

Spiritual Motivation In The Qur'an Within The Framework Of Contemporary Da'wah

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Abstract

Preparing oneself to face the developments of the times, technology, and various understandings, the presence of modern society requires a foundation that always accompanies the practice of Islamic values, namely the Qur'an, which contains a source of inspiration and motivation for Muslims, especially for a preacher in delivering his message. The purpose of this research is to build the resilience and authority of preachers in facing contemporary social issues in the wise dissemination of Islamic preaching without coercion and making the Qur'an a source of motivation. This research method is descriptive qualitative through a literature study approach. The data sources used are revelatory text studies, analysis of books and articles related to the motivational perspective of the Qur'an and its relevance to contemporary da'wah. The results of this study show the implementation of contemporary da'wah carried out by da'i to achieve the application of self-transcendence by mad'u can be proven by actual practice through da'i who pay attention to the principles of persuasive approaches as guidelines and understand the Qur'an as a source of motivation, by paying attention to honesty and openness, using logical arguments, paying attention to the use of narratives and stories, and finally delivering da'wah that touches the emotions. For a da'i very important to convey his message in accordance with the problems of modern society, namely through contemporary da'wah that pays attention to a persuasive approach in accordance with the teachings of the Qur'an as a source of motivation.

Keywords: *Al-Qur'an; Spiritual Motivation; Contemporary Da'wah.*

Introduction

The Qur'an, as the holy scripture of Islam, has held a central and significant position throughout the history of Islamic civilization, from its earliest development to the present day. It serves as the primary source for shaping the spiritual and social character of Muslim communities.¹ Beyond its role as divine guidance, the Qur'an provides moral, ethical, and spiritual foundations that influence individual behavior as well as collective social life.²

A systematic review of seventeen studies indicates that both reading and listening to the Qur'an can function as effective non-pharmacological interventions for reducing anxiety, stress, and depression. Empirical evidence demonstrates that engagement with Qur'anic recitation contributes positively to psychological well-being among Muslims, fostering emotional stability, inner peace, and spiritual resilience. These findings further affirm the Qur'an's role not only as a source of religious guidance but also as a source of spiritual motivation that supports mental and emotional health³.

This holy scripture serves as a guide for Muslims in strengthening their faith and piety. In the context of contemporary *da'wah*, the Qur'an functions as a source of inspiration and motivation for both *da'i* (Islamic preachers) and Muslims in disseminating Islamic teachings.⁴ This understanding is rooted in the way Muslims study and comprehend the Qur'an, not merely as a religious obligation but also

¹ Jufri Hasani Z, "Implementasi Komunikasi Persuasif Qurani dalam Dakwah," *Jurnal Peurawi: Media Kajian Komunikasi Islam* 4, no. 1 (2021): 1–16, <https://doi.org/10.22373/jp.v4i1.9042>

² Mursam, Luqman Abdul Jabbar, dan Saifuddin Herlambang, "Persuasive Communication in the Qur'an: Implications for Contemporary Preaching," *JOISCO: Journal of Islamic Communication* 3, no. 1 (2025), <https://doi.org/10.24260/joisco.v3i1.4695>

³ Janine Owens et al., "Interventions Using the Qur'an to Promote Mental Health: A Systematic Scoping Review," 2023, 1–53.

⁴ Hoirul Anam dan Ratu Kusumawati, "Bentuk-Bentuk Komunikasi dalam Perspektif Al-Qur'an dan Implementasinya terhadap Kehidupan Masyarakat," *Journal of Da'wah* 2, no. 2 (2023), <https://doi.org/10.32939/jd.v2i2.3170>

as a means of enhancing spiritual and social awareness and addressing contemporary challenges more effectively.⁵

The advancement of modern civilization and rapid technological developments have significantly influenced various aspects of human life, including the spiritual dimension of Muslim communities. Therefore, it is essential for Muslims to prepare themselves to face these developments by utilizing modern technology in accordance with the teachings of the Qur'an through a profound understanding of spirituality. Such an approach contributes to the formation of a generation characterized by strong moral values, ethical conduct, and productive engagement, enabling individuals to confront increasingly complex global challenges while maintaining a solid foundation of faith.

Motivation plays a crucial role in influencing human actions and behaviors across all aspects of life. The strength or weakness of an individual's drive to engage in particular activities is closely related to the level of motivation that underlies those actions. According to the *Kamus Besar Bahasa Indonesia* (KBBI), motivation refers to an internal drive that consciously emerges within an individual to perform certain actions in pursuit of desired goals. In this regard, motivation functions as a fundamental force that directs, sustains, and enhances human behavior toward the achievement of personal, social, and spiritual objectives.⁶

As the primary source of Islamic teachings, the Qur'an offers motivational principles that serve as guidelines for achieving a balanced life between worldly affairs and the hereafter. Consequently, the study of motivation from a Qur'anic perspective is of considerable importance, as it contributes significantly to the development of individual character, spiritual awareness, and moral responsibility.⁷

The relationship between the Qur'an as a source of motivation and the practice of da'wah in the contemporary era provides valuable guidance and encouragement while offering relevant responses to the dynamic challenges of modern society. Through its universal teachings,

⁵ Abdul Rohman, Abdul Rahman, dan Amin, "Ragam Komunikasi Dakwah bi Al-Lisan dalam Perspektif Al-Qur'an," *Al-Fahmu: Jurnal Ilmu Al-Qur'an dan Tafsir* 2, no. 2 (2023): 151–164, <https://doi.org/10.58363/alfahmu.v2i2.89>

⁶ *Kamus Bahasa Indonesia*, Pusat Bahasa Departemen Pendidikan Nasional, 2008.

⁷ Daud Olalekan Abdulsalam, "Revisiting Islamic Da'wah: Principles and the Prophetic Approach to Religious Communication," *Suhuf: International Journal of Islamic Studies* 37, no. 2 (2025), <https://doi.org/10.23917/suhuf.v37i2.12779>

the Qur'an equips *da'i* (Islamic preachers) with the principles needed to address contemporary issues in ways that are understandable and meaningful to people from diverse social and cultural backgrounds.

