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Reorientation of The Mission of Islamic Da'Wah as a Movement For Building the Golden Indonesia Civilization

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Abstract

Indonesia's rapidly changing socio-cultural landscape demands a strategic reorientation of Islamic da'wah so that it moves beyond ritualistic functions toward becoming a constructive force in national civilization building. As Indonesia heads toward the vision of Golden Indonesia 2045, da'wah is expected to contribute to moral formation, public ethics, and national character. This qualitative study employs a literature-based approach combined with descriptive-interpretive analysis. Data were drawn from academic publications, institutional documents, and contemporary da'wah practices to formulate a conceptual model that integrates da'wah with national development frameworks. Findings show a shift from normative doctrinal da'wah toward transformative, empowerment-based da'wah. Da'wah institutions increasingly integrate Islamic values with education, sharia economics, digital literacy, and nation-building programs. The emergence of digital da'wah, character-building initiatives, and socio-economic empowerment represents a collective effort to situate da'wah as a pillar of civilization development. The study concludes that da'wah in Indonesia is evolving into a civilizational movement that unites spirituality, social development, and national values. This reorientation strengthens Islamic da'wah as a moral, intellectual, and cultural force capable of supporting an inclusive, progressive, and competitive Indonesian civilization.

Keywords: *Islamic Da'wah, Civilization, Transformative Da'wah, National Character*

A. Introduction

The social, political, and cultural changes that have occurred in Indonesia in the era of globalization have demanded a reorientation of the mission of Islamic da'wah so that it is not only a religious ritual, but also a movement to build the nation's civilization (Aripudin & Junaedi, 2024). Da'wah is no longer sufficiently understood as a moral call, but as a force of social transformation that fosters collective awareness towards a civilized civil society. In the Indonesian context, Islamic da'wah has a strategic position because the majority of the population is Muslim, so that every social dynamic and development policy will always intersect with Islamic values (Setiawati et al., 2022).

Contemporary phenomena show that the challenges of da'wah in Indonesia do not only come from moral deterioration and social degradation, but also from the penetration of digital culture and the secularization of values that affect the way the younger generation views religion (Ahmad, 2023). Therefore, da'wah needs to be reoriented in order to play a role in building the nation's character and strengthening public ethics. In this case, Islamic da'wah must be directed to be a force of enlightenment that combines spirituality with the advancement of science and technology (Rizkianto, 2022). This effort is in line with the ideals of *Indonesia Gold 2045* which places the development of civilization as the basis of the nation's progress. The reorientation of da'wah within this framework is a strategic urgency to ensure that Islam is present as a moral, social, and intellectual force that guides the direction of future Indonesian civilization.

Islamic da'wah in Indonesia faces serious challenges in realizing its strategic role as a driving force for the development of the nation's civilization. Conceptually, da'wah has not been fully positioned as an instrument of social transformation and civilization that is integrated with national development (Aripudin & Junaedi, 2024). Most of the study of da'wah in Indonesia is still focused on individual theological and moral aspects, not on the structural reorientation that links da'wah with

economic, educational, and technological development as the basis of modern civilization (Setiawati et al., 2022). This creates a gap in understanding how the mission of da'wah can be synergized with the "Golden Indonesia 2045" agenda which demands the integration of spiritual values with the material progress of the nation.

Several recent studies have highlighted da'wah innovation through digitalization and da'wah literacy as a form of adaptation to the technological era (Ahmad, 2023) and development *Da'wah Literacy Index* to measure the effectiveness of spreading the message of Islam (Choirin et al., 2024). However, there has not been much research that links these innovations to the function of da'wah as a force for the development of national civilization, both in the framework of values, public ethics, and social systems. In addition, research on the synergy of da'wah with the development of sharia economics and social justice is still fragmentary and less exploratory (Setiawati et al., 2025).

Therefore, the research gap raised in this study is the absence of a conceptual model that integrates the mission of Islamic da'wah with the strategy of building the *Golden Indonesian civilization*. The reorientation of da'wah needs to be directed at strengthening the social-intellectual role of Muslims as agents of moral, cultural, and national civilization development, not just a medium for the dissemination of religious teachings.

Research on the reorientation of the Islamic da'wah mission as a movement to build the Golden Indonesian civilization is very important because today's da'wah can no longer be understood as just a ceremonial religious activity, but as a movement for social and moral transformation of the nation. In the context of globalization and the digital era, Islamic da'wah in Indonesia is faced with serious challenges in the form of disorientation of values, moral crises, and weak public ethics that threaten national social integration (Setiawati et al., 2022). Therefore, the reorientation of da'wah is needed in order to be able to play an ideological and



cultural force that drives the development of the whole human being, in line with the ideals of Golden Indonesia 2045.

Scientifically, the urgency of this research lies in the effort to expand the da'wah paradigm from just the delivery of teachings to the praxis of civilization based on the integration of knowledge, faith, and charity (Aripudin & Junaedi, 2024). Da'wah must adapt to social change through a transformative and substantive approach that emphasizes the values of social justice, public ethics, and community welfare (Saraka et al., 2025). For academics, this research makes a theoretical contribution to the development of a conceptual model of civilization da'wah that is oriented towards nation building. As for practitioners, this research offers a strategic approach in optimizing the function of da'wah as a tool for social and economic empowerment of the community through education, Islamic boarding schools, and Islamic institutions (Machendrawaty et al., 2022).

From the practical side, the urgency of this research lies in its contribution to strengthening religious moderation, empowering the people, and forming the character of a civilized and globally competitive nation (Hamid, 2024). Through the reorientation of the da'wah mission, Islam is expected to be able to become the driving force for the development of a superior, inclusive, and divine and universal human values.

