INTEGRATING SERVANT LEADERSHIP THEORY INTO THE DA'WAH AND LEADERSHIP CURRICULUM: BRIDGING ISLAMIC PRINCIPLES AND CONTEMPORARY CHALLENGE

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Abstract: This paper explored the integration of Servant Leadership Theory (SLT) into the Da'wah and Leadership curriculum to address challenges in Islamic leadership amid globalization and societal complexity. Traditional Islamic education often lacks practical leadership training, leaving leaders unprepared for diverse, real-world contexts. SLT, rooted in service, humility, and ethical stewardship, aligns with Islamic values and emphasizes skills like empathy, empowerment, and community building. A qualitative analysis highlights gaps in current curricula, such as fostering interfaith dialogue, engaging diverse audiences, and utilizing digital tools. The study recommends incorporating mentoring, reflective practices, and scenario-based learning while expanding service activities to include social justice and environmental initiatives. This approach equips students with technical skills and reinforces Islamic principles of justice, inclusivity, and ethical leadership, ensuring Da'wah remains relevant and impactful in the 21st century. The proposed model bridges the gap between tradition and modernity, providing a framework for innovation in Islamic studies.

Keywords: Da'wah Leadership, Servant Leadership Theory, Islamic Education, Curriculum Development, Interfaith Dialogue

INTRODUCTION

In an increasingly interconnected and complex world, *Da'wah*, the Islamic obligation of inviting others to understand and embrace Islam, faces unprecedented challenges. As Ab Razak, R.R., & Yusoff (2020) underscore in their analysis of *Da'wah* during the Fourth Industrial Revolution, leaders now contend with the transformative impacts of technological

advancement, cultural diversity, and social fragmentation. This multifaceted context demands a re-evaluation of leadership in Islam. In the Nigerian Islamic organization context, as explored in *Leadership in Islam: Views, Methods, and Suggestions* (Abdullatif & Mohd., 2020)*,* the emphasis lies in equipping leaders to balance spiritual guidance with the practicalities of addressing societal needs.

This raises a crucial question: How can Islamic education prepare future leaders to address the tension between the timeless principles of the faith and the ever-changing realities of the modern world? Addressing this challenge calls for an educational paradigm that harmonizes Islamic ethics with adaptive, forward-thinking approaches, empowering leaders who are both spiritually grounded and socially responsive.

Traditional approaches to *Da'wah* education have primarily emphasized religious instruction and often favor spiritual authority over practical leadership skills. As Sri Mawarni (2024) highlights in *Da'wah in the Modern Era: Adapting Tradition with Innovation*, this focus, while valuable, often overlooks the necessity of equipping leaders with adaptive and innovative strategies to meet contemporary challenges. Effective *Da'wah* leadership today requires a unique blend of ethical grounding, interpersonal communication, and organizational management to address the complexities of a globalized world.

However, this interdisciplinary approach remains largely absent in many Islamic educational institutions. Shiddieqy and Castrawijaya (2023), in their study on leadership models in *Da'wah* institutions, highlight the importance of integrating leadership training into the curriculum to bridge this gap. Without such preparation, leaders may struggle to foster interfaith dialogue, engage diverse audiences, and harness the potential of digital platforms. Consequently, *Da'wah* efforts risk losing relevance and effectiveness in addressing the spiritual and social needs of modern communities.

Scholarly works underpin the integration of Islamic principles with contemporary leadership models as a promising pathway to addressing these gaps. Servant leadership, rooted in Islamic teachings, is particularly suited for *Da'wah*, focusing on service, humility, and community well-being. Additionally, interdisciplinary teaching approaches, which combine religious studies, leadership theory, and communication skills, have shown promise in equipping students with the practical tools needed for modern *Da'wah*.

The course outline of Da'wah and Leadership from a reputable tertiary institution is examined, with challenges identified in both scholarship and practice being retrospectively explored and future challenges predicted. The curriculum integrates faith-based values with actionable leadership strategies, offering students a holistic approach to becoming effective leaders in their communities. The aim is to build an immersive, and inclusive curriculum integrated that specialized in both expertise.

