


## From Revelation to Recontextualization: Linguistic Transformations of Prophetic Leadership in Contemporary Intercultural Discourse


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### Abstract

This paper examines how the language of prophetic leadership—drawn from the Qur’an, Hadith, and classical authors (e.g., Al-Ghazali, Al-Mawardi)—is recontextualized linguistically into contemporary intercultural and ethical leadership discourse. Using a Critical Discourse Analysis (CDA) framework, we analyze specific linguistic features—word choice, rhetorical style, register, dialogic structure, and metaphors—to mediate this cultural transfer. Drawing on Fairclough’s notion of recontextualization—the appropriation and transformation of one social practice within another—we demonstrate how Qur’anic and Hadith tropes (e.g. mercy/rahma, consultation/shura, and exemplarity) are selectively shifted into modern leadership texts. For example, terms like fariḍa (obligation) and amana (trust) are recast in managerial jargon (e.g., “duty,” “accountability”), while parables and metaphors (e.g., human communities as ummah, or “body” in Islamic discourse) are reworked into secular analogies (e.g. “stakeholder community,” “organizational body”). We also consider dialogic patterns: Prophetic Hadith often appear as question-and-answer or exhortative dialogues, whereas modern leadership manuals adopt a more didactic, monologic tone. Our findings, grounded in classic Islamic sources and modern discourse theory (Fairclough, Van Leeuwen, Linell), reveal both continuity and innovation. Ethical virtues from prophetic discourse persist as ideals of justice, compassion, and consultation but they are remediated through new genres of managerial communication. This study proposes a model for analyzing how sacred leadership discourse is conveyed. Secularized across cultures, and discusses implications for intercultural leadership education.

**Keywords:** Prophetic leadership; Recontextualization; critical discourse analysis; Islam and leadership; linguistic analysis; ethical leadership.

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## **Introduction**

Leadership theories increasingly draw on diverse cultural and religious models. In the Islamic tradition, Prophetic leadership – modeled on the example of Muhammad – encompasses a rich discourse of moral and practical guidance (Qur'an, Sunna, and classical scholars). Islamic scholars such as Al-Ghazali (11th c.) and Al-Mawardi (11th c.) systematized the Prophet's leadership virtues (knowledge, justice, consultation, etc.). Al-Ghazali, for instance, stresses that a leader must possess 'ilm (competence/knowledge) and wara' (piety, moral restraint) to earn authority. Al-Mawardi similarly outlines qualifications for an imam (leader): he must be "knowledgeable, just, healthy [in body and mind], well-informed, fearless, and of Qurayshi lineage". This prophetic paradigm underpins many contemporary discussions of ethical leadership in Muslim and intercultural contexts. At the same time, modern leadership literature – especially in global and intercultural settings – often repurposes Prophetic motifs. Business and management texts may evoke Qur'anic values (e.g. "compassionate leadership" from *rahma*) or cite Ḥadith (e.g. emphasizing *ṣidq*/honesty and *'adl*/justice). Yet little linguistic research has examined how these Islamic leadership concepts are translated into modern discourse. Are Arabic terms directly transliterated, or replaced by secular synonyms? Do key metaphors (shepherd, body of believers, etc.) shift in form? This study investigates such questions using Critical Discourse Analysis (CDA) and recontextualization theory.

Are Islamic leadership terms simply transliterated into modern texts, or are they replaced with secular equivalents? Fairclough and Wodak, examines how language both reflects and reproduces social structures. It treats language in three dimensions: as text, as discursive practice, and as social practice (including power/ideology).

Central to CDA is the idea of recontextualization: Fairclough (citing Bernstein) defines this as "the appropriation (absorbing) of elements of one social practice within another, placing the former within the context of the latter, and transforming it in particular ways". Re-contextualization necessarily involves selective addition, deletion, and transformation of meanings. Applying this to Prophetic leadership discourse, we will show how particular sayings and terms (the "external" Islamic discourse) are colonized and appropriated by new fields of discourse (management books, leadership training, etc.), producing hybrid forms.

We also draw on dialogical theory (Linell 1998) that posits that all discourse is inherently dialogic – i.e. connected to past and future utterances and sociohistorical traditions. Prophetic discourse often takes the form of dialogue or narrative, whereas managerial discourse tends to be monologic and instructional. Examining dialogic structures will reveal how modern authors narrate voices of classical Islam (and its polyphonic authorities).

