

The Reformation of Islamic Thought by Muhammad Abduh and Al-Afghani: Its Implications for Contemporary Da'wah Management

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Abstract

In the nineteenth century, the Muslim ummah faced an intellectual decline exacerbated by colonial domination, creating an urgent need for renewal. This study examines the thoughts of Muhammad Abduh and Jamaluddin al-Afghani through a qualitative library-based approach. The research was conducted in several stages, including data collection from documents related to the thinkers' ideas, data reduction, analysis, and conclusion drawing. The findings indicate that both figures emphasized rational thought, educational reform, and social awareness. Al-Afghani promoted political mobilization and Muslim solidarity, while Abduh focused on rational theological discourse and institutional educational reform. Their ideas provide a crucial foundation for contemporary da'wah management, and combining al-Afghani's activist vision with Abduh's rational reformism can create an organized, adaptive, and effective da'wah strategy that responds to both social and spiritual challenges in modern society.

Keywords: Islamic Reform; Da'wah Management; Islamic Thinkers' Thought

Abstrak

Pada abad kesembilan belas, umat Muslim menghadapi kemerosotan intelektual yang diperparah oleh dominasi kolonial, sehingga menciptakan kebutuhan mendesak akan pembaharuan. Studi ini meneliti pemikiran Muhammad Abduh dan Jamaluddin al-Afghani melalui pendekatan kualitatif berbasis pustaka. Penelitian ini dilakukan dalam beberapa tahap, termasuk pengumpulan data dari dokumen yang berkaitan dengan gagasan para pemikir, reduksi data, analisis, dan penarikan kesimpulan. Temuan menunjukkan bahwa kedua tokoh tersebut menekankan pemikiran rasional, reformasi pendidikan, dan kesadaran sosial. Al-Afghani mempromosikan mobilisasi politik dan solidaritas Muslim, sementara Abduh berfokus pada wacana teologis rasional dan reformasi pendidikan kelembagaan. Gagasan mereka memberikan landasan penting bagi pengelolaan dakwah kontemporer, dan menggabungkan visi aktivis al-Afghani dengan reformisme rasional Abduh dapat menciptakan strategi dakwah yang terorganisir, adaptif, dan efektif yang menjawab tantangan sosial dan spiritual dalam masyarakat modern.

Kata Kunci: Pembaruan Islam; Manajemen Dakwah; Pemikiran Tokoh Islam

Introduction

The Islamic world saw a downturn during the 19th century. Western colonisation, intellectual stagnation, and a deficiency in scientific advancement resulted in the diminished competitiveness of Muslims. This situation further undermined the prevailing educational systems (Rahmawati & Sihono, 2025). The deterioration of the Muslim community in this century prompted monarchs and Islamic leaders to explore methods for revitalising the strength of the ummah. The rise of Islamic reform ideas was a response to this dilemma (Usman, 2022). Muhammad Abduh and Jamaluddin Al-Afghani were among the most significant reformers (Sahrullah et al., 2022).

Muhammad Abduh claimed that the primary factors contributing to the decline of Muslims were intellectual stagnation (*jumud*) and uncritical imitation (*taqlid*), which stifled critical reasoning. Consequently, he emphasised the importance of religious, social, and educational revitalisation (Khaeroni, 2017; Miswanto, Hitami, & Murhayati, 2023). Jamaluddin Al-Afghani, conversely, focused primarily on sociopolitical transformation and the importance of Muslim solidarity in confronting colonialism and oppression. To strengthen the ummah, he promoted intellectual discourse, political revitalisation, and unity (Jumrotun & Roza, 2024). Their beliefs subsequently became the foundation for Islamic reform, which was both managerial and theological, especially in the realm of *da'wah*.

The reformist concepts of Abduh and Al-Afghani warrant reevaluation, particularly in the context of *da'wah* management in contemporary times. *Da'wah*, as a strategic component in the advancement of the Muslim community, necessitates not only normative-religious comprehension but also rational, systematic, and contextual administration (Hasanudin, 2006). Their reformist ideas provide a robust theoretical basis for creating a *da'wah* management model that is responsive to modern difficulties, inclusive in methodology, and focused on addressing social issues. Consequently, it is imperative to reevaluate the contributions of Muhammad Abduh and Jamaluddin Al-Afghani in developing a more pertinent *da'wah* management framework for modern Muslim requirements.