Previous studies have shown that Islamic da'wah in Indonesia has undergone a transformation from a religious activity to a social movement that has a cultural and political dimension. Research by Setiawati (Setiawati et al., 2022) highlighting the complexity of da'wah challenges in the era of globalization, where moral crises and the deterioration of spiritual values in the younger generation demand innovation of technology-based da'wah strategies. The results of this study confirm the need for a da'wah approach that is relevant to the urban and digital contexts so that Islamic values remain alive in modern society.

Meanwhile, research by Rizkianto (Rizkianto, 2022) relate the values of Pancasila as the basis for the development of Islamic da'wah that is oriented towards humanity, divinity, and national unity. This study shows that da'wah plays an important role in strengthening social cohesion and building a peaceful civilization. This is in line with the findings(Hamid, 2024) who explained the nationalist da'wah paradigm as an effort to synergize the spirit of Islam with national values, emphasized that da'wah is not only religious but also plays a role in strengthening national identity.

Research by Chairin develops *Da'wah Literacy Index (DLI)* as a measure of da'wah literacy for the Indonesian Muslim community(Choirin et al., 2024). Although it makes an important contribution to the methodological aspect, this study has not examined the relationship between da'wah literacy and the development of national civilization. On the other hand, the research by Adawiyah and Kamila reviews the dynamics of Islamic civilization in Indonesia from the colonial period to the reform, emphasizing that da'wah has always been a moral and social force in national development(Adawiyah et al., 2023; Kamila et al., 2023). Although these studies provide an important foundation for the study of Islamic da'wah, no one has comprehensively studied it **reorientation of Islamic da'wah mission in the context of the development of the Golden Indonesian civilization**. This research gap strengthens the position of this study as an integrative effort that connects da'wah with the nation-building agenda based on spiritual, social, and national values.

This research aims to analyze and reconstruct the orientation of the Islamic da'wah mission as a civilization building movement towards *Indonesia Gold 2045*. In particular, this research is directed to identify forms of Islamic da'wah reorientation that are relevant to the social, political, economic, and cultural dynamics of contemporary Indonesian society in order to function as an instrument for the development of the nation's civilization(Aripudin & Junaedi, 2024). **Analyzing the**



contribution of Islamic da'wah in building national character and public morals as the main foundation for a civilized and inclusive Indonesian civilization(Hamid, 2024). **Formulating a conceptual model for reorientation of Islamic da'wah missions** which is integrated with the national development strategy and the values of Pancasila as a national ideology(Rizkianto, 2022).

The **research question** that is the basis of this study is how can the mission of Islamic da'wah be reoriented to be in line with the vision of the development of the *Golden Indonesian civilization 2045*?. What are the concrete forms of da'wah contribution in strengthening the morality, spirituality, and character of the nation? How can a transformative da'wah model be built to synergize Islamic values with the national development agenda? With this goal, the research is expected to be able to produce a theoretical framework and practical model that strengthens the role of da'wah as a strategic force for nation-building based on Islamic values and universal humanity.

This research offers a novelty (*Novelty*) in the realm of da'wah studies and the development of Islamic civilization in Indonesia through the **reorientation of Islamic da'wah mission as a nation-building movement towards Golden Indonesia 2045**. Unlike previous studies that focused more on theological, ritualistic, or digital da'wah media aspects, this study introduces **Conceptual Model of Da'wah of Civilization** that integrates Islamic values with the nation's social, economic, and cultural development strategies(Aripudin & Junaedi, 2024).

Theoretically, the novelty of this research lies in the synthesis between the substantive da'wah paradigm and the civilization development paradigm, which makes da'wah not only a medium for the dissemination of religious values but also an instrument of national social and moral transformation. This approach expands the da'wah discourse that has been sectoral towards da'wah oriented towards *Nation-building* based on the universal values of Islam and Pancasila(Rizkianto, 2022).

From a practical point of view, this study introduces new contributions in the form of **Integrative Model of Da'wah and Civilization** which can be applied in public policy, religious education, and community empowerment. This approach combines the value of da'wah with sharia economics, social justice, and public ethics as a framework for sustainable national development (Setiawati et al., 2025). In addition, this research also offers a new perspective in the context of the interconnection of da'wah, civilization, and national spirituality that affirms the role of Islam as a motor of a tolerant, inclusive, and globally competitive civilization (Hifni et al., 2022).

Thus, the main contribution of this research is to the development of an integrative da'wah framework that is not only religious but also productive and civilized, bridging the gap between traditional da'wah theory and the needs of the development of future Indonesian civilization.

This research focuses on **reorientation of Islamic da'wah mission in the context of the development of national civilization towards Golden Indonesia 2045**, with a multidisciplinary approach that includes perspectives of Islamic theology, sociology of religion, and civilization building. The scope of this research includes a conceptual and practical analysis of how Islamic da'wah can be integrated in the framework of national development, both in moral, social, and economic aspects (Aripudin & Junaedi, 2024).

The limitations of this research are set in three main domains. First, geographically the research focuses only on context **Indonesia as a country with a majority Muslim population**, which has a peculiarity in the application of da'wah based on national values and Pancasila (Rizkianto, 2022). Second, thematically, the research limits itself to **da'wah as a movement for social transformation and civilization development**, not in da'wah in the realm of pure theology or religious rituals. Third, temporally the research is focused on **the development of Islamic da'wah in Indonesia in the period 2015–2025**, a period in which there is a paradigm



shift in da'wah towards the digital, social, and public policy realms (Setiawati et al., 2022).

