

Volume : 6 , Number : 2, Oktober 2025

## **Reconceptualizing Dakwah Organizational Governance: A Transformative Review of Qur'anic Leadership and Delegation**

Mohammd Fahmy Bin Rapaee<sup>1</sup> , Hamidullah Mahmud<sup>2</sup>

UIN Syarif Hidayatullah, Jakarta, Indonesia<sup>1,2</sup>

*e-mail : [fahmy4671@gmail.com](mailto:fahmy4671@gmail.com)*<sup>1</sup> , *[hamidullah.mahmud@uinjkt.ac.id](mailto:hamidullah.mahmud@uinjkt.ac.id)*

### **Abstract**

Contemporary dakwah organizations face increasing managerial challenges due to social complexity, organizational expansion, and the pressures of modernization. Many institutions struggle to translate Qur'anic values into professional, adaptive, and accountable governance systems, particularly in the areas of delegation, leadership, and organizational structure. This study aims to systematically examine how Qur'anic verses related to delegation, leadership, and organizational structure can be conceptually integrated to address contemporary managerial challenges in dakwah organizations. A Systematic Literature Review (SLR) was conducted following the PRISMA protocol. A total of 42 peer-reviewed articles indexed in Scopus and Web of Science were identified, screened, and analyzed. The data were synthesized using a thematic analysis approach to identify dominant conceptual patterns and theoretical linkages. The findings reveal three interrelated themes. First, Qur'anic delegation embodies strong ethical and structural dimensions that provide a normative foundation for accountable distribution of responsibilities. Second, Qur'anic leadership functions as both a moral compass and a strategic framework for building visionary, trustworthy, and participatory organizations. Third, effective dakwah organizational structures require the integration of Qur'anic values with contemporary management principles to ensure adaptability, sustainability, and institutional resilience. This study offers practical implications for dakwah institutions by providing a conceptual framework that supports professional governance, leadership regeneration, and structural clarity. The findings also inform policymakers and Islamic organizations in designing leadership development programs and organizational reforms grounded in Qur'anic principles. Unlike prior studies that focus primarily on normative or theoretical discussions, this research advances the literature by systematically integrating thematic Qur'anic analysis with modern organizational and leadership theories through an SLR approach, resulting in a transformative and applicable conceptual model for contemporary dakwah organizations.

**Keywords:** *Qur'anic delegation; Islamic leadership; dakwah organization; systematic literature review; organizational structure.*

## INTRODUCTION

In recent years, global discussions on dakwah organizations and Islamic leadership have gained increasing scholarly attention. Rapid social change, cultural diversification, political dynamics, and technological advancement have intensified the managerial challenges faced by contemporary dakwah institutions. Dakwah is no longer confined to the transmission of religious teachings; it has evolved into a strategic instrument for social integration, community development, and moral guidance in increasingly interconnected societies. Consequently, dakwah organizations are required to adopt clear organizational structures and adaptive leadership systems to remain effective and relevant in modern contexts.

The challenges faced by dakwah organizations are multidimensional. Internally, they involve human resource management, leadership succession, and organizational coordination. Externally, they are shaped by globalization, digital transformation, and shifting patterns of religious engagement. These dynamics demand leadership models that are not only effective and professional but also ethically grounded. In this regard, Qur'anic principles of leadership and delegation serve as a fundamental normative reference for building responsive and resilient organizational governance systems (Pew Research Center, 2023).

At the global level, the Muslim population has experienced significant growth, reaching approximately 1.8 billion in 2023 and projected to constitute nearly 30% of the world's population by 2050 (Pew Research Center, 2023). As the country with the largest Muslim population, Indonesia faces substantial challenges in managing dakwah activities, particularly in strengthening social cohesion and addressing the spiritual needs of a diverse society. The transformation of dakwah in Indonesia increasingly requires organizational approaches that are modern, structured, and professionally managed (World Bank, 2022).

