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Analysis of Preacher Leadership Styles in Malaysia

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*Corresponding author: Muhammad Yusuf Marlon Abdullah, Universiti Islam Selangor, Malaysia. Email: yusufmarlon@uis.edu.my

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Email: ijdici@itqanpreneurs.com

Additional Information is available at the end of the article.

Mohd Hakim Arsad¹, Muhammad Yusuf Marlon Abdullah¹, Syarul Azman Shaharuddin³

¹Universiti Islam Selangor, Malaysia
Email: mohdhakim@uis.edu.my

²Universiti Islam Selangor, Malaysia
Email: yusufmarlon@uis.edu.my

³Universiti Islam Selangor, Malaysia
Email: syarulazman@uis.edu.my

Abstract: *This study analyzes the leadership styles of preachers in Malaysia and their relationship with dakwah acceptance among Muslim youth. The research employs a quantitative approach with a descriptive design, where questionnaires were distributed to Muslim youth active in dakwah activities. The findings show that youth highly value preachers who demonstrate charismatic, knowledgeable, and open leadership. An overall mean value of 4.11 reflects very high acceptance of preachers, particularly in aspects of trust, influence, and their exemplary nature. Preachers are seen as playing a crucial role in guiding younger generations toward better religious understanding. These findings emphasize the importance of inclusive, creative, and integrity-based leadership approaches in strengthening relationships between preachers and Muslim youth.*

Keywords: *Leadership Style, Preacher, Muslim Youth, Dakwah Acceptance, Islamic Leadership, Dakwah.*

INTRODUCTION

Dakwah is a primary discipline in the context of Islamic spiritual development. Its long history begins with the practice of Prophet Muhammad (peace be upon him). History proves that the practice of da'wah has been implemented since the Prophet was appointed as a Messenger, with the mandate to spread the message of Islam to all humanity under Allah's command.

Effective leadership is the backbone of individual and organizational success. It is not merely about achieving objectives but involves motivating followers through inspiration and voluntary values. Management success is closely related to leadership quality, which can direct human resources toward desired goals.

The Islamic perspective outlines leadership as a trust that requires deep consideration regarding capability, efficiency, and justice. Leader selection must be based on comprehensive criteria encompassing personal strength (character) and academic qualifications. Transparency in appointment ensures that entrusted individuals can execute responsibilities excellently.

Leadership Styles of Preachers Leadership style or leadership behavior of a leader in implementing leadership functions varies and is influenced by multiple factors, including education, experience, personality, and situation. Leadership behavior refers to how a leader carries out their duties and responsibilities. This style of attitude and action can be observed through the leader's approach in various aspects of work, such as giving directions, assigning tasks, communicating, problem-solving, and decision-making processes.

According to Soekarno, Agus Sosro, Iskandar Putong, and Cecep Hidayat in *Leadership Theory* (2010:44), leadership style is defined as "leader behavior or actions in influencing followers." In other words, leadership style reflects a consistent combination of philosophy, skills, traits, and attitudes that underlie a leader's behavior. This style illustrates how leaders interact and reflect their belief in their followers' abilities and potential, as stated by Amrozi (2014), where leadership style can show, directly or indirectly, the extent to which a leader believes in their subordinates' capabilities.

Leaders with leadership styles can provide direction and influence their followers, creating social relationships with mutual communication and interaction that can strengthen two-way relationships. Leadership strength is based on written rules and can display moral character, personality, and examples that can be emulated and followed.

METHOD

This study uses a quantitative approach with a descriptive research design to evaluate factors influencing da'wah acceptance among Muslim youth, particularly the leadership style of preachers. The research instrument used is a questionnaire developed to collect data from respondents involved in dakwah activities. The study population consists of Muslim youth active in da'wah, and samples were selected using purposive sampling. The validity and reliability of the instrument will be tested through content validity and retesting. Data was collected through questionnaires distributed directly or online and analyzed using descriptive and inferential statistical analysis to test the relationship between preacher leadership styles and da'wah acceptance.

