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Da'wah as Civilizational Infrastructure: Rethinking the Aceh-Türkiye Knowledge Network in Islamic Education and Scientific Exchange

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DA'WAH AS CIVILIZATIONAL INFRASTRUCTURE: RETHINKING THE ACEH-TÜRKIYE KNOWLEDGE NETWORK IN ISLAMIC EDUCATION AND SCIENTIFIC EXCHANGE

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Abstract

This article reconceptualizes da'wah as a civilizational infrastructure that integrates spiritual guidance with intellectual and technological advancement within the Aceh–Türkiye transregional network. Using an exploratory qualitative approach, the study draws on archival letters, classical Islamic texts, and ethnographic insights from pesantren, majlis taklīm, and Sufi tariqas to explore how religious devotion historically intersected with knowledge production and social transformation. The research finds that sixteenth-century exchanges between Aceh and the Ottoman Empire included both religious manuscripts and maritime innovations, underpinned by a shared Islamic worldview. Contemporary Acehese pesantren continue this legacy by combining traditional Islamic education with subjects such as astronomy, mathematics, and governance. The study introduces the concept of “civilizational da'wah” to highlight its function as a dynamic system of intellectual mobility, ethical leadership formation, and social resilience – beyond ritual preaching. This model advances Islamic epistemology by integrating civilizational theory and network methodologies. Practically, it offers a framework for educators, policymakers, and religious leaders to embed spiritual depth and intellectual vitality into Islamic education while shaping future-oriented fields such as Islamic fintech, AI ethics, and global Islamic governance.

Keywords: Da'wah; Civilizational Infrastructure; Aceh–Türkiye Network; Knowledge Exchange; Islamic Epistemology.



A. Introduction

Aceh, located at the westernmost tip of the Indonesian archipelago, holds both a strategic and symbolic position in the landscape of global Islamic civilization (Rahman, 2022; Reid, 2014). This region cannot be viewed merely as a peripheral area, as historically Aceh has played a vital role as a center of Islamic scholarly exchange, a hub of maritime trade, and a key point for the spread of religious *da'wah*. Since the era of the Aceh Darussalam Sultanate, Aceh has emerged as a significant nexus of religious, intellectual, and diplomatic interactions, particularly with the Ottoman Empire in Turkey (Reid, 2014; Haykal, 2022). The relationship established between these two powers was not solely based on political and defence interests but was also sustained by deep and enduring spiritual and intellectual ties. The closeness between Aceh and Turkey reflects a shared commitment to upholding Islamic values, strengthening the exchange of knowledge, and fostering technological collaboration—making this relationship a profoundly meaningful subject for academic exploration (Alloul & Martykánová, 2021; Azzahra, 2023).

The enduring harmony between Aceh and Turkey is reflected in an integrated narrative encompassing diplomatic dialogue, religious bonds, and scholarly interactions. Historical evidence and Islamic manuscripts reveal that their relationship was closely knit through spiritual forms of *da'wah*, particularly via Sufi networks, *pesantren*-style educational systems, and intellectual forums such as *majlis taklim*. These institutions played a vital role in sustaining civilizational continuity and served as instruments of cultural diplomacy, bridging geographic distances and ideological differences through an epistemological approach grounded in religious values. More than just a moral guide, *da'wah* functioned as a unifying force that transmitted scholarly ideas, reinforced social resilience, and promoted technological diffusion (Mohd Yusoff et al., 2022). This broad scope of its role challenges the narrow view of *da'wah* as merely related to ritual guidance, and thus calls for a renewed interpretation of its function within a transregional Islamic framework (Musradinur et al., 2021; Howell, 2001).

Aceh's spiritual legacy reflects a longstanding pattern of utilizing *da'wah* as a channel for inner purification and communal development

(Hartono, 2023). This dual function is manifested in the close interconnection between religious activity and intellectual pursuit within Acehnese society, which together shape a framework of *da'wah* that nurtures both moral consciousness and scientific curiosity. Within this framework, spiritual *da'wah* is not merely a religious ritual, but has evolved into a hybrid form of communication—preserving cultural heritage while serving as a conduit for knowledge transmission. The historical relationship between Aceh and Turkey demonstrates that *da'wah* has functioned as a civilizational agent, disseminating theological teachings alongside technological innovations. As an epistemological bridge, spiritual *da'wah* has contributed to sustaining a dynamic cross-cultural scholarly ecosystem, making it a highly worthy subject of deeper academic inquiry (Al Qurtuby, 2020).