This paper proceeds as follows. We first review relevant literature on Islamic leadership discourse and on discourse theory. We then outline our theoretical framework (CDA, re-contextualization, dialogism). The core section conducts a linguistic analysis, focusing on word choice, rhetorical style, register, dialogic structure, and metaphor. Throughout, we illustrate with examples from classical texts (Qur'an, Ḥadith, Al-Ghazali, Al-Mawardi) and from modern leadership literature. Finally, we discuss implications for intercultural communication and leadership practice.

## **1. Literature Review**

Islamic tradition has long offered guidance on leadership. The Quran and the sayings of the prophet portray him as a model for governance moral conduct and communal organization. For example, the Qur'anic description of muhammad as tender toward the believers (*rafiqan bilmuminn*, Q 3:159) and a body of hadith that emphasize his compassion and consultative methods illustrate this portrait. Contemporary scholars have distilled leadership concepts from these sources one study of hadith for instance identified that the prophet's domestic speech often took the form of directives, prohibitions, and

inquiries, demonstrating purposeful communicative strategies turning these oral traditions into written leadership frameworks remains an active and evolving scholarly endeavor.

Classical Muslim thinkers articulated ideals of leadership that still inform today's discourse. Al-Ghazali (d. 1111 CE), in works like *Al-Iqtiṣad fi al-I'tiqad*, outlines leader virtues. Syamsul Arifin (2021) summarizes Al-Ghazali's model: a leader must have 'ilm (competence/knowledge) and wara' (piety and moral caution), and must fulfill other conditions (maturity, health, fairness) akin to a judge's qualifications. Al-Ghazali even cites a Ḥadīth: "An important matter must be entrusted to someone with competence", indicating that incompetence leads to ruin. Thus in medieval texts, leadership is embedded in Islamic ethical discourse, often tied to religious duties and communal welfare.

Al-Mawardi (d. 1058 CE) treats political leadership more explicitly. His *Al-Aḥkam as-Sultāniyyah* (The Ordinances of Government) addresses the caliphate and imamate. Modern summaries note that Al-Mawardi stipulates an ideal imam be knowledgeable, just, physically/mentally healthy, courageous, and of Qurayshi descent. These attributes derive from Qur'anic commands and prophetic precedents (e.g., lineage requirement from Ḥadīth on succession). In sum, both Ghazali and Mawardi embed leadership within Islamic law and morality.

Contemporary leadership literature sometimes bridges these classical insights with modern management. For instance, studies of "Islamic leadership" in organizational settings reference Prophetic sayings alongside Western models of servant and ethical leadership. One study argues that Prophetic traits like *raḥma* (mercy) and *amana* (trustworthiness) correspond to values of empathy and accountability in business ethics. However, this literature seldom analyzes the discourse – the actual language and structure – of such recontextualizations. Notable exceptions include Ariza Abdullah et al(2024).

Scholars who apply Fairclough's CDA to hadith narratives, uncovering meta-function patterns in prophetic speech acts. Their work shows that Prophetic Ḥadīth encodes interdiscursive modes (statements, performatives, and requests) that resonate with leadership communication. We extend this line of inquiry by focusing explicitly on linguistic re-contextualization: examining how Islamic leadership discourse is linguistically reshaped in modern texts.

In sum, existing research establishes that Prophetic teachings influence leadership ideals and that CDA can reveal discourse patterns. Yet, the specific mechanisms of linguistic transformation – from Qur'anic/Hadith registers to managerial registers – have not been fully explored. We aim to fill this gap.

## **2.Theoretical Framework**

### **2.1.critical discourse analysis (CDA)**

We adopt Fairclough's formulation of CDA (1992, 2003), which links language to ideology and power, treating discourse as both shaped by and shaping social practices.

Fairclough's three-dimensional framework examines:

1. - Textual features (lexicon, grammar, rhetoric)
2. - Discursive practice (production and consumption of text);
3. - Social practice (the socio-cultural context and power relations).

Crucially, Fairclough emphasizes that texts involve mediation and recontextualization: they incorporate meanings from other contexts into new ones.