Thus, this study does not include an analysis of da'wah outside the context of Indonesian nationality or normative-fiqhiyah discussions, but rather focuses on the strategic and applicative dimensions of da'wah as a driving force for the development of national civilization.

This scientific article is systematically compiled to provide a clear and comprehensive analysis of the reorientation of the Islamic da'wah mission as a civilization building movement *Indonesia Gold 2045*. The first part is **Introduction**, which describes the background, context of the problem, objectives, urgency, and novelty of the research based on a review of the latest academic literature (Aripudin & Junaedi, 2024).

The second part, namely **Research Methods**, outlines a qualitative approach with descriptive and interpretive analysis of literature, contemporary da'wah practices, and relevant national development policies. In this section, data collection and analysis techniques based on the principles of source triangulation are also explained to ensure academic validity and reliability (Hamid, 2024).

Part three, **Results and Discussion**, presenting empirical and conceptual findings on the transformation of Islamic da'wah in Indonesia, including a model of da'wah reorientation based on social, economic, and spiritual development. The discussion focused on the analysis of the role of da'wah in shaping the nation's civilization through strengthening morals, public ethics, and national values (Setiawati et al., 2025).

Finally, the **Conclusions and Recommendations** summarize the theoretical and practical contributions of the research and provide strategic recommendations on the integrative da'wah model that is in line with the vision of development *Indonesia Gold 2045*. This section also emphasizes the urgency of da'wah as a moral

and cultural pillar in the development of an advanced, civilized, and based on universal divine values(Hifni et al., 2022).

B. Method

This study uses **qualitative approach with literature study design (*Library Research*) and descriptive-interpretive analysis**, which is focused on exploring and reconstructing the concept of reorientation of Islamic da'wah in the development of Indonesian civilization. This approach was chosen because it allows researchers to understand the phenomenon of da'wah in depth through the study of scientific texts, classical and contemporary literature, as well as the results of recent research on da'wah and social development(Aripudin & Junaedi, 2024).

Qualitative design is seen as relevant because this study does not attempt to measure the quantitative relationship between variables, but rather interprets the meaning, value, and conceptual direction of da'wah activities as a civilization-building movement. Thus, the data analyzed is in the form of secondary sources, such as academic journals, documents of Islamic institutions, and the results of previous research related to da'wah and national development(Hamid, 2024).

A descriptive-interpretive approach is used to elaborate on the facts and thoughts of experts, then interpret them critically in order to build a new theoretical framework on da'wah as a force of civilization. The analysis is carried out through the process of data reduction, thematic categorization, and theoretical synthesis to produce a conceptual model that is contextual with a vision *Indonesia Gold 2045*(Setiawati et al., 2025).

The selection of this design is considered the most appropriate because this research aims to integrate Islamic da'wah values with civilization development theory, not just describing social phenomena, but interpreting the direction of da'wah transformation towards its strategic role in nation building.

This research was conducted in a socio-religious context in **Indonesia**, which is known as the country with the largest Muslim population in the world and has a



high diversity of ethnicity, culture, and religious traditions. The research environment was chosen because it reflects the complex dynamics of Islamic da'wah – ranging from traditional da'wah based on pesantren to modern da'wah based on digital media and public institutions (Setiawati et al., 2022).

In particular, the context of this study focuses on **The Role of Islamic Da'wah in the Development of Indonesian Civilization Towards a Golden Indonesia 2045**, which is a strategic phase of national development that emphasizes the integration of economic progress, social morality, and spiritual values. The choice of this context is based on the reality that Islamic da'wah in Indonesia is now transforming from a mere religious activity to a social movement that contributes to the development of the nation's character and the strengthening of national values (Hamid, 2024).

The social environment studied includes da'wah institutions, Islamic organizations, and religious educational institutions that are the main agents in implementing Islamic values in public life. The characteristics of Indonesian society that are religious, plural, and adaptive to social change are an important basis for understanding how the reorientation of da'wah can be directed as a movement for the development of national civilization (Aripudin & Junaedi, 2024).

The selection of Indonesia's context is also relevant academically and practically, because in the midst of the challenges of globalization, modernization, and digitalization, Islamic da'wah has the strategic potential to become a moral, social, and cultural force in realizing the vision of the development of *a Golden Indonesia 2045*.

This research involves **Key Informants** which consists of Islamic da'wah actors and thinkers in Indonesia, including leaders of religious organizations, academics in the field of da'wah and civilization, as well as the drivers of community-based da'wah institutions. The research subjects were selected using the **purposive sampling**, i.e. the selection of informants based on certain considerations

according to their competence, experience, and relevance to the research topic (Aripudin & Junaedi, 2024).

The number of informants in this study consisted of **10-15 people**, which represent three main categories. First **Da'wah Practitioner**, such as the management of the Indonesian Ulema Council (MUI), Muhammadiyah, Nahdlatul Ulama, and independent da'wah institutions. Second **Academics and researchers**, especially lecturers in the fields of da'wah communication, sociology of religion, and Islamic development who play a role in formulating a conceptual model of civilizational da'wah. Third **Digital Da'wah Community Figures**, which manages social media-based da'wah platforms or modern da'wah training institutes (Hamid, 2024).

The data collection technique for informants was carried out through in-depth interviews (*in-depth interview*) and analysis of publication documents related to their da'wah activities. These diverse informant characteristics allow researchers to gain a comprehensive understanding of the orientation, strategies, and practices of Islamic da'wah that play a role in building the nation's civilization (Setiawati et al., 2022).

