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The Concept of Transformative Da'wah Towards a Golden Indonesia 2045: A Paradigmatic Study

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Abstract

This research departs from the issue of da'wah in Indonesia, which is still predominantly normative and ritualistic, has not fully played a role in social transformation towards the vision of a Golden Indonesia 2045. The purpose of this research is to comprehensively describe the concept of transformative da'wah and analyze its relevance to the direction of national development based on Islamic prophetic values. The research method used is a literature study with data collection techniques through the study of books, journals, and scientific literature related to transformative da'wah, empowerment of the people, and social change. Data analysis was carried out using a content analysis approach to find conceptual patterns and relationships between theories. The results of the study show that transformative da'wah functions as an instrument of community awareness and empowerment oriented towards social justice, spirituality, and sustainability. This study concludes that transformative da'wah can be a strategic paradigm in realizing a superior civil society and human beings towards a Golden Indonesia 2045.

Keywords: *Transformative da'wah; Indonesia Gold 2045; social change; empowerment of the people; Contemporary Da'wah Paradigm.*

A. Introduction

The phenomenon of da'wah in Indonesia in the last decade shows the dominance of normative-ritual approaches that tend to emphasize religious ceremonial aspects, such as recitation, tabligh akbar, and lecture-based Islamic studies, without being balanced with a real agenda in overcoming the social problems of the ummah (Saraka et al., 2025). Such a pattern of da'wah has an impact on the limited role of da'wah in social transformation and nation-building, so that da'wah is often trapped in the realm of individual morality, not social-structural (Husaini & Islamy, 2022). This condition creates a gap between the community's need for just social change and the da'wah model that is still elitist and less responsive to the reality of marginalized communities (Anas, 2023). In the context of the Golden Indonesia 2045—which demands an improvement in the quality of human resources, social modernization, and civilizational resilience—da'wah should play a role as an instrument for empowering the people and equitable social reconstruction.

Literature review shows that the da'wah paradigm that has developed so far is still dominated by tabligh orientation, while the aspects of social transformation, empowerment, and critical awareness of the ummah have not become the mainstream of the da'wah movement (Masrial, 2018). Transformative da'wah thinking inspired by Paulo Freire's critical consciousness theory has begun to be adopted by a number of modern da'wah scholars, but its application in the field still faces quite complex structural and cultural challenges (Pambayun et al., 2022). On the other hand, studies on *Transformative Da'wah* emphasizing that da'wah must not only touch the realm of spirituality, but also must move society towards social awareness and structural justice (Aripudin & Junaedi, 2024). However, the theory and practice of da'wah in Indonesia still show an epistemological gap between the theory of social transformation and the da'wah strategy applied in a plural and heterogeneous Muslim society (Mustofa et al., 2022).

This research aims to comprehensively describe the concept of transformative da'wah in the perspective of contemporary da'wah science oriented towards the empowerment of the ummah and sustainable social change (Nelmaya, 2019). In addition, this study intends to analyze the relevance of the transformative da'wah paradigm to the grand vision of Golden Indonesia 2045 which emphasizes improving human quality and social justice in nation building (Lubis, 2023). Through theoretical and conceptual analysis, this research is expected to identify the principles, strategies, and orientations of da'wah that are able to encourage the creation of a spiritually, socially, and economically empowered civil society. The ultimate goal of this study is to formulate a transformative da'wah conceptual model that is applicable to the context of the future development of Indonesian society, by placing da'wah as a locus of social transformation, not just the delivery of religious messages.

The urgency of this research lies in efforts to reconstruct the Islamic da'wah paradigm to be more contextual to the social needs of the nation that is currently facing the challenges of globalization, modernization, and technological disruption (Tahir, 2023). Transformative da'wah is seen as a strategic instrument to strengthen the role of Islam in the development of superior, competitive, and civilized Indonesian people towards a Golden Indonesia 2045 (Ahmad, 2023). This paradigm is also an academic offer to overcome the limitations of normative da'wah and open up space for the epistemological reconstruction of da'wah based on critical awareness, empowerment, and sustainable social transformation (Kholidi et al., 2024). Therefore, this research is significant not only to enrich the scientific treasures of da'wah, but also as a practical contribution in directing da'wah as a moral and social force towards inclusive and just national development.