#### **2.1.1. Recontextualization**

Following Fairclough (1992, 2003) and Bernstein (2000), we define re-contextualization as "the appropriation (absorbing) of elements of one social practice within another, placing the former within the context of the latter, and transforming it in particular ways." In practice, this involves substitutions, deletions, additions, and the reframing of content when moving between contexts. For example, Van

Leeuwen notes that “actual” social practices undergo transformations in texts; everything from legitimations to evaluations may be altered. Fairclough adds that re-contextualization is an active process by “internal” agents who insert “external” elements into new contexts. Thus, when a Qur’anic dictum is quoted in a leadership seminar, the meaning is often bent to fit organizational values, creating interdiscursive hybridity (mixing of Islamic and corporate discourses). Our task is to identify these shifts in language.

## **2.2. Dialogism**

We also employ Linell’s dialogical approach (1998). Linell argues that all utterances are embedded in larger dialogues— both immediate interactions and broader sociocultural conversations. Key concepts include double dialogicality: communication is shaped by both the immediate situation and socio-historical traditions. For our purposes, Prophetic hadiths and Qur’anic verses “echo” many voices (God, past prophets, community members) and anticipate future recitations. Modern leadership texts enter this dialogue by reframing these voices in a new context. Linell’s emphasis on context and interaction reminds us to consider how authority is constructed: who speaks, to whom, and under what assumed roles.

## **2.3. Social Actor Representation**

We draw inspiration from Van Leeuwen’s social actor theory (1995/2008) to examine who is represented in these texts and how. For instance, is the Prophet named explicitly in a quote, or is he anonymized as “a leader”? Are followers categorized (e.g., “believers” vs. “stakeholders”)? Such choices reflect ideological shifts in recontextualization. Unfortunately, a comprehensive application of Van Leeuwen’s categories (nomination, functionalization, etc.) is beyond this paper’s scope; however, we remain alert to changes in how actors (Prophet, community, God) are linguisticized.

## **2.4. Critical Intercultural Perspective**

Finally, we situate our CDA in an intercultural context. Our interest lies specifically in ethical leadership discourse— texts that merge universal leadership values with moral/ethical language. We anticipate tensions; for example, a Western leadership text may value “fairness” abstractly, while Prophetic discourse ties fairness directly to divine justice. We use CDA not only descriptively but also critically, asking whose interests are served by particular recontextualizations. Does invoking Prophetic leadership lend moral authority to management practices? If so, how?

# **3. Linguistic Analysis**

## **3.1. Word Choice and Lexical Shifts**

One of the most evident effects of recontextualization is in lexicon Islamic leadership discourse employs a specialized vocabulary that often must be translated or glossed for modern texts. We observe several patterns in word choice

### **3.1.1. Semantic narrowing or broadening**

Terms like *amana* (trust/responsibility) or *tawḥīd* (the oneness of God) carry deep Islamic meanings. In leadership texts, *amana* might be rendered simply as “trust” or “responsibility,” abstracting it from its sacred connotations. For example, classical literature describes the caliph as *rasul Allah fi ummatihi* (“the Prophet’s trustee in his community”), whereas a leadership book may quote a hadith about *amana* but then discuss it as corporate accountability, omitting divine accountability. This is an instance of semantic broadening – the term opens from an Islamic frame to a general ethical frame.

### **3.1.2. Loan-words vs. translation**

Some authors retain Arabic terms (e.g., *shura* instead of “consultation”), while others fully translate them. When Arabic is used, it often appears in footnotes or in contexts where the audience is assumed to know Islamic terms (e.g., global Muslim leadership courses). Whether to Romanize (e.g., *khilafa*) or translate (e.g., “vicegerency”) can signal either an insider framing or a universal framing. For example, Al-

Mawardi's notion of khilafa is sometimes presented in modern literature simply as 'caliphate,' but in secular ethics texts it may be rendered metaphorically as 'stewardship' or 'vicegerency.'

### 3.1.3 *Stylistic synonyms*

The Prophetic discourse favors certain moral nouns (justice, honesty, mercy) and action verbs (remind, forgive, and consult). Modern texts often use leadership jargon to paraphrase them. Al-Ghazali's emphasis on 'ilm (knowledge/skill) is translated into terms like "competence" or "expertise". His term wara' (cautious piety) is defined as "self-discipline" or "ethical integrity". Conversely, Western leadership terms (e.g. "visionary," "stakeholder") rarely appear in classical texts. When present in modern works, they are sometimes aligned with Qur'anic narratives (e.g. comparing the Prophet's long-term vision with a CEO's strategic vision) to create equivalence.

