



Transformational Dakwah Leadership Model of Persatuan Islam (Persis) Organization in Facing Global Challenges

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ABSTRACT

This study analyzes the transformational da'wah leadership model of Persatuan Islam during the 2022-2027 period when the organization entered its first century. Using the constructivism paradigm and a qualitative approach through the case study method, this study investigates the mainstreaming of Persis da'wah in terms of discourse, movement, and activity, especially those reflected in the leadership vision and jihad program of the Central Leadership for the 2022-2024 period. Data was collected through in-depth interviews with Persis leaders, participatory observation, and document analysis, which were then analyzed using thematic analysis techniques. The study results show that transforming the Persis paradigm from "explaining Islam" to "presenting Islam" requires a progressive and contextual da'wah leadership model. This transformational leadership model must integrate Islamic values with the demands of the times, provide solutions to contemporary community problems, and build a sustainable da'wah ecosystem. Through this approach, Persis can maintain its relevance as a da'wah institution and contribute significantly to the development of Islamic civilization, which is rahmatan lil 'alamin.

Keywords: Global challenges; megatrend of da'wah; Persis; transformational leadership.

INTRODUCTION

Persatuan Islam (Persis) has significantly contributed to developing Islamic da'wah in Indonesia since its founding in 1923. Entering its century in September 2023, Persis remains an Islamic community organization focusing on da'wah activities in various fields. Persis' contribution to the national da'wah movement has gone through multiple important eras in Indonesian history, from the colonial era and the struggle for independence to the current digital era (Rosyadi et al., 2020).

As a da'wah institution, Persis develops a systematic and comprehensive approach to foster the community. This organization carries the mission of purifying Islamic teachings through a renewal movement that opposes the stagnation of thought and moral degradation in aspects of faith, worship, sharia, and muamalah (Federspiel, 2009). The spirit of renewal (*tajdid*) based on the principle of returning to the Qur'an and As-Sunnah (*Al-ruju' ilaa Al-Qur'an wa Al-Sunnah*) is the main characteristic of the Persis movement.

In implementing its da'wah, Persis prioritizes the concept of Al-Jamaah, which includes four philosophical dimensions: unity of Islamic thought, unity of Islamic feeling, unity of Islamic endeavor, and unity of Islamic voice (Wildan, 1997). This approach emphasizes the importance of building a unified Muslim community with the same understanding and goals in practicing Islamic teachings (Mughni, 2021).

In implementing its da'wah, Persatuan Islam emphasizes the development of the community in the social and educational fields through a transformative approach that presents ideas of renewal in the development of da'wah resources. Deliar Noer (1963) classifies Persatuan Islam as a modern Islamic movement that focuses on education and social (the educational and social movement), making it one of the pioneers of the modernization of Islamic society in Indonesia.

Various contextual factors influence the 'modern' label attached to Persatuan Islam. Internally, the emergence of this organization is a response to society's religious reality, which tends to be syncretic, where Islamic practices are mixed with local customs. In the national context, Persis, founded in the colonial era, also played a role in the struggle against colonialism (Anshari, 2019). Externally, the Islamic renewal movement in the Middle East, especially in Egypt and Saudi Arabia, significantly influenced the spirit of *ijtihad* and *tajdid* in the Islamic movement in Indonesia (Steenbrink, 1986).

Entering the second millennium, Persatuan Islam faces the challenge of transforming the spirit of *tajdid* by contemporary dynamics. Rahman (2018) emphasized that Persis needs to strengthen the ideological-philosophical, sociological-cultural, and juridical-political foundations to realize the vision of Islam *rahmatan lil alamin* in the context of Indonesia. This is crucial considering the complexity of the challenges of da'wah in the digital era that demands a more emancipatory and participatory response.

Persatuan Islam's transformational model is realized through the

concept of sustainable da'wah, which aims to make systematic changes at the individual, group, and institutional levels. According to [Hamid \(2020\)](#), as a da'wah institution, Persatuan Islam is required to optimize opportunities to transform Islamic teachings in various aspects of life. This transformative movement implements a da'wah paradigm responsive to the challenges of the people and the nation.

Sustainable da'wah is realized through the development of awareness and sustainable cadre leadership. [Syafei \(2019\)](#) emphasized that this aims to create a sustainable da'wah ecosystem in social, economic, environmental, legal, and national governance aspects. Furthermore, this effort also includes developing *jamiyyah da'wah* resources with adaptive, emancipatory, participatory, and transformative characteristics.

Actualization of the spirit of 'presenting Islam' manifests the universality of Islamic teachings in the context of Persatuan Islam's ongoing da'wah. [Rahman and Ahmad \(2021\)](#) emphasize that this is an important momentum for the renewal of the da'wah of Persatuan Islam in the second millennium. Its implementation is carried out through a transformative approach in the governance of the jamiyyah and da'wah leadership, emphasizing the management of Da'wah Resources systematically and comprehensively to strengthen the position of the jamiyyah as an integral da'wah force.

Entering its century, Persatuan Islam (Persis) has shown significant transformation in leadership and organizational governance, reflected in the themes of the last congresses that emphasized Islamic-Indonesian synergy. The XIV Congress (2010) in Tasikmalaya raised the theme "Emphasizing the Role of Persis in Showing the Face of Islam as Rahmatan Lil'alamin" ([Rosyadi et al., 2021](#)). Furthermore, the XV Congress (2015) in Jakarta raised the theme "Dynamization of Jihad Jam'iyah in Facing the Challenges of Da'wah". The XVI Congress (2022) in Bandung raised the theme "Transformation of the Persis Da'wah Movement to Realize Islam Rahmatan Lil'alamin within the Framework of the Republic of Indonesia" ([Mughni, 2023](#)).

The evolution of the themes of the Persatuan Islam (Persis) congresses has shown a significant transformation in its da'wah leadership model during its century of existence. The shift from an internal focus to a broader role in the national context and the emphasis on the concept of Islam Rahmatan Lil'alamin illustrates a vision of leadership that is increasingly mature and contextual. This transformation is marked by the

organization's ability to reinterpret classical concepts for a modern context, as seen in using the term "Jihad Dynamics" at the XV Congress, which encourages a more progressive understanding of jihad relevant to contemporary challenges.

From the perspective of transformational leadership, Persis has demonstrated strong adaptive capabilities through four main components: the influence of idealization reflected in its commitment to maintaining Islamic identity within the framework of the Republic of Indonesia, intellectual stimulation through the development of contextual understanding of Islamic teachings, individual consideration in accommodating the needs of members and society, and inspirational motivation seen from its inclusive vision. This transformation also includes the modernization of the organizational management system, strengthening the infrastructure of da'wah through new technology and media, and developing cooperation networks with various parties.