Although the Qur'an provides comprehensive guidance on leadership, delegation, and organizational responsibility, a persistent gap remains between these normative principles and their practical application within contemporary dakwah organizations. Many institutions struggle to operationalize Qur'anic values into formal organizational structures, decision-making processes, and delegation mechanisms. This gap highlights the need to explore how Qur'anic

teachings on leadership and delegation can be systematically translated into modern organizational frameworks, both in Indonesia and in the broader global context.

From a theoretical perspective, leadership studies within organizational and social sciences have undergone a major shift since the twentieth century—from authoritarian models toward transformational and inclusive leadership approaches that emphasize leader–follower relationships, motivation, participation, and empowerment. In Islamic thought, these leadership models are enriched by the exemplary qualities of the Prophet Muhammad (peace be upon him), whose leadership was characterized by justice, wisdom, vision, and moral integrity. Numerous studies have demonstrated that prophetic leadership values contribute significantly to the effectiveness of dakwah organizations in fostering cohesive, productive, and trust-based communities. Therefore, Qur’anic leadership values require systematic analysis to ensure their relevance and applicability within dynamic and modern organizational systems (World Bank, 2022).

Despite the proliferation of leadership theories, many dakwah organizations continue to face difficulties in translating leadership principles into daily managerial practices. The most prominent challenges relate to inefficient organizational structures and weak delegation mechanisms. These problems are often rooted in a limited contextual understanding of how Qur’anic values can be applied to organizational management. Previous studies indicate that many dakwah institutions still rely on informal and loosely defined structures, which reduce organizational effectiveness and hinder long-term sustainability. Consequently, an in-depth examination of Qur’anic verses related to leadership and delegation is essential for developing more practical and applicable organizational models.

In the Indonesian context, these challenges are further compounded by issues such as social polarization, radicalization, and the rapid influence of globalization and modernization. Many dakwah organizations lack robust managerial systems, limiting their capacity to adapt swiftly to social and technological change. Accordingly, scholarly investigation into the application of Qur’anic leadership values in the design of contemporary dakwah organizations is crucial to enhancing organizational effectiveness and societal impact.

A significant research gap persists in the existing literature. Most previous studies focus predominantly on the normative and theoretical dimensions of Islamic leadership, with limited

attention to delegation patterns and organizational structures that can be operationalized in practice. Research integrating Qur'anic leadership verses with modern organizational design remains scarce. This study seeks to address this gap by conducting a thematic analysis of Qur'anic verses related to delegation and leadership, aiming to develop a more relevant and responsive conceptual model for contemporary dakwah organizations.

This study contributes to the advancement of Islamic leadership theory by integrating Qur'anic leadership values with modern organizational and management theories. Theoretically, it enriches the literature on Islamic leadership and dakwah organizational management. Practically, it offers guidance for dakwah institutions in designing effective organizational structures and delegation mechanisms that enhance accountability, adaptability, and competitiveness in the face of rapid change.

The novelty of this research lies in its systematic integration of thematic Qur'anic analysis with contemporary leadership and organizational theories to produce an applicable conceptual model for dakwah organizations. Unlike prior studies that remain largely theoretical, this research emphasizes implementation by positioning Qur'anic delegation and leadership as operational foundations for organizational governance.

Accordingly, this study addresses the following research questions: How can leadership delegation patterns derived from Qur'anic verses be applied within contemporary dakwah organizational structures? What challenges do dakwah organizations face in implementing these values, and what solutions can be formulated based on Qur'anic understanding? The study aims to provide both practical solutions and theoretical contributions toward the development of adaptive and effective dakwah organizational models.

## METHOD

This study employed a Systematic Literature Review (SLR) as the primary research design to identify, evaluate, and synthesize scholarly findings related to Qur'anic perspectives on delegation, leadership, and organizational structure in dakwah contexts. The SLR approach was selected due to its systematic, transparent, and replicable nature, allowing for evidence-based knowledge synthesis and comprehensive mapping of conceptual developments in Islamic leadership studies. This design enabled the identification of dominant thematic patterns, research

gaps, and conceptual linkages between modern leadership theories and Qur'anic values of delegation.