This dissertation aims to analyze the Islamic reform ideologies of two significant leaders, Muhammad Abduh and Jamaluddin Al-Afghani, and to assess their relevance to the evolution of *da'wah* administration in contemporary times. The primary aspects encompass the foundation of their perspectives, the socio-religious reform concepts they proposed, and the potential application of these principles to develop more rational, structured, and adaptive *da'wah* methodologies.

Several recent studies have discussed the reform ideas of Muhammad Abduh and Jamaluddin al-Afghani; however, most of them still examine these figures separately, focusing mainly on historical aspects or general religious thought rather than practical da'wah management in the contemporary context (Kurdi, 2015; Hadi, 2019; Fatmal et al., 2025). In the present era, da'wah faces complex challenges that require clear planning, effective organization, and sensitivity to social change, including the development of digital media and diverse community needs (Sugito, 2023; Derysmono, 2021). The ideas of Abduh and al-Afghani remain relevant because they emphasize rational thinking, social responsibility, and collective awareness as the foundation of religious reform (Kurdi, 2015; Fatmal et al., 2025). Based on this condition, this study aims to examine their reform ideas together and explain their relevance for strengthening da'wah management that is adaptive, systematic, and responsive to the needs of modern Muslim societies.

This study employs a library research methodology by examining diverse periodicals and scholarly publications. The data is examined descriptively and qualitatively via a historical and contextual lens.

Literature Review

The ideas of Muhammad Abduh and Jamaluddin Al-Afghani have significant relevance to contemporary da'wah management methodologies, as evidenced by various modern research studies. Mansur Afifi & Syamsu Syauqani (2024) contend that Tafsir al-Manar advocates for a rational and contextual methodology that addresses societal realities, emphasising the necessity for adaptive da'wah communication tailored to the requirements of the ummah. Farhan Masrury dan Wardah (2024) further corroborate this, highlighting the significance of reason in Tafsir al-Manar, illustrating that Abduh employed reasoning as the primary instrument in interpreting da'wah. Moreover, Risman Bustamam dan Devy Aisyah (2020) clarify Abduh's model of Qur'anic narrative interpretation as critical and systematic, replacing conventional storytelling methods with a scientific and rigorous interpretive framework.

The connection between Al-Afghani and political da'wah methods is strengthened by the principle of Pan-Islamism, which emphasises unity and social engagement (Dzunuren & Suratman, 2023). Sulaiman & Putra (2020) notably emphasise managerial elements in the Qur'an, such as planning, communication, and evaluation, which are essential for establishing a professional da'wah management system. Consequently, these literatures demonstrate a robust

correlation between Islamic reform ideologies and contemporary da'wah management techniques, amalgamating traditional values with the exigencies of professionalism in da'wah within the global context. Based on previous studies, this research differs and therefore has novelty. The main difference is in the figures discussed. This study examines two modernist figures simultaneously, focusing on their da'wah ideas in the modern era, whereas earlier studies have analyzed each figure individually.

Research Methods

This study is a library-based research using a qualitative approach. Based on its object of analysis, this research can be categorized as a figure study. A figure study aims to systematically collect, develop, and analyze data about a particular figure to produce information, especially related to the figure's ideas, thoughts, and works (Mustaqim, 2014). One of the main purposes of a figure study is to understand a figure's perceptions, motivations, and aspirations in the field they are involved in. It also seeks to describe the strategies used by the figure to develop that field, as well as to identify their achievements and the lessons that can be learned from their success (Nasution, 2022). Therefore, through a figure study, various aspects of a figure can be explored, such as social background and educational experiences, which may influence their vision, mission, and motivation, and contribute to their development as an influential figure.

As a library-based study with a qualitative analytical approach, this research was conducted through several stages. These stages include data collection, focusing on documents related to the thoughts of Muhammad Abduh and Jamaluddin al-Afghani; data reduction; data analysis; and finally, drawing conclusions.

Result and Discussion

Concise Biography of the Figures

1. Muhammad Abduh

Sheikh Muhammad Abduh, born Muhammad bin Hasan bin Hasan Khairullah, was born in 1849 in Mahallat Nasr, al-Buhairah, Egypt (Khozin, 2015). His father, Abduh bin Hasan Chairullah, was of Turkish descent, while his mother, Junainah binti Utsman al-Kabir, was of a lineage associated with Umar bin Khattab. Both resided during the rule of Muhammad Ali Pasha in Egypt (Khaeroni, 2017). Abduh was educated outside the conventional educational system but received rigorous religious training at home. He was instructed in reading and writing to enhance his comprehension of the Qur'an, and

astonishingly memorised the entire text within two years. In 1862, he studied at the Sheikh Ahmad Mosque in Tanta, focusing on the Arabic language, grammar (nahwu), morphology (sharaf), jurisprudence (fiqh), and other religious sciences. Following two years of analysis, he determined that rote memorisation alone did not promote authentic understanding (Usman, 2022).