According to John M. Echols and Hassan Shadily (2023), the contemporary era refers to the present period, characterized by significant transformations across various sectors, including politics, technology, economics, society, and culture. This era is marked by rapid changes, complex challenges, and emerging opportunities that continuously shape human life. As a result, understanding the context of contemporary society is essential for ensuring that da'wah remains relevant, responsive, and effective in addressing the needs and realities of modern communities.

In this context, the Qur'an not only functions as a sacred text but also as a source of spiritual motivation that inspires Muslims to navigate contemporary challenges with wisdom, resilience, and a strong commitment to Islamic values. Its teachings provide ethical and spiritual guidance that enables both *da'i* and the wider Muslim community to engage constructively with the complexities of modern life while maintaining their religious identity and moral integrity.⁸

In today's era, which is characterized by numerous challenges and rapid transformations, the dissemination of Islamic teachings plays a significant role in conveying religious messages to diverse segments of society. The methods employed in da'wah activities are crucial for fostering meaningful understanding that aligns with continually evolving social and cultural contexts. This is particularly important for *da'i* (Islamic preachers), who are required to master effective communication strategies and adapt their approaches to the characteristics and needs of their audiences (*mad'u*). Da'wah is not merely concerned with the transmission of Islamic teachings; it also seeks to cultivate a comprehensive understanding of Islam and integrate its values into the daily lives of Muslims. Furthermore, da'wah aims to present Islam as a way of life without coercion or compulsion in the communication of religious values, in accordance with the Qur'anic injunction that calls believers to invite others to the path of God through wisdom and appropriate guidance.⁹

This principle is explicitly stated in Surah An-Nahl (16:125), which outlines one of the fundamental methods of da'wah. The verse

⁸ John M. Echols and Hassan Shadily, *Kamus Inggris Indonesia* (Jakarta: Gramedia Pustaka Utama, 2023).

⁹ Aemy Elyani Mat Zain, Jaffary Awang, and Abdul Ghafar Don, "An Analysis of The Qur'anic Verse 16:125: From Textual to Contextual," *Journal of Chemical Health Risks* 14, no. 2 (2024): 3050–3059

emphasizes that every *da'i* bears the responsibility of inviting people to the path of Islam through communication characterized by *bil hikmah* (wisdom). In the context of communication studies, *bil hikmah* may be understood as a persuasive approach that encourages individuals to embrace Islamic values and perform righteous deeds based on personal awareness and conviction rather than external pressure.¹⁰ Such an approach highlights the importance of dialogue, understanding, and respect for individual autonomy in the process of religious communication.¹¹

Within this framework, examining the Qur'an as a source of spiritual motivation in contemporary da'wah becomes highly relevant. Qur'anic verses that provide motivation regarding the purpose of life and the mission of Islamic preaching constitute essential elements for the success of da'wah. The practical implementation of these verses can be enhanced through scholarly inquiry into the intellectual foundations that support Islamic preaching in contemporary contexts, particularly in light of ongoing social, cultural, and technological transformations.¹² Therefore, aspects of motivation and exploration deserve serious attention from *da'i* as they engage positively with communities characterized by diverse cultural backgrounds. Understanding the challenges and needs associated with the dissemination of Islam is an indispensable component of effective contemporary da'wah.¹³

Previous studies on thematic approaches to motivation from the Qur'anic perspective have demonstrated that Qur'anic motivation rests upon a strong theological foundation. This foundation is reflected in numerous verses that encourage human beings to perform righteous deeds and cultivate piety. From the Qur'anic perspective, authentic motivation is not limited to the pursuit of worldly success; rather, it

¹⁰ Nurbini and Nia Rifanda Putri, "Persuasive Da'wah Approach from the Perspective of the Qur'an," *Munazzama: Journal of Islamic Management and Pilgrimage* 5, no. 2 (2025), <https://doi.org/10.21580/mz.v5i2.29171>

¹¹ Daud Olalekan Abdulsalam, "Revisiting Islamic Da'wah: Principles and the Prophetic Approach to Religious Communication," *Suhuf: International Journal of Islamic Studies* 37, no. 2 (2025): 169–188, <https://doi.org/10.23917/suhuf.v37i2.12779>

¹² Supardi, "Actualization of QS. An-Nahl Verse 125 as a Method of Da'wah and Its Relevance to Modernity," *KOMUNIKE: Jurnal Komunikasi Penyiaran Islam* 14, no. 1 (2022), <https://doi.org/10.20414/jurkom.v14i1.5161>

¹³ Mursam, Luqman Abdul Jabbar, and Saifuddin Herlambang, "Persuasive Communication in the Qur'an: Implications for Contemporary Preaching," *JOISCO: Journal of Islamic Communication* 3, no. 1 (2025): 38–52, <https://doi.org/10.24260/joisco.v3i1.4695>

encompasses the ultimate goal of attaining salvation and well-being in the Hereafter. Consequently, motivation in Islam integrates both temporal and eternal dimensions of human existence.¹⁴

Research Method

This study employs a descriptive qualitative research design using a library research approach to collect and analyze various scholarly sources in order to examine how Qur'anic verses function as a source of spiritual motivation for individuals engaged in da'wah activities. Through this approach, the researcher develops arguments based on interpretations of motivation from a Qur'anic perspective and integrates them with the contemporary da'wah literature. Library research provides a solid foundation for understanding how the motivational messages contained in the Qur'an can serve as an inspirational framework for *da'i* (Islamic preachers) in delivering da'wah within contemporary social contexts.

The primary data sources consist of revealed texts, particularly Qur'anic exegeses (*tafsir*) that discuss themes of motivation and da'wah. These sources serve as the main foundation for exploring the concept of spiritual motivation from an Islamic perspective. To strengthen the analysis, the study also utilizes secondary sources, including scholarly books, academic articles, peer-reviewed journals, previous research findings, and relevant official documents. Particular attention is given to the study conducted by Robiyadi and Hamidullah Mahmud entitled *Kajian Motivasi Tematik Perspektif Al-Qur'an* (Thematic Study of Motivation from the Qur'anic Perspective), which serves as an important reference for the present research. While the previous study examined Qur'anic motivation in a broader thematic framework, this research develops and narrows the discussion by focusing specifically on the relevance of Qur'anic motivation within the context of contemporary da'wah.

