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Reconstructing the Epistemology of *Da'wah* Management through a Prophetic Paradigm of Humanization, Liberation, and Transcendence

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ABSTRACT

Purpose – This article examines the epistemological crisis of *Da'wah* Management (DM) and reconstructs it through Prophetic Management grounded in humanization, liberation, and transcendence. It aims to reposition DM as a coherent field of knowledge and institutional project within Islamic higher education.

Design/methodology/approach – The study uses a qualitative conceptual-epistemological design based on library research, critical literature review, and analysis of institutional and curriculum documents related to DM.

Findings – The article finds that DM has largely been shaped by positivistic-technocratic and normative-*fiqh* orientations, producing an eclectic curriculum, a blurred scientific identity, and graduates framed mainly as technical managers. As an alternative, it proposes Prophetic Management, derived from Kuntowijoyo's prophetic social science, as an epistemological framework that integrates human dignity, social liberation, and transcendental values.

Research implications – The framework offers a basis for redesigning institutional orientation, curriculum structure, specialization development, and graduate profiles in DM study programs, particularly in Islamic higher education.

Originality/value – This article contributes an original paradigmatic synthesis between prophetic social science and the epistemological reconstruction of DM as both a scientific discipline and an academic institution.

Keywords *Da'wah* Management, Prophetic Management, Prophetic Epistemology, Humanization, Liberation

Paper type Review paper

1. Introduction

The development of *da'wah* studies in Islamic higher education over the past two decades has revealed complex, paradoxical dynamics. On the one hand, the institutionalisation of *da'wah* through study programs such as *Da'wah* Management (DM) reflects serious efforts to address the needs of modern Muslim communities for effective, professional management of religious organisations. On the other hand, this development often takes place within an epistemological framework that is not yet fully established. Abdullah's (2017) study confirms that Islamic higher education in Indonesia faces serious challenges, including scientific fragmentation, tension between Islamic tradition and the demands of modernity, and a tendency to adopt Western social science paradigms without adequate epistemological reflection. This condition has direct implications for applied Islamic fields, including *da'wah* studies, which often develop pragmatically and administratively. As a result, *da'wah* is more often understood as a set of technical skills rather than as a socio-religious praxis rooted in a holistic Islamic scientific vision. Contemporary literature shows that this issue is not merely a pedagogical problem, but reflects a more fundamental epistemological crisis in modern Islamic studies (Sabic-El-Rayess, 2020).

Historically, the emergence of DM as a study program in Indonesian Islamic higher education cannot be separated from the expansion of Faculties of *Da'wah* and the increasing institutional complexity of Islamic preaching activities. In its earlier



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development, DM was primarily oriented toward preparing graduates who were able to organize, administer, and manage religious institutions such as mosques, Islamic organizations, hajj and umrah services, and community-based *da'wah* foundations. This historical trajectory indicates that the field was born not only from academic diversification within Islamic higher education, but also from the practical need to make *da'wah* more organized, systematic, and sustainable. However, in this earlier phase, the scientific identity of DM was still largely framed in functional-administrative terms, so that managerial competence often appeared more dominant than the broader intellectual mission of *da'wah* as a transformative social praxis.

In its contemporary development, the DM Study Program has become more diversified and increasingly responsive to new social and institutional demands. Many study programs now expand their orientation toward areas such as human resource development, Islamic philanthropy, management of *zakat* and *waqf* institutions, *hajj* and *umrah* services, Islamic financial institutions, and community empowerment in the digital era. This contemporary growth shows that DM has gained stronger institutional legitimacy and wider practical relevance in present-day Muslim society. Nevertheless, such expansion also intensifies the urgency of building a coherent epistemological foundation. Without a clear paradigm, the current development of DM risks remaining fragmented, with its various specializations growing merely as technical extensions of management science rather than as parts of an integrated Islamic social science rooted in the prophetic mission of humanization, liberation, and transcendence.

