Islamic political studies, the relationship between *da'wah* and power is understood as a form of *moral governance*, namely governance that makes revelation a source of value and the limit of legitimacy. Power that is uprooted from the dimension of *da'wah* will lose its ethical foundation and have the potential to turn into coercive domination. On the other hand, *da'wah* without a socio-political structure will lose its implementability in the public sphere.³⁰

Furthermore, the integration of moral values in the Qur'anic power structure builds an integrative paradigm between authority and ethics. Power is not the final goal, but an instrument for the realization of *maqāṣid al-sharī'ah* such as

²⁶ "عباسی نیا، "تبلور زبان انگیزشی قرآن در وعده و وعید از منظر کاربردشناسی زبان"

²⁷ Syamsul Yakin, "DAKWAH KEKUASAAN DALAM AL-QUR'AN," *Dakwah: Jurnal Kajian Dakwah dan Kemasyarakatan* 23, no. 1 (2019): 53–68, <https://doi.org/10.15408/dakwah.v23i1.13926>.

²⁸ Mastori Mastori dkk., "Dakwah Dan Kekuasaan (Studi Dakwah Nabi Muhammad pada Periode Madinah)," *Jurnal Dakwah dan Komunikasi* 6, no. 2 (2021): 189, <https://doi.org/10.29240/jdk.v6i2.3677>.

²⁹ Mukrimin Mukrimin, "THE INTERSECTION OF ISLAM AND POLITICS IN INDONESIA'S LOCAL AUTONOMY ERA," *Al-Ijtima'i: International Journal of Government and Social Science* 9, no. 1 (2023): 119–38, <https://doi.org/10.22373/jai.v9i1.2645>.

³⁰ Mukrimin, "THE INTERSECTION OF ISLAM AND POLITICS IN INDONESIA'S LOCAL AUTONOMY ERA," 2023.

justice, welfare, and protection of basic human rights.³¹ In this context, *da'wah* is not only understood as a rhetorical activity, but as a social praxis that shapes a civilized political culture.

To strengthen contextual relevance, studies such as *Tafsir Al-Qur'an dan Kekuasaan Politik di Indonesia* demonstrate that interpretations of Qur'anic authority are always shaped by socio-political contexts. This confirms that *da'wah* is not only a textual activity but also a socio-political praxis. In line with Fazlur Rahman, the Qur'an's moral vision is inherently transformative. Therefore, *da'wah* functions not only as communication but as a mechanism for directing power toward ethical realization.

Thus, the dialectic of *da'wah* and power in the Qur'an forms a normative-integrative paradigm: revelation as a source of norms, *da'wah* as a medium of transformation, and power as an instrument of value realization. The three of them build an ethical structure that controls and complements each other in the socio-political life of the people.

Socio-Political Implications of *Da'wah* in the Contemporary Context

Modern socio-political transformation presents new challenges for *da'wah* science. Changes in the structure of authority, globalization of values, and the strengthening of the nation-state system require a recontextualization of the role of *da'wah* in the public sphere. In this context, *da'wah* is no longer sufficiently understood as a rhetorical or ritualistic activity, but rather as a social praxis that contributes to the formation of public ethics and civilized governance.³²

Theoretically, the integration of *da'wah* and power in the Qur'an forms a normative paradigm that is relevant to respond to the crisis of modern political legitimacy. When politics undergoes moral desacralization and tends to be pragmatic, *da'wah* presents an ethical dimension as a corrective mechanism.³³ In this framework, *da'wah* serves as a moral counterbalance to oligarchic, corrupt, or populist tendencies in contemporary power systems.

In the era of modern democracy, public participation is the main indicator of the legitimacy of power. The principle of *al-amr bi al-ma'rūf wa al-nahy 'an al-munkar* can be interpreted as a normative basis for society's social control over the state. Thus, *da'wah* has relevance as an instrument for the formation of *civic consciousness* that is rooted in the value of revelation, but operates within a

³¹ A. Chairul Hadi, "Corporate Social Responsibility dan Zakat Perusahaan dalam Perspektif Hukum Ekonomi Islam," *AHKAM: Jurnal Ilmu Syariah* 16, no. 2 (2016): 229–40, <https://doi.org/10.15408/ajis.v16i2.4453>.

³² Syamsul Yakin, "DAKWAH KEKUASAAN DALAM AL-QUR'AN," *Dakwah: Jurnal Kajian Dakwah dan Kemasyarakatan* 23, no. 1 (2019): 53–68, <https://doi.org/10.15408/dakwah.v23i1.13926>.

