

Reconstruction of Communicative Rationality in Contemporary Islamic Dawah Discourse Based on the Quran and Sunnah

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Abstract

Invitation to Islam (Da'wah) has been a living and dynamic manifestation of religion's presence in the realm of social communication and human guidance since the beginning of the Prophet's mission. The Holy Quran, through its triad of "wisdom, good admonition, and disputation in the best manner" (Q. 16:125), has outlined a comprehensive framework for the communicative logic of Da'wah, in which religious guidance is founded upon rationality, ethics, and dialogue. However, in the recent century, following extensive epistemological, media-related, and civilizational transformations, the discourse of Islamic Da'wah has faced challenges in the realm of communication and interaction with the contemporary audience. The present study, employing the method of critical discourse analysis and in light of the teachings of the Quran and the Prophetic Sunnah, analyzes this situation and undertakes the reconstruction of communicative rationality in contemporary Islamic Da'wah discourse. The research findings indicate that the fundamental problem in the current state of Islamic Da'wah lies not in the epistemological richness of the religion or the weakness of its content, but rather in the disorder and rupture of "communicative rationality" — a rationality that, in certain contemporary manifestations, has deviated from the prophetic model of dialogue and, in relation to the media world and new communicative spaces, has become ambiguous and reactive. Based on this analysis, the article, drawing upon revelatory foundations, the theory of communicative rationality, and historical experiences of Islamic Da'wah, presents a proposed model for reconstructing communicative rationality organized around five axes: wisdom as dialogical practical

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rationality, dialogue ethics as the foundation of Da'wah interaction, rational persuasion beyond emotional arousal, strengthening discursive solidarity within the Islamic ummah, and the reproduction of Da'wah language in accordance with contemporary media and cultural transformations. Accordingly, the innovation of this research lies in presenting an integrated model of Quranic rationality and modern communication theories, which can open new horizons for the effective, dialogue-centered revival of Islamic Da'wah in the contemporary world.

Keywords

Islamic Da'wah, Religious Discourse, Communicative Rationality, Quran and Sunna, Dialogue, Media.

Introduction

The discourse of Islamic Da'wah, according to the logic of the Quran and Sunnah, is not merely a propagational action or the transmission of a set of doctrinal teachings; rather, it is a profoundly communicative, rational, and ethics-centered process whose ultimate goal is human guidance through understanding, persuasion, and conscious choice. Within this framework, Da'wah is based not on coercion, but on dialogue, rational explanation, and ethical interaction, recognizing the audience as a free agent and a partner in the process of understanding. For this reason, Islamic Da'wah can be considered a form of communicative action aimed at creating meaning, shaping shared understanding, and organizing individual and social life on the basis of divine values. However, an examination of the state of Islamic Da'wah discourse in the contemporary world shows that this discourse—despite its epistemological richness and revelatory authenticity—has faced a noticeable decline in effectiveness within the public sphere. Signs of this reduced efficacy can be observed in the growing distance of segments of society, especially the new generation, from official Da'wah discourses; the diminished persuasive power of religious messages; and the relative inability of Da'wah to compete with rival discourses in cultural, media, and intellectual arenas. This situation raises a fundamental question for research in the field of Da'wah: why has the discourse of Islamic Da'wah, despite its contentual stability and richness, encountered challenges at the communicative and persuasive levels? In response to this question, a significant portion of analyses have sought the reasons for Da'wah's reduced effectiveness in external factors—such as rapid media transformations, the complexities of the modern world, political and cultural pressures, the spread of rival discourses, or the emergence of extremist currents attributed to religion. Undoubtedly, these factors play a role in shaping the current situation, but a one-sided focus on them risks overlooking the deeper layers of the problem. Such an approach unintentionally portrays Islamic Da'wah merely as a "victim of external circumstances" and limits the possibility of critical reflection on the internal structure of Da'wah discourse. The fundamental issue, however, is that the crisis of Islamic Da'wah discourse cannot be attributed solely to external factors; rather, a significant part of this crisis is rooted in the internal organization of Da'wah discourse and the communicative logic governing it. In many contemporary instances, Da'wah discourse has distanced itself from a dialogue-centered communicative model and has gravitated toward models relying on one-way rhetoric, the repetition of ready-made propositions, short-term emotional stimulation, or the language

