

THE EXISTENCE AND DEVELOPMENT OF THE SCIENCE OF DA'WAH: CONCEPTS, SCOPE, AND OBJECTS OF DA'WAH

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The development of society and communication technologies has transformed both the practice and study of da'wah. This condition highlights the need to reconsider the existence of the science of da'wah, particularly in relation to its concepts, scope, objects, and development. However, studies that comprehensively integrate these dimensions, particularly in relation to social change and the development of digital media, remain limited. This study aims to analyze the existence and development of the science of da'wah by examining its fundamental concepts, scope, essence and objects of da'wah, as well as transformations in da'wah methods and media. The study employs a library research method with a descriptive-analytical approach. Data were obtained from scholarly journals, books, conference proceedings, and other relevant academic sources, particularly publications from the past ten years, and were analyzed through the identification, categorization, comparison, and interpretation of findings based on the themes of the study. The findings indicate that the science of da'wah exists as an academic discipline that examines not only the communication of Islamic teachings but also social, cultural, communicative, and technological phenomena. Its scope encompasses the da'i, mad'u, messages, methods, media, institutional dimensions, as well as social and technological dynamics. The transformation of da'wah from direct communication toward digital media demonstrates the discipline's capacity to adapt to changing times. These findings underscore the importance of developing the science of da'wah while maintaining its foundation in Islamic values and simultaneously strengthening contextual approaches, digital literacy, and an understanding of the characteristics of mad'u.

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INTRODUCTION

Da'wah constitutes an important dimension of Muslim life, serving as a process of inviting, guiding, and conveying Islamic values to humanity (Hendra et al., 2023). In general, da'wah is not limited to the delivery of religious sermons but also encompasses education, guidance, exemplary conduct, and various forms of communication that encourage individuals to live in accordance with Islamic values (Hidayat et al., 2024). In practice, da'wah is closely connected to the conditions of society; therefore, its forms and approaches may evolve in response to changing social circumstances and the demands of different historical periods. (Pimay & Savitri, 2021).

The development of da'wah practices has subsequently contributed to the emergence and advancement of the science of da'wah as an academic field concerned with the systematic study of da'wah phenomena (Subhan et al., 2025). Athallah (2025) explains that the development of the epistemology of da'wah reflects efforts to establish da'wah as an academic discipline with a distinct foundation and objects of inquiry. The science of da'wah examines not only how Islamic messages are communicated but also the processes, methods, media, target audiences, and impacts associated with da'wah activities (Athallah et al., 2025). Thus, the existence of the science of da'wah can be understood through its capacity to explain various da'wah phenomena systematically while providing a scholarly foundation for the development of da'wah practices (Sucipto & Sos, 2026).

The scope of the science of da'wah encompasses various interconnected elements of the da'wah process, including the *da'i* (preacher), *mad'u* (audience or recipients of da'wah), da'wah messages, methods, media, and the effects of da'wah. Its scope has also expanded to include institutional, social, cultural, communicative, and technological dimensions (Sucipto & Sos, 2026). Bahagia dan Jauhari (2024) demonstrate that the diversity of social conditions requires da'wah approaches that are responsive to particular social and cultural contexts. Therefore, understanding the scope of the science of da'wah is essential for designing da'wah activities that are appropriate and responsive to the needs of diverse communities (Bahagia & Jauhari, 2024).

Beyond its scope, the essence and objects of da'wah constitute important dimensions in understanding the science of da'wah. At its core, da'wah seeks to encourage individuals toward goodness based on Islamic teachings through wise and persuasive approaches. The objects of da'wah, or *mad'u*, encompass individuals and social groups with diverse characteristics shaped by age, educational background, culture, social conditions, and levels of religious understanding. Such diversity means that da'wah cannot be implemented through a uniform approach across all segments of society. (Al-Bayanuni, 2021). Sofyan (2025) emphasizes the importance of a humanistic approach to da'wah, ensuring that the delivery of Islamic messages takes into account the circumstances and characteristics of the people who constitute its intended audience (Sofyan et al., 2025).

Social change and technological advancement have also influenced the development of the science of da'wah. While da'wah was traditionally conducted predominantly through direct interpersonal communication, it has increasingly expanded through mass media and digital platforms. The emergence of the internet and social media has enabled religious messages to reach wider audiences through written content, images, videos, podcasts, and live broadcasts (Maulidna et al., 2025). Kurniawan & Jaya (2025) highlights that social media provides opportunities for da'wah to reach audiences through

communication patterns that are more aligned with the characteristics of contemporary generations. Nevertheless, these developments also present challenges, including the circulation of unverified religious information, concerns regarding source credibility, and the growing need for digital literacy (R. Kurniawan & Jaya, 2025).