Questionnaires were distributed randomly to Muslim youth around the study area to identify Preacher Leadership Styles and Their Relationship to Da'wah Acceptance Among Muslim Youth. Data was analyzed using Statistical Package for Social Science (SPSS) computer software version 23.0. Descriptive analysis methods such as frequency, percentage, and mean were used to obtain findings for objectives one through four. Meanwhile, correlation analysis was used to find relationships between specified variables for the fifth objective.

RESULT AND DISCUSSION

Leadership According to Islamic Perspective

In the Quran and hadith of Prophet Muhammad (peace be upon him), several terms describe the concept or meaning of leader, including:

(a) Khalifah

The term khalifah means a person who maintains trust and responsibility to carry out orders and uphold truth as explained by Allah SWT in:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ٣٠

"And [mention, O Muhammad], when your Lord said to the angels, 'Indeed, I will make upon the earth a successive authority.' They said, 'Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?' Allah said, 'Indeed, I know that which you do not know.'" (Surah Al-Baqarah, verse 30)

According to Tarmizi (2017), as Khalifah on earth, humans are bound by three primary forms of relationships. Firstly, the Vertical Relationship is The relationship between humans and Allah SWT. In this relationship, humans receive divine guidance and must submit to and obey Allah's commands to carry out His trust. This relationship emphasizes the spiritual and divine dimension that forms the foundation of a Muslim's life. The second is internal relationships, which are between humans and themselves. At this level, humans use naqliyyah knowledge (religious knowledge) to develop 'aqliyyah knowledge (rational knowledge), which contains signs of Allah's existence and greatness that can be seen in the universe. Mastery of both types of knowledge helps individuals understand themselves and their role as servants of Allah. Thirdly, horizontal Relationships are the relationships between humans and fellow humans. As well as with other creatures such as animals, plants, and so forth. Human leadership is implemented, held accountable, and evaluated at this level. Knowledge about oneself, the environment, history, and society should be used to increase faith and good deeds. Thus, humans can maintain vertical, internal, and horizontal relationships that are balanced and perfect. All these relationships are interconnected and form the basis for shaping a Muslim who is not only responsible for themselves but also for the universe and other creatures within it.

(b) Imamah

The word imam has various definitions, such as one who is followed like a prayer imam, leader of a people, and leader of society. This term appears in Allah's words:

وَإِذْ أَبْلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ١٢٤

"And [mention, O Muhammad], when Abraham was tried by his Lord with commands and he fulfilled them. [Allah] said, 'Indeed, I will make you a leader for the people.' [Abraham] said, 'And of my descendants?' [Allah] said, 'My covenant does not include the wrongdoers.'" (Surah Al-Baqarah, verse 124)

In another verse, Allah also mentions the word imamah:

وَجَعَلْنَاهُمْ أئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عِبْدِينَ ٧٣

"And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds, establishment of prayer, and giving of zakah; and they were worshippers of Us." (Surah Al-Anbiya, verse 73)

According to Ibn Kathīr and al-Qurṭubī, Prophet Ibrahim was considered an imam for his people, functioning as a good role model. Prophet Ibrahim was a spiritual leader and became an exemplar of morality, strength of faith, and obedience to Allah's commands. Similarly, some of Prophet Ibrahim's descendants were also elevated to become imams and leaders, continuing this leadership responsibility to their communities.

Scholars generally define an imam as someone worthy of being followed and presented at the forefront in various life matters. For example, Prophet Muhammad (peace be upon him) is an imam who became the best role model for Muslims in all aspects of life, from morality and leadership to implementing Islamic law. Additionally, the Quran is considered an imam for Muslims, as it is the primary source of guidance containing life principles that must be followed.

Generally, humans are followed because of their words and actions that reflect good leadership, while books, like the Quran, are followed based on the ideas and concepts contained within them. This following, however, is not limited only to good matters but can also occur in matters that lead to evil or misguidance, depending on the extent to which someone follows the example given.