³³ Mastori Mastori dkk., "Dakwah Dan Kekuasaan (Studi Dakwah Nabi Muhammad pada Periode Madinah)," *Jurnal Dakwah dan Komunikasi* 6, no. 2 (2021): 189, <https://doi.org/10.29240/jdk.v6i2.3677>.

modern constitutional framework.³⁴

Furthermore, the *moral discourse of governance* in contemporary Islamic political studies emphasizes that the ethical integrity of leaders is a prerequisite for social stability. Political crises in many Muslim countries are often associated with the detachment of power from its moral-transcendent foundations.³⁵ In the Qur'anic perspective, the legitimacy of authority is not only based on formal procedures, but on consistency with the values of justice and trust.

In the context of the plurality of modern society, the Medina model provides inspiration on how *da'wah* can go hand in hand with the principle of inclusivity. The Charter of Medina shows that revelation-based governance is not synonymous with exclusivism, but can accommodate social diversity through the principles of justice and mutual agreement.³⁶ This is relevant for contemporary countries that seek to establish harmony between religious identity and modern state structures.

In addition, the development of digital technology has also changed the landscape of *da'wah*. Religious authority is no longer centralized, but is spread through social media and cyberspace. This condition opens up opportunities as well as risks: *da'wah* can be a medium of public ethical education, but it is also vulnerable to politicization and simplification of religious discourse.³⁷ Therefore, it is necessary to strengthen the epistemology of *da'wah* in order to be able to maintain a balance between normative commitment and social sensitivity.

Another implication is the need to redefine the relationship between clerics, intellectuals, and power structures. In classical Islamic history, the moral authority of the clerics served as a counterweight to the rulers.³⁸ In the modern context, this role can be translated as public ethics advocacy, strengthening civil society, and producing critical but constructive Islamic discourse.

Thus, the socio-political implications of *da'wah* in the contemporary context lie in its ability to integrate the value of revelation with the dynamics of modern institutions. *Da'wah* is not intended to replace the existing political system, but to transform it through the internalization of the values of justice, trust, and social responsibility. In this framework, *da'wah* acts as a bridge between the normative

³⁴ Mukrimin Mukrimin, "THE INTERSECTION OF ISLAM AND POLITICS IN INDONESIA'S LOCAL AUTONOMY ERA," *Al-Ijtima'i: International Journal of Government and Social Science* 9, no. 1 (2023): 119–38, <https://doi.org/10.22373/jai.v9i1.2645>.

³⁵ Mukrimin, "THE INTERSECTION OF ISLAM AND POLITICS IN INDONESIA'S LOCAL AUTONOMY ERA,"

³⁶ Victor Imanuel Williamson Nalle, "Hak Menguasai Negara Atas Mineral dan Batubara Pasca Berlakunya Undang-Undang Minerba," *Jurnal Konstitusi* 9, no. 3 (2016): 473, <https://doi.org/10.31078/jk933>.

³⁷ Nalle, "Hak Menguasai Negara Atas Mineral dan Batubara Pasca Berlakunya Undang-Undang Minerba," 2016.

³⁸ Muhaimin Ag., "Pesantren and Tarekat in the Modern Era: An Account of the Transmission of Traditional Islam in Java," *Studia Islamika* 4, no. 1 (1970), <https://doi.org/10.15408/sdi.v4i1.785>.

text of the Qur'an and the ever-changing political reality.

Epistemological Reconstruction of *Da'wah* in the Socio-Political Framework of the Qur'an

The discussion of the relationship between *da'wah* and power in the Qur'an requires an epistemological reconstruction of *da'wah* itself. Historically, *da'wah* has often been understood in a communicative-rhetorical framework, focusing on the method of conveying religious messages. However, in a broader Qur'anic perspective, *da'wah* has normative, structural, and even political dimensions that touch on the formation of social order.³⁹ Thus, it is necessary to expand the paradigm from *da'wah* as a verbal activity to *da'wah* as a praxis of social transformation.