The success of Persis's da'wah leadership transformation cannot be separated from its ability to manage change while maintaining its basic principles. This can be seen from the organizational shift from initially focusing on purification to an organization that is more adaptive and responsive to changing times. Strengthening institutional capacity through modernization of the management system, human resource development, and strengthening da'wah infrastructure is key to ensuring the organization's sustainability. This transformation allows Persis to remain relevant in facing contemporary da'wah challenges while maintaining its identity as an influential Islamic organization in Indonesia.

Persatuan Islam (Persis) has proven its contribution to the development of the Indonesian nation, primarily through its focus on the da'wah and education movements. [Ahmad \(2021\)](#) emphasized that Persis play a significant role in developing Indonesian Human Resources quality through a distinctive da'wah and Islamic education model. This contribution is strengthened by the active participation of Persis figures in national dynamics.

[Wildan \(1999\)](#) and [Bachtiar \(2012\)](#) noted that since the era of resistance against Dutch colonialism, Persian figures have been active in the struggle for Indonesian independence. [Rahman \(2020\)](#) added that Persis and other Islamic organizations such as Syariat Islam, Muhammadiyah, and NU became an important element in the national movement. Mohammad Natsir, a Persis figure known as the 'Father of the

Republic of Indonesia,' became a central figure in uniting the nation amidst the threat of disintegration.

Persis has succeeded in maintaining its jamiyyah khittah in Islamic preaching. Mughni (2023) stated that this organization has succeeded in instilling the spirit of *Al-ruju' Ila Al-Qur'an wa Al-sunnah* through education and preaching as the core movement. However, Rosyadi (2022) identified several aspects that require strengthening, especially in managing Human Resources, Economy, and Politics, to face the challenges of global preaching in the second millennium.

In facing the new era, Persatuan Islam needs to respond to challenges and opportunities for da'wah in a transformative manner. Rustandi (2024) identified six main trends in Persatuan Islam's da'wah in the second century, including (1) Strengthening the culture of da'wah research to align programs with the needs of the community; (2) Development of Da'wah Resources through an integrative institutional cadre and management system; (3) Management of da'wah assets to strengthen institutional independence; (4) Utilization of digital platforms as da'wah technology; (5) Distribution of cadres in strategic state spaces; and (6) Development of environmental-based da'wah.

Ahmad and Mughni (2022) emphasize the importance of digital transformation in contemporary da'wah, while Hamid (2023) discusses the urgency of developing sustainable leadership in the context of *ijtimaiyah*, *siyasah*, and *daulah* da'wah. Meanwhile, Nugraha (2023) emphasizes the importance of eco-da'wah in facing the challenges of global climate change.

Several issues and discourses of Persatuan Islam's da'wah show the inclusiveness of Persis' da'wah as a sustainable organization. Persis has a community resilience that can survive for a century. This is based on the vision of da'wah leadership and organizational governance, which is oriented towards the future. Several related studies show the transformation of the Persis da'wah movement from time to time. Pepen Irfan Fauzan et al. (2020) identified the Persis organization as a Puritan Islamic movement with a pattern and cadre formation system. Thus, for up to 100 years, Persis has survived and developed its da'wah. This is reinforced by Kasman Yunus' research (2022), which states that the strength of the Persis organization lies in the education system that is oriented towards progressive thinking in fighting various forms of stagnation in thinking and acting. Eliwatis et al. (2022) view that the

genealogy of the Persis movement as a da'wah organization proves responsive efforts in answering the people's problems in faith, morals, and muamalah.

Dudung Abdurrahman (2022) sees Persis as a da'wah organization that consistently contributes to national dynamics. He states this is based on Persis's cadre formation efforts to produce jamiyyah cadres who actively build the nation. This is reinforced by Padlurahman (2023), who proves that Persis constantly adapts to global challenges in formulating its da'wah strategy. Its implementation can be seen from Persis's ability to respond to various people's problems solution-oriented. This strategic effort is carried out through the development of Islamic da'wah carried out by Persis in multiple corners of Indonesia (Wildan, 2017; Turmudi, 2020; Risdiana, 2020; Dodi, 2021; Romdhoni & Rahman, 2023).

Based on a systematic review of previous studies, it can be identified that studies on Persatuan Islam have examined many aspects of cadre formation (Fauzan et al., 2020), the education system (Yunus, 2022), the genealogy of the movement (Eliwatis et al., 2022), national contribution (Abdurrahman, 2022), and global adaptation (Padlurahman, 2023). However, no study has comprehensively examined the transformation of Persis's da'wah leadership from a transformational leadership perspective, especially when facing global challenges. The novelty of this study lies in the effort to integrate transformational leadership theory with Persis' da'wah leadership practices and analyze how this model has contributed to the resilience and sustainability of the organization for a century. This study looks at the historical and organizational aspects. It explores how transformational leadership values are translated into contemporary Islamic da'wah, which can be a global model for developing da'wah organizations.

This study aims to analyze the transformational da'wah leadership model of the Persatuan Islam organization during the jihad period of 2022-2027. The period or period of jihad is a phase in which Persis as a da'wah organization has been established for a century and has made a positive contribution to the development of human resources in Indonesia. This study is directed at analyzing the mainstreaming of Persatuan Islam's da'wah in terms of discourse, movement, and da'wah activities. Especially those contained in the leadership vision and jihad program of the Persatuan Islam Central Leadership from 2022 to 2024. In addition, the study was also conducted by analyzing the role of Persis in responding to the challenges of global da'wah and the idea of Persis' da'wah trends in the

second century. Thus, this analysis will present a transformational Persis da'wah leadership model in welcoming the da'wah movement in the second century.

This study uses a constructivist paradigm that understands reality as a result of social construction and subjective interpretation (Creswell & Poth, 2018), with a qualitative approach to explore the phenomenon of transformational da'wah leadership in Persatuan Islam. The case study method was chosen to allow for an intensive and holistic investigation of the leadership vision and implementation of the PP Persis jihad program for the 2022-2024 period, where data collection was carried out through in-depth interviews with Persis leaders, participatory observation of organizational activities, and analysis of documents related to work programs and organizational policies, which were then analyzed using thematic analysis techniques to identify patterns and central themes in Persis' transformational leadership practices (Yin, 2018).