Conceptually transformative da'wah is a form of renewal of the traditional da'wah paradigm that is oriented towards social awareness, community empowerment, and structural change. In this approach, da'wah is not only



interpreted as an activity of conveying religious messages, but also as an effort to transform values and social systems to be in harmony with the principles of justice and humanity (Harahap & Setiawan, 2022). Transformative da'wah is prophetic, containing the dimensions of transcendence, liberation, and humanization as pillars of values in forming a humanist religious society (Salikin et al., 2024). In the framework of contemporary da'wah, this paradigm bridges Islamic spirituality and social praxis by placing humans as active subjects of change. Transformative da'wah also emphasizes the social participation of the people and cross-sector collaboration as a strategy to realize social welfare and justice (Muhammadiyah, 2019). Therefore, da'wah in a transformative framework is an emancipatory means that affirms Islam as a progressive social force and contributes to the development of the nation.

The manifestation of transformative da'wah in Indonesia can be seen in various forms, ranging from community-based da'wah, economic empowerment, to digital da'wah innovation. Community empowerment is the main pillar of transformative da'wah, where da'wah functions as an instrument to increase social awareness, economic access, and solidarity of the people (Samsinas, 2021). In the digital context, transformative da'wah has developed into a new space for the inclusive and interactive dissemination of Islamic values through social media that strengthens the network of the community and the narrative of diversity (Ulyan, 2023). This transformation has also given birth to community-based social da'wah movements, such as Islamic mass organizations and student da'wah groups that focus on social and environmental advocacy (Pangestu, 2023). Thus, the manifestation of transformative da'wah can be categorized into three main domains: educational, socio-economic, and digital, which support each other to create an empowered and religious society.

Concept *Indonesia Gold 2045* It is a long-term development vision that places superior human resources and social transformation as the foundation towards an advanced, competitive, and civilized nation. Philosophically, this vision not only

encompasses the economic dimension, but also emphasizes moral and spiritual development as part of national development (Azizy et al., 2022). In the context of Islam, the idea of Indonesia Emas is synonymous with the concept of *Khairu Ummah* which demands collaboration between religion and the state to create a just and prosperous society. Therefore, da'wah as a moral and social force needs to be integrated into the national development strategy so that it has relevance to the 2045 goals (Harahap & Setiawan, 2022). By integrating Islamic prophetic values in public policy and social governance, the vision of Golden Indonesia can become a tangible manifestation of the nation's social spirituality.

The manifestation of Golden Indonesia 2045 can be seen in policies and movements that emphasize strengthening education, economic empowerment, and building the religious character of the community. In the context of da'wah, this vision is realized through strengthening da'wah institutions that are responsive to the challenges of the times, both in the digital, social, and economic sectors of the people (Permadi, 2023). Empowerment based on mosques, sharia cooperatives, and Islamic economic communities is part of concrete efforts to make the ummah as actors of nation development (Fahmi, 2018). In addition, the religious moderation movement and moderate digital da'wah play a role in forming a tolerant and adaptive society to technological advances (Shofa & Fitriyani, 2022). Thus, the manifestation of Golden Indonesia 2045 is a multidimensional collaboration between economic, moral, and spiritual development towards a just national civilization.

Social change in the context of Islamic da'wah is interpreted as a transformative process that changes the structure, values, and behavior of society towards a better and civilized condition. In Islamic social theory, social change is considered to be part of *Amar Ma'ruf is A Man Who Is Unhappy* which has a spiritual and structural dimension (Aripudin & Junaedi, 2024). This process is not only influenced by economic and political factors, but also the collective consciousness of



the ummah in understanding Islamic values and social responsibility. In the context of da'wah, social change means the transformation of society's paradigm from symbolic religiosity to productive and solutive religious praxis(Haris, 2021). Therefore, da'wah serves as a catalyst for social change oriented towards justice, welfare, and solidarity of the people.