Against this historical and contemporary background, DM has emerged as a hybrid discipline that combines modern management science and *da'wah* science. Atabik (2016) explains that DM normatively aims to integrate the values of the *Qur'an* with the principles of organisational management, enabling *da'wah* to be carried out systematically and sustainably. However, this integration is often partial and instrumental, treating management as a neutral tool attached to *da'wah*. Abdullah (2015) warns that a fragmented, value-free scientific approach has the potential to diminish the ethical, transcendental, and humanitarian dimensions of religious praxis. In practice, the DM curriculum tends to mimic the structure of conventional management science, adding Islamic studies courses without building a coherent epistemological framework. The literature on the transformation of Islamic education views this condition as a symptom of the dominance of technocratic rationality in modern religious institutions, which shifts the orientation of *da'wah* from social transformation to administrative efficiency (Rosyid, 2025).

The main problem arising from this condition is the epistemological ambiguity of DM as an academic discipline. First, there is a tendency toward eclecticism, namely the selective adoption of management and *da'wah* concepts without reflection on paradigmatic synthesis. Second, the scientific orientation emphasizes institutional performance achievements rather than the normative and transformational vision of *da'wah*. Third, *da'wah* is reduced to organizational activities measured by administrative indicators, while the dimensions of social liberation and the formation of religious awareness receive less attention. Sabic-El-Rayess (2020) shows that uncontrolled epistemological shifts in Islamic education can narrow the scientific horizon and weaken educational institutions' ability to respond to complex social problems. In the context of DM, this condition produces graduates with a less-defined scientific identity and a weak academic position on the map of Islamic social sciences.

As a general response to this issue, some scholars have proposed developing alternative paradigms in Islamic studies and *da'wah*. Abdullah (2015) proposes an integrative-interconnective paradigm that places religious studies, the social sciences, and the humanities within a single epistemological framework that reinforces their interconnection. This approach rejects the dichotomy between normative and empirical sciences and emphasizes that science is never value-free.

In the realm of *da'wah*, Saraka et al. (2025) emphasize the importance of transformative *da'wah* oriented towards social justice, equality, and collective work across institutions. However, these general solutions are often not elaborated systematically at the epistemological level of study programs.

Previous scientific literature offers several specific solutions relevant to the needs of reconstructing DM. One of these is the idea of the Islamization of knowledge, initiated by Al-Attas and Al-Faruqi, which has been developing since the 1970s and continues to be reformulated in contemporary discourse. Amir & Rahman (2023) show that the Islamization of knowledge is essentially an effort to reconstruct the epistemological foundations of science to be in harmony with the Islamic worldview, without rejecting the methodological achievements of modern science. In the context of *da'wah*, this approach encourages reformulating scientific goals, methods, and orientations to avoid being trapped in pragmatism. However, critics of the Islamization of science argue that this approach often stops at the normative level and does not fully address the challenges of dynamic socio-religious practices. Therefore, an epistemological framework is needed that is not only normative but also transformative.

One of the prominent conceptual offerings in the literature is Prophetic Social Science, developed by Kuntowijoyo and popularized in international discourse through recent studies. (Boy, 2014) positions Prophetic Social Science as an alternative paradigm of Islamic social science oriented towards social transformation, with three main pillars: humanization, liberation, and transcendence. This paradigm rejects the reduction of science to a technocratic tool. It asserts that science must align with the liberation of humans from structural injustice while remaining rooted in divine values. In the context of *da'wah*, the prophetic paradigm opens up space to understand *da'wah* as an institutional praxis that humanizes, liberates, and connects social activities with a transcendental orientation. This approach is considered better able to respond to the epistemological crisis faced by contemporary *da'wah* studies (Rosyid, 2025).

However, studies on Prophetic Social Sciences and transformative *da'wah* are still dominated by general conceptual discussions, while their application in the reconstruction of study programs is relatively limited. The literature on Islamic higher education mainly discusses the integration of knowledge at the macro level, without elaborating on its epistemological implications for curriculum design, graduate profiles, and the management of specific study programs. Empirical studies in *Studia Islamika* show that contemporary religious practices, such as environmental fatwas and tolerance education, require a scientific framework that goes beyond normative and administrative approaches alone (Ansori et al., 2025; Lukens-Bull & Makin, 2025). However, the connection between these practical needs and the epistemological reconstruction of DM has not been systematically explored. This is where the research gap that this study aims to fill lies.