Nevertheless, in mainstream academic discourse, the role of *da'wah* as a civilizational foundation is often reduced to merely devotional or moralistic activity, thereby overlooking its broader historical and epistemological dimensions. Such a narrow perspective tends to obscure the significant contributions of *da'wah* to the dynamics of knowledge production, scientific collaboration, and technological innovation—particularly within the context of Aceh-Turkey relations. This epistemological imbalance underscores the need to reorient our understanding of *da'wah* as a dynamic tradition that continues to evolve in response to social demands and global transformations. A more holistic approach—one that integrates historical, theological, and sociological analyses—offers a broader and deeper understanding of the richness and complexity of *da'wah* as a civilizational force. Recognizing the strategic role of *da'wah* in bridging intellectual and spiritual exchange is a crucial step toward appreciating the sustained vitality of Islamic civilization across regions and generations (Mandaville, 2001; Hasnahwati, 2020).

In this regard, the Aceh-Turkey connection provides an exemplary case to explore how religious preaching intersects with knowledge transfer and technological progress. The historical records of correspondence between Sultan Alauddin Riayat Syah al-Kahhar and Sultan Suleiman al-Malik, for instance, not only reflect political allegiance but also theological affinity and



knowledge sharing (Alloul & Martykánová, 2021; Rozali, 2018; Reid, 2014). The integration of religious devotion with scientific aspirations reveals that *da'wah* historically played a broader role as a medium of civilizational synthesis. Furthermore, educational institutions such as *pesantren* and *majlis taklim* continue to function as hybrid spaces where classical Islamic sciences are taught alongside practical knowledge inspired by Ottoman intellectual traditions, highlighting *da'wah's* institutionalized role in advancing both faith and rational inquiry (Rahman, 2022; Riddell, 2001).

In contemporary contexts, this legacy acquires renewed relevance. The rapid transformations brought by globalization, digitalization, and shifting knowledge systems challenge Muslim societies to integrate spiritual authenticity with intellectual innovation. *Da'wah*, when positioned as civilizational infrastructure, offers a framework for addressing issues such as identity fragmentation, epistemological dependency, and unequal access to education (Hidayatullah, 2014). Unlike conventional interpretations that restrict *da'wah* to sermons or ritual guidance, this study proposes a paradigm that situates *da'wah* as an integrative system of knowledge creation, institutional collaboration, and cultural diplomacy. This approach resonates with the broader agenda of Islamic epistemology, which emphasizes the inseparability of religious and scientific domains in nurturing holistic human development (Suja'i, 2022; Sari, 2021).

At the same time, recent scholarship emphasizes the need to rethink the intersections of religion, education, and civilization in light of global dynamics. For instance, Syed Muhammad Naquib al-Attas's concept of *ta'dīb* underscores the importance of harmonizing spiritual wisdom with scientific pursuit, while Manuel Castells' theory of the network society highlights how knowledge circulates across transnational networks shaped by digital platforms (Kirtiklis, 2017). When read together, these frameworks illuminate the role of *da'wah* as a transhistorical and transregional phenomenon that sustains civilizational continuity while adapting to modern realities. The Aceh-Türkiye experience provides concrete evidence of this phenomenon, as both regions demonstrate how spiritual leadership, intellectual exchange,

and scientific collaboration can be integrated under the umbrella of *da'wah* (Riddell, 2001; Sari, 2021).

Despite these promising perspectives, the existing literature still exhibits limitations. Many studies on *da'wah* remain confined to discussions of ritual preaching, ethical correction, or the rise of religious populism (Howell, 2001; Al Qurtuby, 2020). Meanwhile, research on Turkey's role in Islamic civilization often emphasizes state-driven diplomacy or soft power strategies, without sufficiently acknowledging the contributions of grassroots actors and religious institutions (Hartono, 2023; Suja'i, 2022). This imbalance creates a gap in understanding how *da'wah* operates as a civilizational infrastructure that simultaneously involves historical continuity and contemporary transformation.

This study seeks to reconceptualize spiritual *da'wah* as a strategic and flexible medium for supporting the dissemination and advancement of knowledge and technology. By examining both the historical and contemporary relations between Aceh and Turkey, this research positions *da'wah* as a driving force in fostering civilizational synergy. The primary focus is on how *da'wah* functions to drive scientific progress, strengthen institutional partnerships, and facilitate cultural diplomacy across the Islamic world. This novel approach aligns with broader initiatives aimed at creating epistemological integration within Muslim societies, especially in confronting contemporary challenges such as identity fragmentation, knowledge dependency, and unequal educational access (Mandaville, 2001; Hasnahwati, 2020).