RESULTS AND DISCUSSION

Mainstreaming Persis's Da'wah Patterns: Discourse, Movements, and Activities

The spirit of Persatuan Islam's struggle for da'wah was born as a response to Western imperialism, which was not only political and economic but also cultural and ideological towards Islamic countries. Amid massive colonial penetration, Islamization in the archipelago showed a unique dynamic, where Islam developed significantly through trade, education, and cultural da'wah. Persatuan Islam, which was founded in 1923, became an integral part of the wave of Islamic revival in the archipelago by carrying the spirit of purifying Islamic teachings and modernizing Islamic thought influenced by the thoughts of reformers from the Middle East, such as Muhammad Abduh and Rasyid Ridha.

Intense intellectual struggles between Indonesian Muslim figures and Islamic thought from the Middle East marked the dynamics of Islamic thought in Indonesia in the early 20th century. Ahmad Hassan, one of the central figures of Persis, actively translated and disseminated Islamic reformist thoughts while criticizing the practices of TBC (*Takbayyul, Bid'ah, and Khurafat*), which were considered to have polluted the purity of Islamic teachings. Persis' struggle to eradicate TBC was not only through oral and written dakwah but also through systematic education and training of cadres.

The movement of the Muslim study club in Bandung then became an important catalyst in the development of the Islamic purification movement carried out by Persis. The city of Bandung, one of the centers of education and intellectualism during the colonial era, became a place to develop various Islamic study groups that discussed contemporary issues and efforts to purify Islamic teachings. Through this study club, Persis not only built a strong intellectual base but also developed an effective da'wah network in spreading the understanding of Islam based on the Qur'an and Sunnah. The spirit of Persis' da'wah struggle continues to this day while maintaining its main characteristics, namely firmness in upholding religious principles and openness to the progress of the times.

The Islamic Union (Persis) missionary struggle was built on the foundation of a potent discourse on the purification of Islamic teachings, as described in "History and Struggle of Islamic Union" by [Howard M. Federspiel \(2020\)](#). Persis developed a systematic Islamic purification movement by strengthening the understanding of the Qur'an and As-Sunnah while simultaneously carrying out counter-narratives against considered deviant and misleading movements. The main focus of this movement is to save the economic and social lives of the people based on Sharia principles while still paying attention to the context of the state constitution as a formal framework for struggle.

Persis's da'wah strategy is developed through four main dimensions that are mutually integrated: ruhiyyah da'wah, which emphasizes spiritual strengthening; iqtishodiyah da'wah, which focuses on empowering the people's economy; ijtimaiyyah da'wah, which is oriented towards social transformation, and siyasah da'wah which is related to political and state aspects. According to Dadan Wildan, in this multidimensional approach reflects Persis' understanding that the Islamic struggle must encompass all aspects of human life ([Wildan, 2019](#)).

Based on observations, efforts to strengthen Persis' discourse, movements, and da'wah activities are carried out through various patterns of formulating jihad programs. In the field of jamiyyah, PP Persis seeks to develop organizations in different regions in Indonesia. Currently, there are approximately 30 Regional Leaders throughout Indonesia. PP Persis continues to develop jamiyyah personally through fostering da'wah cadre resources and institutionally by forming Regional Leaders, Regional Leaders, Branch Leaders, Sub-Branch Leaders, and Jamaah Leaders in various parts of Indonesia. Even starting from 2022-2027, PP Persis has

formed a special Cadre Education and Training Agency (Badiklat) that focuses on fostering Persis cadres.

In Da'wah, PP Persis consistently carries out cultural development through religious study patterns, such as Jihad (Ngaji Ahad), a tabligh activity attended by thousands of congregations centered at the PP Persis head office every week. Jihad or Ngaji Ahad has also been adopted and adapted by various congregation leaders at the provincial, district/city, sub-district, and even congregations in different corners of Indonesia. Jihad or Ngaji Ahad is a momentum for PP Persis in religious development. In addition, PP Persis consistently carries out the kafilah duat program by sending Da'i to the 3T regions in Indonesia.



Source: Persis Info, 2024

Figure 1. Provision of PP Persis *Kafilah Duat*

Figure 1 shows two PP Persis da'wah field activities from various formulated jihad programs. In addition to these two, the PP Persis da'wah field consistently carries out community development through programs for developing converts, developing deviant sects, and routine studies that strengthen the competence of Persis cadres, congregations, and sympathizers.

In the field of tarbiyah, PP Persis develops da'wah resources both personally and institutionally. For example, in the field of tarbiyah, PP Persis carries out development of Persis Islamic boarding schools that have spread to various corners of Indonesia, holding scientific meetings, national

symposiums, FGDs with various religious studies, even by sending Persis asatiz to Egypt, Mecca, and Medina in the framework of a short course on the Istinbath Hukum methodology in collaboration with the University of Medina, Al-Azhar University, Cairo University, and so on.



Source: Persis Info, 2024

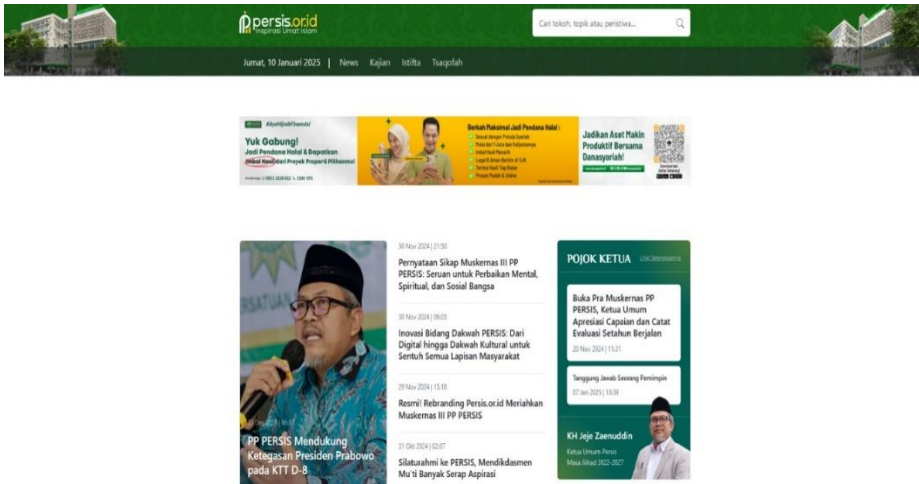
Figure 2. Activities in the Tarbiyah Sector of PP Persis

In the field of maliyah, PP Persis seeks to build synergy with various stakeholders to strengthen the organization's independence and resilience. The people's economy is developed through strategic partnership efforts by creating business entities owned by the jamiyyah. Based on the informant's statement, Persis currently has wings of economic independence in the bottled water business, gas stations, SPBE, restaurants, Umrah and Hajj travel, livestock, agriculture, plantations, educational institutions, and other jamiyyah assets. The development of the people's economy is carried out with a bottom-up model, where the involvement of the Persis congregation in strengthening the independence of the jamiyyah has a strategic role in the development of the organization's economy.