of authority. In such a model, the audience is regarded not as a rational agent with the right to question, but as a passive recipient. This shift in the relationship between the caller (*dā'ī*) and the audience is one of the fundamental signs of disorder in religious communication. From a theoretical perspective, this situation can be explained as the emergence of a kind of "disorder in communicative rationality" within Islamic Da'wah discourse. Communicative rationality refers to a set of epistemological, ethical, and linguistic mechanisms that enable dialogue, mutual understanding, rational persuasion, and the formation of mutual trust. When this rationality is weakened, religious communication is reduced from a meaning-generating and guiding action to a reactive, sloganistic, and at times tension-filled process. The consequence of such a situation is a diminished capacity for Da'wah to penetrate the deep layers of the audience's mind and lifeworld. This stands in contrast to the Quranic logic of Da'wah, which is based on a completely different model. The Holy Quran establishes Da'wah on three pillars: wisdom, good admonition, and disputation in the best manner—a model in which rationality, ethics, and dialogue operate in an integrated manner. Wisdom transforms Da'wah into a rational action appropriate to the audience's level of understanding; good admonition organizes the ethical and emotional dimension of communication and prevents the formation of resistance and rejection; and disputation in the best manner provides an ethical framework for encountering disagreement and conflict. Moving away from this triadic logic—especially in the contemporary communicative space, which is based on interaction, participation, and the rapid circulation of meaning—has led to the weakening of trust and an increased discursive gap between Da'wah and its audience. Furthermore, one of the fundamental challenges of contemporary Islamic Da'wah discourse is its inability to communicatively translate the constant message of religion into the changing language of today's audience. The main problem is not a conflict between religion and the modern age, but rather the linguistic and semantic rupture between Da'wah discourse and the needs, questions, and lived experiences of contemporary human beings. In the absence of a language capable of bridging the constancy of the message and the dynamism of the communicative context, Islamic Da'wah risks becoming an ineffective or marginalized discourse.

Based on this, the central research question can be formulated as follows: Why has contemporary Islamic Da'wah discourse, despite its revelatory authenticity and epistemological richness, experienced a decline in effectiveness at the level of communicative rationality and audience

persuasion, and how can its communicative logic be reconstructed on the basis of the Quran and Sunnah to revive the effectiveness of Da‘wah in the contemporary social sphere? The importance of this issue lies in the fact that without the reconstruction of communicative rationality, any effort to strengthen Islamic Da‘wah—including increasing content production, developing missionary institutions, or utilizing modern media tools—will not achieve lasting results. What needs rethinking is not the essence of Da‘wah nor its revelatory content, but rather its discursive logic and communicative method; a logic that must remain faithful to the Quranic foundations and the Prophetic Sunnah while also aligning with the communicative, cultural and media exigencies of the contemporary world. Therefore, the present article, by consciously moving beyond a merely pathological approach, seeks to formulate the issue of Islamic Da‘wah at a more fundamental and theoretical level, and by focusing on the reconstruction of communicative rationality, to open a positive horizon for the revival of contemporary Islamic Da‘wah discourse; a horizon in which Da‘wah once again becomes a dialogical, rational, ethics-centered and meaning-generating action in the public sphere.

1. Theoretical Foundations of the Research

1.1. The Discourse of Islamic Da‘wah: From Message Delivery to Meaning Construction

Islamic Da‘wah, in the logic of the Quran and Sunnah, is not merely the transmission of a set of religious propositions or legal rulings, but rather a communicative, educational and civilisational process designed with the aim of guiding humanity, reviving spiritual life and organising social relations on the basis of rationality, ethics and meaning. (Al-Hāshim, n.d., p. 6). In this sense, Da‘wah is the construction of a discourse; a discourse that, while conveying the message of religion, also organizes the audience’s horizon of understanding, social relations and pattern of meaning-making (Zoragh, 2018, p. 124). From a theoretical perspective, “discourse” in this research is not merely speech, but rather a network of concepts, norms, modes of explanation and rules of speech that permeate the mind and spirit of society and shape collective thoughts and behavior. Thus, Islamic Da‘wah can be considered a type of guiding discourse; a discourse in which religion communicates with the lifeworld of contemporary humanity through the reconstruction of meaning and rational explanation. Within this framework, religious address moves from a sermonic and one-sided logic toward dialogical, persuasive and meaning-generating action (Jurjānī, 1985, vol. 1, p. 134; Bayānūnī, 1995, p. 19).

1.2. Quranic and Traditional Foundations of Communicative Rationality in Da'wah

The theoretical basis of Islamic Da'wah in the Quran and Sunnah is founded on dialogical rationality. Verse 125 of Surah Al-Nahl, by outlining the three principles of wisdom, good admonition, and disputation in the best manner, presents a fundamental model of communicative rationality:

- **Wisdom:** Prudence, appropriateness, and precise knowledge of the situation and the audience's level of understanding (Al-Qaradawi, 1982, pp. 36-37; Al-Madinah International University, 2010, p. 23).
- **Good admonition:** Conveying the message in an ethical, benevolent, and emotional manner that establishes a connection between knowledge and compassion (Abu Bakr, 2013, p. 26).
- **Disputation in the best manner:** Dialogue based on respect, reasoning, and fairness when facing opposition (Tabatabai, n.d., vol. 16, pp. 137-138).

This triad demonstrates the prophetic communicative logic; a logic in which "guidance" is achieved through reasoning and ethics, not through coercion or domination. In the Prophetic Sunnah as well, principles such as tailoring the address to the audience's understanding, gradual exposition, gentleness, observing the etiquette of speech, and avoiding verbal violence are emphasized. Thus, the communicative rationality of Da'wah in Islam is a synthesis of three dimensions: epistemological (argumentative), ethical (behavioral), and communicative (interactional). Within this framework, Da'wah is not merely a tool of propagation, but rather the concrete form of divine wisdom in the realm of social communication (Zarqani, 1989).