Data collection followed the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) guidelines, encompassing the stages of identification, screening, eligibility assessment, and final inclusion. Scholarly articles were retrieved from internationally recognized databases, including Scopus, Web of Science, and ScienceDirect, using keyword combinations such as *Islamic leadership*, *delegation in Islam*, *Qur'anic leadership*, *Islamic organizational structure*, and *dakwah organization*. Only peer-reviewed journal articles published between 2015 and 2024, with the majority originating from the last five years, were considered to ensure academic rigor and contemporary relevance. The selected corpus represented research on Islamic leadership, thematic Qur'anic interpretation, and dakwah organizational management.

Data analysis was conducted using a thematic synthesis approach, which involved open coding of key concepts, grouping codes into overarching themes, and developing an integrative conceptual synthesis. This process facilitated the identification of core themes concerning Qur'anic delegation, leadership patterns, and organizational structures. To enhance analytical reliability and transparency, NVivo 12 software was utilized to support systematic coding and categorization. The synthesized findings were subsequently used to formulate a conceptual model relevant to the governance and organizational development of contemporary dakwah institutions.

## RESULT

### **Qur'anic Delegation and Its Relevance to Dakwah Organizations**

The thematic synthesis reveals that delegation in the Qur'an—conceptualized through notions such as *tafwīd*, *istikhlāf*, and *tasyrīk*—constitutes a fundamental principle of organizational governance, including within dakwah institutions. Delegation is consistently framed not merely as an administrative mechanism, but as a moral and ethical process grounded in competence, trustworthiness, accountability, and role suitability. Contemporary studies highlight Qur'anic directives such as QS. An-Nisa' 58–59, which explicitly emphasize the importance of assigning responsibilities to qualified and trustworthy individuals (*ahl al-amānah*).

These findings indicate that Qur'anic delegation integrates ethical considerations with structural organization, reinforcing responsible distribution of authority.

The literature further indicates that Qur'anic delegation is inherently functional and collaborative, as exemplified in the narrative of Prophet Musa and Prophet Harun (QS. Taha 29–32). This model demonstrates that task delegation aims to strengthen collective capacity rather than individual authority. Thematic tafsir studies and Islamic management research consistently emphasize that delegation must be accompanied by supervision rooted in the principles of *mas'uliyah* (accountability) and *murāqabah* (moral oversight), ensuring that delegated authority remains within an ethical control framework.

In contemporary organizational contexts, the SLR findings demonstrate that Qur'anic delegation is highly relevant for the professionalization of dakwah organizations, particularly in managing complex workloads and functional differentiation. Organizations applying Qur'anic delegation principles tend to exhibit higher program effectiveness, more stable organizational structures, and stronger leadership regeneration compared to those relying on centralized leadership models. These findings confirm that Qur'anic delegation possesses strong practical implications for modern dakwah management beyond its normative dimension.

### **Patterns of Qur'anic Leadership in Contemporary Scholarship**

The analysis of Qur'anic leadership literature shows that leadership in the Qur'an is not primarily defined by formal authority but by moral integrity, justice, competence, and exemplary conduct. Contemporary studies identify strong conceptual alignment between Qur'anic leadership principles and transformational leadership theory, particularly in the dimensions of inspirational motivation, idealized influence, and individualized consideration. QS. Al-Ahzab 21 is frequently cited as a normative foundation, emphasizing *uswah hasanah* (exemplary leadership) rather than structural dominance.

In addition, Qur'anic leadership is closely associated with the principles of *amanah* (trust) and *shura* (consultation). The reviewed literature indicates that dakwah organizations implementing consultative leadership practices tend to demonstrate higher levels of organizational commitment and trust, contributing to greater operational stability. Collective

decision-making through *shura* is also reported to foster program innovation, as policies and strategies emerge from inclusive deliberation rather than unilateral decision-making.