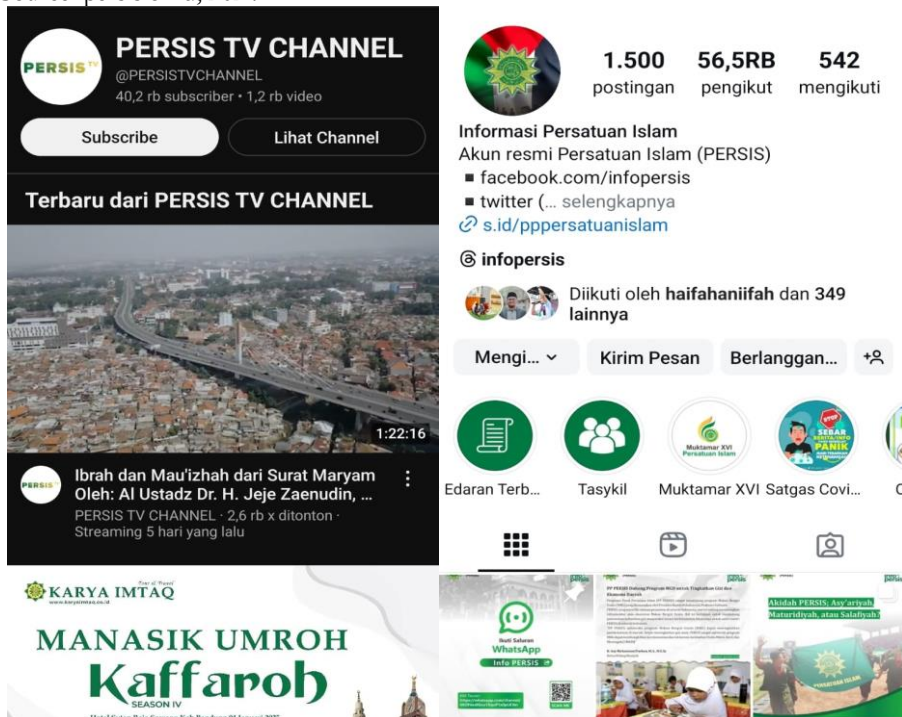
In the field of information and communication, PP Persis continues to make strategic improvements by formulating various instruments and platforms for Islamic propagation media that are by the times. This can be seen in developing websites, social media, creative content, creative communities, and others. This is done as an integral effort to answer the needs of the people. Persis is transforming its da'wah by not only using

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conventional media such as pulpits, religious study groups, magazines, bulletins, and so on. But it is also starting to utilize digital platforms as a da'wah medium.



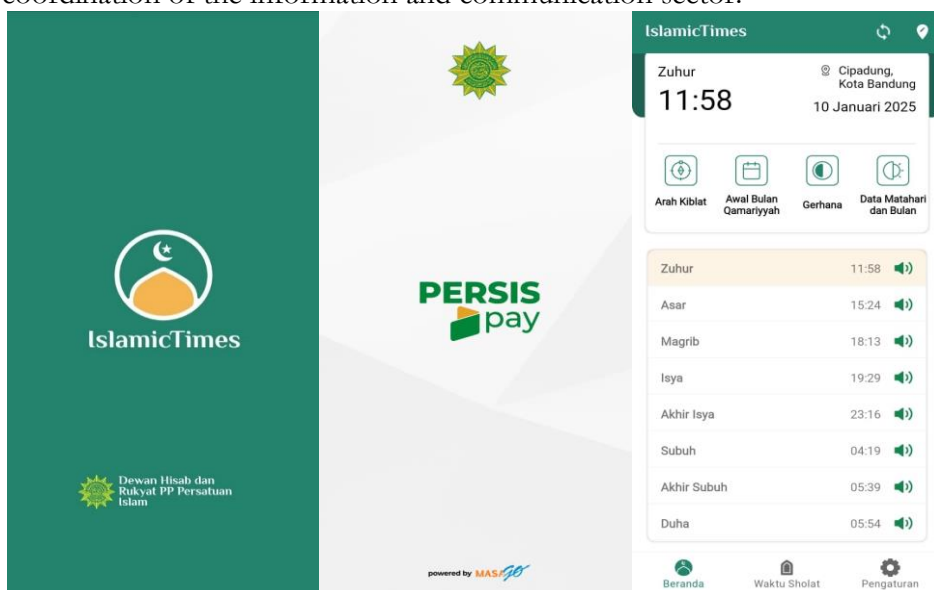
Source: persis.or.id, 2024



Source: Persis Social Media, 2024

Figure 3. Appearance of the Persis Website and Persis Official Social Media

In addition to developing da'wah media such as websites and social media. Integration of Persis' da'wah patterns is also carried out by developing digital applications such as the Islamic Times application initiated by the Hisab and Rukyat Council and Persis Pay initiated by the Maliyah Sector. Both applications were initiated across sectors under the coordination of the information and communication sector.



Source: Google Playstore, 2024

Figure 4. Persis Digital Application

Persis's da'wah activities are based on the strong moral principles of *amar ma'ruf nahyi munkar* by making its activists and leaders *uswatun hasanah* (good role models) in thought, attitude, and action. Dr. Ahmad Satori explains that this exemplary behavior is the key to the effectiveness of Persis' da'wah in shaping the character of a Muslim society that adheres to authentic Islamic teachings (Satori, 2021).

The value orientation of "one feeling, one voice, one effort" becomes a bond that unites all elements of Persis's da'wah struggle. This value is not only a slogan but is implemented in various programs and activities of the

organization, ranging from education, economy, and social to politics. This unity of vision and steps is Persis' main strength in facing various challenges of contemporary da'wah while maintaining its identity as a consistent Islamic purification movement.

The success of Islamic da'wah through organizational movements is highly dependent on strengthening institutions oriented toward achieving institutional goals. Organizations can be understood through two main perspectives: interactional and institutional. From an interactional perspective, organizations are seen as places to gather intangible human resources, where they develop dynamically according to the needs of their members. Aspects such as self-development, leadership, conflict management, consensus building, and relationships between members are the main focus of this perspective.

Meanwhile, the institutional perspective views organizations as tangible entities with material and non-material components. This approach places organizations objectively by considering governance systems, organizational environments, supporting infrastructure, and organizational cultures that develop within them. These two perspectives complement each other in forming a comprehensive understanding of the functions and roles of organizations in achieving their goals.

