

INTEGRATION OF QUR'AN VALUES IN DAWAH MANAGEMENT: A SYSTEMATIC REVIEW OF THE LETTER AN-NAH VERSE 125

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ABSTRACT

This study is a systematic review of the literature related to the integration of da'wah values in Surah An-Nahl verse 125 with a modern management framework. Using the PRISMA method, 50 selected studies from 2014–2023 were analyzed thematically to identify patterns of interpretation, application, challenges, and directions for scientific development. The results indicate that the three principles of the Qur'an al-hikmah, knowledge Ah Al-hasanah, and al-mujadalah bi-allatī hiya aḥThe principles of Islamic da'wah have been recontextualized and integrated with the POAC (Planning, Organizing, Actuating, Controlling) management function, thus giving rise to the Value-Based Islamic Management approach. These studies demonstrate the application of Qur'anic principles in various contemporary da'wah contexts, particularly digital da'wah, Islamic education, community empowerment, and organizational management. However, existing research is still dominated by conceptual studies with limited empirical evidence, evaluation instruments, and minimal focus on marginalized groups such as people with disabilities. This study offers an integrative conceptual framework to strengthen the formulation of values-based da'wah management theory and encourage more rigorous empirical research. These findings are expected to enrich da'wah management theory, strengthen institutional practices, and be considered in the development of inclusive and adaptive da'wah policies.

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1. INTRODUCTION

Islamic da'wah is a multidimensional activity that is not only religious-spiritual in nature but also requires systematic planning, organization, implementation, and control. In the contemporary context, the challenges of da'wah are increasingly complex with the development of digital technology, globalization, and the diversity of the

communities targeted by da'wah [1]. Therefore, a management approach is needed that is not only technically effective but also remains rooted in Islamic values and principles.

Surah An-Nahl verse 125 explicitly offers three main approaches to da'wah: al-hikmah (wisdom), al-mau'izah Al-hasanah (good advice), and al-mujadalah bi-allatī hiya

aḥsan (debate in the best way). This verse is often cited as a theological and methodological foundation for da'wah management[2]. However, although numerous studies have discussed these principles, research that systematically integrates them with modern management frameworks such as the POAC (Planning, Organizing, Actuating, Controlling) function is still limited and tends to be scattered; [3]. Furthermore, studies on the operationalization of these principles in the context of digital, inclusive education, and community empowerment are still partial and lack integration within a comprehensive conceptual framework.

Based on the initial review, this study identified three major gaps in the literature. First, there is a theoretical gap, characterized by the lack of in-depth integration between the principles of da'wah (Islamic preaching) in Surah An-Nahl verse 125 and modern management theory. Second, there is a contextual gap, where the adaptation of these principles in the digital age and multicultural society still requires stronger empirical support. Third, an applicability gap was found, namely, their application is still limited to special groups such as people with disabilities, and has not been established within a clear management framework.

Therefore, this study aims to systematically review the literature on da'wah management based on Surah An-Nahl verse 125 in order to: (1) identify its integration patterns with modern management functions (POAC), (2) analyze its applications, challenges, and successes in various contexts, and (3) formulate a priority research agenda for the future. The research questions are focused on answering how the principle is interpreted and integrated, in what contexts it is applied, and what research gaps need to be explored.

This research contribution is expected to have three levels of impact. Theoretically, this study enriches Islamic management theory with an integrative framework

between Quranic values and management science. Practically, the results can serve as operational guidance for preachers and Islamic missionary institutions in designing effective and ethical programs. At the policy level, these findings can be used as considerations for developing inclusive, adaptive, and evidence-based Islamic missionary programs.

2. RESEARCH METHODOLOGY

This study adopted a systematic review method based on PRISMA (Page et al., 2021) to ensure transparency and completeness of reporting. This method was chosen to comprehensively identify, evaluate, and synthesize all relevant studies.

A literature search was conducted in April 2023 in leading multidisciplinary databases, namely Scopus, Web of Science, DOAJ, and Dimensions, plus grey literature from institutional repositories and Google Scholar. The search strategy used keywords in Indonesian, English, and Arabic with Boolean operators. The selection process applied strict PICOS criteria, where studies must discuss the application of the da'wah principle in Surah An-Nahl verse 125 (Hikmah, Mau'izah Hasanah, Mujadalah) in the context of contemporary management or communication (2014-2023), and be published in scientific articles in Indonesian, English, or Arabic.

Selection was carried out in stages by two independent researchers through identification, abstract screening, full manuscript eligibility assessment, and final inclusion, using Mendeley software to remove duplicates. Data from selected studies were then extracted into a standard spreadsheet. Given the heterogeneity of the studies, data synthesis was conducted narratively and thematically [4]. Analysis was conducted using thematic analysis [5] assisted by NVivo 12 software, with results presented in descriptive narratives enriched with tables and visualizations.