Social change in the context of transformative da'wah in Indonesia is manifested through three main forms: first, cultural transformation through the internalization of Islamic values in public life; second, structural transformation through community empowerment and institutional reform of da'wah; Third, digital transformation as an expansion of modern da'wah space(Husniya et al., 2023). The application of prophetic social values is the main foundation in forming a socially conscious, critical, and productive society(Harahap & Setiawan, 2022). Social change through da'wah then contributes directly to the formation of a just and religious civil society, in line with the great ideals of Golden Indonesia 2045.

B. Method

The object of this research focuses on the phenomenon of stagnation of the da'wah paradigm in Indonesia which is still dominant in normative and ritualistic patterns, so that it has not fully contributed to the process of social transformation towards the vision of a Golden Indonesia 2045. This phenomenon arises because the practice of da'wah often places the people as objects, not subjects of change, so that religious messages lose their social praxis dimension(Karimullah, 2023). This reality is a serious challenge for contemporary Islamic da'wah which is expected to play a role in the development of superior and prophetic Indonesian people. It is in this context that this study seeks to examine how transformative da'wah can be presented as a new paradigm that unites Islamic spiritual values with social praxis.(Rahmawati & Zulkifli, 2023). Therefore, the object of research is focused on the analysis of literature and da'wah phenomena that are in direct contact with the issue of empowerment and social change of the people.

This research uses a library research approach by systematically examining various scientific sources that are relevant to the research topic. The types of data used include primary data in the form of the latest academic literature that discusses the concept of transformative da'wah, community empowerment, and the direction of development of Golden Indonesia 2045(Hanif et al., 2023). Meanwhile, secondary data includes books, scientific articles, and previous research reports related to the development of social da'wah theory and the transformation of Muslim society. This method was chosen because it is suitable for exploring the conceptualization of transformative da'wah in depth, as well as exploring the academic dynamics that support the paradigm of Islamic social change in Indonesia(Ginting & Ritonga, 2023). With this approach, the research can identify the relevance of transformative da'wah to the context of the nation's social development.

The theoretical framework in this study is based on three main theories, namely *Transformative Da'wah Theory*, *Social Change Theory* and *Community Empowerment Theory*. Transformative Da'wah Theory which is rooted in the concept of critical awareness (*critical consciousness*) Paulo Freire (1970) emphasized the importance of awareness and liberation as the core of da'wah(Samsudin et al., 2021). Meanwhile, the Social Change Theory of Emile Durkheim and Max Weber explains that the dynamics of society are influenced by collective values, social structure, and moral consciousness. The Julian Rappaport Empowerment Theory emphasizes on increasing community capacity and control over social resources. These three theories complement each other and become the epistemological foundation for transformative da'wah analysis as a social and spiritual liberation movement oriented towards the development of superior human beings towards a Golden Indonesia 2045(Suali, 2020).

This research process is carried out through several structured methodological stages. The first stage is problem identification, namely examining the gap between normative da'wah practices and transformative da'wah needs. The second stage is



literature study, which is browsing through various academic references from journals and books to gain an in-depth understanding of the research theme. The third stage is the collection of document and manuscript data, by selecting relevant literature from scientific databases and online repositories. The fourth stage is the classification and categorization of data, where the literature is grouped based on thematic relevance and concepts. The fifth stage is content analysis to find patterns, themes, and relationships between concepts, and the last is drawing conclusions as a result of synthesis of the data that has been analyzed (Andriani & Agustinah, 2024). Diagram 2.1. Research Flow

Diagram 2.1. Alur Penelitian



The above research flow describes the methodological approach used to ensure the consistency of scientific logic in literature research. Each stage is continuous in forming a solid conceptual analysis framework. Thus, the results of the resulting research have theoretical validity that can be accounted for academically and contextually to contemporary da'wah studies (Abbas, 2023).

The data analysis technique in this study uses content analysis as the main approach. Content analysis allows researchers to systematically interpret the meaning of the texts and literature studied to identify patterns, concepts, and intertheoretical relationships. This process involves the stages of collecting, reducing, presenting, and verifying data qualitatively (Effendy Erwan et al., 2023). In the context of transformative da'wah, content analysis is also used to uncover prophetic social ideas contained in da'wah literature and their relevance to nation building. With this technique, the results of the research are expected to be able to construct a transformative conceptual model of da'wah that is not only theoretically strong, but also applicable to the conditions of contemporary Indonesian society (Karimullah, Rahman, et al., 2023).