Persatuan Islam, which was founded in 1923, existed with the vision of forming an Islamic society that had *fikrah* (thought) and *harakah* (movement) in line with the *uswah* (example) of the Prophet Muhammad. The emergence of this organization coincided with a period of national movement in which the Indonesian people struggled to free themselves from various forms of oppression, including feudalism, colonialism, and Western imperialism. This historical momentum becomes a vital context that shapes the direction and orientation of the struggle for Persis.

Based on its historical background, Persatuan Islam builds its spirit of struggle on the foundation of unity of thought, movement, and voice in conveying Islamic teachings according to the guidance of the Prophet Muhammad SAW. This organization takes a position as a purification movement that seeks to purify Islamic teachings from various influences that can damage the faith, worship, and morals of the young generation of Muslims. These influences include animism-dynamism, superstitious *takbayul-bid'ah-khurafat*, and the infiltration of Western thought, such as secularism and communism, which are considered to threaten the purity of Islamic teachings.

Persatuan Islam has a sociological goal to drive social change (*taghyir*) that is oriented towards forming human civilization within the framework of Islamic values. This change begins at the individual level through the *ishlahiyah* function, namely the formation of attitudes and personalities that align with Islamic law. This transformation at the personal level is then expected to develop into a broader social change towards the realization of an ideal society described in the Qur'an as *Baldatun thoyyibatun wa Robbun ghofur*.

To achieve these transformative goals, Persatuan Islam integrates *fikrah* and *harakah nafsiyah* into the structure of the jamiyyah. This collective approach allows for organized and systematic change through a unity of voice and effort based on the Qur'an and Al-Sunnah. This collective movement model is a primary characteristic of Persatuan Islam's da'wah strategy to achieve the desired change.

In a functional context, Persatuan Islam plays a vital role in Indonesia's mosaic of the da'wah movement. This organization consistently carries out jamiyyah cadre formation to strengthen the face and *wijah* of its da'wah movement, which focuses on purifying the faith, strengthening brotherhood, and establishing a daulah based on the values of the Qur'an and Al-Sunnah. This cadre formation process is directed at producing individuals ready to carry out the mission of *amar ma'ruf nahi munkar*.

The cadres of Persatuan Islam are formed through a comprehensive process, including absorption, internalization, reflection, and implementation of the values of the Qur'an and Al-Sunnah in personal and social life. The orientation of the uswah in this movement aims to prepare the generation of the Qur'an and Sunnah, as well as the Rabbani generation, who can realize the ideals of Islamic preaching and the aspirations of Muslims more broadly.

From a legal perspective, Persatuan Islam has formal legitimacy as a social organization recognized by the government. This recognition is based on the organization's historical contribution to the struggle for Islamic da'wah in Indonesia, from the pre-independence era to the contemporary era. Persatuan Islam's role is not only limited to forming internal cadres to continue the relay of the jamiyyah da'wah but also includes the preparation of statesman cadres who can fill strategic positions in the state structure. The participation of cadres in this state context is expected to strengthen the jamiyyah da'wah while simultaneously actualizing the vision of the organization's leadership in a broader context,

both in the dimensions of the community and the nation.

Persis and the Challenges of Global Da'wah

The development of technology, especially Artificial Intelligence (AI), has created a digital revolution that has fundamentally changed the landscape of human life. According to a study from the Islamic Digital Economy Report (2023), this digital transformation has presented a new paradigm in global Islamic preaching, where preachers must adapt traditional preaching methods to contemporary digital platforms. The main challenge is maintaining the authenticity of Islamic teachings while utilizing AI technology to expand preaching reach. This phenomenon requires a balance between technological innovation and maintaining fundamental Islamic values.

The era of volatility, uncertainty, complexity, and Ambition (VUCA), with its complexity, has created a mentality crisis that affects morals and leadership while also presenting serious challenges for global da'wah. Dr. Yusuf al-Qaradawi, in "Priorities of The Islamic Movement in The Coming Phase" (2018), emphasizes the importance of the *wasatiyyah* (moderation) approach in contemporary da'wah. Amid the "high tech, low touch" phenomenon, Islamic da'wah must bridge the gap between technological progress and spirituality while developing a leadership model that integrates Islamic values with digital competence. This includes facing the challenges of online radicalization and building a peaceful Islamic narrative in the digital space.

Alarming data on crime rates, low literacy, rampant pornography, and the rise of hoaxes emphasize the urgency of digital da'wah transformation. Muhammad Al-Ghazali in "Dakwah in The Digital Age" (2022) highlights the importance of developing digital literacy based on Islamic values. Global da'wah now faces the challenge of building credibility in the post-truth era, where misinformation about Islam can spread quickly. A da'wah strategy that focuses on religious content and empowers the Muslim community to face digital challenges, including developing critical thinking and media literacy skills, is needed.

Global da'wah needs to develop a holistic and adaptive approach to face this complexity. Collaboration between traditional da'wah institutions and digital platforms is key to presenting relevant and contextual da'wah content. The increasing potential for intolerance, conflict, and terrorism requires a da'wah approach that emphasizes interfaith dialogue and

peacebuilding. Da'wah practitioners must develop content that can answer contemporary issues while maintaining the essence of Islamic teachings as rahmatan lil 'alamin, including overcoming the digital divide in the global Muslim community.

Philosophically, Islamic preaching encompasses three aspects that aim to (1) change and improve, (2) renew (*tajdid*) or reform, and (3) build prosperity (Muyyiddin, 2002). All three are carried out within the framework of building the universality of Islamic teachings (rahmatan lil alamin). Islamic teachings' universal values are applied at the personal, interactional, and institutional levels. This is an effort to build Islamic preaching activism that impacts various aspects of life. Therefore, Persatuan Islam, as an Islamic preaching organization, aims to ground the mission of the Al-Qur'an and As-Sunnah. Derivatively, this mission is carried out through the spirit of renewal (jihad and ijtihad) in various areas of community life.

Based on the research results, several challenges and opportunities for Persatuan Islam's da'wah are recognized by the leadership and need to be responded to transformatively. This is important to ensure that Persatuan Islam's da'wah activities can be carried out sustainably. Persatuan Islam's da'wah trends in the second century include:

First, the culture of da'wah research must be strengthened. Da'wah research is conducted to ensure that Persis' da'wah agenda planning aligns with the community's needs. Da'wah research means formulating a da'wah program empathetically. Da'wah research is conducted so that Persis' da'wah activities are based on efforts to empower the community. *Second*, fostering Da'wah Resources. In this case, Persis institutionally must formulate a jamiyyah system that can ensure the process of cadre formation and management of the institution in an integrative manner. The da'wah cadre formation pattern is carried out by utilizing the potential of human resources that are multi-platform and multi-effect. In addition, Persis' da'wah must be oriented towards modern and competitive jamiyyah governance.