1.3. Foundational Principles of the Discourse of Islamic Da'wah

Theoretical research and classical works in the field of Islamic Da'wah emphasize a set of five shared principles that constitute the foundation of any communicative model in Da'wah:

- **Tawhid (monotheism):** The central foundation and ultimate goal of Da'wah; an element that integrates all meanings and objectives of Da'wah around the axis of God-centeredness (Q. 40:14).
- **Sincerity:** Purifying the discourse of Da'wah from personal, political, and sectarian motives, and maintaining purity of intention in the aim of guidance.
- **Following the prophetic model:** Connecting Da'wah to the prophetic pattern and emulating the divine way in dialogue with individuals and societies (Q. 8:24; 40:14).

- **Insight:** Awareness of the conditions of the time, cultural transformations, and the psychology of the audience in order to choose appropriate address.

- **Realism:** Intelligently aligning the religious message with changing social needs and contexts without deviating from fixed principles (Arab Center for Humanistic Studies, 2007, p. 7, quoting Nasir al-Umar, *Fiqh al-Waqi'*).

Together, these principles provide a value-based and theological framework for the reconstruction of communicative rationality and prevent Islamic Da'wah from being reduced to the level of rhetorical technique or media technology. Thus, Islamic communicative rationality, while remaining faithful to truth, also remains committed to the human and ethical dimension of communication.

1.4. The Necessity of Renewing the Language and Literature of Da'wah in the Contemporary Era

The media and cultural transformations of the modern world have intensified the need to rethink the language, expression, and form of conveying the religious message. Despite the constancy and eternity of revelatory principles, the communicative language of religion cannot remain fixed; for the forms of meaning reception in human society have undergone profound changes. "Renewing the language of Da'wah" from this perspective does not mean distorting the message, but rather the rational and communicative translation of the constant message of religion into the changing language of contemporary humanity (Al-Qaradawi, 2004, pp. 16-17). Contemporary religious language must be comprehensible, interactive, and dialogue-centered, capable of creating a horizon of meaning and mutual understanding in a multimedia space. The absence of such a reproduction leads to a linguistic rupture between Da'wah and the audience, and as a result, the persuasive capacity and acceptance of the religious message diminish. Hence, the reconstruction of communicative rationality in Islamic Da'wah should be regarded simultaneously as an epistemological and linguistic movement; a movement that from within leads to the reconstruction of language, signification, and the logic of dialogue in the sphere of religious Da'wah.

1.5. Contemporary Islamic Discourse and the Logic of Effectiveness

The contemporary world faces a network of rapid transformations, multifaceted media, and competition among diverse semantic discourses. In such a situation, the foundation of the effectiveness of Islamic Da'wah discourse cannot be sought solely in the correctness of its content or the

strength of its creed; rather, it must be analyzed in terms of the communicative logic and interactive capacity of the Da'wah discourse.

The effectiveness of Da'wah in today's world depends on three factors:

- Redefining the discourse of Da'wah as a system of meaning production in interaction with new historical and cultural conditions;
- Reconstructing the character, skills, and epistemological capital of the caller (da'i) as an effective human agent in religious dialogue;
- Redefining the criteria for measuring effectiveness based on the degree of rational persuasion, discursive trust-building, and the audience's participation in the process of understanding.

These three factors indicate that the reconstruction of communicative rationality in Islamic Da'wah requires simultaneous rethinking of the structure of speech, the agent of speech (the caller), and the audience. In this case, the efficacy of Da'wah is found not in the repetition of propositions, but in the capacity for persuasion, dialogue, and the production of social trust.

1.6. Theoretical Framework of the Article: Reconstruction of Communicative Rationality

The theoretical framework of this article is based on the fundamental premise that the crisis of Islamic Da'wah discourse in the present era is primarily caused by a disorder in its communicative rationality. By communicative rationality is meant a set of epistemological, ethical, and linguistic capacities that enable understanding, dialogue, persuasion, and mutual comprehension within the context of religious communication.

In the proposed framework of this research, communicative rationality is examined at two levels:

- At the Islamic level, it is grounded in the teachings of the Quran and Sunnah, which consider Da'wah to be simultaneously rational, ethical, and dialogue-centered. (Abu Sulayman, 2006, p. 108)
- At the modern theoretical level, it draws on the achievements of communication theories and contemporary discourse analysis, which emphasize the role of language, persuasion, interaction, and social action in shaping meaning.

The innovation of this research lies in viewing Islamic Da'wah discourse not as a "subject of propagation," but as a system of rationality capable of reconstruction. In this system, five main pillars are introduced as the theoretical constructs of the reconstruction of communicative rationality:

- 1) Wisdom and monotheistic rationality (epistemological foundation and divine goal of communication)
- 2) Dialogue-centeredness (communicative structure based on interaction and mutual understanding)
- 3) Rational persuasion (the core of reasoning and argumentation in Da'wah)
- 4) Ethics of dialogue and good admonition (human relationship and preserving the dignity of the audience)
- 5) Disputation in the best manner and discursive solidarity (managing disagreement and active yet ethical presence in the public sphere)

In light of this framework, "reconstruction of communicative rationality" means restoring the Da'wah discourse to the dialogical spirit of the Quran; a spirit in which religion speaks not from a position of power, but from a position of truth and human dignity.