Data were analyzed through a process of literature review, interpretation, categorization, and thematic synthesis. Relevant Qur'anic verses concerning motivation, perseverance, faith, responsibility, and da'wah were identified and examined through

¹⁴ Ashraf Ghiasi and Afsaneh Keramat, "The Effect of Listening to Holy Quran Recitation on Anxiety: A Systematic Review," *Iranian Journal of Nursing and Midwifery Research* 23, no. 6 (2018): 411–420, https://doi.org/10.4103/IJNMR.IJNMR_173_17; see also "The Impact of Listening to, Reciting, or Memorizing the Quran on Physical and Mental Health of Muslims: Evidence From Systematic Review," *International Journal of Environmental Research and Public Health* 19, no. 15 (2022)

classical and contemporary exegetical works. Subsequently, these findings were interpreted in relation to contemporary da'wah practices to explore how the Qur'an can function as a source of spiritual encouragement, resilience, and guidance for *da'i* in responding to the challenges of modern and multicultural societies.

The Qur'an as a Source of Spiritual Motivation

The term Al-Qur'an is etymologically derived from the Arabic verb *qara'a*–*yaqra'u*–*qur'ān*, which means “to read” or “to recite.” It is closely related to the word *qirā'ah*, meaning “reading” or “recitation.” Thus, the Qur'an may be understood as “the Recitation,” reflecting its nature as a divine revelation intended to be read, recited, contemplated, and implemented in human life.¹⁵

As the revealed word of Allah SWT, the Qur'an constitutes the primary source of guidance for Muslims in matters of faith, worship, morality, and social conduct. Despite the remarkable intellectual and scientific achievements attained by human beings, the entirety of the Qur'an's meanings and divine wisdom cannot be fully comprehended through human reason alone. The infinite nature of divine revelation transcends the limitations of human understanding. Nevertheless, Allah has made many of the Qur'an's fundamental teachings accessible to human intellect, enabling believers to derive guidance and wisdom from its verses.¹⁶

Among the principal themes contained in the Qur'an are theological teachings (*aqidah*), acts of worship (*ibadah*), moral and ethical values (*akhlaq*), legal principles (*shari'ah*), historical narratives (*qasas al-anbiya'*), and guidance concerning social relations and human civilization. These foundational themes serve as a comprehensive framework for individual and collective life while simultaneously functioning as a source of spiritual motivation that inspires believers to pursue righteousness, perseverance, and success in both this world and the Hereafter.¹⁷

The principal teachings of the Qur'an can be categorized into several fundamental themes that provide comprehensive guidance for human life. These themes not only regulate the relationship between

¹⁵ Manna' Al-Qattan's Introduction to the Sciences of the Qur'an Manna' Khalil al-Qattan, *Mabahith fi 'Ulum al-Qur'an* (Cairo: Maktabah Wahbah, 2000), 15–17.

¹⁶ The Message of the Qur'an Muhammad Asad, *The Message of the Qur'an* (Bristol: The Book Foundation, 2003), vii–xii.

¹⁷ Hayati Nupus and Wafiz Ajiza, “Studi Kajian Dalam Al- Qur ' an,” *JUTEQ: Jurnal Teologi & Tafsir* 2, no. 1 (2025): 19–31.

human beings and Allah but also govern social interactions and ethical conduct within society.

1. *Tawhid* (Faith).

Tawhid constitutes the foundation of Islamic belief and refers to the affirmation of the absolute oneness of Allah. It encompasses faith in Allah, belief in His angels, recognition of His prophets and messengers, acceptance of the revealed scriptures, belief in the Day of Judgment, and faith in divine decree (*qadar*). As the core of Islamic theology, tawhid shapes a believer's worldview and serves as the primary source of spiritual strength and motivation.¹⁸

2. *Worship* (*Ibadah*).

The Qur'an provides guidance concerning acts of worship that reflect a servant's devotion and submission to the Creator. Worship in Islam extends beyond ritual practices such as prayer, fasting, almsgiving, and pilgrimage; it also includes all righteous actions performed sincerely for the sake of Allah. Through worship, believers cultivate spiritual discipline, strengthen their relationship with Allah, and develop moral consciousness.¹⁹

3. *Rules and Legal Principles* (*Shari'ah*).

The Qur'an contains various legal and ethical principles that regulate human behavior in different aspects of life. These principles govern the relationship between human beings and Allah (*habl min Allah*) as well as relationships among fellow human beings (*habl min al-nas*). Qur'anic legal teachings provide a framework for justice, social harmony, responsibility, and ethical conduct, ensuring that individual and collective actions are aligned with divine guidance.²⁰

The Qur'an plays a highly significant role as a guide for human life, particularly in the contemporary era. It is inappropriate to regard the Qur'an merely as an ordinary text recited in daily activities without exploring the deeper meanings behind its verses. Rather, it also serves as a source of inspiration and motivation for Muslims who seek to understand and study it. Through reading, comprehending, and

¹⁸ Manna' Khalil al-Qattan, *Mabahith fi 'Ulum al-Qur'an* (Cairo: Maktabah Wahbah, 2000), 205–210; M. Quraish Shihab, *Wawasan Al-Qur'an: Tafsir Maudhu'i atas Pelbagai Persoalan Umat* (Jakarta: Lentera Hati, 2007), 17–25.

¹⁹ Yusuf al-Qaradawi, *Al-Ibadah fi al-Islam* (Cairo: Maktabah Wahbah, 1995), 29–45; M. Quraish Shihab, *Tafsir al-Misbah*, vol. 1 (Jakarta: Lentera Hati, 2002), 84–90.

²⁰ Wahbah al-Zuhaili, *Al-Qur'an al-Karim: Bunyatuhu al-Tashri'iyyah wa Khasa'isuhu al-Hadariyyah* (Damascus: Dar al-Fikr, 2005), 31–39; Abdul Wahhab Khallaf, *Ilm Usul al-Fiqh* (Cairo: Dar al-Qalam, 1978), 32–40

applying its teachings, individuals not only acquire knowledge but also gain insight and encouragement to pay greater attention to learning, pursuing knowledge, and investigating the natural world as manifestations of Allah's power.