C. Results and Discussion

1. Results

Data from the literature review on transformative da'wah shows that this paradigm developed as a response to the limitations of the conventional da'wah model that is only oriented towards the delivery of moral messages, without paying attention to aspects of social empowerment and structural justice. Transformative da'wah is defined as a da'wah approach that integrates spiritual, social, economic, and cultural aspects to form an empowered and civilized society (Saraka et al., 2025). Literature studies show that this paradigm is applied through various social instruments such as Islamic educational institutions, mosque-based economic empowerment, and inclusive digital da'wah (Masrial, 2018). Furthermore, transformative da'wah is oriented towards the transformation of individual consciousness towards prophetic social consciousness that places humans as agents of change. Through this approach, da'wah functions not only for moral development, but also for social reconstruction towards a just and civilized society order (Harahap & Setiawan, 2022).



A search of various scientific publications strengthens the understanding that transformative da'wah occupies an important position in the discourse of the development of the people. Study by (Muhammadiyah, 2019) It shows that community-based and institutional da'wah models play a strategic role in reforming da'wah practices to be able to adapt to the modern social context. In addition, the research (Nelmaya, 2019) revealed that transformative da'wah also has the function of forming national identity through strengthening social values and public ethics. In the practical dimension, transformative da'wah is manifested in the economic empowerment of the people, the strengthening of social solidarity, and the development of the young generation of Islam so that they become active subjects of community development. This literature data shows that the transformative paradigm is a form of da'wah evolution that is rooted in moral awareness and culminates in real social action, as seen in diagram 3.1. The Concept of Transformative Da'wah Towards a Golden Indonesia 2045: A Paradigmatic Study. Below:



The diagram above illustrates the relationship between Islamic spiritual values, critical awareness, and social empowerment in transformative da'wah directed to support the achievement of the Golden Indonesia 2045 vision. This approach integrates theological and social dimensions, forming a synergy between da'wah and nation-building.

The relationship between data description and explanation shows that transformative da'wah is not only a normative concept, but also a social praxis that is in direct contact with the reality of plural and dynamic Indonesian society. Based on literature data, this approach has been proven to be able to answer the challenges of social inequality, moral disorientation, and weak community participation in



development(Pangestu, 2023). This linkage shows that transformative da'wah is able to be a bridge between religious values and contextual social praxis, in line with the direction of national transformation towards justice and welfare. Empirical reality shows that the stronger the social dimension of da'wah, the greater its contribution to strengthening Islamic and national identity.

The next literature review data focuses on Golden Indonesia 2045 as a concept of national development that emphasizes human and societal transformation based on science, morality, and spirituality. Ramadhan's research confirms that Golden Indonesia is not only oriented towards economic growth, but also demands the development of religious character through the integration of Islamic values in social and educational policies(Ramadan, 2024). This study shows that digitalization and modernization must be balanced with the spiritualization of society so that development does not lose its value. Thus, Golden Indonesia 2045 is a collective ideal that combines material progress and moral depth.

The explanation of the above data shows that the concept of Golden Indonesia 2045 is in line with the idea of transformative da'wah as the nation's spiritual strength. As stated by Fitria, the formation of a superior generation towards a Golden Indonesia cannot be separated from the role of da'wah in character development and moral education of the ummah(Fitria et al., 2024). Da'wah that is adaptive to digital technology is able to instill prophetic values in the learning process and strengthen public ethics. Therefore, between transformative da'wah and the vision of Golden Indonesia 2045, there is a unity of paradigm, where both are oriented towards the development of superior human beings who have faith, knowledge, and high social power.

Data from various literature shows that there is a strong relationship between the concept of Golden Indonesia 2045 and the transformative principles of Islamic da'wah. The development of superior human beings and religious character is the core of the vision of Golden Indonesia which is also in line with Islamic prophetic

values. The study by Tukiran confirms that a just Islamic economy is an important instrument in supporting this vision, especially in encouraging inclusive growth and poverty alleviation based on spiritual values (Tukiran et al., 2024). The concept of development places da'wah as a social force to shape public morality and strengthen socio-economic justice. In this context, transformative da'wah is an integral component of the nation's character development, because through da'wah, Islamic values can be translated into ethical and sustainable social behavior and economic systems.