Another key finding is the multidimensional character of Qur'anic leadership, encompassing spiritual, ethical, managerial, and social dimensions. This holistic orientation distinguishes Qur'anic leadership from many Western leadership models that prioritize psychological or structural aspects. Recent studies emphasize that contemporary dakwah leaders must integrate Qur'anic values into their leadership styles to effectively address global challenges such as digital transformation, radical ideologies, and rapid social change. Overall, the SLR results position Qur'anic leadership as a comprehensive and contextually relevant leadership model for modern dakwah organizations.

### **Dakwah Organizational Structures and Challenges in Implementing Qur'anic Values**

The third thematic cluster highlights the diverse organizational structures of dakwah institutions across Muslim societies, including Indonesia. The literature identifies a wide spectrum of structural forms, ranging from highly formal hierarchical organizations to loosely organized, culturally driven models. Structural challenges commonly reported include unclear authority distribution, overreliance on central figures, and weak formal accountability mechanisms. These limitations reduce organizational adaptability to social and technological change and often result in program stagnation.

The findings also indicate that the integration of Qur'anic values into organizational structures remains largely symbolic. Concepts such as *shura*, *al-mas'uliyah* (accountability), and *tanzhim* (organizational order) are frequently articulated in organizational visions but insufficiently translated into operational systems and standard operating procedures. Conversely, dakwah organizations that demonstrate sustained growth tend to exhibit clear structural designs, effective delegation mechanisms, and consistent program evaluation systems.

Digital transformation emerges as a critical contemporary challenge. Studies published within the last five years show that successful digital dakwah initiatives are strongly influenced by organizational structures that are adaptive, flexible, and capable of managing human resources with technological competencies. However, many dakwah organizations lack adequate digital management frameworks, particularly in coordination, content governance, and digital literacy

development. Overall, the SLR confirms that effective dakwah organizational structures require a balanced integration of Qur'anic values and modern management principles to remain sustainable in a dynamic global Muslim context.

### **Conceptual Synthesis: A Thematic Model of Delegation–Leadership–Organizational Structure**

Based on the three dominant themes, the SLR produces a conceptual integrative model consisting of three interdependent components:

1. Qur'anic Delegation – Responsible and competence-based distribution of authority, forming the foundation for clear task structures and preventing personalization of dakwah activities.
2. Qur'anic Leadership – The formation of just, visionary, and collaborative dakwah leaders who act as the driving force behind organizational effectiveness.
3. Dakwah Organizational Structure – A systematic framework that operationalizes delegation and leadership values, resulting in adaptive, modern, and sustainable organizations.

The model demonstrates that these components are mutually reinforcing and inseparable in the development of contemporary dakwah organizations. The literature consistently indicates that neglecting any one of these elements increases organizational instability and reduces long-term effectiveness. The SLR identifies three major research gaps:

1. Limited direct integration of Qur'anic verses into the structural design of modern dakwah organizations, as many studies remain at a theoretical level.
2. Lack of standardized management frameworks for dakwah organizations, particularly regarding delegation and accountability mechanisms.
3. Insufficient empirical research validating the effectiveness of Qur'anic leadership models within contemporary dakwah institutions.

These gaps underscore the urgency of developing applicable and empirically grounded conceptual models.

## DISCUSS

This study provides an in-depth interpretation of three interrelated themes identified through the Systematic Literature Review, namely Qur'anic delegation, Qur'anic leadership, and the organizational structure of dakwah institutions along with their implementation challenges. These themes do not operate independently; rather, they form an integrated conceptual framework that is highly relevant to the development of contemporary dakwah organizations. Accordingly, this discussion contextualizes the findings within transformational leadership theory, Islamic management perspectives, and the evolving realities of modern dakwah practice.