Based on this background, this study aims to reconstruct the epistemology of DM through the Prophetic Management paradigm, grounded in the principles of humanization, liberation, and transcendence. This study emphasizes the novelty of the paradigmatic synthesis between Prophetic Social Science and the development of *da'wah* study programs as scientific institutions. Using a conceptual-epistemological approach, this study not only critiques the limitations of the old epistemology of DM but also offers an alternative framework applicable to reformulating the curriculum, graduate profiles, and institutional orientation. The scope of the research is limited to the analysis of scientific epistemology and its implications for Islamic higher education, with a specific focus on DM as a field of contemporary *da'wah* praxis. This approach is expected to make a significant theoretical and institutional contribution to the development of *da'wah* studies that are more humanistic, transformative, and transcendental.

2. Method

This research uses a qualitative approach with an epistemological conceptual orientation to analyze and reconstruct the scientific foundations of *Da'wah* Management (DM) towards a Prophetic Management paradigm. The choice of a qualitative approach is based on the nature of the research problem, which is not oriented towards measuring empirical variables, but rather towards exploring the meanings, basic assumptions, and knowledge structures that underlie a discipline. Creswell & Poth (2018) emphasize that qualitative research is relevant when researchers seek to understand the social constructs, frameworks of thought, and paradigms that shape particular scientific practices. In the context of this study, DM is conceptualized as a scientific construct arising from the interaction among Islamic tradition, modern social science, and the institutional needs of Islamic higher education. Therefore, qualitative methods enable in- depth, reflective, and critical analysis of the epistemological, ontological, and axiological dimensions of the discipline. This approach is also in line with the character of research in contemporary Islamic studies, which emphasizes the integration of normative reflection and critical analysis of academic social reality (Abdullah, 2017b).

Paradigmatically, this research is based on a critical interpretive paradigm. Burrell & Morgan (2017) explain that the interpretive paradigm is used to understand social reality as a historically and culturally constructed set of meanings, while the critical paradigm aims to reveal the power relations, ideologies, and interests hidden behind these constructions. Meanwhile, the critical paradigm is used to assess the limitations of conventional epistemology, which tends to be positivistic, technocratic, and instrumental. Guba & Lincoln (1994) emphasise that the choice of research paradigm determines the ontological, epistemological, and methodological assumptions adopted by researchers. Thus, the interpretive-critical paradigm enables this research to be not only descriptive but also transformative, offering new conceptual insights through a reconstruction of the epistemology of DM grounded in prophetic values.

The research method used is library research, with an emphasis on conceptual and document analysis. Zed (2014) explains that library research is a systematic method of examining ideas, theories, and concepts through relevant written sources, such as books, journal articles, and official institutional documents. In this study, the primary data sources include classical and contemporary works on the epistemology of social sciences, qualitative research methodology, Islamic studies, and Kuntowijoyo's thoughts on Islam as a science. In addition, curriculum documents, program descriptions, and academic papers on DM were used as supporting data to understand how this epistemology is articulated institutionally. The selection of literature research was based on the study's objective, which focused on conceptual reconstruction rather than empirical hypothesis testing. Thus, the validity of this study is supported by the depth of theoretical analysis and the accuracy of interpretation of authoritative sources.

The data sources in this study are classified into two main categories, namely primary and secondary sources. Primary sources include works that directly discuss the epistemology of science, research paradigms, and Islamic thought as a science (Al-Attas, 1993; Al-Faruqi, 1982; Nasr, 1989; Burrell & Morgan, 2017; Kuntowijoyo, 2006). These works are treated as key texts that serve as the primary reference in constructing an epistemological analytical framework. Secondary sources include books on qualitative research methodology and Islamic higher education studies, such as Abdullah (2017b), Creswell & Poth (2018), Moleong (2017), Zed (2014) study on the challenges of Islamic studies in higher education. The use of secondary sources aims to strengthen the methodological and institutional context of the analysis. All sources were selected purposively based on their relevance, academic authority, and contribution to epistemology and research methodology.

Data collection was conducted through a systematic and critical literature review. This review included an in-depth reading of the primary texts, recording key concepts, and identifying the epistemological assumptions underlying the authors' arguments. Moleong (2017) emphasises that, in qualitative research, the researcher serves as the primary instrument, actively interpreting the data. Therefore, the data collection process in this study is not mechanical, but reflective and iterative. The researcher repeatedly reads, compares, and contextualizes various ideas to gain a comprehensive understanding. This technique allows researchers to identify patterns of thought, commonalities, and differences among the epistemological paradigms being analyzed, particularly between positivist, interpretive, and prophetic epistemologies.