Epistemologically, the Qur'an does not separate between knowledge, ethics, and social action. The concepts of *'ilm*, *hikmah*, and *'adl* form an operational unity of values. Therefore, the science of *da'wah* does not stand on a purely normative-textual approach, but needs to dialogue with sociology, political science, and modern governance theory. This integration allows *da'wah* to function as an instrument of moral reconstruction in the public sphere without losing the foundation of its revelation.⁴⁰

This reconstruction also requires a thematic approach (*tafsīr maudhu'ī*) in reading socio-political verses. Through this approach, concepts such as *ummah*, *khilāfah*, *amānah*, and *hukm* are understood integrally as an ethical framework for the formation of social authority. This approach is relevant to the contemporary tradition of interpretation that emphasizes contextual readings of legal and political verses.⁴¹

In the modern context, *da'wah* must also respond to changes in the structure of authority due to globalization and digitalization. Religious authorities are no longer single, but fragmented across various platforms and social networks. This condition requires *da'wah* to develop an adaptive, participatory, and digital literacy-based methodology in order to remain able to maintain the substance of Qur'anic ethics in the midst of massive information flows.

Furthermore, this epistemological reconstruction places *da'wah* as a discipline that has a critical dimension. This means that *da'wah* not only conveys norms, but also evaluates unjust social structures. In this perspective, *da'wah* is emancipatory in nature—encouraging liberation from injustice, corruption, and abuse of power. This concept is in line with the idea of *maqāṣid al-sharī'ah* which

³⁹ Yakin, "DAKWAH KEKUASAAN DALAM AL-QUR'AN," 2019.

⁴⁰ M. Amin Abdullah, "Religion, Science, and Culture: An Integrated, Interconnected Paradigm of Science," *Al-Jami'ah: Journal of Islamic Studies* 52, no. 1 (2015): 175, <https://doi.org/10.14421/ajis.2014.521.175-203>.

⁴¹ Muhaimin Ag., "Pesantren and Tarekat in the Modern Era: An Account of the Transmission of Traditional Islam in Java," *Studia Islamika* 4, no. 1 (1970), <https://doi.org/10.15408/sdi.v4i1.785>.

places the public interest as the main orientation of law and social policy.⁴²

The reconstruction of *da'wah* within the Qur'anic socio-political framework can be operationalized through three main steps: *First*, the integration of revelation with social analysis. This is reflected in QS. al-Naḥl [16]:125, which emphasizes wisdom (*hikmah*) and contextual communication, indicating that *da'wah* must engage with social realities rather than operate in abstraction. *Second*, the strengthening of ethical principles in governance. QS. al-Nisā' [4]:58 explicitly commands justice and the fulfillment of trust (*amānah*), establishing that authority must be grounded in ethical responsibility. *Third*, the development of participatory and contextual social control. QS. Āli 'Imrān [3]:104 highlights the role of the community in promoting good and preventing wrongdoing, demonstrating that *da'wah* involves collective responsibility in maintaining socio-political balance.

Through these steps, *da'wah* evolves from a purely communicative activity into an epistemological and practical framework that guides socio-political transformation. It integrates normative values, ethical responsibility, and social engagement into a coherent system. Therefore, in its reconstructed form, *da'wah* functions not only as a medium of religious expression but also as a foundation for building a just, accountable, and morally grounded social order.

Theoretical Synthesis and Conceptual Model of *Da'wah*–Power Relations

Based on the previous discussion, the relationship between *da'wah* and power in the Qur'an can be formulated in a conceptual model that is normative-integrative. This model places revelation as a source of value legitimacy, *da'wah* as a mechanism of internalization and moral transformation, and power as an instrument of value implementation in socio-political space.⁴³ Thus, the relationship between the three is not hierarchical-dominative, but functional and mutually controlling.

Theoretically, this paradigm can be called *ethical-prophetic governance*, which is social governance rooted in the prophetic mission (*risālah*) and the ethical orientation of revelation. In this framework, *da'wah* is not just a persuasive activity, but a normative energy that forms a political culture based on justice and trust.⁴⁴ Power derives legitimacy not only from formal procedures, but from its consistency with the principles of *maqāṣid al-sharī'ah* such as the protection of

⁴² A. Chairul Hadi, "Corporate Social Responsibility dan Zakat Perusahaan dalam Perspektif Hukum Ekonomi Islam," *AHKAM: Jurnal Ilmu Syariah* 16, no. 2 (2016): 229–40, <https://doi.org/10.15408/ajis.v16i2.4453>.

⁴³ Yakin, "DAKWAH KEKUASAAN DALAM AL-QUR'AN," 2019.