History reveals that the Qur'an, revealed more than 1,400 years ago, responded to the social, political, cultural, and religious conditions of Arab society at that time. Undoubtedly, those circumstances differ greatly from the realities and conditions of the modern world today. Consequently, the challenges, issues, and contexts faced by contemporary societies require a continuous effort to understand and interpret the Qur'an in ways that remain relevant while preserving its essential values and teachings.²¹

The fundamental concept of the Qur'an positions it as a source of motivation, inspiration, and a comprehensive way of life for Muslims. Even listening to its recitation can exert both physiological and psychological effects on believers, fostering a sense of tranquility, spiritual awareness, and emotional well-being. By viewing the Hereafter as the ultimate goal of existence, Muslims are provided with clear guidance for navigating life and are encouraged to continually motivate themselves toward righteous deeds. The teachings of the Qur'an inspire believers to uphold moral values, strengthen their relationship with Allah, and pursue actions that contribute to both personal development and the welfare of society.²²

The term *motivation* is derived from the English word *motive* and the Latin word *movere*, meaning "to move" or "to drive." It refers to a force that stimulates individuals to fulfill their psychological or spiritual needs. In Arabic, motivation is associated with the verb *shajja'a* – *yushajji'u* (شَجَّعَ – يُشَجِّعُ), which means "to encourage" or "to inspire enthusiasm." Therefore, motivation can be understood as a need, desire, or driving force that prompts an individual to act, whether arising from intrinsic factors within the person or from extrinsic influences in the surrounding environment.²³

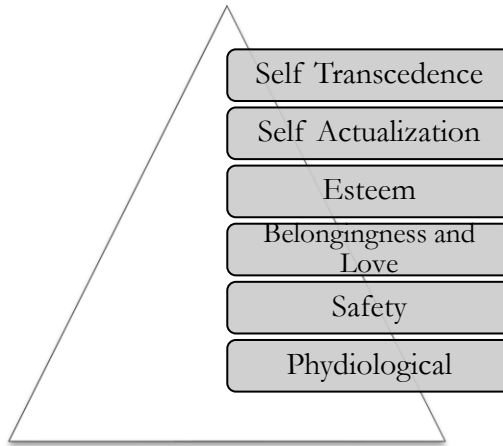
²¹ N Apnilelawati, "Motivasi Dalam Pendidikan Al-Qur'an Dan Hadits," *Proceedings The 1st Annual Dharmawangsa Islamic Studies International Conference 2*, no. 5 (2022): 35–44.

²² Mohamed Hossam Ismail, "Experiences of Listening to the Qur ' an in Egypt : A Qualitative Phenomenological Study of Therapeutic and Recreational Listening," *Contemporary Islam* 17, no. 19 (2023): 109–31.

²³ Abdul Rohman, Abdul Rahman, dan Amin, "Ragam Komunikasi Dakwah bi Al-Lisan dalam Perspektif Al-Qur'an," *Al-Fahmu: Jurnal Ilmu Al-Qur'an dan Tafsir* 2, no. 2 (2023): 151–164, <https://doi.org/10.58363/alfahmu.v2i2.89>

According to Abraham Maslow, motivation is closely related to human needs and may be defined as the effort that drives an individual to engage in particular actions. Such motivation may originate from internal motives, personal needs, or external stimuli that encourage behavior directed toward the fulfillment of those needs.

Gambar 1. Teori Motivasi Maslow



Sumber: Calicchio²⁴

The highest level of motivation is often referred to as *self-transcendence*, which represents an individual's motivation to act based on a force beyond the self, namely a commitment to God and religious faith.²⁵ At this stage, individuals make decisions by integrating personal effort (*ikhtiar*) with spiritual awareness, seeking to ensure that their actions are aligned with the pleasure and approval of Allah. Self-transcendent motivation encourages individuals to move beyond personal interests and orient their lives toward higher spiritual purposes and moral responsibilities.²⁶

Several studies conducted among religious communities in the United States, Sweden, and Canada have shown that believers often

²⁴ Stefano Calicchio, *Abraham Maslow, Dari Hierarki Kebutuhan Hingga Pemenuhan Diri* (Amerika Serikat: Stefano Calicchio, 2023).

²⁵ Mark E. Koltko-Rivera, "Rediscovering the Later Version of Maslow's Hierarchy of Needs: Self-Transcendence and Opportunities for Theory, Research, and Unification," *Review of General Psychology* 10, no. 4 (2006): 302–317, <https://doi.org/10.1037/1089-2680.10.4.302>

²⁶ Luis Felipe Llanos and Lorena Martinez Verduzco, "From Self-Transcendence to Collective Transcendence: In Search of the Order of Hierarchies in Maslow's Transcendence," *Frontiers in Psychology* 13 (2022): 787591, <https://doi.org/10.3389/fpsyg.2022.787591>

report significant benefits from strengthening their relationship with God. Participants acknowledged that entrusting their life decisions to an All-Knowing God provided them with greater psychological comfort, confidence, and a sense of meaning. They also expressed a belief that God continuously accompanies and guides them throughout the challenges and uncertainties of life, thereby enhancing their resilience and overall well-being.²⁷

Maka dari itu, untuk memenuhi kebutuhan dan membangunkan kesadaran umat pada saat ini banyak karya tulis yang dibuat untuk menjaga semangat dan pesan utama Al-Qur'an agar tetap relevan dengan konteks tetapi sesuai dengan keadaan saat ini, karena sekarang kita hidup di zaman cyber, teknologi informasi. Secara singkat, ini adalah zaman pengetahuan yang didasarkan pada cara berpikir yang memiliki dasar teologis dan juga teknologi yang mendominasi.

Ibnu Khaldun menyatakan bahwa alasan dari jatuh banggunya peradaban berkaitan dengan pergeseran nilai-nilai spiritual berpindah pada materialism. Peradaban akan tumbuh berkat semangat spiritual kuat dan akan hancur oleh excessive materialism yaitu materialism yang berlebihan. Ibnu Khaldun pada saat itu hidup pada era peradaban islam. Oleh karena itu, semangat spiritual dimaksudnya yaitu semangat masyarakat dari ajaran agama islam pada awal membangun peradaban

Therefore, in order to meet contemporary needs and awaken the awareness of the Muslim community, numerous scholarly and intellectual works have been produced to preserve the spirit and fundamental message of the Qur'an, ensuring its continued relevance while remaining responsive to present-day realities. This effort is particularly important because humanity now lives in the cyber era, characterized by rapid developments in information technology. In short, the contemporary age is an era of knowledge shaped by modes of thinking that are grounded not only in theological foundations but also in technological advancements that increasingly dominate human life.