PROBLEM STATEMENT

The divide between traditional Islamic educational methods and the requirements of modern Da'wah leadership reflects a critical gap in integrating religious principles with practical leadership skills. Traditional approaches often underpin doctrinal and spiritual teachings, which, while fundamental, may lack the tools necessary to engage effectively in contemporary

contexts. This challenge is accentuated by the complexities of globalization, technological innovation, and diverse sociocultural landscapes.

Modern Da'wah necessitates a proactive strategy that bridges this divide, emphasizing adaptability and innovation while maintaining Islamic authenticity. For example, a holistic approach to Da'wah, as discussed in contemporary scholarship, underscores the need for balanced and comprehensive leadership training. This training should equip leaders to address challenges like interfaith dialogue, dispelling stereotypes, and upgrading digital platforms to communicate effectively (Nasution, 2022).

Additionally, scholars argue for a shift from traditional pedagogical methods toward integrating leadership theories and practical competencies. This involves addressing internal challenges, such as disunity and excessive rigidity in thought, and promoting a moderate and inclusive perspective. Training that includes interpersonal communication and community engagement is crucial to ensuring Da'wah leaders are well-prepared to serve diverse communities and inspire positive change (BKMT Conference, 2023).

This evolving paradigm reflects the need for Islamic education to not only preserve its spiritual essence but also to adapt to modern realities by equipping leaders with dynamic and actionable strategies. Such a transformation would ensure that Da'wah remains relevant and impactful in addressing the spiritual and societal needs of the modern world.

An interdisciplinary curriculum of Da'wah and leadership aimed at addressing the gap between traditional Islamic education and the evolving demands of modern leadership was developed. This curriculum integrates spiritual principles with contemporary leadership frameworks, equipping students with the tools to lead with both ethical integrity and practical effectiveness. The integration of these elements not only broadens the scope of learning but also redefines the educational experience by aligning traditional *Da'wah* objectives with innovative teaching methods and market-relevant skills.

As highlighted by Embong, Hashim, and Wan Yusoff (2013) study, integration within the curriculum promotes a more holistic educational experience, encouraging interconnected knowledge and competencies that are crucial for leadership in diverse, modern contexts. This is particularly important in *Da'wah* education, where leaders must steer complex cultural, social, and technological environments while upholding spiritual values. By embedding leadership theories within the curriculum and coupling them with ethical and practical dimensions, students are empowered to engage effectively with real-world challenges. The integration of traditional teachings with contemporary tools namely digital platforms and intercultural communication strategies provides students with a versatile skill set, making them more adaptable to the demands of modern *Da'wah* practice (Nasution, 2022).

Furthermore, the findings of Costley (2015) and Boluk (2022) underpin that an integrated curriculum hones learning outcomes by promoting interdisciplinary understanding and providing students with the ability to tackle complex challenges in innovative ways. This is particularly relevant in the context of *Da'wah*, where the integration of spiritual insights with practical strategies is essential. The approach not only prepares students to lead effectively but also equips them to reimagine *Da'wah* as a dynamic, adaptable, and impactful endeavor in the 21st century.

RESEARCH QUESTION

How can the integration of Servant Leadership Theory and interdisciplinary approaches into the Da'wah and Leadership curriculum prepare students to address the multifaceted challenges of modern Da'wah leadership?

SIGNIFICANCE OF THE STUDY

The teaching of *Da'wah* and Leadership represents a crucial step toward educational innovation in Islamic studies. By combining faith-based values with contemporary leadership frameworks and practical communication techniques, this course serves as an exemplar for integrating timeless Islamic principles with modern educational and leadership needs. It equips students to become leaders who inspire trust, encourage unity, and address global challenges, ensuring that *Da'wah* remains relevant and impactful in the 21st century.

The integration of *Da'wah* with leadership and communication techniques not only improves the educational experience but also advances the broader discourse on interdisciplinary education, a key theme explored in recent literature (Boluk, 2022). The research underscores the importance of merging diverse fields to create holistic learning environments that equip students with the complex skill sets required for modern challenges (Greenleaf, 2002). In line with Greenleaf's (2002) concept of servant leadership, which shows the importance of ethical leadership, service, and empathy, this course also encourages students to lead by example, promoting trust and social responsibility.