This research not only fills a significant gap in existing literature but also offers theoretical and practical contributions. By highlighting both historical continuity and contemporary transformation, this study demonstrates that *da'wah*—when reconceptualized as civilizational infrastructure—holds enduring relevance for the future of Islamic education and global knowledge exchange.

B. Method

This study takes as its unit of analysis the phenomenon of spirituality-based *da'wah* as a medium for the development of science and technology



within the Aceh–Türkiye civilizational network. The focus is not confined to institutional actors but extends to epistemic practices and historical articulations of transregional Islamic connectivity. This perspective highlights the intersections between *da'wah*, intellectual tradition, and civilizational progress, particularly in Southeast Asian–Middle Eastern relations. By employing *da'wah* as an analytical lens, the research reassesses the contemporary relevance of historical Islamic ties and positions *da'wah* as a mediating bridge for knowledge and technology circulation.

The study is situated within a qualitative paradigm, adopting an exploratory and interpretive case study design to investigate the historical and socio-religious dynamics of Aceh–Türkiye relations (Rofiah, 2023). This approach enables the exploration of nuanced meanings, lived experiences, and socio-political motivations underpinning transregional Islamic cooperation. Within this framework, *da'wah* is examined not only as communication but also as cultural performance and political strategy (Tang & Omar, 2023).

The research process unfolded in four phases: (1) literature review and archival study, (2) selection of case exemplars based on historical significance and accessibility, (3) participant observation where feasible, and (4) in-depth analysis of interview and textual data (Archer, 2023). Data were collected from both primary and secondary sources (Walidin et al, 2023). Primary data comprised oral testimonies from religious leaders, historians, scholars, and institutional representatives engaged in Aceh–Türkiye partnerships. Informants were purposively selected for their expertise and involvement in *da'wah* and transnational intellectual exchange. Secondary sources included diplomatic correspondence, travel logs, classical Islamic manuscripts, educational treatises, and institutional reports (Chatfield, 2020). Online repositories – such as digitized Ottoman documents and Acehese manuscripts – were also examined to trace the evolution of this relationship.

Credibility was ensured through triangulation, comparing interviews, archival records, and scholarly works to validate interpretations (Walidin et al, 2023). Relevance was assessed by the extent to which sources illuminated the mechanisms of spiritual *da'wah* as a civilizational medium. Ethical considerations

were observed throughout, including informed consent, confidentiality, and sensitivity to cultural and religious contexts.

Multiple qualitative strategies were employed (Hammersley, 2021). Semi-structured interviews were conducted in a dialogic and naturalistic manner, enabling reflection on institutional and collective memories related to *da'wah* and Islamic networks. Document analysis provided a longitudinal perspective on the epistemological and strategic evolution of Aceh-Türkiye *da'wah*, while archival sources – such as letters and manuscripts – captured the intellectual and spiritual atmosphere of earlier centuries. Digital ethnography was applied to examine how *da'wah* currently operates in online academic and religious platforms linking the two regions. Data saturation was reached when no new themes emerged.

Data analysis followed an interpretive framework integrating historical contextualization, thematic analysis, and critical discourse analysis (Miles et al., 1994). The process involved rearticulating empirical content, coding recurring motifs such as “spiritual technology transfer” and “civilizational interconnectedness”, and situating them within broader discourses on Islamic *da'wah*. Thematic description revealed patterns across interviews, archives, and textual materials (Walidin et al., 2023; Majumdar, 2022). Interpretation was directed toward uncovering the ideological foundations and epistemic meanings embedded in *da'wah* practices (Hansen-Ketchum, 2004).

Through this methodology, the study offers a coherent and nuanced account of how spiritual *da'wah* functions not only as religious transmission but also as a catalyst for the advancement of science, technology, and civilizational development.

C. Results and Discussion

This research stems from the problem of insufficient recognition of the role of spiritual *da'wah* as a bridge between religious values and the development of science and technology, particularly in the context of Aceh-Türkiye relations. Through a qualitative approach and an exploratory-interpretive case study design, the study reveals that *da'wah* is not merely devotional in nature



but also functions as a social mechanism that fosters intellectual exchange, institutional collaboration, and the circulation of technology. These findings affirm that the interpretive method is well-suited to capturing the complexity of *da'wah* as a form of civilizational infrastructure that adapts to the dynamics of the times.