Ibn Khaldun argued that the rise and decline of civilizations are closely associated with shifts in values, particularly the transition from spiritual ideals to materialistic orientations. According to him, civilizations flourish through strong spiritual commitment and

²⁷ Abdo Elnakaori et al., "Guided by God: Consulting Divine Omniscience During Decision Making," *The International Journal For the Psychology of Religion* 34, no. 3 (2024): 133–53.

eventually deteriorate as a result of excessive materialism. Ibn Khaldun developed this perspective within the context of Islamic civilization; therefore, the spiritual spirit to which he referred was the religious enthusiasm inspired by Islamic teachings during the formative stages of civilization-building. This understanding is consistent with the message conveyed in the Qur'an, particularly in Surah As-Sajdah (32:15–16), which emphasizes humility before God, devotion in worship, and the cultivation of spiritual consciousness as the foundation of a righteous and flourishing society.²⁸ QS. As-Sajdah (32):15-16.

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا حَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ
 ﴿١٥﴾ تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٦﴾

15. Indeed, those who truly believe in Our signs are only those who, when they are reminded of them, fall down in prostration, glorify and praise their Lord, and are not arrogant.
16. Their sides forsake their beds as they call upon their Lord in fear of His punishment and in hope of His mercy, and they spend from what We have provided for them.

These verses emphasize that adherence to the Qur'an and drawing closer to Allah constitute the fundamental foundations of Islam. Sincere faith, devotion in worship, and righteous conduct toward all of Allah's creation are distinguishing characteristics of true believers and serve as the cornerstone of Islamic civilization. These qualities cultivate a morally upright society committed to virtue and social responsibility, ultimately contributing to the realization of an ideal Islamic civilization. Consequently, those who strive in the cause of Islam are promised eternal rewards in Paradise, in accordance with Allah's divine promise.

According to *Tafsir Al-Misbab*, the particle *innamā* (إِنَّمَا) in verse 15 indicates that the verse specifically refers to those whose faith has become firmly established. Furthermore, the use of the present-tense verb *yu'minūn* (يُؤْمِنُونَ) suggests that their faith is continuously renewed whenever they hear and reflect upon the verses of Allah. The expression *kharrū* (حَرُّوا) is interpreted as depicting a transformation from a previous state brought about by divine guidance; they open their

²⁸ Budi Sujati, "Konsep Pemikiran Filsafat Sejarah Dan Sejarah Menurut Ibnu Khaldun," *Tamaddun Jurnal Sejarah Dan Keudayaan Islam* 6, no. 2 (2018): 127–48.

eyes to perceive Allah's signs and their ears to listen attentively to His revelations, resulting in a continual strengthening of their faith.

Classical Muslim scholars have categorized verse 15 as one of the *āyat al-sajdah* (prostration verses), for which prostration is recommended upon recitation or hearing. The verse also combines *tasbiḥ* (glorification of Allah) and *tahmīd* (praising Allah), similar to the manner in which the angels glorified and praised Allah during their dialogue concerning the creation of humankind. Scholars explain that *tasbiḥ* is mentioned before *tahmīd* because purification precedes adornment; glorifying Allah by declaring His transcendence is itself an essential aspect of praising Him. Overall, the verse portrays two principal characteristics of knowledgeable believers: a faith that grows stronger whenever they encounter the words of Allah and a profound humility manifested through their continuous glorification and praise of their Lord.²⁹

According to Ibn Kathir's interpretation of verse 16, the phrase *tatajāfā junūbuhum 'an al-maḍāji'* (تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ) refers to believers who rise during the night and forsake their beds for worship. This interpretation is consistent with the views of Mujahid and Al-Hasan, who understood the expression as describing those who awaken to perform the night prayer (*qiyām al-layl* or *tabajjud*).

A narration recorded by Imam Ahmad reports that Mu'adh ibn Jabal asked the Prophet Muhammad about deeds that would save a person from the punishment of Hell and lead him to Paradise. The Prophet explained that, in addition to establishing prayer, paying zakat, fasting during Ramadan, and performing the pilgrimage (*hajj*), a believer must worship Allah alone and refrain from associating partners with Him. The Prophet then recited verse 16 of Surah As-Sajdah to emphasize the importance of sincere devotion and voluntary acts of worship performed during the night.

The narration further highlights the central pillars of Islamic life: Islam itself constitutes the foundation of faith, prayer serves as its principal support, and striving in the path of Allah (*jihād fī sabīlillāh*) represents its highest expression. The Prophet also emphasized the necessity of guarding one's speech, indicating that self-discipline and control of the tongue are essential for attaining spiritual success and fulfilling the ethical ideals of Islam. Thus, the verse portrays believers

²⁹ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an Volume 5* (Tangerang: Lentera Hati, 2002).

as individuals who demonstrate deep spiritual commitment through worship, self-restraint, and unwavering devotion to Allah.³⁰

The motivation that exists within an individual is shaped by various factors, including needs, desires, drives, and the inner voice of conscience. In this regard, the relationship between human beings and the Qur'an is deeply connected to the motivation to cultivate *taqwā* (God-consciousness) and to perform righteous deeds. As a comprehensive guide for life, the Qur'an provides moral and ethical teachings that direct individuals toward virtuous behavior and responsible conduct. At the same time, it serves as a constant reminder to avoid harmful actions, resist moral transgressions, and strengthen one's faith in Allah.

Through its guidance, the Qur'an inspires believers to develop spiritual awareness, uphold noble character, and pursue actions that contribute to both personal growth and the well-being of society. Consequently, the Qur'an functions not only as a source of religious instruction but also as a powerful motivational force that encourages individuals to live in accordance with divine principles and to strive continuously for moral and spiritual excellence.