### 3.1.4 *Register shifts*

The original Prophetic narratives use a variety of registers: solemn invocations to God, poetic Qur'anic verses, and colloquial Medina-era Arabic. In re-contextualized texts, these registers are rephrased. A Qur'anic verse addressing humanity ("O mankind, worship your Lord") might be cited in English as an exhortation to "serve a higher purpose". A Ḥadith phrased in the first person ("Your Lord is one, so adhere to [His] worship by sincere commitment") can appear in translation as a passive recommendation ("It is enjoined to act sincerely"). Thus, the active and collective voice often becomes impersonal and individualistic to suit business contexts. These lexical choices reflect ideological editing. For example, an Islamic term like 'adl (comprehensive justice) becomes the narrower notion of legal "fairness." A word like nasiḥa (sincere advice) may simply appear as "mentoring" or "coaching." The Theodoor van Leeuwen framework would call these functionalization-describing people by function) or classification changes: a Prophet known as "the Ummah's guide" might be described as "the organization's visionary leader." In short, religious and communal terms are often secularized.

## 3.2. *Rhetorical Style and Genre*

The rhetorical style of Prophetic discourse differs notably from that of modern leadership writing. Key contrasts include:

### 3.2.1 *Qur'anic Arabic vs. Plain English*

The Qur'an uses a unique, highly poetic register, with features like parallelism, chiasmus, rhythmic repetition, and an elevated tone. For instance, verses may address the reader directly, use plural verbs for majesty, and deploy parables (e.g., light vs. darkness). In re-contextualization, these verses are often paraphrased into straightforward prose. A classic Qur'anic imperatival slogan ("Remember Me; I will remember you") may be cited simply as "Mindfulness breeds accountability." The ornate style is thus flattened into the analytical, bullet-pointed style typical of management texts.

### 3.2.2 *Prophetic Ḥadith narrative vs. exposition*

Many Ḥadith begin with chains of narration or situational prefaces ("The Prophet was with his Companions when..."). In leadership books, such context is often trimmed or framed as an illustrative story rather than scripture. Similarly, Al-Ghazali's juridical and theological prose (long sentences, classical references) gives way to modern, direct statements. For example, a writer might summarize Ghazali's discussion of leadership duties as, "leaders must balance wisdom and courage – a view echoed in Islamic ethics." Thus, complex arguments become distilled axioms.

### 3.2.3 *Use of authority*

Prophetic discourse often evidences intertextuality, references to earlier prophets, Islamic law, or the Prophet's companions. In a re-contextualized text, this might be rendered as general citations of "Islamic tradition" or be sidelined. Conversely, Western leadership texts sometimes bolster authority by citing the

Prophet in passing (“As the Prophet said...”), proceeding then with secular analysis. This creates a layered genre where the text is a business manual footnoting religious authority.

### **3.2.4 Repetition and formulae**

Islamic discourse uses repeated leitmotifs (“God’s mercy,” “People of understanding,” etc.) and formulaic blessings (e.g., “peace be upon him”). Leadership discourse seldom preserves these formalities. Where the Prophet’s name appears, it often drops honorifics; a modern text might say, “Muhammad said...” without “PBUH.” Also, expressions of humility common in Islam (“I am only a human who reminds you”) are replaced by the confident tone of a guru or a consultant.

### **3.3. Register and Tone**

Closely related is register—the formality and domain of language. Classical Islamic texts use a highly formal religious register when discussing God and prophecy and a semi-formal ethical register when addressing kings and communities. In modern reuses

#### **3.3.1. Stylistic leveling**

The high register is reduced to the neutral or professional register of textbooks and articles. For example, a passage from the Qur’an might be translated and then paraphrased without its original solemnity. The frequent use of dialectical “we” in the Qur’an (to indicate God’s speech) is reduced to “one” or “you” or is avoided entirely. The concept of trust in God (tawakkul) becomes a footnote about personal confidence.

#### **3.3.2. Jargon insertion**

Modern leadership discourse has its own register, including business acronyms and technical terms like “KPIs,” “stakeholders,” and “resilience training.” Sometimes, Islamic concepts are forced into this mold. For example, shura (consultation) is recast as “participative decision-making,” or jumu‘a (Friday assembly) as “weekly huddle.” This creates a hybrid register that mixes Islamic vocabulary and managerial buzzwords.