Moreover, the study by Basri and Abdullah (2024) highlights the need for curriculum integration in Islamic studies, emphasizing how *Da'wah* education can benefit from interdisciplinary approaches that combine religious principles with modern leadership and practical communication strategies. This integrated approach prepares students not only for leadership within religious contexts but also for addressing societal challenges on a global scale, making them adaptable and equipped to serve diverse communities effectively. Thus, this curriculum offers a blueprint for reform in religious studies curricula worldwide, advocating for a model of education that is both spiritually grounded and pragmatically equipped to meet the evolving demands of the globalized world.

Theoretical Framework: Integration of Servant Leadership and Islamization of Knowledge in Da'wah Education

In the context of Da'wah and leadership, the integration of Servant Leadership Theory with Islamic principles offers a sturdy framework for developing leaders who are not only spiritually grounded but also practically equipped to address the challenges of the modern world. This curriculum framework aims to empower students to lead with integrity, empathy, and social responsibility, drawing on the theoretical foundation of Robert Greenleaf's *Servant Leadership Theory* (Greenleaf, 2002), which underlines service to others as the central aspect of leadership. This approach is aligned with Islamic values, particularly the ethical leadership model embodied

by Prophet Muhammad (PBUH), who demonstrated selflessness, humility, and a commitment to justice and compassion in his leadership.

Islamization of Knowledge and Integration of Contemporary Leadership

The *Islamization of Knowledge* (IoK) is a radical concept in this framework. The theory aims to integrate Islamic ethical values and teachings with contemporary educational practices and leadership theories. Al-Faruqi (1982) defines IoK as the process of reinterpreting and integrating Islamic thought with various academic fields, creating a balanced approach that respects both religious traditions and modern advancements. This process involves not merely the infusion of Islamic content into existing curricula but the holistic restructuring of educational systems to align them with Islamic worldview and ethical standards (Al-Faruqi, 1982).

The curriculum's approach to IoK is informed by the findings of the authors' latest study, "Assessing Curriculum Integration in Higher Education through Academics, Undergraduates and Employers' Feedback: The Case of Some Countries from Six Continents" (Illahibaccus-Sona and Abdullah, 2024), which highlights the importance of curriculum integration (CI) to promote holistic learning. CI enables students to acquire interconnected knowledge and competencies, providing a more dynamic learning experience that merges theoretical knowledge with practical skills. In the case of Da'wah education, this means combining religious principles with modern leadership theories such as Servant Leadership, enabling students to address both spiritual and practical leadership challenges. This integration ensures that students do not only learn about their faith but also acquire the skills necessary to lead effectively in a contemporary, multicultural, and technology-driven society.

The study by Boluk (2022), and Aktar et al (2024), on curriculum integration in higher education underscores the importance of aligning educational outcomes with real-world demands. Their research found that both undergraduates and employers value a curriculum that blends theoretical learning with practical application, with a particular focus on employability skills and the ability to engage with diverse audiences. These studies showcase that curriculum integration not only improves academic engagement but also improves graduate employability by furnishing students with the relevant skills and competencies required in the workforce. These insights directly apply to the *Da'wah* curriculum, where integrating leadership theory with practical skills such as digital communication, intercultural dialogue, and conflict resolution ensures that students are well-prepared to address the challenges of modern Da'wah work.

Impact of Integrated Curriculum on Educational Outcomes

An integrated curriculum, as discussed by Boluk (2022), and Aktar et al. (2024), facilitates a more comprehensive learning process that prepares students for the complexities of modern leadership. The study demonstrates that integrating religious values with leadership theories leads to the development of leaders who are both spiritually and practically equipped to address

contemporary challenges, notably digital misinformation, cultural conflicts, and social fragmentation. The integration of servant leadership principles within the Islamic framework, therefore, not only enriches the students' ethical grounding but also enhances their leadership effectiveness, making them capable of responding to diverse needs with empathy, compassion, and strategic vision.