Source: Persis Info, 2024

Figure 5. Persis Research Culture and Resource Development Activities

Figure 5. is an activity of developing da'wah resources. Both activities are carried out by the Hisbah Council (Persis Ulama Forum), which has the authority to make Islamic legal decisions for Persis congregations (turats approach), and the Tafsir Council (Persis Intellectual-Scholar-Academic Forum), which has the authority to develop studies and strategic issues of the congregation. Both can be said to be Persis' da'wah wings that determine the future character and transformative pattern of Persis' da'wah.

Third, the management of da'wah assets. This is done to strengthen the independence of the institution. The management of da'wah assets is related to efforts to build the productivity of the congregation as an economic force to support the agenda of the Persis da'wah struggle. Fourth, the use of digital platforms as da'wah technology. The flow of globalization gives birth to rapid changes due to the discovery of science and technological developments. In practice, digital technology influences the interactional structure of society. Therefore, technological change impacts the process of implementing Islamic da'wah. Digital platforms aim to ensure that Persis da'wah colors the virtual space with the values of goodness (*al-khoir*) and *amar ma'ruf nahyi munkar*.



Source: Persis Info, 2024

Figure 6. Rebranding the Persis Website

Figure 6. Persis's efforts in building a digital da'wah ecosystem. Persis continues to formulate a da'wah format through various platforms and technological developments. In addition to the website, Persis has started managing social media accounts, Persis TV, digital applications, and so on. In addition, Persis has begun to improve da'wah resources that focus on implementing digital da'wah. This is done through a community da'wah approach filled by Persis cadres. It is based on interests such as the IT community, DakwArt, Persis Photography, literacy and literature communities, film communities, etc.

Fifth, the distribution of cadres in strategic state spaces. As a reform organization focusing on social movements and education, Persis seeks to produce jamiyyah cadres ready to continue the leadership relay. This sustainable leadership value must be distributed to more strategic preaching spaces in economic and political contexts (sustainable leaders). Therefore, Persatuan Islam must be more 'serious' in preparing human resources to carry out ijtimaiyah, siyasah, and daulah preaching. Persatuan Islam's national commitment, which the founders of Persis started by realizing the universality of Islam in the context of the state, must be continued by the Persis generation in the second millennium. This is an effort to strengthen the consolidation of Islam and Indonesia, framed by the spirit of the Qur'an

and As-Sunnah.



Source: Info Persis, 2024

Figure 7. PP Persis' Daurah Duat in Responding to the 2024 Election

Figure 7. Persis is committed to mapping, coaching, and distributing cadres in strategic spaces. Based on the evaluation results, in the 2024 Election, Persis succeeded in sending 55 of its cadres to fill strategic state spaces in legislative institutions at the DPR RI, Provincial DPRD, and Regency/City DPRD levels. In addition, several Persis cadres occupy strategic mandates in the executive institution in the aspect of da'wah siyasah. Among them was the Deputy Chairperson of PP Persis, who was trusted to become Deputy Minister of Primary and Secondary Education in the Prabowo-Gibran Red and White Cabinet. In the context of the Regional Head Election, Persis entrusted its ideas and development visions to several regional head candidates in several provinces, regencies, and cities. This shows Persis had a firm national commitment to carrying out da'wah siyasah in the second century.

Sixth, environmental-based da'wah. Climate change is a global trend that the Persatuan Islam congregation must consider. Conceptually, Persis has created an ethical framework for building cosmological relations. However, this must be translated into the practice of da'wah movements that can strengthen the awareness of Persis congregations in building environmental da'wah. Eco-terrorism is a challenge for da'wah that must be considered to realize a sustainable future for people's lives.

These six global trends must be the focus of attention of the

Persatuan Islam congregation so that it can adapt to the changes that occur. Thus, the Persis congregation can build innovation and sustainable da'wah transformation. This is important to display the spirit of Persis tajdid, formulated into the global vision of 'presenting Islam' (Rustandi, 2023; Rustandi, 2024). The next generation must translate this vision of the Persatuan Islam da'wah movement into various movement practices. Thus, 'presenting Islam' becomes a prospective interpretation of Persatuan Islam in entering the second century.

Reading the Trend of Da'wah in the Second Century

The Big Indonesian Dictionary defines a megatrend as a significant tendency towards the latest style or model (KBBI, 2023). Megatrends are related to conditions of large-scale change and fundamentally affect the joints of human life. Megatrends are also defined as transformational changes caused by ideological, sociological, or technological factors. Megatrends require humans' adaptive and innovative efforts to face the currents and waves of change. Megatrends are a great force that moves quickly and impacts various joints of human life (Kamil, 2023).

Contextually, the megatrend of da'wah can be said to be a challenge and opportunity for da'wah that arises due to changes in human civilization. This is based on fundamental social, cultural, economic, scientific, technological changes, politics, and culture. These changes occur on a large scale, move quickly, and have a comprehensive impact. Categorically, the challenges and opportunities for Islamic da'wah today face various situations and conditions that experience rapid and impactful socio-cultural changes. This is primarily related to the influence of globalization, which has given birth to an information revolution through digital technology (Muhaemin, 2017; Masduki & Anwar, 2018).

'Islamic Da'wah Megatrend' refers to the mainstream or significant developments in Islamic da'wah activities. This may include the use of technology, communication strategies, or social changes that affect how da'wah is conducted. Some issues in the Islamic da'wah megatrend involve challenges in dealing with technological and social media developments, diversifying da'wah approaches to reach diverse audiences, and responding to contemporary issues with relevant and inclusive approaches. In addition, diverse understandings and interpretations of Islamic teachings are also issues that can influence da'wah megatrends.

In the second century, the Persis congregation faced various

possibilities for developing in the megatrend of da'wah, focusing on education, spreading Islamic literature, and involvement in social movements. In addition, Persis is seen as influencing social, economic, and political issues through its da'wah. The congregation's leaders must be able to read and respond to the developing da'wah trends to build strategic steps in strengthening Persis' da'wah globally. This aims to strengthen a deep understanding of the discourse and da'wah activities carried out, projections in the management of human resources as da'wah actors, empowering the community in an emancipatory and participatory manner as the target of da'wah, strengthening connectivity between the 'old' and young generations, balance between tradition and innovation, adaptation of technology, and strengthening Persis' global da'wah within a sustainable ecological framework.