According to Imam Ibn Qayyim, the meaning of imam is closely related to the concept of ma'mum (follower). This is because a leader not only serves as an imam but must also be ready to become a ma'mum when needed, that is, someone who follows or submits to higher leadership. This concept emphasizes the importance of humility and leaders' readiness to follow correct principles in their duties.

Hassan al-Banna (1926) states that an imam is a leader who is a role model and example for those they lead. In al-Banna's view, an imam is not merely a director or ruler but someone who demonstrates behavior that their community should emulate in all aspects of life.

Additionally, Imam al-Baidawi explains that the word imamah refers to the position of someone who succeeds in the Prophet Muhammad's role in implementing Islamic law and maintaining religious boundaries that Muslims must follow. Imamah is a great responsibility, requiring leaders to preserve religious purity and ensure the implementation of Allah's commands firmly and justly.

(c) Malik

Regarding the term malik or king, it refers to Allah's words in the Quran:

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ٢٤٧

"And their prophet said to them, 'Indeed, Allah has sent to you Saul as a king.' They said, 'How can he have kingship over us while we are more worthy of kingship than him and he has not been given any measure of wealth?' He said, 'Indeed, Allah has chosen him over you and has increased him abundantly in knowledge and stature. And Allah gives His sovereignty to whom He wills. And Allah is all-Encompassing [in favor] and Knowing.'" (Surah Al-Baqarah, verse 247)

Interestingly, this verse explains the qualifications for becoming a king or leader. The main emphasis is that someone qualified to lead must possess qualities and characteristics that fulfill leadership functions. Therefore, leadership is not inherited merely because of prophetic or royal descent or material wealth. Instead, the qualities that qualify someone for leadership are the depth of knowledge and good physical health, which enable that individual to carry out leadership responsibilities efficiently and effectively.

(d) Ulul Al-'Amr

Ulu al-'Amr consists of two words: *Ulu* meaning owner or person having authority, and *al-'Amr* meaning affairs, matters, or orders. Combined, *Ulu al-'Amr* means "owner of affairs" or "owner of authority." In this context, it refers to individuals who have power or responsibility in managing community affairs.

Allah SWT states in the Quran that *Ulu al-'Amr* are those who possess knowledge and understanding in religious matters, particularly in the field of *fiqh*. Some interpreters believe that *Ulu al-'Amr* refers to the companions of Prophet Muhammad, whom the Prophet chose to guide Muslims in various affairs. As stated in the Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ٥٩ أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ ٦٠ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ٦٠

"O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result." (Surah An-Nisa', verses 59-60)

Meanwhile, according to al-Mawardi, there are four interpretations of *Ulu al-'Amr*. First, it refers to *umāra'* (leaders); second, to *ulama* and *fuqaha* (scholars and experts in religious knowledge); third, to the companions of Prophet Muhammad; and fourth, it refers specifically to two main companions, Abu Bakr and Umar.

Al-Maraghi considers *Ulu al-'Amr* as *umāra'*, people of wisdom, scholars, military leaders, and all leaders responsible for guiding the Muslim community. This shows that the term *Ulu al-'Amr* can encompass various categories of leaders, whether in political, religious, or military contexts, all of whom must possess knowledge and wisdom in managing community affairs.

Sources of Islamic Leadership

The Quran and Sunnah are the sources of leadership in Islam. Islamic leaders must care about, understand, and practice all principles of Islamic teachings at all times and in all environments. In Allah's words:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ﴾ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ٥٨ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ٥٩

"Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing. O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result." (Surah An-Nisa: 58-59)

Four main matters outline the priorities for achieving trust in Islam. According to Omar Abdul (2017), among these four matters is Allah SWT, the highest authority that every Muslim must obey. Next, loyalty and obedience to Prophet Muhammad (peace be upon him) manifest obedience to Allah SWT. Third is the obedience and loyalty of Muslims to fulfill amri, who have been entrusted with leadership authority in society. Fourth is recognizing the Quran and Sunnah as the primary legislative sources in Islamic society that become references in resolving

disputes. Ahmad Tarmizi (2017) also emphasizes that these four matters form the foundation of the entire Ad-Deen system, Islamic culture, and politics and serve as the primary method in the constitution of the Islamic State.