Several studies have examined the science of da'wah from the perspectives of epistemology, methodology, its objects of inquiry, and the development of digital da'wah. However, an integrated examination connecting the concept and existence of the science of da'wah, its scope, the essence and objects of da'wah, and its development within a single analytical framework remains important. Integrating these four dimensions is necessary to develop a more comprehensive understanding of the position of the science of da'wah as an academic discipline that is rooted in Islamic principles while remaining responsive to social and technological transformations.

Based on this context, this article aims to analyze the existence and development of the science of da'wah by focusing on four key dimensions: (1) the concept and existence of the science of da'wah, (2) its scope, (3) the essence and objects of da'wah, and (4) the development of the science of da'wah. This study is expected to contribute to a deeper understanding of the characteristics and academic position of the science of da'wah while highlighting the importance of developing da'wah approaches that remain relevant to contemporary societal needs without compromising the fundamental principles of Islamic teachings.

LITERATURE REVIEW

1. The Concept and Existence of the Science of Da'wah

The science of da'wah is an academic field that systematically examines the process of communicating Islamic teachings to individuals and communities. Its existence is reflected in the presence of specific objects of inquiry, concepts, methods, and objectives that provide a foundation for the development of the discipline. As the field has evolved, the science of da'wah has extended beyond the transmission of religious messages to engage with communication studies, psychology, sociology, and other social sciences. This interdisciplinary character demonstrates that the science of da'wah is dynamic and capable of evolving in response to changes within society (Aziz, 2024).

This perspective is consistent with Mailin (2022), who conceptualizes the science of da'wah as a field with both material and formal objects of inquiry and examines da'wah as a social phenomenon (Mailin et al., 2022). Thus, the existence of the science of da'wah is determined not only by its normative religious dimensions but also by its capacity to explain da'wah-related phenomena within society.

2. The Scope of the Science of Da'wah

The scope of the science of da'wah encompasses various elements that constitute the da'wah process, including the *da'i*, *mad'u*, messages, methods, media, and objectives of da'wah. These elements are interconnected, indicating that the effectiveness of da'wah depends not only on the *da'i*'s ability to convey messages but also on the appropriateness of the methods and media employed in relation to the characteristics of the target audience (Sucipto & Sos, 2026).

According to Muhibudin (2025), the diversity of *mad'u* in terms of their social and socio-religious conditions needs to be taken into consideration when determining

da'wah messages, methods, and strategies. This indicates that the study of da'wah needs to take societal conditions into account as an essential component of the da'wah process (Muhibudin et al., 2025).

3. The Objects of Da'wah

The objects of da'wah, or *mad'u*, are individuals or groups who constitute the targets of da'wah activities. *Mad'u* possess diverse characteristics, meaning that da'wah approaches cannot be applied uniformly. Differences in age, educational background, social conditions, cultural context, and religious understanding are factors that need to be considered when determining da'wah strategies (Ahmada, 2025).

Alfadhilah(2026) emphasizes that the diversity of society as the object of da'wah requires *da'i* to identify the conditions and needs of *mad'u* before determining the methods, strategies, and messages to be delivered (Alfadhilah, 2026). This demonstrates that understanding the objects of da'wah is an important component in the development of the science of da'wah, as the characteristics and needs of *mad'u* contribute to shaping the form and direction of da'wah activities.

4. The Development of the Science of Da'wah in the Digital Era

The development of communication technologies has transformed da'wah practices. Whereas da'wah was previously conducted predominantly through face-to-face communication, it has increasingly expanded into digital media, including social media, YouTube, and various internet-based platforms (Husna, 2026). Pimay and Niswah (2021) explain that the development of digital media has encouraged da'wah to adapt to communication and information technologies so that its objectives can be achieved more effectively (Pimay & Niswah, 2021).

These changes have also influenced how the objects of da'wah are understood (Miftahuddin, 2025). e monstrate that advances in digital technology have introduced new dynamics in identifying and understanding da'wah audiences, including through audience digital behavior, social media algorithms, and the utilization of data (Maulidi et al., 2025). Accordingly, the development of the science of da'wah involves not only the adoption of new media but also the development of approaches for understanding the characteristics of *mad'u*..