This integration also aligns with the findings of Greenleaf (2002), who argued that servant leadership cultivates a strong sense of community and ethical responsibility, principles that are deeply entrenched in Islamic teachings. By tailoring the theoretical principles of Servant Leadership with Islamic values of stewardship, justice, and empathy, the curriculum empowers students to lead with a servant-oriented mindset, focused on community service and ethical decision-making. This approach is particularly important in Da'wah education, where leaders are expected to not only guide people in matters of faith but also serve their communities by tackling social, economic, and cultural challenges.

Moreover, as highlighted by Kolb (1984), experiential learning is a critical component of the servant leadership model, providing students with opportunities to apply leadership principles in real-world settings. The integration of experiential learning in the curriculum, such as internships with Islamic organizations, leading community service projects, and organizing interfaith dialogues, ensures that students can translate theoretical knowledge into meaningful action. This approach not only enhances self-awareness and ethical decision-making but also equips students with the practical skills required for effective leadership in both religious and secular contexts.

Reimagining Da'wah Leadership Education

The theoretical framework for integrating Servant Leadership Theory with the Islamization of Knowledge offers a comprehensive model for modernizing Da'wah education. By combining Islamic ethical values with contemporary leadership theories, this curriculum equips students with the tools necessary to lead with integrity, face modern challenges, and foster unity in a diverse world. As evidenced by the findings of several above-cited scholars, curriculum integration improves learning outcomes by providing a holistic education that prepares students for both the spiritual and practical aspects of leadership. This approach not only enriches students' understanding of their faith but also ensures that they are well-prepared to meet the evolving demands of Da'wah leadership in the 21st century.

METHODOLOGY

This study employs a qualitative research approach with a focus on document analysis to explore the integration of Servant Leadership Theory (SLT) into the Da'wah and Leadership curriculum. Document analysis provides a systematic and in-depth review of relevant materials to identify gaps in current educational practices and align them with SLT principles. The documents analysed include current Da'wah and Leadership course outlines, instructional materials, and policy frameworks related to Islamization specifically addressing Islamic

education and leadership development. The analysis is based upon the principles of SLT itself which focus on:

a.   Empowerment and Development: Does the material promote the growth and autonomy of learners?
b.   Ethical Stewardship: Does it encourage ethical decision-making and resource management?
c.   Active Listening and Empathy: Are these interpersonal skills fostered in the content?
d.   Community Building: Does the coursework emphasize collaboration and inclusivity?
e.   Service-Oriented Leadership: Does it instil a mindset of serving others as a leadership approach?

Additionally, key scholarly works on SLT and its application in educational contexts, as well as studies on Islamic educational frameworks, are reviewed. The process involves purposive sampling to select relevant documents, followed by thematic analysis to extract recurring concepts such as ethical stewardship, empowerment, and alignment with Islamic values. The thematic analysis includes coding key ideas, categorizing them into themes such as curriculum gaps and integration strategies, and synthesizing findings to propose actionable recommendations. This method ensures a culturally sensitive and objective examination of the materials, providing a robust foundation for enhancing the curriculum with SLT principles. Document analysis is particularly suitable for this study, offering a time-efficient and thorough approach to understanding and addressing the theoretical and practical dimensions of SLT integration.

Results and Analysis

The Course Outline

The "Da'wah and Leadership" course outlines a structured program aimed at equipping students with leadership skills grounded in Islamic principles. However, a critical evaluation through the lens of Servant Leadership Theory (SLT) reveals areas of alignment as well as significant gaps that, if addressed, could enhance the course's effectiveness in fostering servant leaders capable of addressing modern challenges.

a.   Empowerment and Development: The course provides opportunities for students to engage in interfaith dialogue, da'wah programs, and entrepreneurship projects, offering a foundation for skill development and leadership practice. These elements align with SLT's emphasis on fostering growth and autonomy. However, leadership in this course is primarily presented as a task-oriented skill, lacking a relational or service-oriented approach central to SLT. The absence of structured mechanisms to mentor or empower others undermines the development of servant leadership attributes.
        Recommendation: Incorporate mentoring projects that require students to guide peers or community members, emphasizing relational growth alongside skill

acquisition. This would deepen the principle of empowerment by ensuring students practice uplifting others in their leadership journey.

b. Ethical Stewardship: Ethical stewardship is addressed through topics like "The Role of Leaders" and "Leadership Effectiveness," which stress the moral bases of Islamic leadership. While these topics resonate with SLT's focus on responsible decision-making and resource management, their application remains theoretical. The course lacks scenario-based discussions or practical applications that challenge students to navigate real-world ethical dilemmas.