The literature explanation shows that the vision of Indonesia Emas cannot be separated from efforts to Islamize public spaces that are constructive and oriented towards social welfare. Transformative da'wah is a means to internalize religious values into the nation's social, educational, and economic systems (Ali et al., 2021). This effort is in line with the view that a religious and productive society is the main social capital to realize national welfare. In this regard, the literature emphasizes that the success of the 2045 vision is highly dependent on the nation's ability to synergize religious values with an inclusive, participatory, and equitable national development strategy (Al-Ansi et al., 2023). This can be seen in Line Graph 3.2. The Concept of Transformative Da'wah Towards a Golden Indonesia 2045: A Paradigmatic Study Below.





This graph shows the increasing tendency to apply transformative da'wah values in the context of social development towards a Golden Indonesia 2045. The upward trend illustrates the increasing integration between da'wah activities and the national development process, especially in the economic sectors of the ummah, character education, and social awareness of the Muslim community.

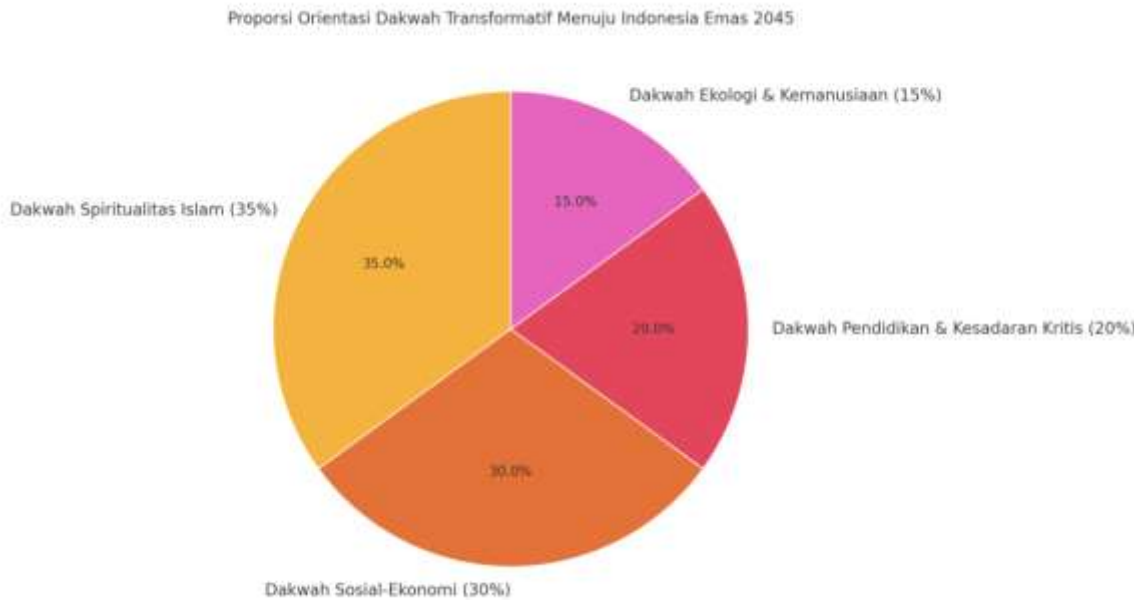
The relationship between the above description and explanation shows that transformative da'wah plays a key catalyst in integrating religious vision and development policies. Social reality shows that when da'wah moves from the normative realm to social praxis, the impact can be seen in the increasing collective awareness of moral responsibility in nation-building (Suhartini & Ismail, 2024). Thus, da'wah is not only a religious activity, but also a social strategy that supports the ideals of Golden Indonesia based on spiritual and humanistic values.

Subsequent literature review on social change shows that societal transformation is the result of collaboration between religious values and inclusive social policies. Research by Makhrus, emphasized that Islamic philanthropy and social services have a great contribution in improving people's welfare and strengthening social solidarity (Makhrus et al., 2024). Da'wah in this context becomes a bridge that connects spirituality with social movements, strengthens collective morality, and creates a balance between individual and societal interests. Social change driven by transformative da'wah is oriented towards eliminating inequality, strengthening justice, and improving the quality of life of the people. Thus, Islamic da'wah not only functions as a medium of value delivery, but also as an instrument of social engineering towards civil civilization.