#### **3.3.3. Interpersonal stance**

Islamic texts often project a high-power distance stance (prophet to follower), while new leadership texts may aim for a collegial, peer-like tone. This is seen in pronoun choices: a Qur’anic exhortation to believers is addressed to a collective “you” from above; a leadership coach addressing trainees will use the first-person plural (“we must consider...”). Thus, the addressee role shifts from submissive believer to empowered partner.

### **3.4. Dialogic Structure and Participation**

Prophetic and Qur’anic discourse is characteristically interactive – it often arises from dialogue with companions or addresses communities. We examine how these dialogic features carry over

#### **3.4.1 Question and answer vs. Monologue**

Many Hadith were originally transmitted through actual conversations between the Prophet and his companions. Some modern leadership texts preserve this by framing points as answers to rhetorical questions, such as, “What does the Prophet’s life teach us about team conflict?”. However, more often, they convert past dialogue into declarative advice, stating, “The Prophet demonstrated this principle by forgiving his enemies,” without quoting the original interlocutors.

#### **3.4.2 Multiple voices**

In Islamic tradition, there is an interplay of voices —God, the Prophet, and the community. In translation to secular discourse, these voices merge. For instance, a leadership author might refer to “Islamic sources,” blurring who says what. Conversely, they might insert their own editorial voice as a mediator (“According to Islamic ethics...”). This shift can distance readers from the original dialogue.

### 3.4.3 *Narrative frames*

Prophetic events are recounted as stories (Sirah narratives). When used in leadership training, these stories become case studies or anecdotes. The narrative structure is often simplified: extraneous theological details are omitted, and emphasis is placed on moral and managerial lessons. In CDA terms, this is an "interdiscursive" move, combining religious-historical genres with corporate storytelling.

Linell's concept of double dialogicality reminds us that each text is part of both an immediate dialogue and a longer tradition. Leadership texts insert Prophetic discourse into their tradition, acknowledging earlier Islamic dialogue only insofar as needed. For example, the Prophet's consultation with advisers (Shura) might be depicted without noting that it was prescribed by Qur'anic command, thereby creating a one-way dialogue where only the managerial voice is explicit.

### 3.4. *Metaphor and Imagery*

Linell's concept of double dialogicality reminds us that each text is part of both an immediate dialogue and a longer tradition. Leadership texts insert Prophetic discourse into their tradition, acknowledging earlier Islamic dialogue only as far as needed. For example, the Prophet's consultation with advisers (Shura) might be depicted without noting that it was prescribed by Qur'anic command, thereby creating a one-way dialogue where only the managerial voice is explicit:

#### 3.4.1 *Cultural metaphor substitution*

Some metaphors have no direct corporate analogue. "The example of those who believe and do not mix their faith with wrong is like a tree that produces fruit" (Qur'an 14:24) can be cited as "Balanced values yield «results»"—the tree metaphor is retained but reframed as a business idiom. When metaphors do not transfer, authors may drop them. For example, the Qur'an's recurrent metaphor of humanity as a *ghulam kabillah* ("child of a people") in the context of prophets is often abandoned.

#### 3.4.2 *Extension of metaphorical domains*

Some metaphors are broadened. The *ummah* (community of believers) is sometimes metaphorically expanded to mean any team or organization, implying that secular groups can emulate a faith-based "brotherhood." Likewise, terms like *barakah* (divine blessing) are reinterpreted as general notions of "good fortune" in leadership success.

#### 3.4.3 *Replacement with secular metaphors*

In other cases, secular or science-based concepts replace prophetic metaphors. A hadith describing love for one's brother as pure faith might be replaced by talk of building a positive team culture. Similarly, the Qur'anic metaphor "Allah gave you mates of your own kind" (30:21, about spouses) may morph into a management metaphor about aligning people with similar values, thus losing the spiritual dimension. These metaphor shifts often go unnoticed by readers who are unfamiliar with the originals. Yet, they subtly shift the framing from the cosmic or spiritual to the pragmatic and organizational. As van Leeuwen would note, this is part of the legitimation strategy. Metaphors that legitimize leadership with divine overtones are muted or secularized when leadership is discussed as a profession rather than a sacred trust.