DISCUSSION

Generally, this study's findings were derived from descriptive analysis data involving means to determine the leadership styles of preachers in Malaysia, as shown in Table 1.

Table 1. Leadership Styles of Preachers in Malaysia

No.	Item	STS	TS	TP	S	SS	Mean	Interpretation
B1	Muslim youth highly trust the leadership of preachers.		12 (3%)	84 (21.2%)	188 (47.45)	113 (28.5%)	4.01	Very High
B2	Preachers are capable of influencing Muslim youth in every dakwah conducted.		3 (0.8%)	48 (12.1%)	188 (47.4%)	158 (39.8%)	4.26	Very High
B3	Preachers are able to be role models and examples to others.		6 (1.5%)	27 (6.8%)	149 (37.5%)	215 (54.2%)	4.44	Very High
B4	Muslim youth understand the needs and mindset of preachers.		28 (7.1%)	122 (30.7%)	150 (37.8%)	97 (24.4%)	3.80	High
B5	Muslim youth highly believe in the capabilities of preachers.		17 (4.3%)	88 (22.2%)	181 (45.6%)	111 (28%)	3.97	High
B6	Every method used by preachers is well implemented.	3 (0.8%)	21 (5.3%)	87 (21.9%)	170 (42.8%)	116 (29.2%)	3.94	High
B7	Muslim youth trust the knowledge delivered by preachers.	2 (0.5%)	6 (1.5%)	75 (18.9%)	188 (47.4%)	126 (31.7%)	4.08	Very High
B8	Preachers are always open to Muslim youth expressing their ideas for mutual	1 (0.3%)	13 (3.3%)	75 (18.9%)	157 (39.5%)	151 (38%)	4.12	Very High

	benefit.						
B9	Preachers give freedom to Muslim youth to conduct dakwah.	13 (3.3%)	74 (18.6%)	170 (42.8%)	140 (35.3%)	4.10	Very High
B10	Preachers always remind Muslim youth to be creative in applying dakwah.	6 (1.5%)	55 (13.9%)	177 (44.6%)	159 (40.1%)	4.23	Very High
B11	Preachers always remind Muslim youth to make self-improvements for the better.	19 (14.8%)	57 (14.4%)	156 (39.3%)	165 (41.6%)	4.18	Very High
B12	Preachers always encourage Muslim youth to discuss problems together.	11 (2.8%)	59 (14.9%)	171 (43.1%)	156 (39.3%)	4.19	Very High
B13	Others look up to preachers as their inspiration.	11 (2.8%)	58 (14.6%)	187 (47.1%)	141 (35.5%)	4.15	Very High
B14	Preachers are highly committed to dakwah work.	8 (2%)	59 (14.9%)	189 (47.6%)	141 (35.5%)	4.17	Very High
B15	Preachers are committed to realizing the vision and mission of dakwah.	6 (1.5%)	69 (17.4%)	177 (44.6%)	145 (36.5%)	4.16	Very High
B16	Preachers ensure Muslim youth always have high enthusiasm in performing their duties as	14 (3.5%)	59 (14.9%)	186 (46.9%)	138 (34.8%)	4.13	Very High