The Relevance of the Qur'an as a Source of Motivation in the Context of Contemporary Da'wah

The concept of *self-transcendence* in Maslow's theory of motivation can be analogically related, from an Islamic perspective, to the motivational framework found within Qur'anic narratives. The Qur'an emphasizes self-transcendence through both the vertical relationship between human beings and Allah (*ḥablun min Allāh*) and the horizontal relationship among fellow human beings (*ḥablun min al-nās*). In Qur'anic discourse, motivation is conveyed through the stories of the prophets, moral lessons derived from previous communities, and various forms of divine guidance. These narratives function not merely as historical accounts but also as motivational instruments that encourage individuals to cultivate positive behavior and moral responsibility.

However, within the Qur'anic worldview, self-transcendence is not regarded as the ultimate endpoint of human development. Rather, it is viewed as a lifelong foundation that continuously guides individuals toward the fulfillment of their spiritual, psychological, and social needs. This perspective is reflected in Surah Al-Ra'd (13:28), which states that believers attain tranquility of heart through faith and the remembrance of Allah. Such spiritual awareness can be strengthened through da'wah activities that serve as reminders directing humanity toward the straight

³⁰ Ibnu Katsir, *Tafsir Ibnu Katsir Jilid 6* (Bogor: Pustaka Imam Ssy-yafi'i, 2004).

path. When presented through contemporary approaches and communication strategies, da'wah can function as a powerful motivational force that facilitates self-transcendence while simultaneously strengthening spiritual resilience and social ethics.

Rapid technological developments have also significantly influenced da'wah communication as well as methods of teaching and learning. One of the most notable transformations is the shift from predominantly one-way preaching methods toward more interactive, participatory, and audience-centered forms of communication. In an era characterized by digital technology, information networks, and increasingly multicultural societies, Muslim preachers (*du'āt*) are required to possess strong motivation, commitment, and adaptability in responding to emerging challenges. They must continuously develop innovative strategies that enable Islamic teachings to remain relevant and accessible to contemporary audiences.

Consequently, the Qur'an continues to serve as a vital source of motivation for da'wah practitioners. Its teachings inspire perseverance, wisdom, and dedication in conveying the message of Islam. Through the integration of Qur'anic values with contemporary communication approaches, da'wah can effectively contribute to the dissemination of Islamic teachings, the promotion of moral virtues, and the cultivation of a spiritually conscious and ethically responsible society.³¹

The Qur'an provides a powerful source of encouragement and motivation for Muslims to strive in the path of Allah at all times. It inspires believers to remain steadfast in their faith, uphold righteousness, and dedicate their efforts to advancing noble causes in accordance with divine guidance. In Surah At-Tawbah (9:111), Allah promises Paradise and an exalted status to those who strive in His cause, dedicating their lives and resources in pursuit of His pleasure. This verse highlights the spiritual rewards awaiting believers who demonstrate commitment, sacrifice, and perseverance in fulfilling their religious responsibilities. Consequently, the Qur'an serves not only as a guide for personal conduct but also as a motivational framework that encourages Muslims to remain devoted to the values and objectives prescribed by Allah.

³¹ Milatun Nuril A'yuni and Nur Laila Syarifah, "Manajemen Pengorganisasian Dakwah Dalam Perayaan Budaya Sekaten Di Keraton Yogyakarta," *Jurnal MD: Jurnal Manajemen Dakwah* 6, no. 2 (2020): 149–74.

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ
وَيُقْتَلُونَ وَعَدَا عَلَيْهِ حَقًّا فِي النَّوَابِغِ وَالْإِنجِيلِ وَالْفُرْآنِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا
بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾

Surah At-Tawbah (9:111) presents a powerful motivational framework in which the relationship between believers and Allah is portrayed metaphorically as a transaction. Believers dedicate their lives and material possessions to the service of Allah, while Allah promises them eternal reward in Paradise. The verse emphasizes sacrifice, commitment, and perseverance in the pursuit of divine objectives, affirming that Allah's promise is certain and has been consistently conveyed through previous revelations, including the Torah and the Gospel. As such, the verse serves as a source of spiritual motivation, encouraging Muslims to remain steadfast in their faith and to strive for righteousness with confidence in the ultimate reward promised by Allah.

According to *Tafsir Al-Misbah*, the expression “Indeed” (*inna*) in this verse refers to a promise that has been firmly established and whose fulfillment is certain. It signifies the assured reward awaiting true believers, namely Paradise. The verse presents a powerful and eloquent image in which Allah's acceptance of the believers' sacrifices—both their wealth and their lives—is portrayed metaphorically as a divine transaction. Through this metaphor, Allah is described as the purchaser, while the believers offer their possessions and personal sacrifices in exchange for an incomparably greater reward.

The beauty of this depiction lies in the immense value of the compensation granted by Allah. The reward of Paradise far exceeds the worth of what is offered by believers, reflecting Allah's boundless generosity and mercy. Moreover, Allah not only promises Paradise but also declares that it belongs to those who sincerely strive in His cause and that it has been specially prepared for them. This divine promise is not a new declaration; rather, it has been affirmed throughout the history of revelation and reinforced in the sacred scriptures revealed before the Qur'an, namely the Torah and the Gospel. Consequently, the verse underscores the continuity of Allah's covenant with the faithful and emphasizes the certainty of His promise, for no one is more truthful or more faithful to a promise than Allah.³²

³² M. Quraish Shihab, *Tafsir Al-Misbah (Pesan, Kesan Dan Keserasan Al-Qur'an)* (Jakarta: Penerbit Lentera Hati, 2002).

The Qur'an serves as a source of motivation in da'wah through a persuasive approach that seeks to convince individuals by appealing to honesty, reason, and emotion rather than through coercion. This approach reflects the Qur'anic method of inviting people toward faith and righteousness through wisdom, meaningful dialogue, and moral guidance. By presenting compelling arguments, ethical teachings, and spiritual encouragement, the Qur'an inspires individuals to voluntarily embrace positive values and behavioral transformation.

According to Burton and Huffner, persuasive communication is the ability to communicate both verbally and nonverbally in a manner that does not offend others while conveying messages clearly and effectively. Such communication encourages understanding, acceptance, and positive responses from the audience. In the context of da'wah, persuasive communication grounded in Qur'anic values can foster an attitude of *self-transcendence* among the *mad'u* (audience), enabling them to move beyond personal interests and develop greater spiritual awareness, social responsibility, and commitment to higher moral and religious ideals.³³

This principle is highly significant in contemporary da'wah, which operates within contexts characterized by social diversity and rapid advancements in information technology. In such circumstances, *da'i* (preachers) are required to adapt their approaches to the needs and characteristics of diverse audiences. Particular attention must be given to the psychological dimensions of the *mad'u* (audience), as effective da'wah seeks not only to convey religious messages but also to enhance awareness, receptivity, and willingness to embrace and practice Islamic teachings.