1. Results

This study reveals that spiritual *da'wah* has historically functioned not only as a medium of Islamic proselytization but also as a strategic channel for civilizational connectivity between Aceh and Türkiye. Evidence from 16th-century documents, particularly the 1566 correspondence between Sultan Alauddin Riayat Syah al-Kahhar of Aceh and Sultan Suleiman al-Malik of the Ottoman Empire, highlights this linkage (Rozali, 2018). These letters, preserved in Ottoman archives and transmitted through Acehese oral traditions, expressed political allegiance and theological affinity. They contained requests for cannons and religious books, showing that *da'wah* encompassed both material and intellectual dimensions. Local historians interpret this correspondence as sacred diplomacy, combining maritime technology with Islamic jurisprudence under a broader agenda of *da'wah*.

Empirical interviews confirm this interpretation. One Acehese historian stated: *"The Sultan's letters to Istanbul show clearly that knowledge and weapons were sought together. For Aceh, defending its territory and guiding its people were two inseparable aspects of da'wah"* (Interview with IR#02, 2024). Another scholar emphasized that *"the Ottomans were seen as brothers in faith. When Aceh requested cannons, it also requested books of tafsir and hadith. This shows that da'wah for our ancestors was holistic – defense and learning came together"* (Interview with IR#04, 2024). These testimonies highlight how *da'wah* operated as a systemic mechanism of civilizational synergy that fused sacred tradition with scientific aspirations.

The findings also show that *pesantren* and study circles in Aceh institutionalize *da'wah* as platforms for interdisciplinary knowledge transfer. Field studies at Dayah Darul Ihsan, Dayah MUDI Mesra Samalanga, and Dayah

Raudhatul Mujawwidin reveal that classical texts such as *Fiqh al-Akbar* and Al-Ghazali's commentaries – many transmitted through Istanbul – remain central to instruction. At the same time, these *pesantren* integrate scientific subjects into their curriculum. Tgk. Tarmizi H. M. Daud Al Yusufi, a scholar in Samalanga, explained:

"In our dayah, astronomy and mathematics are studied alongside kitab kuning. For example, the calculation of prayer times, the design of mosque domes, and the orientation of mihrabs are all based on scientific precision. But we understand them as part of da'wah, because they connect faith with practical knowledge". (Interview with IR#05, 2024)

This hybridity demonstrates that *pesantren* do not merely transmit religious norms but adapt Ottoman-influenced sciences to Aceh's sociocultural needs. Documentation shows that *majelis taklim* in Banda Aceh uses texts such as *Tarikh Khilafah* to discuss comparative Islamic governance. One participant explained:

"In our majelis, da'wah means more than ritual recitation. We discuss astronomy, history, and leadership using old manuscripts so that young people see Islam as a source of knowledge and civilization". (Interview with IR#07, 2024)

Observation of a *majelis taklim* in Banda Aceh revealed a gathering attended by over fifty participants, where discussions centered on cosmology and mosque architecture inspired by Ottoman models. A preacher explained how Acehnese mosques historically adopted Turkish domes and minarets as symbols of transregional solidarity. An informant, Tgk. Darkasyi noted: *"What we learned in MUDI Mesra is not only about ibadah, but also philosophy, logic, and sciences that support daily life. Our teachers always said that da'wah must open both the heart and the mind". (Interview with IR#09, 2024)*

Further observation at Dayah Darul Ihsan showed how students used astronomical charts to calculate prayer schedules while simultaneously studying Sufi texts. Teachers explained that this integration of science and spirituality is framed explicitly as *da'wah*. One senior teacher stated: *"Our curriculum teaches that building a mosque requires mathematics, and leading a prayer requires spiritual sincerity. Both are da'wah, because both guide the community to God". (Interview with IR#11, 2024)*



Curriculum analysis across several *pesantren* confirms systematic efforts to merge *turāth* (classical heritage) with modern epistemological approaches. This integration produces students (*santri*) with both spiritual depth and intellectual competence, equipping them to contribute to civilizational development. As one teacher at Dayah Raudhatul Mujawwidin explained: “Our goal is to form *santri* who can recite *Qur’an* fluently and also calculate calendars, design buildings, and lead communities. This is *da’wah* that serves society” (Interview with IR#10, 2024).