2. Research Background

Research related to Islamic Da'wah in contemporary scientific literature can be categorized into several main approaches. A significant portion of these studies have been shaped within theological and interpretive approaches, in which Islamic Da'wah is explained primarily from the perspective of Quranic foundations, Prophetic Sunnah, and doctrinal principles. Although these works have played an important role in clarifying the epistemological and normative foundations of Islamic Da'wah, they have often paid less attention to the communicative, discursive, and interactive processes between the caller and the audience. Alongside this category, some research has examined Islamic Da'wah with a sociological and political approach. These works have mostly focused on the social, cultural, and sometimes political functions of Da'wah in facing the transformations of the modern world, and have sought to analyze its position in the intellectual and social developments of Islamic societies. However, in many of these studies, the issue of "communicative rationality" and the dialogical logic of Da'wah as an independent theoretical framework has received less attention. Another group of studies in the field of communication and media has analyzed the methods, tools, and techniques of religious propagation. These works generally focus on media efficacy, persuasion methods, and message transmission techniques, and attempt to examine the capacities of new media in spreading the religious message. Despite the importance of this approach, its focus on the technical and instrumental aspects of communication has meant that its connection to the theological foundations and epistemological frameworks of Islamic Da'wah

has received less attention. In recent years, some reformist studies have sought to establish a link between religious rationality and modern communication and discourse theories, and through this, to reinterpret the functions of Islamic Da'wah in the contemporary world. These efforts represent an important step toward rethinking the communicative logic of Da'wah, but in many cases they have not yet resulted in a coherent framework for the theoretical reconstruction of communicative rationality in Islamic Da'wah discourse. Accordingly, the main gap in the research literature can be identified as the absence of a theoretical model that simultaneously relies on the revelatory foundations of Islamic Da'wah and the theoretical achievements of communication and discourse studies. The present study seeks to combine these approaches, on the one hand emphasizing the Quranic and traditional foundations of Da'wah, and on the other hand, utilizing contemporary analytical approaches to present a theoretical model for the reconstruction of communicative rationality in contemporary Islamic Da'wah discourse; a model capable of coherently explaining the relationship between the religious message, the structure of dialogue, and the communicative conditions of the modern world.

3. An Analysis of Contemporary Islamic Da'wah Discourse

To understand the current state of Islamic Da'wah, merely examining the content of religious propositions is insufficient; rather, it is necessary to analyze how these propositions are formulated within a communicative discourse. In this research, contemporary Islamic Da'wah discourse is analyzed as a meaning-generating communicative action; an action in which meaning is formed not solely through content, but in the context of interaction among four basic elements: the caller, the message, the audience, and the social context. Within such a framework, Islamic Da'wah is not merely the transmission of a set of religious teachings, but rather a communicative process for shaping shared understanding and rational persuasion of the audience (Hindawi, 2006, p. 9). From this perspective, the main issue in the analysis of Islamic Da'wah discourse is not merely the "correctness or incorrectness of religious content"; for in most cases, callers speak on the basis of sound texts. The fundamental issue is how this content is formulated within the communicative discourse and what kind of relationship is established between the caller and the audience. In other words, the effectiveness of Da'wah depends more on the quality of its communicative rationality than on the epistemological richness of its content. Within the theoretical framework

of this research, the communicative rationality of Islamic Da'wah is realized when the Da'wah discourse possesses several essential characteristics (Hindawi, 2006, p. 9): first, that it is dialogue-centered and engages the audience in the process of understanding; second, that it is based on rational persuasion and clear argumentation; third, that it observes the principles of communicative ethics such as respect, tolerance, and fairness; and fourth, that it is shaped in accordance with the social context and the audience's horizon of understanding. These principles are in fact rooted in the Quranic logic of Da'wah, where the Quran establishes calling to the divine path on three principles: "wisdom, good admonition, and disputation in the best manner" (16:125), each of which represents a dimension of communicative rationality in religious discourse. Based on this conceptual framework, the analysis of contemporary Islamic Da'wah discourse in this research is conducted at four levels: linguistic, rational, actional, and contextual, in order to systematically identify its communicative disorders.