From this perspective, persuasive communication serves as a strategic instrument for fostering meaningful engagement and facilitating positive behavioral change. The Qur'an provides a number of persuasive communication principles that can be effectively applied in da'wah activities. These principles emphasize wisdom, compassion, clarity, respect for human dignity, and sensitivity to the conditions of the audience, thereby increasing the effectiveness of da'wah in guiding individuals toward faith, moral development, and spiritual growth. The

³³ Effy Wardati Maryam and Ramon Ananda Paryontri, *Psikologi Komunikasi* (Sidoarjo: Umsida Press, 2020).

principal Qur'anic foundations of persuasive communication applicable to da'wah are as follows:³⁴:

1. **Honesty and Transparency, as stated in QS. Al-Baqarah: 42**

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

"And do not mix the truth with falsehood or conceal the truth while you know [it]." (QS. Al-Baqarah: 42)

The verse above prohibits mixing truth with falsehood and emphasizes the obligation to be honest in conveying facts. Honesty is closely related to the quality of **ṣidq (truthfulness)**, which means speaking and acting truthfully. Honesty is one of the most essential qualities of a **dā'ī (Islamic preacher)**, serving as the foundation for building trust in da'wah and fostering moral values in the dissemination of Islamic teachings.

According to Buya Hamka in his *Tafsir Al-Azhar*, this verse indicates that the Torah had foretold the coming of a Messenger from the descendants of Prophet Ismail. However, although some of the religious leaders among the Children of Israel recognized and believed in the truth of the Prophet Muhammad (peace be upon him), they concealed this knowledge. They were aware that Prophet Muhammad was the long-awaited Messenger from the lineage of Ismail, yet they deliberately hid the truth by mixing it with falsehood. This verse strongly underscores the importance of religious leaders conveying religious teachings honestly, openly, and responsibly, without distorting or concealing the truth for personal or group interests. In the context of da'wah, the verse serves as a reminder that credibility and integrity are indispensable qualities for anyone entrusted with communicating the message of Islam.³⁵

2. **Logical Argumentation, as stated in QS. Al-'Ankabut: 46**

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ ۖ وَقُولُوا ءَأَمَّا بِالَّذِي
أَنْزَلْنَا وَإِنَّا أَنْزَلْنَاهُ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ

"And do not argue with the People of the Scripture except in a manner that is best, except for those who commit injustice among them. And say, 'We believe in what has been revealed to us and what has been revealed to you. Our God and your God is One, and to Him we submit.'" (QS. Al-'Ankabut: 46)

³⁴ Mursam, Lukman Abdul Jabbar, and Saefuddin Herlambang, "Komunikasi Persuasif Dalam Al-Qur'an: Implikasi Bagi Dakwah Kontemporer," *Jurnal Ilmiah Ilmu Komunikasi* 3, no. 1 (2025): 28–38.

³⁵ Hamka, *Tafsir Al-Azhar Jilid 1* (Singapore: Pustaka Nasional PTE LTD Singapore, 1990).

Ibn Kathir interprets this verse as guidance for those who wish to study or understand Islam through constructive dialogue rather than hostile debate. Discussions with the People of the Scripture should be conducted in the most respectful and effective manner, emphasizing wisdom, courtesy, and sound reasoning. This interpretation is consistent with Allah's command in QS. An-Nahl: 125:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

"Invite to the way of your Lord with wisdom and good instruction."

Furthermore, Ibn Kathir explains the phrase **إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ** ("except those who commit injustice among them") as referring to individuals who deliberately reject the truth, display arrogance, and persist in wrongdoing. In such cases, the approach may shift from gentle discussion to a firmer stance in accordance with Islamic principles and the circumstances prescribed by Islamic law.

Presenting clear and rational arguments in da'wah through wise and respectful methods remains an essential foundation for social interaction in the modern era. Islam encourages the use of courteous speech, persuasive advice, and well-reasoned evidence when introducing its values and teachings. Logical and ethical communication enables a *dā'ī* to engage diverse audiences effectively while fostering mutual understanding and respect. However, when individuals knowingly oppose the truth, behave unjustly, and refuse constructive engagement, appropriate measures may be taken within the limits and conditions established by Islamic teachings. Thus, this verse highlights the importance of balancing wisdom, reason, and firmness in the practice of da'wah.

3. The Use of Narratives and Stories, as Reflected

أَفْتَرَبَتِ السَّاعَةُ وَأَنْشَقَّ الْقَمَرُ

"The Hour has drawn near, and the moon has split [in two]." (QS. Al-Qamar: 1)

This verse refers to two significant matters: the nearness of the Day of Judgment as a warning to humanity and the miracle of Prophet Muhammad (peace be upon him), in which the moon was split into two parts as a sign of his prophethood. According to classical Islamic sources, this event took place in Makkah when the Quraysh challenged the Prophet to demonstrate a miracle as proof of his divine mission. By Allah's permission, the splitting of the moon occurred as a clear sign for those who witnessed it.

In the context of da'wah, this verse illustrates the effectiveness of using narratives and historical accounts to convey religious messages. Stories of prophetic miracles, past communities, and divine signs serve as powerful means of strengthening faith, attracting attention, and touching the hearts of audiences. Through narrative approaches, complex theological concepts can be communicated in a more engaging and memorable manner, enabling listeners to reflect upon the lessons contained within them.