Upon his return to the hamlet, Abduh considered aiding his family in agricultural endeavours. Under his uncle's direction, he resumed his academic pursuits at the Sheikh Ahmadi Mosque. In 1866, he matriculated at Al-Azhar University in Cairo, a crucial juncture, when he met Jamaluddin Al-Afghani, who emerged as a mentor and a vital influence on his intellectual growth (Rahmawati & Sihono, 2025). In 1877, following his graduation from Al-Azhar, Abduh commenced instructing in logic, kalam (Islamic theology), and ethics. He also accepted a teaching role at Dar al-Ulum, an institution founded to prepare educators for Egypt's contemporary educational system. He instructed on texts such as Ibn Khaldun's *Muqaddimah* and Miskawayh's *Tahzib al-Akhlaq*. Furthermore, he took on the position of an Arabic instructor in a language institution funded by the Khedive (Wiranata, 2019). By 1878, Abduh was presenting lectures at both Dar al-Ulum and Al-Azhar, using his platform to express his social and political views, especially about educational reform.

He championed institutional change, striving to modernise Islamic schools, align teachings with contemporary demands, cultivate Arabic literature, and eliminate archaic, fanatical traditions. In 1879, their political ideologies, deemed excessively radical, compelled him and Al-Afghani to depart from Egypt. After his dismissal, Abduh was promptly rehabilitated and appointed as editor-in-chief of the official government publication, *Al-Waqa'i al-Misriyah*, which notably influenced popular opinion (Amir & Rahman, 2024). Abduh was exiled in 1882 due to increasing pressure stemming from his critiques of the military and administration. He reunited with Al-Afghani in Paris and assisted in founding *Al-'Urwat al-Wuthqa*, an organisation advocating for Muslim solidarity against European dominance. Following its dissolution, he moved to Beirut, where his residence became a center for interfaith and intellectual discourse. In 1888, he was permitted to return to Egypt, though he was temporarily prohibited from teaching. In 1895, he was nominated to the administrative council of Al-Azhar. Subsequently, he became the Grand Mufti of Egypt, enacting significant reforms in Islamic law and education while revitalising the fatwa's function in legal

advising. He maintained this role until his demise on July 11, 1905 (Khozin, 2015).

2. Jamaluddin Al-Afghani

Jamaluddin Al-Afghani was born in Asadabad in 1838 CE (1254 AH) and died in Istanbul in 1897 CE. His whole name was Sayyid Jamaluddin Al-Afghani. The title “Sayyid” signifies that he is a descendent of Husayn ibn Ali ibn Abi Talib, the grandson of the Prophet Muhammad (PBUH). The designation “Al-Afghani” indicates his origin from Afghanistan (Hawi, 2017). His father’s name was Sayyid Syafdar, an adherent of the Hanafi school of Islamic jurisprudence. Historical sources suggest that Jamaluddin Al-Afghani was considered a direct descendant of the Prophet Muhammad, tracing his lineage to Fatimah Az-Zahra and Husayn ibn Ali. He was reportedly from Iran and subscribed to Shia ideology, as per certain party declarations. It is thought that he intentionally obscured his Shia identity (taqiyah) to navigate and function inside predominately Sunni Islamic cultures and administrations (Maryam, 2014).

Jamaluddin Al-Afghani received his foundational education from his father, who taught him Qur’anic recitation, the Arabic language, and history from an early age. Furthermore, his father organised private tutors to instruct him in tafsir (Qur’anic interpretation), hadith (Prophetic traditions), fiqh (Islamic jurisprudence), tasawwuf (Sufism), and theology. Due to his exceptional intellect, by the age of 18, Al-Afghani had attained mastery in multiple disciplines, including philosophy, usul al-fiqh (principles of jurisprudence), metaphysics, medicine, and science (Vanilla et al., 2024). He was proficient in Arabic, Persian, Turkish, English, Russian, and Sanskrit. He commenced his work as an assistant to Prince Dost Muhammad Khan in Afghanistan at the age of 22. Subsequently, he served as an advisor to Ali Khan and held the position of Prime Minister under Azam Khan. Al-Afghani departed Afghanistan and moved to India in 1869 due to British interference in Afghan affairs and the collapse of the political faction he supported. Subsequently, he relocated to Turkey, where Prime Minister Ali Pasha appointed him to the Education Council. Subsequently, he returned to Iran and assumed the role of Minister of Information (Nasbi, 2019).