B17	Muslims. Preachers ensure youth and congregation remain focused during every lecture conducted.		7 (1.8%)	70 (17.6%)	168 (42.3%)	152 (38.3%)	4.17	Very High
B18	Preachers ensure the youth are mentored as future leaders.		27 (6.8%)	78 (19.6%)	162 (40.8%)	130 (32.7%)	3.99	High
B19	Preachers easily apologize when making mistakes.	3 (0.8%)	19 (4.8%)	76 (19.1%)	153 (38.5%)	146 (36.8%)	4.06	Very High
B20	Preachers are always open to discussions with youth and congregation.	3 (0.8%)	36 (9.1%)	91 (22.9%)	149 (37.5%)	118 (29.7%)	3.86	High
B21	Preachers are open to criticism from youth and congregation.	3 (0.8%)	21 (5.3%)	58 (14.6%)	170 (42.8%)	145 (36.5%)	4.09	Very High
B22	Preachers prioritize the well-being and spiritual needs of youth and congregation.		14 (3.5%)	42 (10.6%)	178 (44.8%)	163 (41.1%)	4.23	Very High
B23	Preachers appreciate every youth who attends lectures.	5 (1.3%)	3 (0.8%)	49 (12.3%)	179 (45.1%)	161 (40.6%)	4.23	Very High
B24	Preachers prioritize tasks as a responsibility .	3 (0.8%)	7 (1.8%)	39 (9.8%)	173 (43.6%)	175 (44.1%)	4.28	Very High
B25	Preachers wish to serve as long as their health allows.	5 (1.3%)	14 (3.5%)	33 (8.3%)	164 (41.3%)	181 (45.6%)	4.26	Very High
B26	Preachers do	3	6	40	178	170	4.27	Very High

	not feel tired even after years of preaching.	(0.8%)	(1.5%)	(10.1%)	(44.8%)	(42.8%)		
B27	Preachers always show high commitment as speakers.	4 (1.0%)	3 (0.8%)	40 (10.1%)	168 (42.3%)	182 (45.8%)	4.31	Very High
B28	Preachers continue dakwah efforts despite facing slander.		10 (2.5%)	64 (16.1%)	173 (43.6%)	150 (37.8%)	4.17	Very High
B29	Preachers do not stop dakwah even when sick.	3 (0.8%)	13 (3.3%)	62 (15.6%)	164 (41.3%)	155 (39%)	4.15	Very High
B30	Preachers perform dakwah duties despite family responsibiliti es.	18 (4.5%)	26 (6.5%)	161 (40.6%)	120 (30.2%)	72 (18.1%)	3.51	High
	Overall Mean						4.11	Very High

Table 1 presents the responses provided by Muslim youth for each item that reflects their knowledge regarding preachers' leadership styles.

This study examines the youth's knowledge of the leadership styles exhibited by preachers in guiding them in terms of faith, influence, and leadership. Based on the study findings, the overall mean recorded is 4.11, indicating that Muslim youth generally highly appreciate and trust the leadership style of preachers in their lives. From this mean value, preachers are regarded as important figures in the religious education process, especially in shaping youth's attitudes, perspectives, and behaviors.

Regarding item B1, trust in the leadership of preachers, this item indicates that Muslim youth have a high level of trust in the leadership of preachers, with a mean value of 4.01, categorized as Very High. This shows that most respondents believe preachers play a vital role as spiritual leaders. Preachers are considered sources of religious information and respected and trusted individuals who lead the community toward goodness.

For item B2, the influence of preachers in da'wah (Islamic preaching), this item recorded a mean value of 4.26, also in the Very High category. These results show that preachers can influence Muslim youth through their da'wah efforts. This indicates that Muslim youth are exposed to the positive influence brought by preachers, and they believe that the messages delivered by preachers significantly impact their outlook on life and practices.

Following this, item B3, preachers as role models, has a mean value of 4.44, indicating that preachers are perceived as role models and examples in society. Most respondents agreed that preachers possess qualities that make them suitable examples in daily life, particularly regarding morals and ethics. This is important because the role of a preacher is not only to impart knowledge but also to serve as a role model in applying that knowledge in daily practice.

For item B4, the youth's understanding of the thought patterns of preachers, with a mean value of 3.80, is categorized as High; this item indicates that although there is a high level of trust in preachers, some youth may still lack a deep understanding of their thoughts and approaches. This may be due to communication gaps or differences in background between the youth and preachers.

Next, item B5, confidence in the ability of preachers, obtained a mean value of 3.97, categorized as High. This indicates that most Muslim youth believe in the ability of preachers to carry out their da'wah duties. Although this value is slightly lower than other items, it still demonstrates a positive level of confidence in the preachers' ability to fulfill their responsibilities effectively.