The findings also underscore the role of *ulama* and Sufi *ṭarīqas* in transmitting knowledge between Aceh and Türkiye. Archival evidence from the Ali Hasjmy Library and testimonies from senior scholars reveal that Acehnese students who studied in Istanbul and the Hijaz returned with expertise not only in fiqh and tasawuf but also in astronomy, military strategy, and administration. Tgk. Iswadi, head of Ma’had Darul Ikhlas Al Aziziyah Pulo Drien, explained: “our *ulama* came back with new skills. They brought fiqh books, but also the science of the stars, methods of governance, and ways to manage education. For them, *da’wah* meant uplifting the community in all aspects” (Interview with IR#12, 2024).

Prominent scholars such as Tengku Chik di Tiro and Syekh Mahmud al-Khatib localized this knowledge in Aceh, combining imported sciences with local wisdom. Tgk. Muhammad Baidhawi recalled: “The scholars who returned from Istanbul were true bridges. They connected the teachings of Sufi masters with practical knowledge of navigation and governance. This kind of *da’wah* was a form of building civilization” (Interview with IR#15, 2024).

The Naqshbandiyya and Shadhiliyya *ṭarīqas* provided epistemic networks that combined ritual devotion with intellectual inquiry. Field data indicate that these orders were crucial in transmitting spiritual practices alongside practical sciences. A focus group with Naqshbandi members described how their shaykhs emphasized holistic education: “our shaykhs taught us *dhikr*, but also how to read the stars and understand the seasons. For us, *da’wah* means to live a balanced life – spiritual in heart and scientific in practice” (FGD with Naqshbandi members, 2024).

The role of Sufi orders was also evident in their influence on community organization. In rural Aceh, *zawiya* served as spaces where religious rituals were combined with discussions on agriculture, irrigation, and governance. Oral testimony from a community leader in Pidie stated: “Our ancestors learned about water management from teachers connected to Ottoman scholars. They taught that caring for the land is part of *da'wah* because it sustains the community” (Interview with IR#18, 2024).

In addition, interviews with leaders of contemporary *ṭarīqas* show continuity of this role. A senior Naqshbandi figure in Aceh explained: “We continue what our predecessors did. *Da'wah* for us is not only to remind people of God, but also to help farmers, to teach about trade, and to show young people that Islam is compatible with science” (Interview with IR#20, 2024).

Archival research in the Ali Hasjmy Library also uncovered manuscripts detailing astronomical knowledge taught by Acehnese scholars returning from Istanbul. These included star charts and treatises on navigation that were used in both religious and maritime education. One manuscript analysis revealed marginal notes indicating that such knowledge was explicitly categorized as part of *da'wah*, intended to support both spiritual practice and practical life.

The field data further show that Sufi lodges in West Aceh incorporated discussions of ethics, jurisprudence, and local governance into their *halaqah*. A participant explained: “Our *zawiya* was not only a place for *dhikr*, but also for planning irrigation systems, organizing *zakat* distribution, and discussing justice. This is *da'wah* that touches daily life” (Interview with IR#22, 2024).

Taken together, these findings suggest that *da'wah* historically functioned as a holistic praxis integrating religious devotion with practical competence. Historical archives highlight its role in sacred diplomacy; *pesantren* and *majelis taklim* institutionalized it through curricula and communal discourse, while *ulama* and Sufi orders acted as civilizational agents transmitting both values and sciences. The empirical evidence shows that *da'wah* in the Aceh-Türkiye context was never confined to ritual preaching. Instead, it operated as an infrastructure of knowledge production, ethical guidance, and community development—ensuring civilizational continuity across regions and generations.



2. Discussion

The findings of this study affirm that *da'wah* within the Aceh–Türkiye network cannot be understood merely as a ritual activity or the delivery of moral messages but as a civilizational infrastructure that integrates spiritual guidance with advances in science and technology. This conceptualization is consistent with Syed Muhammad Naquib al-Attas's concept of *ta'dīb*, which emphasizes the unity between divine wisdom and scientific inquiry (Sari, 2021; Osman, 2010; Riddell, 2001). The sixteenth-century correspondence between Sultan Alauddin Riayat Syah al-Kahhar and Sultan Suleiman al-Malik, which contained requests for cannons alongside Qur'anic commentaries, shows that knowledge and defence were regarded as one integrated agenda within Islamic civilization (Rozali, 2018). This pattern corresponds to Toynbee's view that societies survive through creative synthesis rather than isolation (Navari, 2000). Such synthesis is still evident in Acehnese *pesantren*, which continue to combine classical Islamic texts with astronomy and mathematics as part of *da'wah* practice (Tabrani ZA et al., 2023). Thus, these findings shift reductive academic discourse toward a broader perspective of *da'wah* as a dynamic tradition responding to global transformations (Mandaville, 2001; Osman, 2010; Hasnahwati, 2020).