4. Levels of Analysis of Contemporary Islamic Da'wah Discourse

4.1. Linguistic and Expressive Level

At the first level, namely the level of language and expression, contemporary Islamic Da'wah discourse is often shaped under the influence of sermonic and pulpit-centered tradition. In such a structure, the language of Da'wah becomes rhetorical and one-sided rather than dialogical and interactive. Preaching, by its nature, is based on transmitting a message from speaker to listener, leaving little room for the active participation of the audience in the process of meaning production. (Jurjānī, 1985, vol. 1, p. 134) This characteristic causes the language of Da'wah in many cases to be limited to the repetition of established phrases and familiar expressive patterns (Hasanah, 2005, p. 598). One consequence of this situation is the spread of stereotypical and sloganistic language in some forms of contemporary Da'wah. In this type of expression, profound religious concepts are often presented in the form of general and generalized phrases, without sufficient attention being paid to their connection with the concrete issues of the audience's life. Consequently, a gap emerges between the language of Da'wah and the lived experience of the audience. The contemporary audience, living in a pluralistic environment full of competing discourses, needs a language that can explain religious concepts in relation to the real issues of their life; a language that possesses clarity, transparency, and the power of conceptual translation. The Holy Quran, in its communicative model, clearly emphasizes the principle of comprehensibility and clarity of

language, as it speaks of "clear delivery" (7:62) and "effective speech" (4:63). This principle shows that the effectiveness of Da'wah is rooted not only in the correctness of the message but also in the manner of its expression. When the language of Da'wah deviates from this characteristic, its persuasive power diminishes and the audience does not participate actively in the process of religious understanding.

4.2. Rational and Argumentative Level

The second level of analysis pertains to the rational and argumentative structure of Da'wah discourse. One observable challenge within a portion of contemporary Islamic Da'wah discourse is the predominance of intra-discursive arguments; meaning that many arguments rest on premises that are considered self-evident only to sympathetic and believing audiences. In such a situation, Da'wah serves more to strengthen the faith of existing audiences than to persuade new or critical audiences (Qaradawi, 1992, pp. 37-38). On the other hand, in some cases it is observed that rational argumentation has been replaced by emotional stimulation or an emphasis on sentimental elements. Although emotion plays an undeniable role in religious communication, when it substitutes for rational argumentation, it deprives Da'wah discourse of lasting persuasive power. Lasting persuasion is achieved when the audience can engage with the message at a rational level and grasp its reasons (Hasanah, 1998, p. 117). In contrast, the logic of Da'wah in the Holy Quran emphasizes calling to reflection and reasoning. The Quran repeatedly invites humanity to intellect, contemplation, and discernment, and speaks of "proof" and "evidence" (2:111; 21:24). This emphasis indicates that religious discourse in the Quranic logic is fundamentally a rational discourse; a discourse that invites the audience not merely to follow, but to think. Departure from this rational logic is considered one of the factors in the reduced effectiveness of Da'wah discourse in the contemporary world.

4.3. Actional and Communicative Level

At the actional level, the main issue concerns the type of relationship established between the caller and the audience. In some forms of contemporary Da'wah discourse, the audience is regarded more as a "subject of guidance" than as an "agent of understanding." This perspective leads to the formation of a one-sided relationship between the caller and the audience; a relationship in which the caller occupies the position of the absolute knower and the audience the position of a passive recipient (Mohammadi, 2006,

p. 91). Such a model of communication limits the possibility of genuine dialogue. In these circumstances, questioning, critique, and the active participation of the audience in understanding the religious message have less opportunity to emerge. The result is that Da'wah discourse is reduced to one-sided message transmission rather than becoming a space of rational interaction (ibid). In contrast, in the Quranic logic, Da'wah is fundamentally a dialogical process. The Holy Quran recounts numerous dialogues of the prophets with their peoples; dialogues in which questioning, answering, reasoning, and even the opposition of the audience are given space. Furthermore, in the verse on Da'wah (16:125), the principle of "disputation in the best manner" is introduced as a method of rational and respectful interaction. This principle demonstrates that even in situations of disagreement, religious discourse must be formed on the basis of respect, fairness, and reasoning. Therefore, any communicative model that deprives the audience of active participation in dialogue is distant from the spirit of Quranic Da'wah.

4.4. Contextual and Social Level

The fourth level of analysis concerns the relationship of Da'wah discourse with its social and cultural context. Communicative discourses are always formed within specific historical and social conditions, and their effectiveness depends largely on the degree of compatibility with this context. In the contemporary world, profound transformations have occurred in the realm of media, communication, and public culture. The spread of new media, social networks, and digital dialogical spaces has created new communicative patterns in which the audience is no longer merely a message recipient, but actively participates in the production and distribution of meaning. However, parts of Islamic Da'wah discourse have not yet aligned with these transformations and continue to rely on traditional communicative patterns (Amin Khandaghi, 2015, p. 52). On the other hand, distancing from the "lifeworld" of the contemporary audience is one of the significant challenges of Da'wah discourse. The issues and concerns of the new generation often do not sufficiently overlap with the linguistic and conceptual frameworks of Da'wah discourse. Consequently, religious Da'wah sometimes limits itself to ad hoc reactions to new phenomena rather than explaining religious meaning within the context of real-life issues. This situation causes Islamic Da'wah discourse to distance itself from its active role in the production of meaning in the public sphere. The outcome of analyzing the different levels of contemporary Islamic Da'wah discourse shows that the main problem in many