In 1876, as British influence in Egypt intensified, Al-Afghani became a member of the Freemasons' club in Egypt to establish a network among local leaders. In 1879, he established Al-Hizb al-Wathani (The National Party) to articulate his apprehensions on the political and governmental circumstances of the era. He opposed Western colonisation, viewing it as a perpetuation of the

Crusades and a fundamental antagonist of the Muslim world. In opposition to colonialism, Al-Afghani championed Muslim unity through Pan-Islamism, emphasizing the global solidarity of Muslims while preserving their national identities. Through a dynamic interpretation of Islam, he inspired anti-colonial resistance by encouraging Muslims to rediscover their authentic faith and unite against the threat of colonisation (Sahrullah, Santalia, & Wahyuddin, 2022).

Jamaluddin Al-Afghani established Al-Hizb al-Wathani to cultivate nationalism within Egyptian society as a means of opposing colonialism. He was esteemed not only as a politician but also as a philosopher, journalist, and Sufi (Amiruddin et al., 2024). Nevertheless, it was his political involvement that received the greatest public notice. His analytical logic and innovative notions often provoked opposition from those who viewed his movement as a danger, including politicians and entrepreneurs who resisted his initiatives. Consequently, Al-Afghani was incarcerated at one juncture. This prompted numerous suspicions about the cause of his death, including allegations that the Sultan poisoned him. Nevertheless, more compelling historical evidence indicates that he succumbed to cancer in his chin following surgery before his death (Noorthaibah, 2015).

Primary Concepts

1. The Philosophies of Muhammad Abduh

Significant achievements in the fields of education, law, politics, and religion marked the life of Muhammad Abduh. Abduh was wholly dedicated to reforming Egypt's educational system (Asifa, 2018). In the political arena, he collaborated with Jamaluddin al-Afghani in the al-Hizb al-Wathani movement in Egypt and al-'Urwah al-Wuthqa during his time in Paris. His contribution to the legal sector was apparent during his tenure as a judge, where he directed many of his ideas towards modernising the judicial system. In theology, Abduh was acknowledged as a thinker whose views closely aligned with the Mu'tazilite school, especially in emphasising the need for reason in understanding religious doctrines (Khozin, 2015).

Muhammad Abduh espoused his mentor Jamaluddin al-Afghani's conviction that the decline of Muslim intellectual traditions precipitated the disintegration of the Muslim ummah. Consequently, Abduh ardently underscored the significance of revitalising intellectual freedom in the lives of Muslims. In contrast to al-Afghani, who emphasized political struggle, Abduh prioritized

educational reforms and the advancement of scientific knowledge as the primary means for improving Muslims. He posited that education was fundamental to elevating the ummah and fostering a more auspicious future (Bahri, 2016).

The three fundamental principles of Abduh's reformist ideology are: first, to liberate the intellect from the constraints of uncritical imitation (taqlid), thereby preventing Muslims from adhering to religious authority without scrutiny; second, to cleanse Islamic doctrines and revert them to their authentic state, devoid of misleading embellishments; and third, to establish parity between religion and science, positioning science as a partner in understanding and improving human existence. In addition to being a reformist thinker, Abduh was a prolific writer whose significant works include *Al-Hikmah asy-Syar'iyah*, *Al-Azhar dan Al-Manar*, *Tarikh Al-Ustadz Al-Imam*, *Nida' li Al-Jins Al-Lathif*, *Zikra Al-Maulid An-Nabawi*, *Risalatul Hujjah Al-Islam Al-Ghazali*, *Al-Sunnah wa Al-Syi'ah*, *Al-Wahdah Al-Islamiyah*, *Haqiqah Al-Riba*, as well as *Majalah Al-Manar* and *Tafsir Al-Manar*. Among his oeuvre, the most significant is *Risalah al-Tauhid*, which functions as a foundational reference for comprehending Islamic theology rationally (Khaeroni, 2017).