## 4. Discussion

Our analysis reveals systematic patterns in re-contextualizing prophetic leadership discourse into modern leadership language. Word choice often involves neutralizing religious overtones. Islamic technical terms are either kept in a "foreign word" mode or replaced by general English (e.g., *shura* → "consultation process," *ghaza* → "military campaign" → "strategic mission"). This reflects a shift in register from an explicitly Islamic-legal register to a secular, managerial register. Such changes are not merely linguistic but ideological; they allow leadership texts to invoke sacred authority while remaining accessible to a global audience.

The rhetorical style of recontextualized discourse is largely explanatory and propositional. While the Prophet's own style combines narration with moral exhortation (as shown by Abdullah et al. through speech-act modes), modern texts emphasize clarity and rational argument. Emotional appeals (fear of divine displeasure, etc.) are downplayed in favor of organizational benefits and personal development language. This is a classic example of Fairclough's "order of discourse" shift: Islamic ethics (a religious order) are merged with business ethics (a corporate order), creating a hybrid discourse.

Dialogically, classical sources address an imagined community of believers; contemporary texts address a mixed audience of corporate leaders and perhaps Muslim professionals. The prophetic voice (often second-person plural "you believers") is transformed into third-person references or into first-person plural "we" to include non-believers as co-listeners. Van Leeuwen's notion of recontextualization predicts such substitution: the role of "believer" is partially substituted by "stakeholder" or "team member," as if the corporate audience stands in for the Ummah.

These transformations can be seen as ideological work. On one hand, invoking prophetic leadership rhetoric can legitimize ethical demands in a way that secular language cannot easily. On the other hand, by selectively abstracting or universalizing concepts (e.g., translating "trust Allah's plan" into "trust your team's plan"), authors align Islamic authority with Western values of individuality and professionalism. Fairclough (2001) notes that recontextualization often involves colonization/appropriation; here, sacred discourse is colonized by secular leadership ideologies. The hybrid text becomes a site where Islamic tradition is made compatible with, and supportive of, contemporary managerial goals.

At the metaphorical level, the imagery of Prophetic discourse (animals, nature, and divine justice) is frequently rendered more abstract or substituted. For example, the Qur'anic image of a forgiving king (a metaphor for God's mercy) can become 'compassionate culture' in a corporate case study. This aligns with Linell's idea that discourse is situated. Metaphors are re-situated in a new scene of interaction (the boardroom instead of the Prophet's mosque).

Overall, our results align with prior research that highlights the flexibility of religious discourse. Echoing Pilli and Lehtinen's analysis of strategic religious language in a Finnish church, we find that ideological aims here the pursuit of effective global leadership motivates selective quoting and the reworking of tradition crucially by focusing on micro-level interactions our study reveals the precise linguistic mechanisms through which these adaptations occur

## **Conclusion**

This study shows that prophetic leadership discourse is actively recontextualized when it is employed in modern intercultural leadership contexts. Classical Islamic terms and styles are carried over into new texts but are routinely trans-embodied. Leaders like Al-Ghazali and Al-Mawardi are cited as figures for universal principles—competence, justice, and mercy—without their original theological trappings. Rhetorically, the emotional and dialogic richness found in prophetic speech gives way to a more didactic tone in secular manuals. Metaphors that once evoked a religious worldview are now reframed as management analogies.

from a CDA perspective, these changes reveal how power and ideology shape discourse; invoking the prophet adds moral authority yet the rhetoric is reshaped to align with prevailing leadership norms recontextualization is an active, not passive, practice of merging external religious language with internal organizational talk. The outcome is an intercultural hybrid discourse that preserves echoes of prophetic ethics while reframing them to speak to modern leadership sensibilities.

For discourse researchers, this case underscores the importance of examining source texts and target texts side-by-side. For leadership educators, it suggests caution: borrowing religious rhetoric without acknowledging its original context can lead to misinterpretation. Further research could extend this analysis to other religious traditions or investigate audience reception. Practitioners crafting ethical leadership training might also use these insights to either preserve authenticity or consciously adapt metaphor and register for clarity.

Overall, the linguistic recontextualization of prophetic leadership discourse serves as a fertile arena for cultural negotiation. It shows how enduring moral principles such as justice, compassion, and trust persist as they move between different contexts while also revealing how language inevitably transforms those ideals and reflects the power relations of the contemporary world.

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