A more recent study by Puspita and Faqihuddin (2026), based on an analysis of 74 Scopus-indexed articles published between 2016 and 2026, indicates that the development of digital da'wah has transformed religious communication, structures of religious authority, audience engagement, and community formation. These findings further demonstrate that the science of da'wah continues to evolve in response to technological developments and changing patterns of social interaction (Puspita & Faqihuddin, 2026).

5. Position and Novelty of the Present Study

The literature reviewed indicates that the study of da'wah extends beyond the definition and practice of communicating Islamic teachings. It also encompasses the existence of the science of da'wah as an academic discipline, its scope, the characteristics of its objects, and its development in response to social and technological changes (Pikri, 2026). Previous studies have predominantly focused on specific aspects, such as the diversity of *mad'u* or the transformation of da'wah through digital media. Therefore, this article integrates these dimensions to provide a more

comprehensive understanding of the existence and development of the science of da'wah in terms of its concepts, scope, objects, and adaptation to changing times.

RESEARCH METHOD

This study employed a library research method using a descriptive-analytical approach. This method was selected because the study focuses on examining the concepts, scope, objects, and development of the science of da'wah based on relevant literature. The research data consisted of secondary data obtained from scholarly journals, books, conference proceedings, and other academic sources related to the science of da'wah (Alfaruqi & Sazali, 2026).

Data were collected through the systematic identification and selection of literature based on its relevance to the research focus. The selected literature primarily consisted of publications from the past ten years, while several earlier sources were retained as relevant conceptual and historical foundations. The collected data were then organized according to four thematic areas: the concept and existence of the science of da'wah, the scope of the science of da'wah, the essence and objects of da'wah, and the development of the science of da'wah.

The data were analyzed descriptively and analytically through several stages: identifying relevant information, categorizing findings according to the predetermined themes, comparing arguments and perspectives across sources, and interpreting the relationships among the findings. The results of the analysis were subsequently organized systematically to develop an understanding of the existence of the science of da'wah as an academic discipline and its development in responding to social and technological transformations (Hermina, 2026).

The credibility of the information was assessed through source comparison, with priority given to relevant and academically credible literature. Through this methodological approach, the study seeks to provide a comprehensive account of the concepts, scope, objects, and development of the science of da'wah, as well as its relevance to the conditions of contemporary society.

RESULTS AND DISCUSSION

1. The Concept and Existence of the Science of Da'wah

The findings indicate that the science of da'wah is an academic discipline concerned with the processes of communicating, developing, and applying Islamic teachings in human life. Etymologically, the term *da'wah* derives from the Arabic root *da'a-yad'u-da'watan*, meaning to call, invite, summon, or appeal (Kamaruzzaman, 2022). In a broader sense, da'wah refers to a conscious and systematic effort to encourage people to understand and practice Islamic teachings in both personal and social life (Millasari et al., 2025).

The existence of the science of da'wah is demonstrated not only through the practice of communicating religious messages but also through its capacity to systematically examine da'wah phenomena (Sucipto & Sos, 2026). Samsudi & Hosaini (2024) explains that developments in the epistemology of the science of da'wah reflect efforts to establish da'wah as an academic field with its own foundations and objects of inquiry. Accordingly, da'wah can be understood in two dimensions: as a religious practice and as an object of scholarly inquiry. This dual position means that the science of da'wah is concerned not only with how da'wah is conducted but also with how its

processes, methods, challenges, and impacts can be examined academically (Samsudi & Hosaini, 2024).

In practice, da'wah consists of several interconnected elements, namely the *da'i* as the actor or preacher, the *mad'u* as the intended audience, *maddah* as the message, *wasilah* as the medium, *thariqah* as the method, and *atsar* as the impact of da'wah (Rosidi, 2023). The interrelationship among these elements demonstrates that da'wah is a structured and purposeful process. Its effectiveness depends not only on the content of the message but also on the *da'i's* ability to understand the conditions of the *mad'u* and select appropriate methods and media. (Nahrawi, 2026).

This principle is consistent with Qur'an 16:125, which instructs believers to conduct da'wah with wisdom, good instruction, and the most appropriate manner of engagement. The Qur'an states:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِثُهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

“Invite to the way of your Lord with wisdom and good instruction, and engage with them in the best manner. Indeed, your Lord knows best who has strayed from His way, and He knows best who is rightly guided.” (Qur'an An-Nahl, 16:125).