Data analysis is carried out using critical thematic analysis. The first stage of analysis is conceptual data reduction, which involves sorting out concepts, theories, and arguments relevant to the research focus. This stage is followed by thematic categorization, in which the main ideas are grouped into themes such as the epistemological problems of DM, criticism of conventional epistemology, and the principles of prophetic epistemology. Creswell & Poth (2018) state that thematic analysis in qualitative research aims to organize data so that the meanings contained therein can be systematically extracted. The next stage is critical analysis, which is assessing the epistemological implications of each theme for the development of Islamic higher education science and institutions. In this stage, Kuntowijoyo's concept of Prophetic Social Science is used as an analytical lens to reconstruct the epistemological framework of DM.

To ensure the validity of the data and analysis, this study employs a qualitative validity strategy grounded in theoretical consistency and argumentative coherence. Guba & Lincoln (1994) state that in qualitative research, validity is not measured through statistical replication, but through credibility, dependability, and confirmability. Credibility is maintained by using authoritative, relevant sources and by conducting an in-depth reading of the text. Dependability is achieved through the consistent application of the paradigm and analytical framework throughout the research. Confirmability is maintained by presenting transparent arguments traceable to the sources used. With this strategy, the research results are expected to have strong academic legitimacy despite being conceptual in nature.

Ethically, this research upholds the principle of academic integrity by avoiding distorting the ideas of the authors referred to. Each concept and argument is contextualized in accordance with its original meaning, without excessive generalization. Abdullah (2017b) emphasises the importance of scientific ethics in Islamic studies, especially in higher education, which shapes the direction of scientific development. In this study, scientific ethics are manifested through the use of accurate citations, proportional interpretations, and responsible presentation of arguments. Thus, this research method functions not only as a technical procedure but also as a reflective framework that supports the study's primary objective: to reconstruct DM as a scientific discipline grounded in the values of humanisation, liberation, and transcendence.

3. Results and Discussion

3.1 Epistemological Problems in the Study of *Da'wah* Management

The results of the analysis of the development of the *Da'wah* Management (DM) Study Program indicate structural and historical epistemological problems, which explain why scientific reconstruction is necessary. Institutionally, DM developed mainly as a pragmatic response to the administrative needs of *da'wah* institutions and religious organizations. This orientation encouraged study programs to emphasize the technical aspects of organizational management, program planning, and human resource administration. However, this development has not been balanced by a clear scientific direction. Abdullah (2015) reminds us that a scientific discipline without an integrative paradigm is easily trapped in fragmentation and loses its reflective power. In the context of DM, academic institutions tend to prioritize meeting higher education administrative standards rather than strengthening the epistemological foundations of *da'wah* as

as an Islamic social science. As a result, the identity of study programs is determined more by technical functions than by a long-term scientific vision.

In terms of human resources, the dominance of lecturers with master's degrees also influences the scientific orientation of study programs. Limited capacity for theoretical research and epistemological reflection leads to scientific development proceeding incrementally and reproducibly. This has resulted in limited institutional cooperation networks, which are generally connected only to similar Islamic institutions and have not reached a broader spectrum of the social sciences. Burhani (2013) shows that institutional power relations and academic networks greatly influence the formation of Islamic scientific identity in Indonesia. In the case of DM, these limited networks reinforce inward-looking tendencies and hinder critical dialogue with contemporary social sciences. Thus, epistemological problems stem not only from conceptual aspects but also from institutional configurations that limit the space for scientific reflection.

A similar problem is evident in the curriculum. The DM curriculum tends to be eclectic, combining modern management courses and *da'wah* courses without a clear integrative framework. The limited focus on human resource management and financial management of religious institutions narrows the scientific horizon of *da'wah* to a specific administrative domain. The dominance of an instrumental approach in the curriculum results in knowledge being understood as a set of practical skills, rather than as a system of knowledge with a value orientation and social objectives. Abdullah (2015) asserts that the absence of a grand scientific narrative will cause the curriculum to lose its direction and function only as a collection of technical courses. Under such conditions, DM finds it challenging to develop as a discipline capable of comprehensively reading and responding to socio-religious problems.