cases lies not in the content of religious teachings, but in their communicative structure and discursive logic. In other words, the fundamental challenge of contemporary Islamic Da'wah can be formulated as a "crisis of communicative rationality." This crisis arises when Da'wah discourse distances itself from the fundamental principles of Quranic communication—namely wisdom, good admonition, and disputation in the best manner—and these are replaced by rhetorical, one-sided, and low-interaction models. In such circumstances, the religious message, however rich in content, is unable at the communicative level to create shared understanding and lasting persuasion of the audience (Samiya, 2016, p. 12). Therefore, restoring the effectiveness of Islamic Da'wah in the contemporary world requires a return to the logic of communicative rationality in the Quranic and Prophetic tradition; a logic that views Da'wah as a dialogical, rational, and ethical process and considers the audience as an active partner in the search for truth. Such a reconstruction can pave the way for reviving the role of religious discourse in the production of meaning and the ethical guidance of society.

5. Proposed Model for the Reconstruction of Communicative Rationality in Islamic Da'wah Discourse

5.1. Theoretical Logic of Model Design

The preceding analyses of this research have shown that a significant part of the challenges facing Islamic Da'wah discourse in the contemporary era can be formulated as a kind of "disorder in communicative rationality"; a disorder in which the connection between religious truth, the language of Da'wah, and the audience's horizon of understanding has been ruptured. In such a situation, Da'wah discourse is sometimes reduced to one-sided, reactive, and emotion-centered preaching, losing its ability to shape shared understanding and rational persuasion of audiences. Therefore, moving beyond the current situation requires that Da'wah discourse be rethought not merely at the level of content, but at the level of its communicative logic and discursive structure. Accordingly, the present research seeks to present a theoretical model for the reconstruction of communicative rationality in Islamic Da'wah discourse; a model that, on the one hand, is grounded in Quranic foundations and the Prophetic Sunnah, and on the other hand, draws on the achievements of contemporary studies in discourse analysis and communication theory. Within this framework, Islamic Da'wah is regarded not merely as the transmission of religious propositions, but as a communicative process for producing meaning, shaping shared understanding, and consciously guiding humanity (Qaradawi,

2004, p. 109). The proposed model is based on the premise that communicative rationality in Islamic Da'wah has deep roots in religious texts. The famous verse "Invite to the way of your Lord with wisdom and good admonition, and dispute with them in the best manner" (16:125) in fact outlines the fundamental structure of this rationality; a structure in which the three elements of wisdom, good admonition, and disputation in the best manner form three complementary dimensions of religious communication. In this logic, Da'wah is based not on domination and coercion, but on rational persuasion, communicative ethics, and respectful dialogue (Qara'ati, n.d.). However, the profound transformations in the communicative space of the contemporary world—from the spread of digital media to the plurality of discourses in the public sphere—necessitate that this communicative rationality be reinterpreted and reconstructed in a new form. The proposed model of this research is an effort in this direction; a model that seeks to establish an active and creative connection between the guiding heritage of the Quran and Sunnah and the communicative conditions of the new era.

5.2. The Five Pillars of the Model for Reconstructing Communicative Rationality

Based on the analyses conducted, the reconstruction of communicative rationality in Islamic Da'wah discourse can be founded on five essential pillars, each representing a dimension of the logic of religious communication.

a) Monotheistic Rationality

The first pillar of this model is "monotheistic rationality." In Islamic discourse, Da'wah, before being a social or cultural activity, is a theological action whose ultimate goal is the guidance of humanity toward God. Tawhid (monotheism) in this sense is not only the fundamental doctrinal principle of Islam, but also the organizing axis of all Da'wah activities. When Da'wah is organized around the axis of monotheism, it distances itself from self-centeredness, power-seeking, or ideologization of religion, and places itself on the path of truth and guidance. Within this framework, sincerity in intention and honesty in speech are two essential conditions for the formation of monotheistic rationality in Da'wah. The Holy Quran calls upon those who invite to say: "Say: This is my way; I invite to God with insight, I and those who follow me" (12:108). In this verse, calling to God is linked to the element of "insight"; meaning that the caller must invite to the truth with awareness and sincerity, not for the sake of fulfilling personal or group interests. The discursive function of monotheistic rationality is that it grants moral legitimacy

and social trust to Da'wah discourse. When the audience feels that the caller is not seeking domination or coercion, but rather their good and guidance, the ground for accepting the religious message becomes more favorable.

b) Dialogue-Centeredness and Respect for the Audience

The second pillar of the model is dialogue-centeredness in religious communication. In the logic of the Quran, the audience of Da'wah is not regarded as a being lacking reason or will, but rather as a human being possessing understanding and free choice who must participate in the process of discovering truth. For this reason, the Quran repeatedly calls upon its audience to think, reflect, and question, and asks them to contemplate the divine invitation with their own reason and intellect. Accepting the audience as an "agent of understanding" requires that Da'wah discourse have the capacity to listen to the audience's questions, doubts, and even criticisms. Such an approach is in harmony with the spirit of the Quran's dialogical verses; verses in which the prophets engage in discussion and argumentation with their opponents. In this logic, Da'wah is not a process of imposing truth, but a process of opening a shared horizon of understanding. Dialogue-centeredness also necessitates observing the etiquette of dialogue and preserving the human dignity of the audience. The Holy Quran, even when dealing with the most stubborn opponents, recommends soft and respectful language; as it says regarding the mission of Moses and Aaron to Pharaoh: "Speak to him softly, that perhaps he may remember or fear" (20:44). The discursive function of this pillar is to take Islamic Da'wah out of the one-sided sermonic mold and transform it into a dialogical and participatory process; a process in which meaning is formed through the interaction between the caller and the audience.