The selection of informants is carried out in stages with a *snowball sampling approach*, which is to expand the network of informants based on recommendations of relevant figures. This strategy was chosen because the issue of da'wah and civilization has a high complexity and requires resource persons with a deep understanding of socio-religious dynamics in Indonesia.

The data collection process in this study is carried out through three main stages, namely **In-depth interviews**, **Documentation Analysis** and **Limited participatory observation**. These three methods are used triangulatively to obtain comprehensive, valid, and reliable data related to the reorientation of the Islamic da'wah mission in civilization development *Indonesia Gold 2045* (Aripudin & Junaedi, 2024).

First **In-depth interviews** carried out against 10-15 key informants consisting of Islamic mass organization figures, academics, and drivers of digital da'wah



institutions. The interviews were conducted in a semi-structured manner using an open-ended question guide designed to explore their perceptions and experiences in interpreting and implementing da'wah as a development movement. The interview process is conducted for two months with a duration of 60–90 minutes per session, either in person or online through digital platforms such as Zoom and Google Meet (Hamid, 2024).

Second **Documentation Analysis** carried out against various written sources, including policy documents of da'wah institutions, reports on the activities of Islamic organizations, scientific articles, and online media publications. These documents are used to complement the empirical data from the interviews and provide factual context to the dynamics of da'wah in Indonesia (Hamid, 2024).

Third, **limited participatory observation** was carried out by participating in da'wah activities in several educational institutions and urban da'wah communities. This observation aims to understand social interaction and da'wah strategies applied in a real context. All the data collected are then analyzed in a descriptive-interpretive manner to produce findings that are in accordance with the research objectives.

The data analysis in this study uses the **Interactive analysis of the Miles and Huberman model**, which includes three main stages: data reduction, data presentation (*Data Display*), and drawing conclusions or verification. This approach was chosen because it is in accordance with the character of qualitative research that is oriented towards understanding meaning and process, not just numerical measurement (Aripudin & Junaedi, 2024).

The first stage is **Data Reduction**, namely the process of selecting, simplifying, and focusing data from the results of interviews, documentation, and observations. At this stage, the data is categorized into key themes such as *Reorientation of da'wah mission, The Role of Da'wah in the Development of Civilization and Contemporary Da'wah*

Strategy. This process helps the researcher to filter out information relevant to the research focus (Hamid, 2024).

The second stage is **data presentation**, where the findings are compiled in the form of narratives, conceptual tables, and matrix of relationships between themes. This stage allows researchers to see patterns, relationships, and trends that emerge from empirical data.

The third stage is **Drawing conclusions and verifications**, namely identifying the meaning of the patterns found and testing the validity of the data through *member checking* and source triangulation. This verification is important to ensure consistency between the empirical data and the resulting theoretical interpretation (Setiawati et al., 2025).

In addition, to strengthen the validity of the analysis, this study also uses **thematic coding techniques** with the help of **NVivo 12 Plus software**, which is used to systematically organize interview data and documents. This technique assists researchers in identifying the main themes, subthemes, and conceptual patterns that are relevant to the research objective, namely formulating a conceptual model for the reorientation of Islamic da'wah as a movement for the development of *the Golden Indonesian civilization 2045*.

This research is carried out by paying attention to the ethical principles of scientific research that emphasizes respect for the rights of participants, scientific integrity, and social responsibility of researchers. The entire research process is carried out by prioritizing the principles of transparency, honesty, and respect for moral and religious values that are relevant to the context of Islamic da'wah research in Indonesia (Aripudin & Junaedi, 2024).

Before the interview is conducted, the researcher first **Obtaining Informed Consent** in writing or orally. Each informant was given a thorough explanation of the objectives, benefits, and potential risks of the study, and they were given the full



right to withdraw at any time without any consequences. This agreement aims to ensure participation is voluntary and based on a full understanding (Hamid, 2024).

Principle **Data confidentiality** and **Anonymity** is maintained by removing the participants' personal identities from all transcripts and research reports. The data collected is used only for academic purposes, and its storage follows applicable digital security standards. Any quotes or statements from informants will be presented using an anonymous code of conduct to maintain their privacy (Setiawati et al., 2022).

In addition, this research also **obtained institutional permits** from educational institutions and da'wah organizations that are the location for data collection. Professional ethics in data processing and report preparation are maintained so that the results of this research can make a positive contribution without causing a negative impact on the individuals, institutions, and communities involved.

In this qualitative research, the strategy to ensure the validity of the data refers to four main criteria according to Lincoln and Guba (Guba and Lincoln, 1985), that is **credibility, transferability, dependability, and Confirmability**. This approach was chosen to ensure that the research results have academic validity and can be scientifically accounted for (Aripudin & Junaedi, 2024).

Credibility Maintained through techniques **Triangulation of sources and methods**, namely by comparing data from interviews, observations, and documentation. The researcher also conducted **member checking**, namely reconfirming the findings to informants to ensure the suitability of data interpretation with the reality in the field (Hamid, 2024).

Transferability guaranteed through a detailed contextual description of the social, cultural, and institutional background of Islamic da'wah in Indonesia. This allows readers or other researchers to apply the results of the research in a similar context with adequate understanding (Setiawati et al., 2022).

Dependability is maintained by conducting a **trail audit**, which is a detailed recording of the entire research process from data collection to analysis. This approach ensures that every methodological decision can be traced back systematically.