The first major insight concerns the concept of delegation in the Qur'an, which emerges not merely as an administrative mechanism but as a moral and strategic principle of organizational governance. Qur'anic delegation is consistently framed around *amanah* (trust), competence, and accountability, as explicitly emphasized in QS. An-Nisa' 58–59. Within dakwah organizations, delegation becomes particularly critical due to the multifaceted nature of dakwah activities, which encompass education, social services, digital engagement, and community empowerment. Ineffective delegation often leads to overlapping roles, internal conflict, and excessive dependence on a central leader, thereby undermining organizational sustainability. The SLR findings suggest that Qur'anic delegation offers a structural solution by promoting proportional distribution of authority and strengthening collective responsibility, which aligns with contemporary organizational theories that view delegation as a key instrument for leadership development and organizational resilience.

The second theme highlights Qur'anic leadership as a model that closely parallels transformational leadership while extending beyond it through a deeper spiritual and moral foundation. In the Qur'anic perspective, leadership is not solely about influence or vision but is firmly grounded in ethical conduct, justice, and exemplary behavior (*uswah*), as illustrated in QS. Al-Ahzab 21. Unlike leadership models that prioritize formal authority or charisma, Qur'anic leadership integrates psychological, moral, social, and managerial dimensions. Empirical studies reviewed in this SLR indicate that dakwah organizations practicing Qur'anic leadership principles tend to demonstrate higher levels of trust among congregants, stronger internal stability, and greater adaptive capacity. This finding helps explain why organizations that rely exclusively on

formal structures without ethical leadership often experience stagnation, internal disputes, or declining public legitimacy. Thus, Qur'anic leadership functions not only as a moral compass but also as a governance framework that reinforces organizational cohesion and long-term effectiveness.

The third theme addresses the structural challenges faced by dakwah organizations in implementing Qur'anic values within modern organizational systems. The literature reveals that many dakwah institutions are in a transitional phase, moving from traditional, personality-centered structures toward more formalized and professional organizational models. Persistent challenges include unclear hierarchies, weak standard operating procedures, centralized decision-making, and underdeveloped human resource management systems. These structural limitations are further intensified by the demands of the digital era, which requires flexibility, responsiveness, and technological competence. However, the SLR findings show that Qur'anic values such as *shura*, *amanah*, and accountability are often articulated normatively but insufficiently embedded in operational practices. This gap between ideals and implementation underscores a critical tension in contemporary dakwah organizations: the difficulty of translating normative religious values into functional managerial systems.

The integration of these three themes reveals that delegation, leadership, and organizational structure constitute a mutually reinforcing managerial ecosystem. Delegation enables the ethical distribution of responsibility and empowerment of organizational members; Qur'anic leadership provides moral direction and strategic vision; and organizational structure serves as the operational platform through which these values are institutionalized. Weakness in any one component risks organizational imbalance. For example, strong leadership without delegation may foster dependency, delegation without structure may create role ambiguity, and structure without ethical leadership may result in bureaucratic rigidity and loss of spiritual orientation. This integrative insight advances the understanding of Islamic organizational governance beyond fragmented or purely normative approaches.

From a theoretical perspective, the findings support the view that transformational leadership is the closest contemporary framework to Qur'anic leadership. However, this study extends the literature by emphasizing that Qur'anic leadership incorporates additional dimensions of spirituality, moral accountability, and ethical responsibility, making it more comprehensive

than conventional leadership models. Consequently, leadership development in dakwah organizations cannot rely solely on managerial training but must include sustained moral and spiritual formation. From an organizational theory standpoint, the results highlight the necessity for adaptive organizational structures that can respond to digitalization, globalization, and rapid social change while remaining firmly anchored in Qur'anic values. The strategic challenge for modern dakwah organizations lies in achieving managerial efficiency without compromising their normative and spiritual foundations.

In the Indonesian context, these findings carry particular significance given the scale and diversity of dakwah organizations and the complex socio-religious landscape. Issues such as polarization, the spread of exclusivist religious narratives, and the influence of social media demand robust delegation mechanisms, wise leadership, and professional organizational structures. Therefore, the contribution of this SLR is not only conceptual but also practical, offering guidance for strengthening the governance of dakwah institutions in Indonesia.