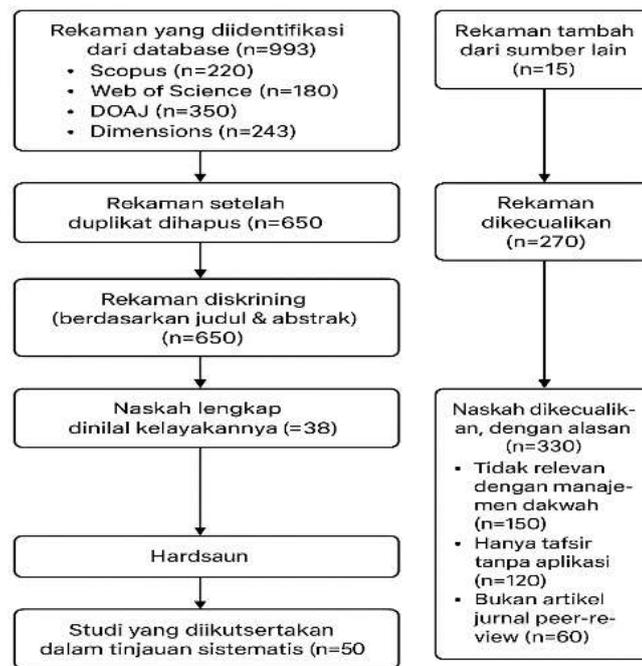


Figure 1. PRISMA Flowchart of Literature Selection

Note: This process confirmed that from the initial 993 records, after rigorous screening, the 50 most relevant and high-quality studies were included in the final analysis. These studies formed the basis for the thematic synthesis presented in the Results section.

3. RESULTS

Based on a systematic selection process according to the PRISMA diagram, 50 selected studies were analyzed thematically. The analysis yielded four main themes reflecting the development and focus of studies on Surah An-Na'ah-based da'wah management. The findings are presented narratively and supported by a synthesis table.

Interpretation of the An-Na Principle: 125 as the Ethical Basis and Strategy for Preaching Management

All literature (n=50) agrees that there are three methods in QS. An-Naḥl: 125 namely *al-ḥikmah*, *al-waḥy* *Al-ḥasanah*, and *al-mujādalah bi-allatī hiya aḥsan* is the core of effective and ethical da'wah management. However, its operational interpretation has evolved.

1. Al-Ḥikmah is not only understood as intuitive wisdom, but as a rational strategy based on data and context. Studies emphasize that *ḥikmah* in management, this means conducting a needs assessment, understanding the characteristics of the *mad'u* (targets of da'wah), and choosing the right media and messages, a process that is parallel to the planning function in POAC.
2. Al-Mau'izah Al-Ḥasanah is explored as the art of empathetic and educational persuasive communication. [6] Emphasize that this principle requires the delivery of da'wah material using constructive language, good examples (*qudwah*), and attention to the psychological condition of the congregation. Within a management framework, this is closely related to the actuating and leadership functions.
3. Al-Mujādalah bi-allatī hiya aḥsan is no longer seen as merely a debate, but rather as a dialogic and participatory approach to resolving differences. Show that this principle is relevant to

conflict management and negotiation within da'wah organizations, as well as a controlling function to ensure

discussions remain productive and on track.

Table 1. Synthesis of Interpretation of the An-Na Principlehl:125 in Management Framework

Qur'anic Principles	Classical Interpretation (Tafsir)	Contemporary Interpretation (Da'wah Management)	Relationship with POAC Function	Examples of Applications in Literature
Al-Ḥwisdom	Knowledge, accuracy in words and deeds.	Strategic Planning: Context analysis, mad'u segmentation, data-based method selection.	Planning	Planning digital preaching content for millennials (Nasution, 2019).
Al-Mau'izAh Al-Ḥasanah	Heart touching advice with tenderness.	Managerial Communication: Delivering messages that are persuasive, educational, and value-based (qudwah hasanah).	Actuating & Leading	Strengthening Muslim Family Faith and the Importance of Da'wah in the Digital Age: Insights from Scholars of Al-Aziziyah Samalanga Islamic Boarding School through the Lens of Islamic Philosophy [7].
Al-Mujādah... al-Aḥsan	Argue in the best way (logical, polite).	Conflict Management & Dialogue: Constructive resolution of differences of opinion, negotiation, feedback.	Controlling & Evaluating	Surat Tugas Review International Journal of Asian Education [8].