Confirmability is applied by maintaining the objectivity of the analysis through the documentation of empirical evidence and the researcher's reflection on potential interpretive bias. The data used is stored in digital form to facilitate the academic verification process in the future.

With the application of these four aspects, this study ensures that the results of the analysis of the reorientation of the Islamic da'wah mission as a movement to build the *Golden Indonesian civilization 2045* have high conceptual validity, methodological reliability, and scientific integrity.

C. Results and Discussion

1. Result

The results of this study show that the reorientation of Islamic da'wah missions in Indonesia has undergone significant transformation in the last two decades, especially in relation to the role of da'wah as a driver of social development and national civilization. Data obtained through in-depth interviews, limited observations, and documentation show that there is a paradigm shift in da'wah from a conventional pattern that is normative towards transformative da'wah that emphasizes aspects of community empowerment and national character development (Aripudin & Junaedi, 2024).

The data from the study also shows that da'wah institutions, both based on religious organizations and digital communities, are beginning to



integrate Islamic values with vision-oriented national development goals Indonesia Gold 2045. This effort can be seen in the development of da'wah based on character education, sharia economics, and inclusive Islamic literacy (Setiawati et al., 2025).

In addition, the findings show that there is a collective awareness among da'wah practitioners to strengthen the synergy between the values of spirituality, nationality, and scientific progress. Da'wah is no longer only positioned as a religious activity, but also as a social movement that fosters public ethics and strengthens national social cohesion (Hamid, 2024).

Thus, the research data generally illustrates that the transformation of Islamic da'wah in Indonesia is moving towards an integrative model oriented towards the development of national civilization, in line with the spirit of Islam that is *rahmatan lil 'alamin* and an inclusive national vision.

a) Presentation of Key Findings

Based on the results of data collection and analysis, this study produced several main findings that describe the process of reorientation of the Islamic da'wah mission as a movement to build the *Golden Indonesian civilization 2045*.

1) Transforming the Da'wah Paradigm in a Transformative Direction.

Most of the informants stated that da'wah in Indonesia is now moving from a normative-doctrinal approach to a social-transformative approach. Da'wah is no longer just about conveying religious teachings, but is a means of empowering the people through the fields of education, sharia economics, and social society (Aripudin & Junaedi, 2024).

2) Integration of Da'wah with National Development.

Documentation data shows that many da'wah institutions have associated da'wah activities with the vision of national development. For example, digital da'wah programs by large Islamic organizations and educational institutions are directed to strengthen religious moderation, public ethics, and national awareness. This step represents a shift from symbolic da'wah to productive da'wah that supports the goal of the development of the whole human being (Hamid, 2024).

3) Synergy between Islamic Values, Nationality, and Science.

The results of observations and interviews show that da'wah practitioners strive to integrate the value of spirituality with modern knowledge and digital technology. This effort can be seen in the development of digital da'wah literacy and the Islamic intellectual movement that emphasizes rationality, tolerance, and innovation in da'wah (Setiawati et al., 2025).

4) The Role of Da'wah Institutions as Agents of Social Development.

Documentary findings show that Islamic organizations such as Muhammadiyah, Nahdlatul Ulama, and urban community da'wah institutions play an active role in strengthening the people's economy, character education, and social development based on local wisdom. Da'wah in this context functions as a moral and social force that supports the stability of the nation's civilization (Rizkiyanto, 2022).

Overall, the research data shows that Islamic da'wah in Indonesia is evolving towards a more integrative, sustainable, and based form of national values and universal humanity.



b) Findings by Theme (Sub-Results by Theme/Variable)

Based on the results of data analysis, the findings of this study are grouped into four main themes that describe the dynamics of Islamic da'wah reorientation as a movement to build the *Golden Indonesian civilization 2045*.

1) Theme 1: Conceptual Reorientation of Islamic Da'wah

The findings show that the reorientation of Islamic da'wah is no longer limited to the ritual and moral dimensions of the individual, but moves towards a civilizational da'wah that emphasizes the development of public values, culture, and ethics. Most of the informants emphasized that da'wah must combine Islamic values with the interests of nationality and human development as a whole (Aripudin & Junaedi, 2024).

2) Theme 2: Da'wah as a Social and Economic Force

Data shows that da'wah in Indonesia has developed into a means of community empowerment through strengthening the sharia economy, education, and social activities. Several da'wah institutions such as Islamic boarding schools and mass organizations have developed productive da'wah programs that contribute to the welfare of the ummah and strengthen the economy based on social justice values (Setiawati et al., 2025).

3) Theme 3: Synergy of Da'wah with Technology and Digital Literacy

Field findings show that the digitization of da'wah is an important instrument in expanding the reach and effectiveness of Islamic messages. Da'wah practitioners are beginning to utilize social media and digital platforms to build smart, adaptive, and inclusive da'wah literacy. This plays an important role in shaping

a young generation of Muslims who are moderate-minded and oriented towards the progress of civilization (Adawiyah et al., 2023).

4) Theme 4: Integration of Da'wah with National Development and Civilization

The results of documentation and interviews show that Islamic da'wah is now beginning to be integrated into the vision of development *Indonesia Gold 2045*. Da'wah is used as a strategic means in strengthening public ethics, social solidarity, and national morals. This da'wah model contributes to the formation of a civilization based on religious and national values, creating a civilized and globally competitive society (Rizkianto, 2022).

The four themes show that the transformation of Islamic da'wah in Indonesia is now oriented towards strengthening social, economic, intellectual, and national dimensions that are integrated with each other within the framework of national civilization development.

c) Data Patterns & Trends

From the results of qualitative analysis of interview, observation, and documentation data, a number of main patterns and trends were found that reflect the direction of Islamic da'wah transformation in Indonesia in the context of the development of national civilization.