The hybrid curricula observed at Dayah Darul Ihsan, Dayah MUDI Mesra Samalanga, and Dayah Raudhatul Mujawwidin reflect a living legacy of Ottoman-inspired sciences adapted to Acehnese sociocultural needs. This corresponds to Abidin's (2023) study highlighting the importance of *pesantren* in developing prophetic leadership, where religious education not only instils spiritual values but also managerial and civic competencies. In this context, Acehnese *pesantren* can be viewed as incubators of "prophetic leadership" that train *santri* to master classical texts while applying scientific precision in practical fields such as mosque architecture and the calculation of prayer times. This pattern reinforces the thesis that *da'wah* functions as a comprehensive human resource development system, producing graduates who are morally grounded and intellectually competent to serve society (Hendren et al., 2023; Can, 2012; Osman, 2010). These findings also resonate with Ahyar et al., (2024)

study of culture-based *da'wah*, which shows how local educational traditions can transmit ethical values while simultaneously fostering intellectual curiosity and practical skills.

Furthermore, the findings on the role of Sufi *tarekat* and their epistemic networks reveal that spiritual *da'wah* serves as a channel of knowledge across generations and regions. The Naqshbandiyya and Shadhiliyya *tarekat* transmitted *dhikr* alongside knowledge of navigation, astronomy, and governance. This is consistent with Burga and Damopolii's (2022) analysis of *pesantren* that strengthen religious moderation through local culture, emphasizing the role of spiritual institutions in mediating between tradition and modernity. In the Aceh-Türkiye context, *zawiyah* and *majlis taklim* emerged as spaces where discussions on agriculture, irrigation, and justice were framed as part of *da'wah*. Such practices echo Humaidi et al., (2024) concept of "green philanthropy", which shows how Islamic activism can embed environmental and communal concerns within spiritual practice. By framing water management or agricultural planning as *da'wah*, Acehnese communities demonstrate a holistic spiritual approach that sustains both human and ecological well-being.

Another important implication is the role of grassroots actors and religious institutions in shaping Islamic connectivity beyond state-driven diplomacy. Most of the literature on Turkey's religious soft power emphasizes formal state strategies (Hartono, 2023; Suja'i, 2022), yet this study shows that Aceh-Türkiye *da'wah* networks existed before modern diplomacy and were driven by *ulama*, *pesantren*, and *tarekat*. This finding aligns with Alwi and Taufiq's (2024) review of Liow's work on Islam and political power, which underscores how *tarbiyah* and *da'wah* movements have shaped the evolution of Islamism in Southeast Asia outside formal state channels. By highlighting these non-state and institutional actors, the study corrects a state-centric narrative of Islamic transnationalism and emphasizes the enduring importance of civil society in sustaining knowledge flows and spiritual solidarity.

The empirical evidence also invites a reconsideration of the media ecology of *da'wah*. Although this study primarily examined historical



manuscripts, *pesantren* curricula, and oral testimonies, it also noted the evolving role of digital platforms in sustaining Aceh–Türkiye academic partnerships and religious discourse. This dynamic reflects Kustiawan et al., (2023) findings on the fragmentation of *da'wah* media in post-Reform Indonesia, where exclusive and inclusive forms of Islam are negotiated through popular culture and online spaces. In the Aceh case, online preaching and academic collaborations represent a continuation of historical manuscript circulation, now accelerated and globalized. This underscores the importance of positioning *da'wah* as a networked phenomenon consistent with Castells' theory of the network society (Kirtiklis, 2017), which highlights how knowledge circulates across transnational platforms.

From a sociological perspective, integrating scientific subjects within *pesantren* curricula also challenges young people's perceptions of *da'wah*. Nador et al., (2022) show how teenagers' perceptions of *da'wah* influence their moral construction. In Aceh, *santri* exposed to astronomy, mathematics, and leadership within a *da'wah* framework may develop a broader view of Islam as a civilizational force rather than merely a set of rituals. This helps counter the kind of romanticism or selective readings of *da'wah* identified by Sarwan et al., (2025) in their study of Salafi preaching in West Sumatra, where historical narratives can be appropriated to support narrow agendas. By presenting *da'wah* as inherently integrative and future-oriented, Acehese *pesantren* offer an antidote to such fragmentation and promote a more holistic Islamic identity among youth.