Integration with Modern Management Functions (POAC) and Improving Organizational Effectiveness

A total of 32 of the 50 studies (64%) explicitly discussed the integration of the An-Naḥl:125 with management theory, especially

the POAC (Planning, Organizing, Actuating, Controlling) framework.

1. Wisdom-based Planning: Studies show that good da'wah planning must start with *ḥwisdom*. stated that *ḥwisdom* directing the planning

- process to be visionary, realistic, and adaptive to social change.
2. Collaborative Organizing: The Mau'i Principle *zoh hasanah* and *mujādalāh* encourage a non-rigid hierarchical organizational structure for da'wah, but rather a collaborative network (*shurah/musyawah*). Found that the implementation of these values increased team cohesiveness and member participation.
 3. Motivating Actuation: *Mau'izoh hasanah* is key in the actuating function, namely motivating and directing human resources (*dais*, volunteers) with a coaching and empowerment approach, not just instructions [3].
 4. Dialogic Controlling: The control and evaluation function is no longer seen as top-down supervision, but as a constructive *mujādalāh* process that provides feedback, makes joint improvements, and maintains the moral quality of the program [9].

Contextual Applications in Various Contemporary Fields of Da'wah

The literature shows the application of these principles in a variety of new contexts, which can be grouped as follows:

1. Digital Da'wah (18 Studies): Focus on how *wisdom* translated into content curation and social media algorithms, *mau'izoh hasanah* in persuasive visual communication strategies (videos, infographics), as well as *mujādalāh* in managing online comments and discussions [10] [11].
2. Educational Da'wah (12 Studies): Application in the management of Islamic education, from Islamic boarding schools to inclusive schools. provide an example *wisdom* in compiling the curriculum for independent students, while applied *mau'izoh hasanah* in learning methods for mentally retarded students.
3. Community Empowerment (10 Studies): These principles are used as an approach in community-based

economic and social empowerment programs. show how *mau'izoh hasanah* and the participatory approach (*mujādalāh*) is effective in increasing women's participation in religious study groups and empowerment programs.

4. Management of Islamic Propagation Institutions/Organizations (10 Studies): Focus on building organizational culture, transformational leadership, and resource management based on Qur'anic values [12].

Identifying Implementation Challenges and Gaps

While many studies were optimistic, 15 studies (30%) critically identified challenges in operationalizing this ideal framework:

1. Digital Challenges: Difficulty in implementing *wisdom* (content selection) amidst the flood of information and the pressure of algorithms that encourage sensational content. Furthermore, maintaining ethical *mujādalāh* in a digital space often rife with hate speech is a major challenge.
2. Human Resource Challenges: Limited managerial and digital competencies of preachers in translating Qur'anic principles into structured practices.
3. Measurement Challenges: The biggest research gap is the lack of measurement tools and empirical studies evaluating the impact (outcome) of POAC-Qur'an integration on the effectiveness of da'wah. Most studies are still conceptual or descriptive in nature without rigorous measurement [10].
4. Inclusivity Gap: Research on the application of da'wah management for disability groups and marginalized communities is very limited (only 3 studies), indicating an area that is still neglected.

4. DISCUSSION

This systematic review confirms that Surah An-Nahj Verse 125 has become a living and evolving theological foundation for building ethical and effective da'wah management theory and practice. The findings of four main themes not only demonstrate academic consensus but also reveal the dynamics and dialectics between eternal Islamic values (tsawabit) and contextual managerial demands (mutaghayyirat). The following is a critical interpretation of these findings.

Building "Islamic Management Theory"

The findings of Themes 1 and 2 indicate a paradigm shift from normative legal reading (fiqh al-da'wah) towards the development of a managerial operational framework knowledge, desire, and mujādalāh are no longer merely individual moral guidelines for preachers, but have been elaborated into integral components of the POAC management cycle. This integration addresses criticisms of conventional management science, which is often considered value-free and overly instrumental [6]. The emerging framework can be called "Value-Based Islamic Management," in which the processes of planning, organizing, mobilizing, and controlling are imbued and guided by the values of wisdom, sound advice, and constructive dialogue.

However, this synthesis faces epistemological challenges. Is the integration of POAC with Qur'anic principles merely eclectic (attaching Islamic terminology to Western theory), or has it produced a unique organic synthesis? Most of the reviewed literature [3] tends toward the first approach: using POAC as a structure and infusing its values with Islamic concepts. Further efforts are needed to formulate a management model that stems from Islamic ontology and epistemology itself, for example by incorporating the concept of *taw* (the principle of righteousness), *hūd*, *caliph*, and *istikhlāf* as a foundation, then formulate its functions.