First, there are **Pattern of Shifting Da'wah Orientation** from ritual and dogmatic activities to da'wah that is social, educational, and productive. Most of the informants showed that da'wah is now more focused on aspects of community empowerment, increasing Islamic



literacy, and forming a civilized public character(Aripudin & Junaedi, 2024).

Second, it appears **Trends in Da'wah Digitalization** which is strong, marked by the increasing use of social media, YouTube channels, and digital platforms by institutions and individual preachers. This trend shows the adaptation of da'wah to the changing communication patterns of modern society that are increasingly technology-based(Ahmad, 2023).

Third, there are **The Tendency to Integrate Da'wah with National Development**, especially in the issues of education, sharia economics, and strengthening public morals. Da'wah institutions no longer stand separately from the development process, but become strategic partners of the government and the community in fostering social ethics and national solidarity(Setiawati et al., 2025).

Fourth, the data shows **Dominance of the Transformative Da'wah Category Based on National Values and Universal Humanity**, which is a characteristic of the contemporary Indonesian da'wah model. This pattern shows that the direction of da'wah in the future is increasingly inclusive, contextual, and oriented towards the development of a sustainable civilization(Rizkianto, 2022).

d) Supporting Evidence

To strengthen the main findings of the study, the following are presented empirical evidence obtained from the results of in-depth interviews, documentation of da'wah institutions, and relevant secondary data.

First, based on an interview with one of the informants from the national da'wah institution, the following statement was obtained:

"We no longer only deliver lectures at mosques, but also manage people's economic empowerment programs, sharia entrepreneurship training, and

Islamic digital literacy. Da'wah must be able to answer the challenges of the times, not just repeat moral messages."

This statement shows a shift in the paradigm of da'wah towards a transformative approach oriented towards social empowerment and civilization building (Aripudin & Junaedi, 2024).

Second, documentary data from the annual report **Indonesian Ulema Council (MUI)** 2023 showed a 37% increase in digital da'wah activities compared to the previous year, mainly through YouTube, Instagram, and podcast platforms. This fact supports the finding that digital da'wah is the dominant trend in expanding the reach of Islamic messages in the modern era (Ahmad, 2023).

Third, observations at one of the Islamic boarding schools in West Java showed the implementation of da'wah based on sharia economics through training of student cooperatives and the production of halal MSMEs. This activity functions not only as spiritual guidance, but also as an improvement in the welfare of the surrounding community (Setiawati et al., 2025).

Fourth, the results of interviews with academics in the field of da'wah communication strengthen the finding that the integration of da'wah and nationality is a new direction in Islamic education.

"The concept of da'wah today must strengthen Islam as the moral strength of the nation. If da'wah is separate from national development, then Islamic values will not become mainstream in public life."

This evidence reinforces the conclusion that Islamic da'wah in Indonesia is now moving towards an integrative phase—combining spirituality, social development, and national values as the main foundation of the Golden Indonesian civilization 2045.



e) Closing Results Section

Based on all the data obtained from interviews, observations, and documentary analysis, it can be concluded that Islamic da'wah in Indonesia is currently undergoing a significant transformation towards a more constructive and civilization-oriented direction. The findings of the study show that there is a paradigm shift in da'wah from the traditional pattern that is normative to transformative da'wah that is inclusive, contextual, and oriented towards the empowerment of the people (Aripudin & Junaedi, 2024).

In addition, the data also shows that da'wah now plays a strategic role as an instrument of moral, social, and economic development of the ummah through the synergy between Islamic values, nationality, and scientific advancement. Da'wah institutions, both traditional and modern, show a tendency to integrate da'wah activities with community empowerment programs, digital literacy, and strengthening the nation's character (Setiawati et al., 2025).

In general, the results of this study confirm that the process of reorientation of Islamic da'wah has become an integral part of efforts to build a *Golden Indonesian civilization 2045*. These results will be the basis for discussion in the next section which will outline the theoretical interpretation and practical implications of the reorientation of Islamic da'wah to the development of the nation's civilization in more depth.

2. Discussion

1) Opening Paragraph (Temuan Utama - Bagian Pembahasan)

The results of this study confirm that the reorientation of Islamic da'wah missions in Indonesia is a significant transformation from normative religious activities to a constructive and sustainable

civilization movement. Da'wah no longer only focuses on the ritual dimension, but has become a strategic instrument in shaping social, economic, and cultural values that support national development. This paradigm change is in line with the purpose of the research, which is to examine how da'wah can function as a driver of civilization development towards the vision of a Golden Indonesia 2045 (Aripudin & Junaedi, 2024).

The main findings show that da'wah now plays a dual role—as a spiritual and social vehicle. In the scientific context, this shows the integration between the theological and sociological dimensions of da'wah, which have tended to be separated. Da'wah with a development paradigm (development da'wah) is a typical model in Indonesia, where Islamic values are contextualized in the process of social and national development, as explained by Meuleman (2011) that development da'wah is a unique Indonesian phenomenon that combines religion and economic development in harmony (Meuleman, 2011).

In addition, this study found that Islamic da'wah is now also transforming through digital and cultural approaches that are adaptive to the times. Digital da'wah strategies such as those carried out by the Indonesian Ulema Council in various regions, are concrete evidence of how modern da'wah is able to reach the community more widely and effectively (Ahmad, 2023).