    Recommendation: Introduce real-life case studies and role-playing exercises to simulate ethical challenges leaders may encounter. Assessments should evaluate students' ability to apply ethical decision-making in leadership contexts, particularly in multi-faith and multi-cultural environments.

c. Active Listening and Empathy: The inclusion of interfaith dialogue and the emphasis on understanding diverse audiences (*mad'u*) demonstrate an intent to foster empathy and active listening, which are critical SLT attributes. However, these skills are not systematically taught or evaluated, appearing incidental rather than central to the course design.

    Recommendation: Implement structured activities such as empathy-building workshops and reflective journaling assignments. These tasks can help students critically evaluate their listening and empathy skills during interactions, improving their capacity for servant leadership.

d. Community Building: The course encourages teamwork and collaboration through group projects and practical da'wah activities, reflecting SLT's commitment to fostering inclusive and collaborative communities. However, community building is treated as a by-product of tasks rather than an intentional leadership objective.

    Recommendation: Assign projects requiring students to design and implement initiatives to promote community cohesion, such as interfaith service events or programs targeting marginalized groups. This would embed community building as a deliberate outcome of the course.

e. Service-Oriented Leadership: The course integrates Islamic teachings on service, particularly through entrepreneurship projects that tie leadership with serving communities. While this aligns with SLT's service-first mindset, the emphasis on entrepreneurship narrows the scope of service to economic contexts, potentially overlooking broader dimensions of servant leadership.

    Recommendation: Expand service-oriented activities to include diverse community service projects, such as outreach to underserved populations or environmental initiatives. Reflective assessments could help students analyse how their service impacts communities and aligns with servant leadership principles.

The Course Plan

The "Da'wah and Leadership" course plan aims to provide students with foundational knowledge and skills grounded in Islamic principles to prepare them for leadership roles in

diverse and complex contexts. However, a critical evaluation through the lens of Servant Leadership Theory (SLT) highlights several strengths, gaps, and opportunities for improvement to better align the course with SLT principles. These principles emphasize service, empowerment, ethical stewardship, empathy, and community building as essential components of effective leadership.

a. Empowerment and Development: The course incorporates activities such as proposal writing, practical da'wah exercises, and group presentations, which provide students with opportunities to develop organizational and technical skills. These elements partially align with SLT's focus on fostering growth and autonomy. However, the course primarily frames leadership as a task-oriented skill, with limited emphasis on relational leadership or empowering others, a key aspect of SLT. For example, while group presentations encourage collaboration, there are no structured activities that involve students mentoring or guiding their peers or members of the community.

   Recommendation: Introduce mentoring assignments where students actively coach or support others in executing da'wah activities. This would not only enhance their leadership skills but also instil the SLT principle of fostering the growth of others.

b. Ethical Stewardship: The course includes topics such as "Moral Bases for Islamic Leadership" and "The Role of Coaching," which align with SLT's emphasis on ethical decision-making and responsible stewardship. Practical da'wah activities provide opportunities for students to apply these principles in real-world contexts. However, ethical stewardship is treated more as a theoretical construct, with minimal integration of practical scenarios or reflective exercises that challenge students to navigate ethical dilemmas in leadership roles.

   Recommendation: Incorporate case studies or role-playing exercises that simulate ethical challenges, such as balancing personal integrity with community expectations or addressing cultural sensitivities in interfaith dialogues. Reflective journals or essays should also be added to allow students to critically evaluate their ethical decision-making processes during these activities.

c. Active Listening and Empathy: Topics like "Da'wah in a Multi-Racial Society" and "Knowing Target (*Mad'u*)" encourage students to understand diverse perspectives, laying the groundwork for developing empathy and active listening skills. However, these skills are not explicitly taught or assessed, leaving an important SLT principle underdeveloped. The course heavily emphasizes content delivery, with a reliance on lectures and presentations that do not foster deep relational engagement.