Further explanation shows that transformative da'wah-based social change fosters active community participation in sustainable development. According to Humaidi, da'wah that is integrated with social activism such as green philanthropy (*Green Philanthropy*) has developed into an environmental and humanitarian awareness movement based on Islamic values (Humaidi et al., 2024). This phenomenon shows that da'wah can be an ecological and social force that shapes sustainable behavior. Thus, social change driven by transformative da'wah plays a significant role in strengthening the spiritual, social, and ecological foundations towards the achievement of a prosperous and civilized Indonesian society by 2045.

Pie Chart 3.3. The Concept of Transformative Da'wah Towards a Golden Indonesia 2045: A Paradigmatic Study





The circle diagram above illustrates the proportion of transformative da'wah orientation that synergizes in realizing the ideals of Golden Indonesia 2045. The largest component, namely Islamic spirituality da'wah (35%), is the main moral foundation. Followed by socio-economic da'wah (30%) as a means of empowering the people, educational da'wah (20%) as a driver of critical awareness, and ecological da'wah (15%) as a form of concern for the sustainability of life. These four aspects show that transformative da'wah is a multidimensional movement that not only invites spiritually, but also transforms social and cultural structures towards civil society.

The relationship between description and explanatory in the previous section shows the close relationship between transformative da'wah, nation-building, and social change in the context of contemporary Indonesia. Based on literature studies, Indonesia's social reality presents various challenges such as economic inequality, moral degradation, and environmental crises that demand a more inclusive and pragmatic da'wah model. Research by Aripudin, emphasized that the actualization

of substantive da'wah oriented to social awareness and human values is an important factor in encouraging sustainable social change (Aripudin & Junaedi, 2024). In addition, a study by Hidayatullah, shows that empowerment and conservation-based da'wah is able to integrate religious values with the socio-ecological responsibility of the community (Hidayatullah, 2022). Thus, transformative da'wah becomes a spiritual movement that encourages moral and social reconstruction, as well as becomes a moral foundation for the development of a just, sustainable, and civilized Indonesia towards the vision of a Golden Indonesia 2045.

2. Discussion

The results of the study show that transformative da'wah is a da'wah paradigm that acts as an agent of social change towards the vision of a Golden Indonesia 2045. Da'wah is no longer positioned as a religious ceremonial activity, but as a multidimensional movement involving spirituality, economics, education, and ecology. This paradigm emphasizes the role of da'wah as a medium for empowering the ummah and reconstructing social awareness. The transformation that occurs is not only in the realm of individuals, but also in the social structure of Indonesian Islamic society which is increasingly open to changes based on prophetic values. Based on research findings, transformative da'wah has been proven to strengthen public morality, expand social inclusion, and integrate Islamic values into the national development system. These results affirm the purpose of the study to comprehensively describe the concept of transformative da'wah and analyze its relevance to the direction of development towards a Golden Indonesia 2045.

Analysis of the relationship of this study with other studies shows substantial advantages. Research by Saraka, highlighting the limitations of the implementation of transformative da'wah that still focuses on formal and economic education, while this research expands the concept of da'wah to include socio-ecological aspects and



cultural empowerment(Saraka et al., 2025). Likewise, the research by Fitria, which focuses on the formation of superior generation character through da'wah, this research emphasizes the importance of integrating da'wah in national social policy(Fitria et al., 2024). In addition, Karimullah's study places da'wah as an instrument of social justice, while this study constructs transformative da'wah as a model of a national paradigm that combines spiritual, social, and sustainable development dimensions(Karimullah, Said, et al., 2023). Thus, this research makes a new conceptual contribution in expanding the meaning of da'wah as a mechanism for national transformation.