c) Rational Persuasion and Wisdom-Centeredness

The third pillar of the model is the revival of the role of reason and argumentation in Da'wah discourse. In the Quranic logic, religious Da'wah must be based on "wisdom"; a concept that in Islamic literature means deep knowledge of the truth and employing appropriate speech in the appropriate situation. Wisdom in this sense indicates the connection between knowledge, rationality, and understanding the audience's circumstances. Rational persuasion requires that the caller avoid sloganeering, generalization, and excessive emotionalism, and present the religious message with clear and comprehensible reasoning. The Prophet of Islam, in his own Da'wah, always paid attention to the intellect of his audience and said: "We prophets are commanded to speak to people according to the level of their intellects." This principle shows that rational persuasion requires knowing the level of the

audience's understanding and adjusting the language of Da'wah accordingly. From a discursive perspective, emphasizing wisdom-centered rationality enables Da'wah discourse to engage in rational dialogue with competing discourses in the public sphere and to present the religious message not as a set of indisputable propositions, but as a meaningful horizon for understanding the world and human life (Qaradawi, 1982, p. 37).

d) Good Admonition and Communicative Ethics

The fourth pillar of the model is the connection between rationality and communicative ethics, expressed in the Quran as "good admonition." Good admonition is not merely moral advice, but rather a mode of communication in which the caller strives to convey the message with soft, hopeful, and empathetic language (Abu Bakr, 2013, p. 26). Within this framework, religious communication must avoid verbal violence, humiliation of the audience, and name-calling. Such behaviors are not only incompatible with Islamic ethics, but from a communicative perspective also lead to the formation of resistance in the audience. In contrast, language accompanied by respect, empathy, and goodwill increases the likelihood of the message being accepted (Qaradawi, 1982, p. 37). Therefore, good admonition can be considered a kind of communicative ethics in Islamic Da'wah; an ethics in which truth is accompanied by kindness and goodwill, and the caller strives to bring the audience's heart closer to truth before reforming their thought.

e) Disputation in the Best Manner and Discursive Conflict Management

The fifth pillar of the proposed model is "disputation in the best manner"; a concept that refers to the way of encountering disagreement and conflict in the space of dialogue. In the contemporary world, where the public sphere is composed of pluralistic and sometimes conflicting discourses, Islamic Da'wah is inevitably required to be present in the field of dialogue and intellectual debate. Disputation in the best manner means that this critical encounter must be based on reasoning, fairness, and respect. In this logic, critiquing ideas is permissible and even necessary, but denigrating individuals and resorting to verbal violence are incompatible with the spirit of Islamic Da'wah. The Holy Quran advises in this regard: "Do not argue with the People of the Scripture except in the best manner" (29:46). The discursive function of disputation in the best manner is that it enables an active and ethical presence of religious discourse in the public sphere. Such a presence does not mean isolation from intellectual and cultural arenas, but rather responsible participation in the public dialogue about truth, ethics, and the meaning of life (Sayyid Qutb, 1998; Tabarsi, 1965, vol. 1, p. 80).

5.3. Characteristics of the Proposed Model

The model presented in this research has several fundamental characteristics that distinguish it from many existing approaches. First, it has a positive and constructive nature; meaning that instead of being limited to critiquing the current situation, it offers a conceptual framework for reconstructing Da'wah discourse. Second, its theoretical foundations are directly inspired by the Quran and Sunnah, and are therefore compatible with the religious identity of Islamic Da'wah. Third, while remaining faithful to the fixed principles of religion, this model possesses the necessary flexibility to adapt to various social and cultural contexts. This characteristic makes it applicable in diverse areas such as the training of callers, cultural and media activities, and cultural policy-making.

5.4. Theoretical and Practical Contribution of the Model

The proposed model of this research can contribute to the development of Islamic Da'wah studies from both theoretical and practical perspectives. From a theoretical perspective, this model provides a conceptual framework for understanding and analyzing communicative rationality in Da'wah discourse and enables a connection between Quranic studies and contemporary communication theories. From a practical perspective, this model can serve as a basis for designing educational programs in the training of callers, formulating communication strategies in religious institutions, and rethinking the methods of presenting the religious message in new media. The outcome of the analyses of this research shows that the fundamental problem of Islamic Da'wah discourse in the contemporary era can be explained in terms of a crisis of communicative rationality. When Da'wah distances itself from the logic of dialogue, rational persuasion, and communicative ethics, it loses its ability to communicate effectively with contemporary humanity. The proposed model of this article, based on the five pillars of monotheistic rationality, dialogue-centeredness, rational persuasion, good admonition, and disputation in the best manner, seeks to provide a theoretical framework for reconstructing this rationality; a framework in which Islamic Da'wah once again plays a role as a rational, ethical, and meaning-generating action in the cultural sphere of the contemporary world.