   Recommendation: Implement interactive workshops or role-playing exercises that focus on building empathy and active listening skills. For instance, students could simulate interfaith dialogues or engage in activities where they practice responding empathetically to different perspectives. Peer and instructor feedback mechanisms could also assess students' listening and relational skills.

d. Community Building: The course fosters collaboration through group projects and practical da'wah activities, providing opportunities to build teamwork and a sense of community. Topics addressing multi-racial societies and interfaith dialogue further align

with SLT's focus on inclusivity. However, community building is treated as a secondary outcome rather than a deliberate leadership goal, with no structured activities aimed at fostering long-term community cohesion or addressing the needs of marginalized groups.

Recommendation: Assign community-based projects that require students to engage with underserved or interfaith communities, emphasizing sustainability and inclusivity. Follow-up reflections should assess the impact of these projects on both the communities and the students' leadership growth.

e. Service-Oriented Leadership: The course integrates Islamic teachings on service, particularly through entrepreneurship and practical da'wah projects, which align with SLT's service-first philosophy. However, the scope of service-oriented leadership is narrowly focused on entrepreneurship, potentially overlooking broader opportunities to serve communities in diverse ways. Leadership is presented as a functional role rather than a philosophy rooted in service.

Recommendation: Expand the range of service-oriented activities to include broader community service initiatives, such as addressing social justice issues or environmental sustainability. Reflective assessments should evaluate how students internalize the mindset of leading through service, emphasizing their contribution to societal well-being.

DISCUSSION

Integrating Servant Leadership Theory (SLT) and Islamization into the "Da'wah and Leadership" curriculum is pivotal for bridging the gap between traditional Islamic teachings and modern leadership demands. This integration strengthens the curriculum by aligning it with both ethical and relational leadership principles while promoting a holistic approach to leadership development. According to Young and Carless (2024), such integration hones student feedback by linking Islamic values with contemporary leadership frameworks, assuring that the curriculum remains relevant and impactful in today's diverse leadership contexts. A critical evaluation of the course reveals several areas for improvement, specifically in terms of explicit SLT integration, participatory activities, and reflective practices.

Lack of Explicit SLT Integration

A key limitation of the current curriculum is the lack of explicit references to Servant Leadership Theory (SLT) and its alignment with Islamic leadership teachings. Although the course incorporates aspects like ethical stewardship and community building, these concepts are not systematically embedded within a cohesive theoretical framework (Maqsood, F., Batool, F., & Malik, S., 2024). This oversight leaves students without a clear understanding of how SLT principles intersect with Islamic teachings, thus hindering their ability to fully comprehend the nuances of leadership within an Islamic context.

SLT highlights attributes such as service, humility, empathy, and ethical stewardship, all of which resonate deeply with Islamic leadership teachings. For instance, the Qur'an

underscores the significance of humility and justice in leadership, as exemplified in Surah Al-Ma'idah (5:8), which states, "Be steadfast in justice, as witnesses for Allah." Similarly, the leadership of the Prophet Muhammad (PBUH) exemplifies compassion, inclusivity, and a relentless focus on serving others, which aligns with the foundational principles of SLT.

To address this gap, the curriculum should introduce a dedicated module that explicitly teaches SLT principles and demonstrates their alignment with Islamic values. A potential case study could explore how the Prophet Muhammad (PBUH) led his community through service-oriented leadership, particularly his equitable treatment of diverse groups in the Constitution of Medina (El-Effendi, 2009). By drawing these explicit connections, students would gain a comprehensive understanding of how servant leadership functions within an Islamic framework.

Overemphasis on Presentations

The current course places a heavy emphasis on presentations and lectures, preferring content delivery and overactive engagement with leadership practices. While these methods provide valuable foundational knowledge, they fail to cultivate the relational and service-oriented leadership skills that are central to SLT. This approach risks perpetuating a task-oriented view of leadership, rather than emphasizing the relational, servant-cantered qualities of effective leadership.