The most obvious implication of this epistemological problem is evident in the profile of graduates. The identity of DM graduates lacks a clear strategic position on the map of Islamic social sciences. In addition, graduates are expected to become human resource managers or managers of Muslim financial institutions, but without a strong scientific foundation in *da'wah* as a social praxis. This condition reinforces the gap between the normative expectations of *da'wah* and the professional reality of graduates. Casanova (2001) shows that, in the context of globalization, religion must be present reflectively in the public sphere, not merely as an administrative institution. When DM fails to position itself within this discourse, the graduates it produces tend to be trapped in technical roles and lose their critical and transformational power. Thus, the epistemological problems of the study program have direct implications for the weak contribution of *da'wah* in addressing humanitarian challenges and social justice.

3.2 Criticism of Conventional Epistemology

Based on these findings, criticism of the conventional epistemology of *Da'wah Management* becomes an important stage in the process of scientific deconstruction. The epistemology underlying this study program is generally positivist-technocratic and normative-*fiqh*-oriented. The positivistic-technocratic approach views the reality of *da'wah* as an object that can be managed rationally and efficiently, emphasizing planning, organizing, and performance evaluation. Meanwhile, the normative-*fiqh*-oriented approach views *da'wah* as an activity of conveying doctrinally correct religious values, without deep reflection on the social context. Asad (1986) criticizes the tendency of religious studies to ignore the dimensions of social praxis and power relations, thereby reducing religion to an ahistorical symbolic system. In DM, the combination of these two approaches results in an epistemology that is insensitive to social dynamics and structural injustice.

Epistemological tension arises clearly in the relationship between the science of *da'wah* and the science of management. Management science, which was born from the Western social science tradition, carries assumptions of instrumental rationality and an orientation toward efficiency. Meanwhile, the science of *da'wah* is rooted in Islamic normativity, which emphasizes values, ethics, and transcendental goals. When these two traditions are brought together without epistemological synthesis, what happens is the subordination of *da'wah* to management logic. Horkheimer (1972) refers to this condition as the dominance of traditional theory, which makes science a tool of control and prediction, rather than a means of emancipation. As a result, *da'wah* loses its critical dimension and becomes an administrative activity measured solely by performance indicators.

Another tension is seen in the dichotomy between normativity and praxis. *Da'wah* is often understood rhetorically as a moral appeal, while institutional praxis and human resource management are treated as technical domains. This separation creates a contradiction between the ideal of *da'wah*, which emphasises social change, and institutional practices that are routine and bureaucratic. Lukens-Bull asserts that Islamic higher education in Indonesia is caught between the tension of traditional continuity and the demands of modernity, which often gives rise to epistemological conflicts in the curriculum and academic practices. In DM, this tension has not been conceptually resolved, so that *da'wah* through institutions is not yet understood as an integral part of transformative religious praxis.

The framework of criticism of conventional epistemology points to two principal reductions. First, knowledge is reduced to skills, thereby neglecting its reflective and critical dimensions. Second, *da'wah* is reduced to administrative activities, thereby losing its meaning as a practice of liberation and humanization. Rosyid (2025) asserts that the epistemological crisis of modern Islamic sciences stems from the inability of science to address humanitarian problems comprehensively. In this context, the limitations of the old epistemology of DM are not only academic but also contribute to the weakening of *da'wah*'s role in building an ethos of justice, solidarity, and social transformation. Therefore, the deconstruction of conventional epistemology is a prerequisite for formulating a more relevant alternative paradigm.

3.3 Kuntowijoyo's Prophetic Epistemology

As a core theoretical alternative, Kuntowijoyo's prophetic epistemology offers a conceptual framework that can address the limitations of conventional epistemology in DM. Kuntowijoyo (2006) argues that knowledge in the Islamic perspective cannot be separated from ethical values and goals. Prophetic Social Science is built on three main pillars, namely humanization, liberation, and transcendence, which function as epistemological and axiological orientations. In the context of DM, this paradigm positions science not merely as a management tool, but as a means of liberating human dignity. Humanization rejects managerial dehumanization that treats humans as mere objects or subordinates, and affirms humans as subjects and partners in institutional praxis. This perspective aligns with Horkheimer's (1972) critique of instrumental rationality, which ignores the human dimension.