Reflection on the results of the study shows that transformative da'wah is not just an ideal concept, but a social practice that provides real benefits for the empowerment of the people and the development of the nation. The transformative da'wah movement fosters public awareness of human values, social solidarity, and ecological responsibility. Based on Pambayun's research, da'wah that prioritizes social and cultural approaches has proven to be effective in changing the structure of marginalized people's consciousness without ignoring their religious identity(Pambayun et al., 2022). This shows that transformative da'wah not only improves individual morality, but also builds collective awareness to deal with social problems such as poverty, moral disintegration, and economic inequality. Therefore, this study emphasizes the benefits of da'wah paradigmatics as the foundation for the development of a just and civilized society.

The implications of the results of this study show that transformative da'wah can be used as a model of strategic socio-religious development within the framework of Golden Indonesia 2045. Da'wah oriented towards the economic empowerment of the people, character education, and ecological awareness is able to strengthen the social foundation of the nation. As explained by Yosepin, da'wah in collaboration with environmental empowerment creates a new awareness that Islamic spirituality can synergize with social ecology(Yosepin, 2023). Thus, the main

implication of this study is the need to redefine the da'wah strategy so that it not only functions as a dissemination of moral messages, but also as a social policy oriented towards the development of superior human beings and collective welfare.

Further analysis revealed that the results of this research emerged due to a shift in the da'wah paradigm from a normative approach to a reflective-emancipatory approach. The shift is in line with Max Weber and Paulo Freire's theories of social change and social praxis. According to Hasbuan's research, modern da'wah in Indonesia has developed into a means of political education and public awareness that fosters social participation based on Islamic values (Hasibuan et al., 2025). Thus, the results of this research are not a single phenomenon, but part of the historical process of da'wah transformation that responds to the needs of modern society. Transformative da'wah is the result of social evolution from the practice of da'wah that was previously dogmatic to a reflective and participatory social proxy.

Based on all the findings and analyses that have been presented, the strategic action that needs to be taken is to integrate the transformative da'wah paradigm into the education system, social policies, and community development based on prophetic values. Research by Ramdani, emphasizes the importance of institutionalizing community-based da'wah as a strengthening of the nation's social and spiritual competitiveness (Ramdani, 2025). Therefore, the recommended concrete action is to strengthen the synergy between da'wah institutions, education, and government policies in designing human development programs with Islamic characteristics. This integration will make transformative da'wah not only a scientific discourse, but also a national strategy in realizing a superior civilization of Golden Indonesia 2045 based on prophetic values, social justice, and ecological sustainability.



D. Conclusion

This study found that *transformative da'wah* is not just a theoretical discourse, but a revolutionary paradigm that is able to shift the role of da'wah from the pulpit space to a dynamic and productive social space. The most surprising finding of this study is that da'wah oriented towards critical awareness and community empowerment can be a catalyst for sustainable and just social change. Da'wah in a transformative framework has proven to have strategic potential to integrate Islamic spiritual values with the direction of national development towards a Golden Indonesia 2045. This paradigm reveals that the power of da'wah does not only lie in religious rhetoric, but also in its ability to form collective consciousness, foster socio-economic independence, and strengthen humanitarian solidarity as the basis of the nation's civilization.

The added value of this research lies in its contribution in expanding the scientific horizons of da'wah through a multidisciplinary approach that combines transformative da'wah theory, social change, and community empowerment. Theoretically, this research enriches the treasures of da'wah science by offering an integrative conceptual model between spirituality, social development, and ecological awareness. Practically, this research provides a new direction for the development of empowerment and sustainability-based da'wah policies. The concept of transformative da'wah can be an inspiration for da'i, da'wah institutions, and the government in designing superior human development strategies that are prophetic and adaptive to the dynamics of the times. Thus, this research is an important foundation in realizing da'wah as a moral and social force of the nation.

The limitation of this research lies in the approach that is still conceptual and literature-based, so it has not empirically described the implementation of transformative da'wah in the field. However, this is not a weakness, but rather an open space for further research development. Future researchers can expand this study through empirical approaches, both qualitative and quantitative, to test the

effectiveness of transformative da'wah paradigms in various social, economic, and cultural contexts. In addition, follow-up studies can explore the relationship of transformative da'wah to contemporary issues such as digitalization, climate change, and gender justice in an Islamic perspective. Thus, this research does not only stop at the conceptual level, but also paves the way for progressive, inclusive, and sustainable da'wah practices in the future.

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