SLT underscores the importance of relational leadership, where leaders actively engage with their communities and serve others. Recent studies notably that of Avolio et al., 2020, propose that participatory learning activities such as simulations, collaborative problem-solving, and hands-on leadership projects are more effective in helping students internalize these principles. For instance, a simulation could involve students role-playing scenarios in which they mediate conflicts within multi-faith communities, practicing empathy, listening, and ethical decision-making.

The curriculum should reduce its reliance on presentations and instead incorporate more participatory learning activities that simulate real-world leadership challenges. A specific example would be to have students collaborate on designing and implementing da'wah initiatives aimed at addressing social issues such as poverty or youth engagement. These projects would not only develop technical leadership skills but also encourage collaboration, problem-solving, and a focus on community impact which are core tenets of SLT (Greenleaf, 1977).

Limited Reflective Practices

The current course does not provide adequate opportunities for reflective practices, which are critical for developing self-awareness and promoting personal growth. Without structured reflection, students miss the chance to critically evaluate their leadership development and internalize SLT principles. This shortcoming also prevents the course from aligning with the Islamic concept of *tazkiyah* (self-purification), which emphasizes introspection and moral growth as integral to leadership.

Reflective practices enable students to connect their learning experiences to SLT attributes such as service, empathy, and humility. For example, students could maintain reflective journals documenting their participation in group projects or practical da'wah activities. In these journals, students would analyze how their actions align with servant leadership and Islamic values, such as the Prophet's emphasis on consultation (shura) and fairness.

The curriculum should integrate structured reflective assignments such as weekly journals, self-assessments, or guided discussions. After completing group projects, students could reflect on their leadership practices, focusing on aspects like how they empowered their team, addressed ethical dilemmas, or practised humility. This would foster self-awareness and deeper learning, in line with both SLT and Islamic principles of *tazkiyah*.

Leadership Effectiveness and Systemic Challenges

The current course primarily focuses on leadership effectiveness in terms of coaching and self-development, but it does not sufficiently address broader systemic challenges such as managing diversity, fostering inclusivity, or inspiring a collective vision. This narrow focus limits students' ability to navigate complex leadership environments, particularly in multi-cultural and interconnected contexts.

SLT positions leaders as visionaries who inspire collective action and build inclusive communities. Islamic teachings also emphasize the leader's role as a unifier and servant to the community. The Prophet Muhammad's leadership during the Treaty of Hudaybiyyah is a prime example of how a leader can use foresight, negotiation, and inclusivity to address complex communal challenges (Amuda and Lazim, 2012).

The curriculum should introduce modules that address systemic challenges, such as navigating cultural diversity or fostering inclusivity within organizations. Case studies from both Islamic history and contemporary contexts can illustrate how servant leadership principles are applied to overcome resistance to change or unite diverse groups under a common vision.

Incorporating SLT alongside Islamization into the Da'wah and Leadership curriculum opens a powerful way to align traditional Islamic values with contemporary leadership practices. By addressing the identified gaps such as explicit SLT integration, more participatory activities, and structured reflective practices, the curriculum can promote a more holistic approach to leadership development, preparing students to lead with integrity, compassion, and service in a diverse, interconnected world.

CONCLUSION

The integration of Servant Leadership Theory (SLT) and Islamization into the "Da'wah and Leadership" curriculum is essential for equipping students with the skills and mindset to lead effectively in diverse and interconnected environments. By explicitly embedding SLT principles into the curriculum, shifting toward participatory and experiential learning, and incorporating reflective practices, the course can better prepare students to become servant leaders. These leaders will not only excel in technical skills but also embody the values of

service, empowerment, ethical stewardship, and community building, ensuring their ability to address modern leadership challenges with integrity and purpose. This enhanced curriculum aligns with the broader goals of Islamization in education, fostering leaders who are deeply rooted in Islamic values while being equipped to navigate and contribute meaningfully to a globalized world.

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