Thus, the main findings of this research are important because they contribute to the development of modern da'wah science that is oriented towards the formation of civilization and the strengthening of national values. Da'wah is no longer understood simply as a spiritual call, but as a strategic movement that plays a role in building Indonesian people who have faith, knowledge, and superior civilization.



2) Interpretation of Findings (Penafsiran Temuan)

The findings of this study indicate that the transformation of Islamic da'wah missions in Indonesia occurred in response to complex social, political, and cultural changes in the modern era. The shift in the orientation of da'wah from a normative pattern to a transformative pattern shows the need for epistemological adaptation in da'wah in order to be able to answer the challenges of the times and play a role in national development. Da'wah no longer functions only as a tool for the dissemination of religious teachings, but has developed into a means of forming public ethics and civilizational values that support the sustainability of the nation (Aripudin & Junaedi, 2024).

The scientific significance of these findings is that Islamic da'wah in Indonesia now adopts an integrated da'wah framework model, which is a da'wah approach that combines spiritual, social, economic, and technological aspects. This model emerged as a result of the collective awareness of Muslims towards the need for the actualization of Islamic values in the context of national development. This pattern is in line with the theory of da'wah bil hal, where da'wah is realized through real actions that have a social impact and not just the verballity of religious rhetoric (Rizkianto, 2022).

From a sociological perspective, the emergence of the trend of digitization of da'wah also indicates a change in the pattern of religious communication from the physical space to the virtual space. Digital da'wah facilitates wider public participation, allowing religious messages to reach younger generations who are more familiar with technology. However, these changes also pose new challenges, such as a

flood of religious information that is not all valid, thus demanding strong digital literacy among dai and the community(Ahmad, 2023).

The cause-and-effect relationship of these dynamics shows that technological advances and globalization force da'wah to adapt to an increasingly open and complex social system. Therefore, civilizational da'wah is present as a conceptual solution that bridges the gap between Islamic values and the needs of nation building. Thus, the scientific significance of this finding confirms that the reorientation of Islamic da'wah is not only a process of adaptation, but a process of reconstruction of the role of religion in building a knowledgeable, civilized, and socially just society.

3) Comparison With Previous Studies

The findings of this study strengthen and expand the results of previous research related to the role of Islamic da'wah in social development and civilization in Indonesia. The results of the study show that the reorientation of da'wah from a normative form to a transformative da'wah is in line with the results of the research(Setiawati et al., 2022), which emphasizes that the development of urban society encourages da'wah to adapt to social changes and digital media. This similarity shows that da'wah has entered the era of modernization and digitalization to expand its influence in the public space.

However, this study expands the study by placing da'wah not only as an instrument of spreading values, but also as a motor for the development of national civilization. In contrast to the focus of research(Ahmad, 2023). Focusing on the development of digital da'wah, this study emphasizes that digitalization is only one element in the grand



strategy of reorienting da'wah towards a civilizational development framework that includes moral, economic, and national dimensions.

Compared to research(Rizkianto, 2022), which focuses on the relationship between the values of Pancasila and da'wah, this research expands the with incorporating these national values into a sustainable development paradigm that is in line with the vision of a Golden Indonesia 2045. Thus, this research not only supports previous findings but also expands them towards the conceptualization of da'wah as a pillar of the nation's civilization.

Furthermore, when compared to classical research(Meuleman, 2011) About "Da'wah development", this research presents an update by adding the technological dimension and digital literacy as important factors in driving civilizational da'wah. The position of this research in the literature map lies in the realm of the development of contemporary da'wah theories that integrate Islamic spirituality with a holistic and civilization-oriented national development strategy.

4) **Theoretical Implications**

The findings of this study make a significant theoretical contribution to the development of Islamic da'wah theory, especially in the framework of transformative da'wah theory and Islamic civilizational development theory. The results of the study reinforce the assumption that da'wah not only functions as an instrument for delivering religious messages, but also as an agent of change in building a civilized, productive, and inclusive society(Aripudin & Junaedi, 2024).

Theoretically, this research expands the concept of da'wah bil hal by placing it within the framework of sustainable national development. If the previous theory of da'wah bil emphasized the aspect of social

action on a micro scale, then this study expands it to a macro approach – namely da'wah that is integrated into the nation-building strategy. This shows that da'wah functions as a mechanism for shaping public morals and strengthening social ethics that underpin the modern civilization system (Rizkianto, 2022).

In addition to strengthening transformative da'wah theory, this research also modifies the modern da'wah paradigm by integrating development communication theory into the discipline of Islamic da'wah. This approach places da'wah as part of a social communication strategy that plays a role in the transformation of values, community participation, and empowerment of the ummah towards a civilized social order (Setiawati & Firsada, 2025).

Thus, this study provides a new perspective on the theory of da'wah, namely the "civilizational da'wah theory", which places da'wah as an ideological and praxis framework in nation building. This theory has implications for the shift in the scientific paradigm of da'wah from just a religious activity to a value system that supports the formation of moral society and civil society towards the vision of a Golden Indonesia 2045.

5) Practical Implications

The findings of this study have broad practical implications for various parties, both da'wah practitioners, religious institutions, and public policy makers. First, for da'wah practitioners, the results of this study confirm the need to change the da'wah approach from ceremonial orientation to productive and empowerment-based da'wah. Da'wah needs to adopt an integrative model that combines strengthening spirituality, social literacy, and economic development of the ummah in



order to be able to respond to the challenges of the times in a concrete way (Refinal et al., 2024).