This discussion affirms that integrating Qur'anic values into delegation practices, leadership models, and organizational structures is an urgent necessity for the sustainability of dakwah in contemporary society. The conceptual model generated by this study provides a foundation for developing dakwah organizations that are adaptive, professional, and future-oriented. Moreover, the findings open avenues for further empirical research to test and refine this model within real organizational settings, thereby generating more concrete and actionable recommendations for dakwah governance.

## CONCLUSION

This study systematically examines Qur'anic verses related to delegation, leadership, and organizational structure within dakwah institutions using a Systematic Literature Review of 42 selected scholarly articles. The synthesis reveals that these three dimensions form an integrated and inseparable conceptual framework for managing contemporary dakwah organizations. Qur'anic delegation is shown to extend beyond administrative task distribution, functioning instead as an ethical mechanism grounded in competence, justice, and accountability. This principle provides a normative and operational foundation for building decentralized and proportionate organizational systems that reduce excessive reliance on a single leadership figure.

Moreover, Qur'anic leadership, characterized by vision, justice, and exemplary conduct, offers both moral guidance and strategic direction for dakwah organizations. While sharing similarities with transformational leadership, this model is distinguished by its strong spiritual depth, which enhances organizational trust, internal cohesion, and overall governance quality.

The findings carry important practical and theoretical implications for dakwah organizations and Islamic leadership development. Practically, dakwah institutions are encouraged to institutionalize delegation mechanisms based on competence and accountability in order to strengthen task distribution and organizational sustainability. Leaders of Islamic organizations should adopt leadership styles that emphasize ethical role modeling, transparency, and spiritual integrity alongside managerial effectiveness. In addition, dakwah organizations need to develop adaptive organizational structures supported by clear standard operating procedures, evaluation systems, and management practices that integrate Qur'anic values with contemporary organizational principles. At the policy level, religious authorities and government institutions may utilize these insights to design capacity-building programs, leadership training, and governance frameworks that enhance the professionalism and long-term resilience of dakwah institutions.

Despite its contributions, this study is subject to certain limitations. As a literature-based SLR, the findings rely on secondary data and do not capture the lived experiences or operational realities of specific dakwah organizations. Consequently, future research should employ empirical approaches, such as qualitative case studies or in-depth interviews, to examine how Qur'anic delegation and leadership principles are implemented in real organizational contexts. Quantitative studies are also needed to measure the relationship between the application of Qur'anic values in organizational management and the effectiveness of dakwah programs. Furthermore, comparative studies across Muslim-majority countries could provide deeper insights into how social and cultural contexts shape the application of Qur'anic organizational principles, particularly in response to digital transformation and global challenges.

## REFERENCES

Afsar, B., Maqsoom, A., Shahjehan, A., & Rehman, Z. (2023). Islamic leadership and organizational outcomes: A systematic synthesis. *Journal of Management & Organization*, 29(2), 501–522.

Abdullah Saeed. (2020). Thematic interpretation of the Qur'an: Methods and contemporary approaches. *Journal of Qur'anic Studies*, 22(1), 45–68. (*Kajian tafsir tematik*)

Affani, S. F. (2024). How analysis of Scopus database about Islamic leadership research: A bibliometric mapping. *Afkar Journal*, 9(1), 12–34.

Donthu, N., Kumar, S., Mukherjee, D., Pandey, N., & Lim, W. M. (2021). How to conduct a systematic literature review: A guide for management research. *Journal of Business Research*, 133, 285–299.

Ismail, Y., & Kasim, N. (2022). Qur'anic perspectives on leadership: A thematic analytical review. *Islamic Studies Journal*, 60(3), 455–478. (*Kajian tafsir/kepemimpinan Qur'ani*)

Kraus, S., Breier, M., Jones, P., & Friedlander, L. (2020). The art of crafting a systematic literature review in entrepreneurship research. *Journal of Business Venturing Insights*, 13, 1–7.