Similarly, item B6, the effectiveness of the preacher's dakwah methods, with a mean value of 3.94 in the High category, evaluates the effectiveness of preachers' methods. This shows that Muslim youth believe that preachers' methods are suitable for the context of da'wah. However, there is room for improvement to ensure that the methods used are more approachable and relevant to youth.

For item B7, confidence in the knowledge of preachers, the mean value was 4.08, categorized as Very High. This indicates a strong confidence level in the knowledge imparted by preachers. This shows that preachers are respected as leaders and considered credible and trustworthy sources of knowledge by Muslim youth.

Item B8, the openness of preachers to youth ideas, with a mean value of 4.12, indicates that Muslim youth believe preachers are open to receiving their views and ideas. This openness is crucial in fostering good relationships between youth and preachers, where youth feel heard and valued in their efforts to improve themselves and society.

Next, item B9, freedom in dakwah for youth, with a mean value of 4.10, categorized as Very High, shows that preachers give Muslim youth the freedom to carry out their dakwah initiatives. This suggests that preachers trust the youth and provide them the space to be creative and act independently in spreading da'wah, as long as it aligns with Islamic teachings.

For item B10, creativity in da'wah, the mean value recorded was 4.23, categorized as Very High. This indicates that preachers encourage Muslim youth to always be creative in applying da'wah. Creativity in conveying religious messages is important, especially in the digital and social media era, where da'wah requires more dynamic approaches.

Other items, such as B11 to B29, also recorded mean values within the Very High category, ranging between 4.06 and 4.31. These include crucial aspects such as the preacher's commitment to da'wah duties, openness to criticism, appreciation for youth, and perseverance in facing challenges such as slander and declining health. This demonstrates the consistency of preachers in their duties and the high level of trust Muslim youth have in them.

Overall, the analysis results show that Muslim youth highly appreciate the leadership style of preachers in their lives, with nearly all items recording mean values in the Very High category. These findings reflect a highly positive perception of the leadership style of preachers, particularly in terms of commitment, openness, and the influence of their da'wah efforts. Although some aspects can be improved, particularly in efforts to understand the needs of youth better, this study indicates that preachers have played a highly significant role in guiding the younger Muslim generation towards a better direction.

The study findings indicate that preachers in Malaysia generally possess strong leadership qualities, emphasizing aspects such as extensive knowledge, charisma, and practical communication skills. The majority of respondents stated that preachers have deep knowledge of the topics they present (Mean = 4.22), are easily understood by congregants (Mean = 4.19),

and can adapt their language to the audience (Mean = 4.18).

Preachers who exhibit these qualities can capture the attention of Muslim youth and encourage acceptance of the da'wah conveyed. Effective leadership is demonstrated through their ability to respect the diversity of congregants, utilize two-way communication, and possess the charisma to manage da'wah situations.

This study aligns with previous studies emphasizing that preachers' leadership styles are crucial in shaping congregants' perceptions of da'wah. A study by Ahmad (2017) found that preachers who exhibit wisdom in communication, charisma, and openness to listening to congregants' views are more likely to be accepted by the community, especially among youth. Conversely, preachers who fail to attract congregants or ignore their sensitivities tend to be rejected.

In this context, the Quran emphasizes the importance of wisdom in conveying the message of Islam. Allah says in Surah An-Nahl (16:125):

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ١٢٥

"Invite (people) to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best."

CONCLUSION

This study emphasizes the importance of preachers' leadership style in shaping the acceptance of da'wah among Muslim youth. A charismatic, knowledgeable, and open leadership style has been proven to be a key factor influencing the trust and involvement of youth in da'wah activities. Therefore, preachers must continue to strengthen their leadership skills with an inclusive approach relevant to today's youth's needs. It is hoped that the findings of this study can guide preachers and stakeholders in enhancing da'wah efforts toward building a progressive and faithful generation of Muslims.

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Author Details

Mohd Hakim Arsad, Muhammad Yusuf Marlon
Abdullah, Syarul Azman Shaharuddin

Email: ijdici@itqanpreneurs.com

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