Second, for religious institutions and da'wah organizations, these results emphasize the importance of reorienting institutional missions so that da'wah becomes part of the national development strategy. Da'wah institutions are expected to strengthen synergy with the government and the private sector through programs to strengthen national character, Islamic-based vocational education, and an inclusive sharia economy (Setiawati et al., 2025).

Third, for the government and policy makers, this research provides an empirical basis for formulating development policies that include the religious dimension as a strategic element. National programs such as strengthening religious moderation, character education, and mosque-based village development can be optimized with a civilizational da'wah approach that emphasizes a balance between spirituality and socio-economic progress (Qoumas et al., 2024).

Finally, for the community, this research offers a participation-based da'wah strategy, in which the community is not only the object of da'wah, but also the subject in the civilization movement. This can be realized through community education, inclusive digital da'wah, and the development of civil society based on Islamic values *rahmatan lil 'alamin*. Thus, this research makes an applicative contribution to efforts to build a religious, intelligent, and superior civilized Indonesian society towards a Golden Indonesia 2045.

6) Research Limitations

This research has several limitations that need to be explained objectively as part of scientific transparency. First, the limitation lies in

the scope of research, which is focused only on the context of Islamic da'wah in Indonesia. This causes the results of the research to not be generalized directly to the context of da'wah in other countries that have different Islamic social and cultural structures(Aderus et al., 2023).

Second, methodological limitations arise because this study uses a qualitative approach with literature studies and in-depth interviews as the main source of data. Although this approach provides depth of analysis, it does not allow quantitative measurement of the effectiveness of da'wah reorientation in indicators of social or economic development. Thus, the results of the research are more descriptive and interpretive than empirical-statistical(Burhanuddin, 2024).

Third, in terms of field conditions, limitations arise because most of the interview data is conducted online due to limited geographical access and time. This has the potential to reduce the depth of observation of da'wah practices in the field, especially in rural areas and traditional pesantren communities(Mujahid, 2021).

Nonetheless, these limitations do not reduce the scientific validity of this study, since the data obtained have been verified through triangulation of sources and analysis of official documents. On the contrary, these limitations open up opportunities for further research with a mixed methods approach or cross-cultural comparative studies to expand understanding of the role of da'wah as a global civilization development movement.

7) Directions for Future Research



Based on the findings and limitations of this research, there are several directions of further research that can be developed to expand the understanding of the reorientation of Islamic da'wah as a movement to build the nation's civilization.

First, further research can be directed to quantitative measurement of the impact of transformative da'wah on social and economic indicators of society. This study can use a mixed methods approach to assess the extent to which empowerment-based da'wah is able to improve the welfare and social participation of Muslims (Karimullah, 2023).

Second, there is still a research gap in the aspect of integrating digital da'wah with public policy. Future research needs to explore how information technology-based da'wah strategies can be synergized with government programs in the fields of education, digital literacy, and strengthening national values (Wicaksono et al., 2025).

Third, the direction of research can be extended to cross-cultural and regional comparative studies, such as comparing the development da'wah model in Indonesia with other Muslim countries, such as Malaysia or Turkey. This approach will enrich the scientific perspective on how da'wah can function as a global civilization force that is adaptive to diverse social and political contexts (Castrawijaya & Rahmat, 2025).

Fourth, further research is also recommended to develop a conceptual model of "Sustainable Civilizational Da'wah Model" which integrates aspects of spirituality, technology, and green economy as the basis for the development of the people. This will strengthen the position of da'wah as a progressive movement that is able to adapt to global demands towards an inclusive and sustainable Islamic civilization.

D. Conclusion

The reorientation of Islamic da'wah missions in Indonesia shows a fundamental shift from a dogmatic approach towards a transformative da'wah paradigm oriented towards the development of national civilization. Da'wah is now a strategic instrument that integrates spiritual, social, and national values in the framework of national development. This transformation makes da'wah not only a medium for the delivery of religious teachings, but also a driving force for social change that strengthens the character of the nation and builds collective awareness towards a civilized society.

Conceptually, the results of this study show that Islamic da'wah has the capacity to become a civilizational force that is adaptive to the development of the times. Da'wah plays a role in forming a just social order, strengthening the solidarity of the people, and encouraging the progress of science and economics of the people.

Thus, Islamic da'wah in Indonesia has evolved into a civilization movement that is able to balance spirituality with modern progress. This reorientation is the foundation for the formation of a progressive, independent, and high-integrity religious society in order to realize the ideals of Golden Indonesia 2045.

This research has high significance both in the scientific and practical realms because it presents a new paradigm in the study of Islamic da'wah that is oriented towards the development of national civilization. Scientifically, this research makes a theoretical contribution through the development of the concept of civilizational da'wah – an approach to da'wah that places Islam not just as a moral teaching, but as a value system that supports the social, economic, and cultural transformation of the nation. This concept expands the horizons of da'wah science which previously tended to be normative to multidimensional, covering aspects of spirituality, nationality, and scientific progress.



Methodologically, this study presents novelty in the form of integrating da'wah scientific approaches with development theory and social communication, resulting in a more contextual analysis model of religious and social dynamics in Indonesia. This research also enriches the literature on the role of da'wah in sustainable development by emphasizing the importance of synergy between Islamic values and the vision of Golden Indonesia 2045.

From a practical perspective, this research makes a direct contribution to da'wah practitioners, religious institutions, and policy makers. The results of this research can be used as a basis for designing da'wah strategies that are more adaptive to changing times, such as the development of digital da'wah, economic empowerment-based da'wah, and national character education da'wah. Thus, this research has a real impact in strengthening the role of da'wah as a moral and intellectual pillar in the development of a competitive and civilized Indonesian civilization.

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