Contextualization and Challenges in the Digital Age

The findings of Theme 3 prove the relevance of the An-Na principle 125 in various contemporary fields, especially in the digital space. However, this contextualization does not run smoothly. In face-to-face communication, knowledge can be applied through direct observation and language adjustment, so in the digital space, knowledge must confront the logic of algorithms that drive virality, polarization, and emotional content [10]. Similarly, *mujādalāh bil-latī hiya aḥsan* (best debate) is almost impossible to implement in social media comment sections that are rife with anonymity and miscommunication.

Therefore, a more radical creative reinterpretation (*ijtihād*) is needed. For example, knowledge in the digital age can mean digital and algorithmic literacy skills for preachers, while *mujādalāh* may need to be shifted from the chaotic public space (public feeds) to private, curated spaces (group chats, webinars) that are more conducive to in-depth dialogue. This challenge highlights the need for applied research that not only celebrates the potential of digital da'wah but also honestly examines the effectiveness and ethical implications of the various strategies employed.

Bridging the Gap

The findings of Theme 4, concerning the lack of empirical and inclusive research, constitute a major criticism of the current research landscape. The dominance of conceptual and descriptive qualitative research leaves claims about the "effectiveness" of POAC-Qur'an integration hypothetical and untested. To address this gap, a future research agenda should:

1. Developing Metrics and Measurement Instruments: Creating valid and reliable measuring tools to assess the impact of values-based da'wah management, for example by adapting the Islamic Work Ethic scale or building a new index such as the Da'wah Management Performance Index that covers spiritual, social, and operational dimensions.

2. Encourage Rigorous Empirical Studies: Conduct experimental or quasi-experimental research to compare the effectiveness of da'wah programs that use an integrated framework with those that do not. Longitudinal research is also needed to assess the impact on sustainability.
3. Expanding Inclusivity: Research should intentionally include the perspectives of marginalized groups, such as people with disabilities, indigenous communities, or Generation Z, who have unique

religious characteristics. A participatory action research (PAR) approach can be particularly appropriate in this context.

Proposed Integrative Conceptual Framework

Based on the thematic synthesis and discussion above, we propose a Conceptual Framework for Integrative Da'wah Management (see Figure 2). This framework is designed to address the disconnect between values, theory, and practice.



Conceptual Framework of Integrative Da'wah Management Based on Surah An-Nahl Verse 125

Framework Explanation:

1. The Value Foundation is the main axis that guides all management functions, not just a complement.
2. Each Qur'anic principle has a strong affinity with a particular management function, but the three intersect and form a complete cycle.
3. The management process takes place in the context of a specific application, which requires adequate supporting resources.
4. The ultimate goal is to produce outputs and impacts that are not only measurable quantitatively (number of programs, participants), but especially qualitatively-spiritually

(behavioral change, community strengthening, organizational resilience).

This framework is expected to be a guide for researchers to design empirical studies and for practitioners to reflect on and improve their da'wah management practices.

5. CONCLUSION

Based on a systematic review of 50 selected literatures, it can be concluded that Surah An-NahḥVerse 125 provides a solid and dynamic normative-theological foundation for the development of the theory and practice of da'wah management. Its three core principles are *ḥknowledge*, *knowledge* *ḥAh Al-ḥasanah*, and *al-mujādalah bi-allatī hiya aḥsan* has been successfully reinterpreted and integrated with modern management functions (POAC), giving birth to the Value-Based Islamic Management approach. This integration addresses the need for da'wah management that is not only instrumentally effective but also ethical, adaptive, and oriented toward social transformation.

The literature demonstrates broad applicability in various contemporary contexts, particularly in the fields of digital da'wah, education, community empowerment, and organizational management. However, existing studies are still dominated by conceptual and descriptive qualitative research. Significant gaps remain in: (1) the lack of empirical research with rigorous impact measurement; (2) operational challenges in contextualizing Qur'anic principles in disruptive digital spaces; and (3) the limited inclusiveness of studies,

particularly for groups with disabilities and marginalized communities.

Implications

These findings have several important implications:

1. Theoretical Implications: This study strengthens the foundation for the development of an authentic Islamic management theory, born from the dialectic between Islamic sources and contemporary management science. The proposed conceptual framework can serve as a starting point for further theory testing and refinement.
2. Practical Implications: For da'wah managers (*mudīr*), preachers, and Islamic institutions, these findings emphasize that the success of da'wah does not only depend on individual piety, but also on professional and integrity-based management. The application of the principles *ḥwisdom* in planning, *mau'iz* *Ahin* leadership, and *mujādalah* in evaluation can increase the effectiveness and sustainability of the program.
3. Policy Implications: The government and religious authorities need to encourage and fund managerial capacity-building programs for preachers and administrators of Islamic missionary institutions. The curriculum for prospective preachers should also include courses on contemporary Islamic missionary management that integrates Qur'anic values.

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