This verse demonstrates that the substance of a message and the manner in which it is communicated are inseparable. In the context of a diverse society, this principle requires the *da'i* to understand the characteristics of the intended audience before determining an appropriate da'wah approach. Accordingly, the science of da'wah remains increasingly important because it provides a foundation for developing da'wah practices that are systematic, contextual, and firmly grounded in the Qur'an and Sunnah (Karim, 2026).

B. The Scope of the Science of Da'wah

The findings indicate that the scope of the science of da'wah has expanded considerably. It encompasses not only theories and practices related to the communication of Islamic teachings but also methodological, institutional, social, cultural, communicative, and technological dimensions (Fahmi et al., 2026). Athallah et al. (2025) demonstrate that the science of da'wah can be examined through ontological, epistemological, and axiological perspectives. This indicates that the discipline possesses an academic foundation that can be further developed through systematic scholarly inquiry (Athallah et al., 2025).

From a methodological perspective, the science of da'wah examines various approaches that can be employed according to the conditions of particular communities. The diversity of society means that da'wah methods cannot be applied uniformly (Rosidi, 2023). Bahagia dan Jauhari (2024) emphasize the importance of da'wah approaches that take social and cultural diversity into account. Thus, da'wah methods need to be adapted to the characteristics of the community in order to facilitate the reception and understanding of the messages conveyed (Bahagia & Jauhari, 2024).

The scope of the science of da'wah also encompasses institutional and organizational dimensions. Da'wah may be conducted individually or through religious institutions and organizations. In this context, planning, organizing, resource management, implementation, and evaluation constitute important components of sustainable da'wah activities (Fauzan et al., 2025). Furthermore, the relationship

between da'wah and social and cultural life demonstrates that da'wah takes place within communities characterized by diverse traditions, values, and practices. Therefore, da'wah needs to engage with socio-cultural conditions while maintaining the fundamental principles of Islamic teachings (Hanifah, 2024).

Technological developments have further expanded the scope of the science of da'wah. Social media, websites, video platforms, and other digital platforms have become new channels for disseminating Islamic messages (Hayat, 2026). Muhibudin (2025) explains that the development of digital media has expanded the spaces in which da'wah can take place while simultaneously generating increasingly diverse forms of religious communication. Consequently, the contemporary scope of the science of da'wah cannot be separated from developments in communication and information technology (Muhibudin et al., 2025).

C. The Essence and Objects of Da'wah

The essence of da'wah lies in inviting people toward goodness based on Islamic values. Da'wah is not merely intended to increase religious knowledge but also to encourage changes in attitudes and behavior (Hidayat et al., 2024). Febriansyah (2026) emphasizes the importance of a humanistic approach to da'wah, whereby the communication of religious messages takes into consideration the circumstances and human dignity of the *mad'u*. This indicates that da'wah is fundamentally persuasive rather than coercive (Febriansyah et al., 2026).

Da'wah also has a social dimension because the Islamic values it conveys are closely related to communal life (Bolkia et al., 2026). Hendra et al. (2023) explain that da'wah can interact with local cultural wisdom in communicating Islamic value (Hendra et al., 2023). Therefore, da'wah is not directed solely toward individual transformation but can also contribute to the development of a better social environment through values such as solidarity, tolerance, responsibility, and social cohesion.

Meanwhile, the objects of da'wah, or *mad'u*, refer to individuals and groups who constitute the intended recipients of da'wah activities. *Mad'u* possess diverse characteristics in terms of age, educational background, social conditions, cultural context, and levels of religious understanding (Agus Hermanto & Yuhani'ah, 2026). Widayoko (2025) position society as an important component in the sociology of da'wah because da'wah activities always take place within particular social environments. Therefore, understanding the characteristics of *mad'u* is a crucial factor in determining appropriate da'wah messages, methods, and media (Widayoko et al., 2025).

The diversity of *mad'u* has become increasingly evident in modern society (Alfadhilah, 2026). Almasdan (2024) demonstrates that da'wah strategies need to be directed toward strengthening religious understanding in accordance with the conditions of the communities being addressed. In the digital context, the objects of da'wah are no longer limited to people who participate directly in religious activities. Social media users may function as *mad'u* while simultaneously becoming secondary disseminators of religious messages (Almasdan, 2024). This condition demonstrates that changes in the characteristics of da'wah audiences also drive changes in the strategies and media employed in da'wah activities.