Furthermore, the verse emphasizes the urgency of delivering the message of tawhīd before the arrival of the Day of Judgment. The reminder that the Hour is near encourages believers to remain conscious of their responsibilities toward Allah and motivates dā'īs to actively spread the teachings of Islam. The combination of narrative storytelling, historical examples, and evidence of divine power provides an effective method of persuasion that appeals not only to reason but also to emotion and spiritual awareness. Therefore, this verse inspires Muslim preachers to utilize meaningful stories and authentic accounts as strategic tools for communicating Islamic values and strengthening religious commitment among diverse audiences.³⁶

4. Emotional Appeal in Communication, as Reflected in QS. At-Tahrim: 6

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

"O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded." (QS. At-Tahrim: 6)

This verse vividly describes the terrifying nature of Hell, whose fuel consists of human beings and stones, and whose guardians are stern and powerful angels who never disobey Allah's commands. The warning contained in this verse should not merely be understood as a threat of punishment but as a form of spiritual awakening intended to increase believers' awareness of their responsibilities before Allah. Through its powerful imagery, the verse appeals to human emotions, encouraging individuals to strengthen their faith, improve their conduct, and remain steadfast in worship.

³⁶ Din Muhammad Zakariya and Muhammad Hambal Shafwan, *Studi Ilmu Qur'an, Studi Ilmu-Ilmu Qur'an* (Gresik: Penerbit Sahabat Pena Kita, 2024).

Moreover, the verse emphasizes personal responsibility as well as responsibility toward one's family. The command to protect oneself and one's family from the Fire serves as a profound emotional motivation for self-development, religious commitment, and moral guidance within the household. Consequently, this emotional approach becomes an effective means of inspiring greater consciousness, devotion, and obedience to Allah.

The principles of persuasive communication in da'wah are closely connected to the motivational concepts found in the Qur'an. Together, they function not only as methods of conveying messages but also as sources of inspiration that encourage positive transformation. Effective persuasive communication, as exemplified by Prophet Muhammad (peace be upon him) in his interactions with his Companions, relied upon an understanding of the psychological and sociological conditions of the audience in order to build trust and acceptance. At the same time, Qur'anic motivation provides an ethical foundation that prevents persuasion from becoming manipulation.

A clear example of this integration can be found in QS. An-Nahl: 125:

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

"Invite to the way of your Lord with wisdom and good instruction, and argue with them in the best manner. Indeed, your Lord knows best who has strayed from His way, and He knows best who is rightly guided." (QS. An-Nahl: 125)

This verse serves as a guideline for delivering da'wah in a gradual, gentle, and convincing manner. The integration of persuasive communication and Qur'anic motivation creates a model of da'wah that is not merely informative but transformative. Qur'anic motivation acts as an internal driving force that encourages listeners to embrace positive change willingly and sincerely. For a dā'ī, persuasive principles provide the external means of communicating the message effectively, while Qur'anic motivation supplies the internal spiritual power that touches the hearts of the audience. Through this combination, da'wah becomes a process of guiding individuals toward faith and righteous action with wisdom, compassion, and emotional resonance.³⁷

Furthermore, to support the effectiveness of da'wah, a dā'ī may employ various methods and strategies that enhance the delivery of

³⁷ Iftitah Jafar and Mudzhira Nur Amrullah, "Bentuk-Bentuk Pesan Dakwah Dalam Kajian Al-Qur'an," *Jurnal Komunikasi Islam* 08, no. 1 (2018): 41–66.

Islamic teachings and facilitate meaningful engagement with the mad‘ū (audience).

The integration of Qur’anic motivation and persuasive communication can be strengthened through several key approaches that enhance the effectiveness of da‘wah. These approaches correspond to the classical rhetorical dimensions of ethos, pathos, and logos, which contribute to building trust, emotional connection, and rational conviction among audiences.

1. Enhancing Credibility (*Ethos*)

A dā‘ī who integrates Qur’anic motivation into both words and actions demonstrates authenticity, sincerity, and moral integrity. Such consistency between message and behavior increases the credibility of the preacher and fosters trust among the audience. When listeners perceive a dā‘ī as trustworthy and genuinely committed to Islamic values, they are more likely to accept and internalize the message being conveyed. Thus, Qur’anic motivation strengthens the ethical foundation of da‘wah and reinforces the preacher’s role as a reliable guide.

2. Building Emotional Engagement (*Pathos*)

Inspirational Qur’anic verses serve as powerful instruments for touching the emotions of the audience. Through reminders of Allah’s mercy, forgiveness, rewards, and warnings, the Qur’an appeals to the human heart and encourages reflection, empathy, and spiritual awareness. This emotional engagement can inspire individuals to reassess their beliefs and behaviors, fostering positive transformation. By addressing the emotional dimensions of human experience, a dā‘ī can communicate Islamic teachings in a manner that resonates deeply with listeners and motivates meaningful change.

3. Strengthening Rational Argumentation (*Logos*)

Qur’anic motivation is also supported by logical reasoning and observable evidence drawn from Islamic history and human experience. The success of the Prophet Muhammad’s (peace be upon him) da‘wah, the lessons of previous nations, and the moral principles outlined in the Qur’an provide compelling examples that support contemporary da‘wah strategies. By presenting clear arguments grounded in revelation, reason, and historical evidence, a dā‘ī can address intellectual concerns and persuade audiences

through rational understanding. This combination of faith and reason ensures that da'wah remains both spiritually inspiring and intellectually convincing.

Through the integration of ethos, pathos, and logos, da'wah becomes a comprehensive process of communication that not only informs but also inspires, persuades, and transforms. Qur'anic motivation provides the ethical and spiritual foundation, while persuasive communication offers practical methods for effectively conveying Islamic teachings to diverse audiences in contemporary society.

Conclusion

1. The Qur'an should not be viewed merely as a text for recitation but as a source of spiritual inspiration and motivation that guides human beings toward success and salvation in this world and the Hereafter. In the modern context, Qur'anic teachings remain relevant in addressing contemporary challenges and fostering self-transcendence through devotion to Allah and service to humanity.
2. The responsibility of maintaining *hablum minallah* (relationship with Allah) and *hablum minannas* (relationship with fellow human beings), as well as disseminating Islamic values, lies upon every Muslim, particularly dā'īs. The diversity and complexity of modern multicultural societies require contemporary and adaptive approaches to da'wah.
3. The Qur'an serves as a fundamental source of motivation for contemporary da'wah, especially through the persuasive communication principles outlined in QS. An-Nahl: 125. Effective da'wah should be based on honesty and transparency, logical argumentation, the use of narratives and stories, and emotionally engaging messages. The integration of these principles enables da'wah to become more relevant, persuasive, and transformative for modern audiences.

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