The pillar of liberation in prophetic epistemology positions *da'wah* as a collegial and organized practice of social transformation. Kuntowijoyo (2001) asserts that preventing injustice and fighting for justice cannot be done individually, but requires supportive social and institutional structures. Within this framework, management is not understood as a neutral technique, but as a strategic tool for building a *da'wah* organization capable of fighting structural injustice. Boy (2014) shows that Prophetic Social Science integrates structural analysis with Islamic normative orientation, resulting in an emancipatory scientific paradigm. Thus, Prophetic Management interprets *da'wah* as an institutional praxis oriented towards social liberation rather than merely organizational efficiency.

The pillar of transcendence complements the previous two pillars by emphasizing that knowledge is never value-free. In prophetic epistemology, work is understood as worship and a manifestation of faith in God. The values of monotheism, sincerity, honesty, and dedication become ethical-teleological orientations in the DM. Allah is presented as the highest judge of human performance, so that success is not determined solely by material or administrative achievements. Abdullah (2015) emphasizes the importance of an integrated paradigm of knowledge between religion, science, and culture to maintain the transcendental dimension in social practice. In Prophetic Management, transcendence serves as a counterbalance so that *da'wah* does not get caught up in market logic or bureaucracy alone.

Overall, Kuntowijoyo's prophetic epistemology provides a coherent theoretical foundation for reconstructing DM. This paradigm integrates Islamic normative values and critical social analysis while returning *da'wah* to its primary role as a practice of humanization, liberation, and transcendence. By adopting prophetic epistemology, DM is no longer understood as a technical-administrative discipline, but as an Islamic social science with a transformational orientation. This finding confirms that epistemological reconstruction is not merely an academic choice but a strategic necessity to ensure the relevance of *da'wah* in responding to humanitarian challenges and value crises in the modern era.

3.4 Epistemological Reconstruction of *Da'wah* Management Studies

The epistemological reconstruction of the DM Study Program within the prophetic paradigm is a synthesis stage that aims to overcome the structural and conceptual problems identified in the old epistemology. This reconstruction is not interpreted as merely an administrative change, but as a shift in the scientific paradigm that touches on the ontological, epistemological, and axiological foundations of the study program. Within this framework, DM is repositioned as a socio-religious discipline oriented towards human and social transformation, in line with the idea of integrating religious and social sciences as proposed by Abdullah (2015) and Azra (2010). This epistemological reconstruction is also a response to the challenges of globalization and the changing role of religion in the public sphere, as described by Casanova (2001), in which Islamic educational institutions are required not only to be adaptive but also critical and transformative. Thus, this reconstruction aims to build scientific coherence and the social relevance of DM.

At the institutional level, epistemological reconstruction requires a change in perspective towards the DM Study Program itself. In the prophetic paradigm, institutions are no longer understood as technical-administrative units that produce graduates to meet the needs of the job market, but rather as institutions for the development of transformational knowledge. Study programs become a space for the praxis of prophetic values, a place where the dialectic among theory, values, and social reality unfolds. This perspective aligns with Horkheimer's (1972) critique of modern institutions that tend to reduce science to a technical instrument devoid of an emancipatory orientation. By making DM an institution of science, scientific concentration is no longer seen as a technical limitation but as a dimension of specialization within the grand narrative of Prophetic Management. The institution, therefore, has an epistemic responsibility to ensure that all academic activities move within the framework of humanization, liberation, and transcendence.

Humanisation at the institutional level is achieved through structuring academic relations that position humans as the primary subjects of *da'wah* and management. The relationship among lecturers, students, and educational staff is built in a participatory, dialogical, and collaborative manner, not in a hierarchical, bureaucratic manner. This approach rejects the managerial logic that reduces humans to mere performance units or resources to be optimised. Humanization is an effort to free humans from structural dehumanization born of instrumental

rationality (Kuntowijoyo, 2026). Thus, institutional development is directed at humanizing academic work, providing space for critical reflection, and recognizing the dignity of all academic citizens. This approach also strengthens the identity of study programs as epistemic communities rather than merely bureaucratic organisations.