D. The Development of the Science of Da'wah

Historical findings indicate that the development of da'wah has occurred alongside changes in society and the development of Islamic civilization. During the lifetime of the Prophet Muhammad (peace be upon him), da'wah focused primarily on strengthening monotheism, faith, and moral character, before expanding into the development of social life during the Medinan period. Following the Prophet's death, da'wah continued during the period of the Rightly Guided Caliphs and developed alongside the expansion of Islamic territories and increasing interaction with communities characterized by diverse cultural backgrounds (Naura et al., 2026).

Subsequent developments occurred as da'wah became increasingly integrated with Islamic intellectual traditions. Mosques, madrasas, scholarly circles, and various educational institutions became important means of disseminating Islamic knowledge. With the emergence of modern scientific thought, da'wah began to be studied more systematically and became increasingly connected with various disciplines, including communication, sociology, psychology, education, and management (Iris, 2025). Pimay dan Savitri (2021) demonstrate that transformations in modern society have contributed to new dynamics in da'wah practices (Pimay & Savitri, 2021).

In Indonesia, the development of the science of da'wah became increasingly evident through the institutionalization of Islamic higher education and the emergence of various academic fields, including Islamic Communication and Broadcasting, Islamic Guidance and Counseling, Da'wah Management, and Islamic Community Development. This development reflects the process of academic institutionalization, whereby da'wah evolved from a primarily religious practice into an academic field with theories, methods, and objects of research (Auli et al., 2025). Kurniawan (2026) demonstrates that the modernization of Islamic education has contributed to the development of educational systems and Islamic scholarship in Indonesia (D. Kurniawan, 2026).

The most significant transformation can be observed in the development of da'wah in the digital era. The internet and social media enable da'wah messages to transcend spatial and temporal boundaries (Rahman, 2026). Idham & Ismail (2025) explains that social media provides opportunities for da'wah to reach younger generations whose communication patterns differ from those of previous generations. Da'wah can now be presented through written content, images, videos, podcasts, and live broadcasts, making communication between the *da'i* and *mad'u* increasingly interactive (Idham & Ismail, 2025).

Nevertheless, these developments have also generated new challenges. The ease with which religious information can be disseminated may be accompanied by the circulation of unverified information, the oversimplification of religious messages, and inadequate levels of digital literacy. Therefore, the development of the science of da'wah should not merely follow technological advances but must also address communication ethics, source credibility, digital literacy, and the accurate understanding of *mad'u* characteristics.

Overall, the findings demonstrate that the science of da'wah remains relevant because it is capable of adapting to social transformations without abandoning the foundational principles of Islamic teachings. Its development reflects a shift from da'wah practices that were predominantly conducted through direct communication

toward approaches that utilize diverse communication channels and digital technologies. Thus, the development of the science of da'wah does not imply abandoning its fundamental concepts; rather, it involves expanding its methods, scope, and approaches so that da'wah can continue to respond effectively to the needs of society across different historical and technological contexts.

CONCLUSION

Based on the findings of this study, it can be concluded that the science of da'wah constitutes an important academic discipline for understanding the processes through which Islamic teachings are communicated and developed. Its scope is broad, encompassing the concepts and theories of da'wah, *da'i*, *mad'u*, messages, methods, media, institutions, as well as social, cultural, and technological dimensions. The diverse characteristics of da'wah audiences also require approaches that are responsive to the needs and conditions of society. The development of the science of da'wah demonstrates a transition from predominantly direct forms of da'wah toward the utilization of digital and social media. Nevertheless, this transformation does not eliminate the fundamental principles of da'wah; rather, it expands its methods, media, and approaches to maintain its relevance amid changing social conditions.

The implications of this study highlight the importance of developing da'wah practices that are adaptive, contextual, and firmly grounded in Islamic values. *Da'i* and da'wah institutions need to understand the characteristics of *mad'u*, strengthen digital literacy, and utilize communication media wisely and responsibly. The use of technology should also be accompanied by careful attention to source credibility, communication ethics, and the accuracy of religious message delivery so that the development of da'wah can generate broader benefits for society.

This study is subject to several limitations. First, it employs a literature-based approach that emphasizes conceptual and historical analysis; consequently, it does not directly measure da'wah practices or societal responses to the development of digital da'wah. Second, the study does not compare the characteristics of *mad'u* across different social groups or digital platforms. Future research is therefore encouraged to employ empirical approaches, both quantitative and qualitative, to examine the effectiveness of digital da'wah strategies, the characteristics and responses of *mad'u*, and the influence of digital media use on the religious understanding and behavior of society.

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