⁴⁴ M. Amin Abdullah, "Religion, Science, and Culture: An Integrated, Interconnected Paradigm of Science," *Al-Jami'ah: Journal of Islamic Studies* 52, no. 1 (2015): 175, <https://doi.org/10.14421/ajis.2014.521.175-203>.

religion, soul, intellect, property, and human dignity.⁴⁵

This conceptual model also shows the existence of three main relational axes: *First*, the normative-transcendental axis, namely revelation as the source of value and the highest standard of legitimacy. The concept of *ḥukm liLlāh* (QS. Yūsuf [12]:40) affirms that all human authority is delegative and limited. *Second*, the communicative-transformational axis, namely *da'wah* as a medium for internalizing the value of revelation in collective consciousness. *Da'wah* shapes public opinion, ethical awareness, and social participation that are the basis for the legitimacy of just power. In this context, *da'wah* functions as a moral public sphere in modern political theory terms.⁴⁶ *Third*, the institutional-operational axis, namely power as an implementive instrument to realize the value of justice in social policy. Power that is not connected to the normative and communicative axis has the potential to turn into coercive domination, while *da'wah* without institutional support risks becoming normative idealism without structural power.⁴⁷

This synthesis at the same time confirms that the Qur'an does not offer theocracy in the sense of religious absolutism, but it also does not affirm the total secularization of authority. Instead, he presents a relational model that places ethics as the foundation of power.⁴⁸ In this perspective, the integration of *da'wah* and power is an effort to maintain a balance between moral legitimacy and social effectiveness.

The conceptual implication of this model is the need to strengthen the role of *da'wah* as an interdisciplinary discipline. *Da'wah* not only moves in normative areas, but must also be able to read the dynamics of power structures, public policies, and global social changes.⁴⁹ Thus, *da'wah* can function as a transformation agent that keeps power in the orbit of justice and benefit.

To conclude the discussion, the relationship between *da'wah* and power in the Qur'an forms a coherent ethical architecture: revelation as the foundation of values, *da'wah* as the energy of transformation, and power as an instrument of realization. The three build a social system that is oriented towards justice, trust, and collective responsibility. This model is relevant to be further developed as a normative paradigm in the study of *da'wah* science and contemporary Islamic politics.

⁴⁵ A. Chairul Hadi, "Corporate Social Responsibility dan Zakat Perusahaan dalam Perspektif Hukum Ekonomi Islam," *AHKAM: Jurnal Ilmu Syariah* 16, no. 2 (2016): 229–40, <https://doi.org/10.15408/ajis.v16i2.4453>.

⁴⁶ Amrullah, "Dakwah dalam Al-Qur'an."

⁴⁷ Victor Imanuel Williamson Nalle, "Hak Menguasai Negara Atas Mineral dan Batubara Pasca Berlakunya Undang-Undang Minerba," *Jurnal Konstitusi* 9, no. 3 (2016): 473, <https://doi.org/10.31078/jk933>.

⁴⁸ Agung Setiyawan, "Budaya Lokal dalam Perspektif Agama: Legitimasi Hukum Adat ('Urf) Dalam Islam," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 13, no. 2 (2012): 203–22, <https://doi.org/10.14421/esensia.v13i2.738>.

⁴⁹ Amrullah, "Dakwah dalam Al-Qur'an."

Conclusion

The findings indicate that key Qur'anic concepts including *ḥukm*, *mulk*, *amānah*, *khilāfah*, and *al-amr bi al-ma'rūf wa al-nahy 'an al-munkar*—form an interconnected ethical architecture rather than discrete conceptual entities. Through *munāsabah* analysis, these concepts collectively affirm that political authority in the Qur'anic perspective is inherently delegative, normatively bounded, and contingent upon the principles of justice and moral accountability. Accordingly, authority is not conceived as an autonomous or self-legitimizing structure, but as one that is continuously subjected to evaluation within the ethical framework established by revelation.

Moreover, the thematic synthesis demonstrates that *da'wah* transcends its conventional understanding as a communicative or rhetorical activity, and instead functions as a structural mechanism that both shapes and regulates the exercise of power. This is evidenced by the intrinsic linkage between normative imperatives—such as justice and trust—and the collective responsibility of social oversight, thereby establishing a participatory and ethically grounded model of governance. In this respect, *da'wah* assumes a dual function as both a normative foundation and a critical instrument that directs, constrains, and legitimizes political authority.

This study affirms that the dialectical relationship between *da'wah* and power constitutes a coherent and integrated ethical framework, wherein *da'wah* provides the normative foundation and power serves as its practical manifestation. Within this framework, *da'wah* is elevated beyond a purely religious or communicative function to become a central mechanism in the formation of a just, accountable, and ethically grounded socio-political order.

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