Liberation at the institutional level requires the DM Study Program to take an active role as an agent of social liberation. Institutions should not be confined to internal Islamic networks alone; they should also open up to cross-sectoral cooperation with the government, non-governmental organizations, interfaith communities, social institutions, and the social industry. This step affirms that *da'wah* is a collective and institutional effort aimed at overcoming structural injustice and humanitarian problems. Within the framework of Prophetic Social Science, *amar makruf nahi mungkar* is not understood as an individual moral action, but rather as an organized social praxis (Kuntowijoyo, 2001). By positioning the study program as a hub for organizing these values, DM gains a strategic role in building a network of sustainable social transformation.

The transcendental dimension at the institutional level affirms that institutional governance is never value-neutral. The prophetic paradigm views tawhid as the ethical and teleological foundation of institutional management. Institutional performance is understood as collective worship, so that integrity, honesty, and sincerity become the main quality standards. Allah is positioned as the highest judge of institutional success, not merely administrative indicators set by the accreditation system. This perspective aligns with Abdullah's (2015) call for a scientific paradigm that integrates religion, science, and culture. Thus, transcendence serves as a moral check to prevent institutions from being drawn into pragmatism and the commodification of higher education.

Epistemological reconstruction also significantly impacts the curriculum design of the DM Study Program. The new curriculum is constructed as a coherent grand narrative of science, with Prophetic Management as the central axis. The curriculum is no longer eclectic-instrumental in nature. However, it is structured based on an understanding of management as a science and practice of *da'wah* to humanize, liberate, and connect social work with divine values. Within this framework, specialisations in HRM, financial institution management, and humanitarian management are presented as enriching perspectives rather than as scientific fragmentation. This approach aligns with efforts to reintegrate the sciences into Islam, as stated by Azra (2010), in which scientific differentiation remains within a single epistemological vision.

Humanization in the curriculum is realized through the design of courses that shape humanistic leaders. The curriculum emphasizes Islamic management ethics, participatory leadership, and human resource management based on human values. Humans are understood as strategic partners of the organization, not resources to be exploited for efficiency. Professional achievements and performance are linked to good deeds, so that work success has moral and spiritual meaning. This approach emphasises that professional competence and ethical integrity are not separate, but are intrinsically related. With this, the curriculum functions as a medium for the conscious and systematic internalization of prophetic values.

Liberation in the curriculum is reflected in the understanding of *da'wah* as a practice of social transformation. The curriculum includes studies on social change management, conflict management, social resolution, and community organizing. This approach broadens DM's scientific horizon, enabling it to read and respond to structural injustice, poverty, and marginalization. Boy (2014) emphasizes that Prophetic Social Science demands alignment with oppressed groups as part of its scientific mission. By emphasizing a collegial and institutional approach, the Prophetic Management curriculum avoids romanticizing individual *da'wah* and affirms the importance of organized work in preventing social injustice.

The transcendent dimension in the curriculum is manifested through an explicit rejection of the value-free science concept. Every managerial competency is directed towards worship and faith. The values of monotheism, sincerity, trustworthiness, and dedication are formulated as explicit ethical learning outcomes, not merely a hidden curriculum. This approach aligns with Akbar's (2024) view, which emphasises the importance of Islamic educational philosophy in shaping the goals and value orientation of higher education. Thus, the Prophetic Management curriculum not only transfers knowledge and skills but also shapes graduates' life orientation and moral responsibility.

The epistemological reconstruction reaches its peak in the reformulation of the graduate profile of the DM Study Program. In the prophetic paradigm, graduates no longer have an ambiguous identity as technical managers but as prophetic leaders. This identity affirms graduates as professional *da'wah* actors who are capable of managing religious social organizations in a humanistic, transformative, and transcendental manner. This profile provides graduates with a strategic position in the map of Islamic social sciences and contemporary social practices. With a clear identity, graduates not only have professional competence but also a clear scientific vision and ethical commitment.

The humanized graduate profile is reflected in a high sensitivity to humanity and the ability to lead with empathy, justice, and respect for human dignity. Graduates are prepared to make excellence in performance a form of professional charity, not merely a career achievement. This perspective emphasises that professionalism and spirituality are not in conflict, but rather reinforce one another. Thus, graduates of Prophetic Management are expected to present a friendly, inclusive, and human-welfare-oriented face of *da'wah*.