6. Conclusion

The present research was conducted with the aim of rethinking the communicative logic of Islamic Da'wah and presenting a theoretical

framework for reconstructing communicative rationality in contemporary Da'wah discourse. The main question of this research began with the inquiry as to why Islamic Da'wah discourse, despite possessing the rich support of the Quran and the Prophetic Sunnah, in many cases does not enjoy the desired influence in the contemporary public sphere. The analyses carried out in this study showed that the answer to this question is to be sought not merely in external factors, but above all in the way Da'wah discourse is organized and its communicative logic. The research findings indicated that in a portion of contemporary Da'wah discourses, a kind of gap has emerged between the "authentic logic of Quranic Da'wah" and "common Da'wah methods." While the Holy Quran organizes calling to God on the basis of wisdom, good admonition, and disputation in the best manner (16:125), in some contemporary forms of Da'wah discourse, sermonic language, repetition of ready-made propositions, superficial emotionalism, and at times authoritarian approaches have come to dominate the religious communication process. This situation has weakened the dialogical relationship between the caller and the audience and reduced the possibility of forming shared understanding and rational persuasion. From a theoretical perspective, this situation can be considered a kind of "disorder in communicative rationality" in Islamic Da'wah discourse; a disorder in which the religious communication process distances itself from the logic of dialogue, reasoning, and interaction, and is reduced to the one-sided transmission of the message. The consequence of such a situation is a diminished capacity of religious discourse to create trust, persuasion, and epistemological engagement among audiences; a matter which, in the complex communicative conditions of the contemporary world, gradually leads to the restriction of the social influence of religious discourse. Accordingly, the present research sought to move beyond a merely pathological approach, to engage in a positive reinterpretation of the foundations of religious communication in the Quran and Sunnah, and to reveal the theoretical possibilities latent in these sources for reconstructing Da'wah discourse. Analysis of the verses related to Da'wah and examination of the Prophetic Sunnah showed that in Islamic logic, Da'wah is fundamentally a rational, ethical, and dialogue-centered communicative process; a process in which religious truth is presented not through coercion, but through persuasion, reasoning, and ethical interaction with the audience. From this perspective, Islamic Da'wah can be considered a kind of "guiding communication" whose goal is to create shared understanding and open new semantic horizons for the audience.

Based on this analysis, the present research presented a conceptual model for reconstructing communicative rationality in Islamic Da'wah discourse. This model, synthesizing Quranic foundations and the Prophetic Sunnah with the theoretical achievements of communication studies and discourse analysis, was formulated around five essential pillars: monotheistic rationality, dialogue-centeredness, wisdom-centered rational persuasion, communicative ethics based on good admonition, and disputation in the best manner for managing discursive conflict. In this framework, monotheistic rationality, as the normative foundation of Da'wah, determines the divine direction and goal of religious communication and distances it from self-centeredness and power-seeking motives. Dialogue-centeredness takes the communicative structure of Da'wah out of its sermonic and one-sided mold and recognizes the audience as a partner in understanding within the communication process. Wisdom-centered rational persuasion emphasizes the necessity of reasoning, insight, and proportionality of speech to the audience's level of understanding, and transforms Da'wah into an epistemological and rational action. Furthermore, good admonition, as the ethical form of religious communication, accompanies the language of Da'wah with kindness, goodwill, and respect for human dignity, and prevents the formation of psychological resistance in the audience. Finally, disputation in the best manner, as a way of encountering disagreement and conflict, enables an active and ethical presence of religious discourse in the arena of public dialogue. The outcome of these five pillars is the formation of a kind of communicative rationality in which Islamic Da'wah appears as a rational, ethical, and meaning-generating action in the social sphere. In such a model, Da'wah is not merely the transmission of a set of religious propositions, but a dynamic process for producing meaning, shaping shared understanding, and consciously guiding humanity. Consequently, it can be said that the fundamental problem of Da'wah discourse in the contemporary world relates not so much to the weakness of religious content, but rather to its discursive organization and communicative logic. The reconstruction of communicative rationality in Islamic Da'wah discourse is, in fact, an effort to return to the dialogical and wisdom-centered spirit of the Quran; a spirit in which religious truth is presented through rational and ethical interaction with the audience. From this perspective, the reconstruction of communicative rationality is not merely a matter of reforming propagation methods or changing the language of expression, but rather a profound rethinking of the logic of religion's communication with humanity and society. Such a rethinking can lead to the reconnection of Da'wah discourse with the lifeworld

of contemporary humanity and enable a more active and meaningful presence of religion in intellectual, cultural, and ethical arenas. Within this framework, Islamic Da'wah appears not as a top-down sermon, but as a rational and human dialogue in search of truth; a dialogue in which religion can once again play its role in shaping meaning, ethics, and mutual understanding in society.

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