Based on research, there are several readings of the Persis da'wah 'megatrend,' which is the focus of the movement design in managing the jamiyyah in the second century and, *first*, strengthening da'wah research based on religious education and literacy. A new perspective, such as that offered by Muhammad Ghifari (2023), who views the importance of Persis for not only revitalizing the *turats* of the *madzhab* but Persis is required to step into the idea of *Islâh Takayyufi* (Harmonization of Modernization). *Second*, management of Da'wah Resources, especially Human Resources. The existence of Persis is determined by the existence of its human resources, which have a foundation and projection for the future. Moreover, the availability of Persis cadres is currently heterogeneous in terms of expertise and skills. Therefore, the Persis jamiyyah must be able to design a human resource management format that can bridge relations between generations, including providing space to build women's empowerment in a strategic space without violating the corridors that Islamic teachings have determined.

Third, increasing innovation in preaching through adapting information and communication technology. Global connectivity is connected through digital technology. As I have said in Risalah Magazine (May 2021), Persis must be able to organize its face and wajah in the digital space. Innovation in Islamic preaching is not only in terms of content, but also in terms of skills in operating technological devices as a space for disseminating Persis ideas. Technological changes have an impact on the process of implementing Islamic preaching. Therefore, using digital platforms aims to ensure that Persis' preaching colors the virtual space with

the values of goodness (al-khoir) and amar ma'ruf nahi munkar.

Fourth, the distribution of cadres in strategic state spaces. As a reform organization focusing on social movements and education, Persis seeks to produce jamiyyah cadres ready to continue the leadership relay. This sustainable leadership value must be distributed to more strategic preaching spaces in economic and political contexts (sustainable leaders).

Fifth, formulate the global da'wah format of Persis. This is related to global strategic issues that the jamiyyah must address. It is time for Persis to design discourse, movements, and da'wah activities that are both Indonesian-oriented and global. In this case, the Persis jamiyyah faces several global issues that affect the global humanitarian condition.

Such as sustainable ecological aspects (environmental preaching), global security, and extremism that often drag Muslims into the perception of 'terrorists and terrorism,' openness and inclusiveness as an effort to translate the teachings of Islam which is rahmatan lil alamin, plurality and tolerance that require Persis to be able to build moderate preaching without reducing Persis doctrine as well as a preaching strategy, and build global interactions with various stakeholders so that Persis' preaching has more impact. This is important to note in order to welcome the future of the Persis congregation that is sustainable (sustainable futures).

Transformational Leadership: The Continuity of Persis's Da'wah

In management, leadership is a crucial element of managerial power that determines the effectiveness of achieving organizational goals. Persatuan Islam's Leadership Management has a significant multi-level impact. At the personal level, it encourages increased qualifications and competencies of cadres, members, and sympathizers. In the interactional dimension, it strengthens social intelligence and interaction skills. While at the institutional level, it strengthens the organization's capacity to innovate and adapt to the dynamics of change.

The era of globalization presents various leadership challenges that require Persatuan Islam to continue to innovate and adapt. The digital technology revolution has fundamentally changed the pattern of human interaction, so organizations must have technological capabilities to provide public services. The COVID-19 pandemic is a catalyst for accelerating the digitalization of culture that requires Persatuan Islam to adapt in order to continue to provide optimal services. Developing organizational competencies is key to strengthening the role of strategic

leadership (sustainable leaders) oriented towards the future (sustainable futures).

The disruption (the significant disruption) is a major leadership challenge in the digital era, creating a VUCA (Volatility, Uncertainty, Complexity, Ambiguity) environment. Volatility demands that Persatuan Islam has a futuristic vision through innovation and creativity. Uncertainty requires the development of critical analysis capacity in understanding problems. Complexity encourages the strengthening of comprehensive problem-solving capabilities. In contrast, ambiguity requires adaptive skills to strengthen institutional resilience (Rustandi, 2024).

Facing the VUCA dynamics, Persatuan Islam needs to adopt a transformational leadership model that motivates, mobilizes, and builds agile capacity in various situations. This participatory leadership model emphasizes the importance of building synergy and collaboration between stakeholders in achieving the organization's collective mission.

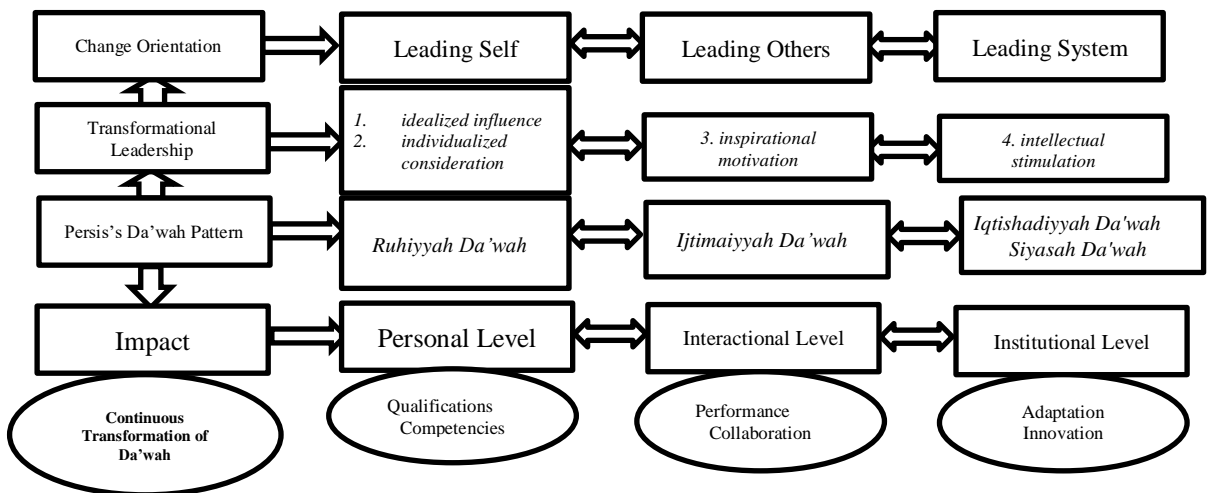
Transformational leadership is a unique leadership model because it can create innovation amid limited resources (frugal innovation). This leadership model has a transformative impact on three main dimensions: self-transformation (leading self), which focuses on developing the personal capacity of the leader; transformation of others (leading others), which focuses on empowerment and team development; and system transformation (leading system) which aims to create positive change at the organizational level and the wider environment. The uniqueness of this leadership model lies in its ability to integrate these three dimensions harmoniously.

The effectiveness of transformational leadership is supported by four fundamental characteristics that complement each other. First, an idealized influence is reflected in the leader's ability to be a role model and create an inspiring vision. Second, individualized consideration is demonstrated through personal attention to the needs and aspirations of each team member. Third, inspirational motivation is manifested in the leader's ability to build collective enthusiasm and optimism. Fourth, intellectual stimulation is seen in the leader's encouragement to develop creativity and innovation in the team. These four characteristics play an important role in creating sustainable organizational transformation.