The liberation-based graduate profile positions graduates as agents of social change. Graduates are equipped to read the structures of injustice and respond to them through organisational and institutional work. *Da'wah* is carried out collectively, strategically, and sustainably, rather than symbolically or sporadically. This approach aligns with Asad's (1986) analysis of the importance of understanding religion as a social praxis bound to historical context and power relations. With these abilities, Prophetic Management graduates are well-positioned to address contemporary humanitarian problems.

The transcendental dimension in the graduate profile emphasizes the awareness that managerial work is worship and a manifestation of faith. Tawhid becomes the ethical foundation and ultimate goal of professional actions, so that efficiency or profit is not positioned as the highest value. Allah's pleasure becomes the ultimate orientation guiding all professional activities. This perspective strengthens graduates' personal integrity and moral commitment in carrying out their social roles. Overall, the epistemological reconstruction of the DM Study Program within the prophetic paradigm produces a comprehensive, relevant, and transformative scientific synthesis, while also making a significant contribution to the development of *da'wah* science and Islamic higher education in the modern era.

3.5 *Da'wah* Management at UIN Sunan Kalijaga Yogyakarta

This reconstruction did not arise from ahistorical normative abstractions, but rather from a critical reading of the institutional dynamics, curriculum, and scientific direction that developed at UIN Sunan Kalijaga as an Islamic university with a tradition of integrating and interconnecting knowledge. Therefore, the Prophetic Management model offered has a strong contextual basis while providing a relatively established epistemological framework to address the structural and conceptual challenges of DM more broadly. To a certain extent, this model is replicable and adaptable, making it an epistemological reference for the development of DM Study Programs across various Islamic universities in Indonesia, while still paying attention to their respective social, cultural, and institutional contexts.

At the same time, the epistemological offer of Prophetic Management at UIN Sunan Kalijaga Yogyakarta also finds its relevance in the current dynamics of study programs, particularly with the development of Islamic Philanthropy as a specialization. The presence of this specialization completes the scientific structure of DM into four main specializations, namely Human Resource Management (HRM), Hajj and Umrah Management, Islamic Financial Institutions, and Islamic Philanthropy. This configuration of specialisations further underscores the coherence of *Da'wah* Management as a unified grand narrative of scholarship within the framework of Prophetic Management, where humanisation, liberation, and transcendence are concretely articulated across various domains of *da'wah* practice. Thus, this new epistemology not only strengthens the identity and academic direction of the DM Study Program at UIN Sunan Kalijaga but also opens up broader opportunities for contributions to the development of DM at the national level.

4. Conclusion

This study confirms that the conventional form of the *Da'wah* Management (DM) Study Program faces serious epistemological problems, both at the institutional level and in the curriculum and the graduates' profiles. The technical-administrative orientation, the eclectic-instrumental curriculum, and the blurred identity of graduates indicate a weak scientific foundation and the absence of a grand narrative of *da'wah* as a social-religious science. Criticism of the old epistemology reveals the dominance of positivistic-technocratic and normative-*fiqh* approaches that reduce *da'wah* to managerial skills and administrative activities, thereby eliminating the dimensions of humanization, liberation, and transcendence.

The main finding of this study is that Kuntowijoyo's prophetic epistemology offers a coherent and relevant theoretical framework for reconstructing DM. Through the principle of humanization, *da'wah* and management are positioned as practices that honor human dignity. The principle of liberation affirms *da'wah* as collective and institutional work to respond to structural injustice, while transcendence returns knowledge and managerial work to a divine value orientation. This epistemological reconstruction has important implications, including redefining the role of study program institutions, formulating a curriculum based on Prophetic Management, and establishing graduate profiles as humanistic, transformative, and transcendental prophetic leaders.

Theoretically, this research contributes to the body of knowledge on *da'wah* and Islamic social sciences by offering a paradigmatic synthesis applicable at the institutional level of higher education. In practice, these findings can serve as a reference for reformulating the curriculum and governance of *da'wah* study programs. Further research can expand on this study through empirical investigations of the implementation of Prophetic Management and its impact on institutional performance and *da'wah* practices in society.

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