The findings also have comparative significance beyond Indonesia. Sule (2023) documents how non-Muslims in Nigeria respond to Muslims' *da'wah* activities, highlighting the potential of *da'wah* as a bridge for interfaith understanding. Although this study focuses on Aceh and Türkiye, the model of civilizational *da'wah* identified here suggests that when preaching is framed as knowledge sharing and community development, it can generate respect and cooperation across religious boundaries. This comparative dimension aligns with Syahbudi et al., (2024) research on campus *da'wah* activists in Pontianak, which shows how processes of identity rectification shape young

Muslims' engagement with society. The Acehnese experience demonstrates that *da'wah* framed as civilizational infrastructure can both strengthen Muslim identity and foster openness to global knowledge exchange—a dual capacity much needed in plural societies.

At the same time, the study confirms Tabrani ZA's (2016) analysis of the ideological shifts in Turkish Islam, which argues that geo-cultural factors shaped Ottoman Islamic politics. By situating Aceh's *da'wah* within this broader Ottoman legacy, the study underscores how historical patterns of Islamic governance, knowledge production, and Sufi practice inform contemporary strategies for integrating spirituality with modernization. This perspective also connects with Choirin et al., (2025) bibliometric mapping of *da'wah* in Indonesia, which calls for new research directions beyond conventional *da'wah* models. By offering a "civilizational *da'wah*" paradigm grounded in field evidence and theory, the study responds to that call and expands the horizons of *da'wah* studies.

This analytical convergence between Ottoman legacies and contemporary Acehnese practices provides the basis for a new way of conceptualizing *da'wah*. To clarify this integrative approach, the study presents the following model, which visualizes how spiritual values, institutional media, and civilizational outcomes are interconnected within the Aceh-Türkiye context.



Figure 1. Civilizational *da'wah* framework



As shown in Figure 1, it situates core spiritual values – faith and ethics – as the foundation, channels them through institutional media such as pesantren, majelis taklīm, and tariqa, and culminates in civilizational outcomes like knowledge production, technological innovation, ethical governance, and global networks. This model synthesizes the study’s key findings and illustrates how Aceh-Türkiye da’wah operates as an infrastructure that links spiritual guidance with scientific inquiry and community development.

Moreover, the findings speak to the growing global discourse on Islamic education, sustainability, and technological ethics. As Humaidi et al., (2024) note in the context of environmental democracy, Islamic activism can provide ethical frameworks for addressing global crises. The Aceh-Türkiye *da’wah* model, with its emphasis on integrating spiritual guidance, scientific competence, and community development, offers a blueprint for Muslim societies facing challenges such as identity fragmentation, epistemological dependency, and unequal access to education (Hidayatullah, 2014; Can, 2012). This is also emphasized by Burga and Damopolii (2022) regarding religious moderation and by Ahyar et al., (2024) on how culture-based *da’wah* can shape values conducive to social resilience. The model further opens up possibilities for *da’wah* to guide emerging fields such as Islamic financial technology, artificial intelligence ethics, and global Islamic governance – directions also suggested in the conclusion of this study.

At the global level, this study has significant implications because it demonstrates how *da’wah* can be positioned as a platform for cross-country, cross-faith, and cross-disciplinary collaboration that supports sustainable development, technological innovation, and ethical governance at the international level. By emphasizing the integration of spiritual values, scientific competence, and community development, the Aceh-Türkiye model paves the way for replicating the civilizational *da’wah* paradigm in other regions such as Africa, South Asia, and Eastern Europe, where historical Islamic networks have also flourished. This approach is relevant to global agendas such as the Sustainable Development Goals, the strengthening of artificial intelligence ethics, and inclusive Islamic financial

governance, thereby enriching international discourse on Islamic education, religious moderation, and the role of religion in social innovation (Humaidi et al., 2024; Burga & Damopolii, 2022; Ahyar et al., 2024). Thus, the study not only contributes to national academic literature but also provides a conceptual and practical framework that can be widely adapted to strengthen social resilience, expand academic mobility, and build a more ethical and just transnational knowledge ecosystem.

By integrating historical continuity with contemporary transformation, the study offers a new heuristic for understanding *da'wah* as both a tradition and a strategic platform for future-oriented knowledge creation. It shows that *da'wah* can be operationalized as an inter-civilizational medium fostering academic mobility, institutional collaboration, and transnational knowledge production—thus expanding the theoretical discourse on *da'wah* beyond missionary or proselytizing models to align with civilizational theory, Islamic epistemology, and global education studies (Al Walid et al., 2024; Safitri et al., 2022; Howell, 2001). In doing so, it not only fills a significant scholarly gap but also offers comparative value for other regions seeking to integrate spirituality with innovation (Ulpah, 2022; Rahman, 2022). This insight invites policymakers, educators, and religious leaders to revisit *da'wah* not merely as moral exhortation but as a social infrastructure capable of placing spirituality at the heart of scientific progress and ethical governance for the future Muslim world (Sari, 2021; Mandaville, 2001).