Chart 1 below shows a transformational leadership model that will impact the sustainability of Persatuan Islam's da'wah. This model is formulated to display the spirit of da'wah of the Qur'an and as-Sunnah of

Persis as stated in the PP Persis Jihad Program by considering the khittah of the Persis da'wah movement and the vision of Persis' da'wah leadership in the future. This transformational da'wah leadership model is carried out through mapping, coaching, and developing the competencies and qualifications of Persis cadres, which impact the management of the Persis congregation.

Chart 1. Transformational Da'wah Leadership Model of Persatuan Islam



Source: Author's Observation, 2024

Sustainable da'wah can be used as one of the transformational models of the Persatuan Islam movement. This da'wah movement aims to make changes and improvements starting from the individual, group, and institutional levels. The presence of Persatuan Islam as a da'wah institution must be able to capture opportunities for the transformation of Islamic teachings in various aspects of life. As a transformative movement, sustainable da'wah seeks to implement the Persis da'wah paradigm to answer the problems of the community and the nation. This sustainable da'wah is carried out by building awareness and mentality of sustainable cadre leadership to create a sustainable da'wah ecosystem regarding social, economic, environmental, legal, and national governance. Sustainable da'wah is also related to efforts to build the resources of the jamiyyah da'wah so that it is adaptive, emancipatory, participatory, and transformative (Fauzan, 2020; Rustandi, 2024).

Persatuan Islam's ongoing da'wah is carried out by actualizing the

spirit of 'presenting Islam' as a manifestation of the universality of Islamic teachings. 'Presenting Islam' is a reminder to start a new chapter of Persatuan Islam's da'wah in the second millennium. This is done through a transformative approach to the jamiyyah's governance and the Islamic da'wah leadership. Sustainable da'wah must be carried out systematically and comprehensively by managing Da'wah Resources. Namely, it is important to place Persatuan Islam as an integral da'wah force. [Rustandi \(2024\)](#) stated that in practice, the transformation of Persatuan Islam's da'wah can be carried out in the following ways:

First, continuous education should be conducted to strengthen the mindset in the literacy of the jamiyyah da'wah. The spirit of da'wah of the founders of Persatuan Islam was carried out verbally and by using written media. This is related to the efforts to publish jamiyyah da'wah, which can encourage an increase in the framework of thought and understanding of the people fully practicing Islamic teachings. Therefore, Persatuan Islam needs to 'return' to enliven the world of literacy with da'wah publications with various needs.

Second, the inclusiveness of da'wah can be built through merit system-based and agile organization-based jamiyyah governance. Empowerment of jamiyyah cadres and recruitment of managers prioritizing competence and professionalism, avoiding politicization practices in placing jamiyyah managers. Although the Persis organization is socially oriented, it should pay attention to the aspect of competence compared to personal closeness and/or political appreciation. In addition, improvising an adaptive organizational system to change will strengthen the immunity of the jamiyyah in facing various dynamics of change.

Third, the leadership and resources of the Jamiyyah da'wah must be transformed. This is done by ensuring an integrated cadre system. Jamiyyah Persis is a collective unity that aims to ground the Al-Qur'an and As-Sunnah. In practice, the involvement of jamiyyah elements integrally will strengthen cohesion in achieving the goals of the jamiyyah. Orchestration of the potential of Jamiyyah human resources must be carried out in a structured manner so that various joints of the community are filled, and Jamiyyah Persis can become a da'wah organization oriented towards the future. This is done by 'seriously' preparing jamiyyah cadres with a sustainable leadership mentality.

Fourth, building partnerships and collaborations in the field of da'wah in order to strengthen the economic and political joints of the Jamiyyah. As

an institution, da'wah transformation must touch various aspects of the community, including economic and political affairs. This is to strengthen the foundation of social and educational da'wah carried out by the Persis Jamiyyah. In the next stage, Persis must appear to carry the mission of 'presenting Islam' in the economic and political space of the community as part of an inseparable da'wah movement. In the second century, Persis will not only be a 'participant in the economy and politics' but must also be a determinant of the direction of the nation's economy and politics. The spirit of state da'wah that was once exemplified by M. Natsir, Isa Anshary, Latief Muchtar, and so on must become living DNA and be inherited by the next generation. Thus, Persis takes part in managing da'wah through state institutions.

Fifth, formulate a da'wah model through a cultural strategy. So far, there has been a 'slanted' view that places the Persis Jamiyyah as 'anti-culture.' This causes the Persis Jamiyyah to be seen as a radical organization that seeks to eradicate cultural aspects. Therefore, the formulation of da'wah with an art and cultural approach ala Persatuan Islam must be a model for developing da'wah methods. Because, in any case, cultural elements are entities that cannot be separated from human life. Formulate a cultural da'wah pattern that can revive the values of Islamic propagation while strengthening the aesthetic values of Muslims.

Sixth, the resilience of the jamiyyah can be strengthened through technological adaptation and attention to ecological (environmental) sustainability. The flow of change will be increasingly rapid for the Persis jamiyyah. The digitalization of life fundamentally affects people's lives. Therefore, strengthening the immunity of the jamiyyah must be done through structured jamiyyah regulations. This is a step in forming the resilience of the jamiyyah. As a da'wah institution, Persis must be adaptive to change. Persis must build an innovative jamiyyah ecosystem so that Persis' da'wah aligns with the changing trends and needs of the community. With its various devices, Persis must prepare itself to go through the next 100 years. This is done by formulating a Jamiyyah Development Master Plan containing documents of ideas and future ideals. So that it becomes a reference framework for maintaining

CONCLUSION

As a da'wah institution, Persatuan Islam needs to design a comprehensive and adaptive jamiyyah ecosystem to optimize the potential of human

resources to strengthen the organization. In facing internal and external dynamics that influence the jamiyyah's development, Persis must develop a transformational leadership model that can manage change effectively. This paradigm aligns with the vision of the Central Leadership of Persatuan Islam, which emphasizes that in the second century, Persis must transform from merely "explaining Islam" as a doctrine to "presenting Islam" as a manifestation of down-to-earth civilization.

The paradigm transformation signals the urgency of developing a more progressive and contextual model of da'wah leadership. Persis' transformational da'wah leadership must integrate Islamic values with the demands of the times, present solutions to contemporary problems of the community, and build a sustainable da'wah ecosystem. Through this approach, Persis will not only be able to maintain its relevance as a da'wah institution but also contribute significantly to the development of an Islamic civilization called *rahmatan lil 'alamin*. This transformational da'wah leadership model is the key to realizing Persis' vision as a progressive, adaptive, and transformative institution in the contemporary era.

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