Muhammad Abduh repudiated the practice of taqlid, which constrained Islamic thought. He advocated for the reestablishment of ijtihad through the active application of reason, positing that there was no conflict between religion and science. The Qur'an explicitly promotes the advancement of scientific knowledge. He perceived the deterioration of the Muslim ummah as a consequence of taqlid and underscored that ijtihad should be conducted by individuals possessing the requisite competence. Moreover, Abduh advocated for the purification of Islamic doctrine by reverting to the Qur'an and hadith, abolishing bid'ah (unjustified innovations), superstitions, and shirk (associating partners with God), while emphasising the significance of unadulterated tawheed integrated with logical thought. He aimed to modify traditional Islamic teachings to align with contemporary advancements to facilitate the progress of the Muslim community (Khaeroni, 2017).

In the field of education, Abduh established a philosophical basis for Islamic reform by integrating modern sciences with Islamic principles, revitalizing pedagogical approaches grounded in rationality, and emphasizing the importance of women's access to education in cultivating intellectually and spiritually balanced individuals. His methodology remains relevant and worthy of being a

model for curriculum and instructional design in modern Islamic education (Rahmawati & Sihono, 2025).

2. Reflections of Jamaluddin Al-Afghani

In the 19th and 20th centuries, the Muslim world had considerable challenges arising from Western political and intellectual dominance. This circumstance precipitated the era of Islamic modernism as a reaction to the stagnation that beset the Muslim community. Two predominant views emerged: one faction embraced Western influence and aimed to adapt for revitalisation. In contrast, another faction repudiated all Western ideals and opted to revert to the authentic teachings of Islam. In this context, Jamaluddin Al-Afghani emerged as a crucial reformist figure who synthesised both techniques. He embraced modern scientific knowledge from the West while steadfastly maintaining Islamic values and the core of nationalism. Al-Afghani asserted that Muslims necessitated a paradigm shift, moving from rigid traditionalism to openness and rationalism, while concurrently resisting Western imperialism that was eroding the Islamic world (Hawi, 2017).

Afghani prominently underscored the importance of Muslim unity and opposition to colonization through various mediums, including publications, sermons, and organizational efforts. In India, he advocated for Urdu language nationalism as a form of struggle against colonialism. In Egypt and Afghanistan, he initiated intellectual campaigns to oppose Western invasion, although he was ultimately exiled from those nations owing to his actions. His significant endeavour was the establishment of the organisation al-'Urwah al-Wuthqa in Paris in 1883 alongside Muhammad Abduh. This organisation released a journal of the same title, intended to elevate Muslim awareness to foster unity, renounce fanaticism, and counter Western propaganda that threatens Islamic belief. His concepts significantly influenced the Islamic modernist reform movement, especially in rekindling fervour for science, nationalism, and justice (Hawi, 2017).

Al-Afghani's reformist concepts emerged from his wide global travels and his education under numerous proficient instructors. He directly witnessed the deteriorating state of the Muslim ummah, characterised by fragmentation, destitution, uncritical zealotry (taqlid), and a disconnection from knowledge. He contends that the situation was exacerbated by Western colonial powers, notably Britain and Russia, which promoted dictatorship throughout the Islamic world. He compared the Muslim ummah to an ailing individual requiring accurate diagnosis and appropriate treatment. Consequently, he articulated his concepts

through sermons, intellectual dialogues, and a multitude of writings imbued with a reformist ethos. In al-'Urwah al-Wuthqa, he frequently elucidated Qur'anic texts about the rejuvenation of the ummah and the progression of knowledge. He published significant works, including Al-Radd 'ala al-Dahriyyin, Makidah al-Syarqiyah, and Haqiqah al-Insan wa Haqiqah al-Wathan, which tackled contemporary difficulties and emphasised the necessity of revitalising the ummah's power through knowledge and collective consciousness (Noorthaibah, 2015).

In theology and socio-politics, Al-Afghani underscored the significance of Islamic reform from both intellectual and spiritual perspectives. He urged Muslims to revert to authentic teachings through a critical lens, dismissing uncritical taqlid and materialistic Western influences, while judiciously incorporating beneficial Western ideals. The three religious tenets he promoted were the development of the human soul, the intellectual advancement through Islamic teachings, and the acknowledgement that earthly life is a precursor to the afterlife. In the socio-political domain, Al-Afghani championed Pan-Islamism as a strategy to counter Western colonialism, calling for the unification of Muslims through the reform of their mindset before implementing political systems. His thoughts acted as a crucial link between Islamic ideals and modern progress (Khairiyanto, 2019).