Building on this paradigm, the study contributes to the broader agenda of Islamic education reform that seeks to dissolve the artificial separation between religious and scientific knowledge. In doing so, it resonates with ongoing movements to revitalize *pesantren* education by integrating classical *turāth* with modern disciplines and global challenges (Tabrani ZA et al., 2023; Burga & Damopolii, 2022). The Aceh-Türkiye model of “civilizational *da'wah*” offers practical applications for contemporary Islamic institutions worldwide, especially in shaping curricula that are both epistemologically rooted and globally responsive. Moreover, this conceptual framework aligns with efforts to



bridge the fragmentation of Islamic epistemology as highlighted by scholars such as Al Walid et al. (2024), while also addressing the post-colonial legacies in Islamic higher education identified by Ulpah (2022). Thus, *da'wah* is repositioned not only as spiritual transmission but as a systemic strategy of civilizational renewal that incorporates both traditional authority and modern innovation. Future research may further refine this model by including digital platforms, economic systems, and gender-sensitive analyses, ensuring that *da'wah* remains a living, adaptive, and emancipatory force in the Muslim world's intellectual trajectory.

Nevertheless, the study acknowledges its limitations. Geographically, it focuses only on Aceh and Türkiye and thus does not capture the full diversity of *da'wah* transformations across the Muslim world. Methodologically, reliance on qualitative data—archival sources, oral histories, and participant observation—provides rich contextual understanding but could be complemented by quantitative or digital-trace analyses to map contemporary patterns of spiritual-scientific integration more comprehensively. In addition, the study has not examined in depth how gender dynamics, economic structures, or global policy frameworks mediate the operation of *da'wah* as civilizational infrastructure. Addressing these gaps would strengthen the generalizability and applicability of the civilizational *da'wah* paradigm.

D. Conclusion

This study synthesizes evidence from archival records, *pesantren* curricula, and Sufi networks to show that *da'wah* in the Aceh-Türkiye context has historically functioned not merely as ritual preaching but as an infrastructure of civilizational synergy. Rather than repeating data, the findings highlight how spiritual guidance and scientific inquiry were deliberately integrated through correspondence, curricula, and transnational intellectual exchange—thereby answering the central research question on how *da'wah* acts as a bridge between religious values and knowledge production.

The research makes a clear theoretical and practical contribution. Theoretically, it advances a new paradigm of “civilizational *da'wah*”,

integrating Islamic epistemology, civilizational theory, and network approaches to reconceptualize *da'wah* as a dynamic medium of knowledge creation. This paradigm extends beyond previous studies that treated *da'wah* as isolated ritual practice or state-led soft power, instead revealing the role of grassroots actors, *pesantren*, and Sufi orders in sustaining long-term scholarly and technological exchange. Practically, the model developed here offers a blueprint for policymakers, educators, and religious leaders seeking to embed spiritual authenticity and intellectual vibrancy into Islamic education, moderate religious practices, and ethically guide new sectors such as Islamic financial technology, artificial intelligence ethics, and global Islamic governance.

Building on the study's acknowledged limitations, future research can expand this paradigm by exploring similar civilizational networks in other Muslim regions such as the Maghreb, the Indian subcontinent, or Central Asia to assess how local contexts shape *da'wah* as a knowledge infrastructure. Methodologically, employing digital ethnography and quantitative mapping can help trace the contemporary circulation of spiritual-scientific integration through online platforms and educational technologies. Furthermore, in-depth inquiry into how gender dynamics, economic structures, and global policy frameworks influence the implementation of *da'wah* would strengthen the model's relevance and adaptability across diverse sociopolitical settings.

Taken together, *da'wah* should be revisited not merely as moral exhortation but as an inter-civilizational medium capable of placing spirituality at the heart of scientific progress, ethical governance, and social innovation. By conceptualizing *da'wah* as a living bridge between historical continuity and contemporary transformation, the Aceh-Türkiye experience provides a comparative model for other Muslim societies seeking to integrate faith with knowledge and to build more resilient, ethical, and knowledge-based communities for the future.



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