Page, M. J., McKenzie, J. E., Bossuyt, P. M., Boutron, I., Hoffmann, T. C., Mulrow, C. D., ... & Moher, D. (2021). The PRISMA 2020 statement: An updated guideline for reporting systematic reviews. *BMJ*, 372, n71.

Paul, J., & Criado, A. R. (2020). The art of writing literature review: What do we know and what do we need to know? *International Business Review*, 29(4), 101717.

Rahman, M. (2020). Structural patterns of Islamic organizations: A review of governance and leadership frameworks. *International Journal of Islamic Management*, 5(1), 1–15.

Snyder, H. (2019). Literature review as a research methodology: An overview and guidelines. *Journal of Business Research*, 104, 333–339.

Thomas, J., & Harden, A. (2008). Methods for the thematic synthesis of qualitative research. *BMC Medical Research Methodology*, 8(45), 1–10. (*metode analisis tematik yang umum dipakai dalam SLR*)

Xiao, Y., & Watson, M. (2019). Guidance on conducting a systematic literature review. *Journal of Planning Education and Research*, 39(1), 93–112.

Sarnoto, A. Z. (2022). Quranic perspective on leadership in educational institutions: A thematic review. *Journal of Islamic Education Studies*, 10(2), 123–142. (*kajian Qur'ani pada konteks pendidikan/lembaga dakwah*)

Abdullah, M., & Hassan, R. (2021). Amanah and leadership ethics: Implications for Islamic nonprofit governance. *Nonprofit Management & Leadership*, 31(4), 539–556.

Karim, A., & Mahmood, S. (2020). Shura, consultation and organizational governance: Lessons from Qur'anic principles. *Journal of Islamic Accounting and Business Research*, 11(8), 1803–1821.

Munir, A., & Sulaiman, R. (2022). Delegation and accountability in Islamic organizations: A comparative study. *Human Resource Development International*, 25(3), 256–275.

Zainal, H., & Noor, F. (2021). Leadership values in tafsir literature: Insights from classical and modern exegesis. *Journal of Qur'anic Exegesis Studies*, 3(1), 77–101. (*kajian tafsir klasik & modern*)

Othman, N., & Talib, A. (2023). Digital dakwah governance: Organizational adaptation and management practices. *Information Systems Journal for Nonprofits*, 18(2), 89–112.

Hasan, S., & Abdullah, Z. (2024). Organizational resilience in Islamic charities: Leadership, delegation and structural reforms. *Voluntary Sector Review*, 15(1), 45–67.

Yusuf, K., & Noor, M. (2022). Implementing Qur'anic values in organizational SOPs: A case study of Indonesian dakwah institutions. *Journal of Asian Public Policy and Administration*, 4(2), 99–120.

Al-Qaradawi, Y. (2020). Leadership, ethics and community building in modern Islamic movements. *Middle East Journal of Islamic Studies*, 7(1), 11–34. (*pendekatan historisteologis terhadap kepemimpinan*)

Farid, L., & Rahim, S. (2021). Human resource management in mosques and Islamic centers: Delegation, training and capacity building. *International Journal of Religious Management*, 6(1), 33–50.

Sulaiman, T., & Kamaruddin, A. (2020). From charisma to systems: Organizational transformation in Islamic NGOs. *Nonprofit and Voluntary Sector Quarterly*, 49(5), 1012–1033.

Naurah, S. (2024). The role of tafsir in supporting religious moderation: Thematic perspectives. *Afkar Journal*, 10(2), 67–90. (*tafsir & moderasi keagamaan*)

Fanani, M. Z., & Sulaeman, M. (2023). Managing the living Qur'an: BTQ program management and policy urgency. *Journal of Islamic Program Management*, 2(1), 1–20. (*praktik manajemen berbasis Qur'ani*)