Comparative Analysis of Their Thoughts

1. Commonalities

Muhammad Abduh and Jamaluddin Al-Afghani held analogous perspectives in promoting a more contemporary and progressive education within the Islamic realm. Both asserted that education requires reform through the integration of disciplines such as science, technology, and philosophy, alongside the instruction of critical and creative thinking skills. Furthermore, they sought to alter social practices that contradicted Islamic beliefs and impeded society's advancement. To assist Muslims in their development and progress, Abduh and Al-Afghani emphasised the importance of learning foreign languages and contemporary sciences to broaden horizons (Miswanto, Hitami & Murhayati, 2023).

Jamaluddin Al-Afghani diligently endeavored to unite Muslims and combat colonialism through his writings, sermons, and organizations, such as al-'Urwah al-Wuthqa, which he co-founded with Muhammad Abduh in Paris

in 1883. This organisation and its publication facilitated the Muslim ummah's awareness of the necessity to unite, abandon mindless fanaticism, and resist Western ideologies that undermine Islamic principles. Al-Afghani and Abduh both asserted that education and rational thought were essential for fortifying the ummah. They emphasised the significance of unity in fostering robust social and economic institutions. Their perspectives significantly influenced Indonesia, resulting in social and economic transformations that aided the nation in addressing the challenges of colonialism and modernity (Hawi, 2017; Sahrullah, Santalia, & Wahyuddin, 2022).

2. Divergences

Muhammad Abduh and Jamaluddin Al-Afghani both aspired to improve the Islamic world, albeit through divergent methodologies. Abduh favoured the amalgamation of contemporary sciences with established Islamic doctrines, whilst Al-Afghani concentrated on formulating innovative concepts pertinent to the era. Abduh employed rational intellect and philosophy to advocate for reform, while Al-Afghani adopted a more politically active and activist-oriented approach. Despite their numerous disagreements, both parties concurred that education should facilitate personal growth and improvement. Abduh emphasised that all individuals should possess equitable access to education, regardless of their economic or social circumstances. Conversely, Al-Afghani focused on empowering individuals to enhance their skills, thereby fortifying society both socially and economically (Miswanto et al., 2023).

Importance of Modern Da'wah Management

The concepts of Muhammad Abduh and Jamaluddin Al-Afghani have had a significant influence on the practice of modern dakwah (Islamic preaching). Abduh's emphasis on *ijtihad* and the modernisation of Islamic education provides a rational and analytical framework essential for the organisation and evaluation of dakwah activities (Iddian, 2020). Ayyasi dan Ariyadri (2023) emphasise the imperative of dakwah from a *maqāsidī* perspective in *Tafsir al-Manār*, advocating for a strategic and comprehensive framework for dakwah communication. This corresponds with Sulaiman and Putra (2020), who characterise the Qur'an as a repository of managerial concepts encompassing planning, communication, and evaluation to facilitate effective and professional dakwah.

Al-Afghani incorporated a social and political dimension into dakwah administration, advocating for Muslim collaboration and the vocalization of public issues. Wildany et al. (2023) conducted a study demonstrating how Al-Afghani's

convictions regarding Pan-Islamism might facilitate Muslim unity and enhance dakwah activities centred on spiritual values and social justice. Kusumawati (2023) discusses Al-Afghani's concepts in contemporary politics and education, including the utilisation of persuasive language and contextual dakwah communication techniques. Abduh's rational concepts and Al-Afghani's methodologies for fostering unity can together establish a framework for contemporary dakwah administration grounded in strategic vision, effective communication, and awareness of social and political dynamics.

Conclusion

This study concludes that Muhammad Abduh and Jamaluddin al-Afghani played significant roles in Islamic reform by addressing the intellectual and social challenges faced by the Muslim ummah in the modern era. Abduh emphasized rational thinking and educational reform to overcome intellectual stagnation, while al-Afghani focused on social awareness, political engagement, and Muslim unity in response to colonial domination. When examined together, their ideas present a complementary framework that integrates intellectual renewal with collective social responsibility. This study contributes theoretically by offering a combined perspective on their reform ideas and positioning them as a foundation for understanding da'wah not only as a religious activity but also as a structured and strategic process.

From a practical perspective, the findings suggest that contemporary da'wah management can benefit from these reformist ideas by adopting rational, systematic, and context-sensitive approaches. Abduh's thought supports the development of educational and communicative strategies that encourage critical understanding, while al-Afghani's ideas highlight the importance of leadership, unity, and social engagement in da'wah practice. Future research is encouraged to expand this approach by examining other modern Muslim thinkers or by exploring the application of these ideas in institutional and digital da'wah settings, thereby strengthening the relevance of da'wah management in changing social contexts.

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