The Use of Digital Media in Da'wah: Ethics, Theology, and Maqāshid Shariah

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Abstract: Da'wah in digital media is always understood as a communication activity, ignoring the fact that ethical awareness, religious motivation, and Sharia objectives are key elements in human actions. This study aims to examine the use of digital media in da'wah as a representation of a more complex dimension, from ethical, theological, and Sharia objectives dimensions. This qualitative study uses a literature review and hermeneutic approach, as well as ethical theory, theological philosophy, and maqashid sharia as its analytical framework. The findings of this study are: first, Islamic moral principles help provide a framework for assessing good and bad da'wah activities in the use of digital media. Second, Islamic theology is not only about a system of belief but also encourages the implementation of that belief in concrete activities, including da'wah in digital media. Third, maqashid syariah becomes the orientation of da'wah activities, so that any action leads to the common good. By following Islamic ethical and moral principles, Islamic theology, and maqashid syariah, da'wah activities on social media will become more ideal.
Keywords: *Digital Media, Da'wah, Ethics, Theology, Maqashid Shariah.*

Abstrak: Berdakwah di media digital selalu dipahami sebagai aktivitas komunikasi, sehingga mengabaikan fakta bahwa kesadaran etis, dorongan keyakinan, dan tujuan syariat merupakan elemen kunci dalam tindakan manusia. Penelitian ini ingin mengkaji penggunaan media digital dalam dakwah sebagai representasi dari dimensi yang lebih kompleks, yaitu menyangkut dimensi etis, teologis, dan tujuan syariat. Penelitian kualitatif ini menggunakan metode kepustaaan dan pendekatan hermeneutik, serta menggunakan teori etika, filsfat teologi, dan maqashid syariah sebagai kerangka analisanya. Temuan penelitian ini; pertama, prinsip-prinsip moral Islam membantu menyediakan kerangka penilaian tentang aktivitas dakwah yang baik dan yang buruk dalam menggunakan media digital. Kedua, teologi Islam tidak saja menyangkut sistem keyakina tetapi mendorong keyakinan tersebut terimplementasikan dalam aktivitas-aktivitas konkret, termasuk berdakwah di media digital. Ketiga, maqashid syariah menjadi orientasi dari aktivitas dakwah, sehingga tindakan apapun berujung pada kemaslahatan umum. Dengan mengikuti prinsip etis dan moral Islam, teologi Islam, dan maqashid syariah, maka aktivitas dakwah di media sosial akan menjadi lebih ideal.
Kata Kunci: Media Digital, Dakwah, Etika, Teologi, Maqashid Syariah.

A. Introduction

The media has been filled with controversy, recently. The Xpose Uncensored program on the Trans7 television channel was sanctioned and suspended by the Indonesian Broadcasting Commission (KPI) for violating Article 6 of Indonesian Broadcasting Commission Regulation Number 01/P/KPI/03/2012 concerning Broadcasting Code of Conduct (P3), as well as Article 6 paragraphs 1 and 2, Article 16 paragraphs 1 and 2 letter (a) of KPI Regulation Number 02/P/KPI/03/2012 concerning Broadcast Program Standards (SPS).[1] The Ministry of Religious

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[1] IRA, "KPI Verdict on Xpose Uncensored Trans7 Sanction Suspension," 2025, October 14, retrieved from https://kpi.go.id/.

Affairs of the Republic of Indonesia considered that the Trans7 broadcast had offended the lives of Islamic boarding school students and damaged the image of Islamic boarding schools. [2]

The controversy surrounding the Xpose Uncensored broadcast affirms the view that the increasing use of social media has led to concerns about ethics and privacy.[3] These ethical concerns are caused by social media outlets publishing data without meeting anonymity requirements. The publication of data without user consent is only permissible when privacy is successfully maintained. The media must also actively minimize potential harm in order to conduct research in the public interest rather than for personal gain. [4]

Key themes and crucial ethical principles in improving the quality and effectiveness of communities, as well as listening to social aspirations, are community involvement, empowerment through education, and inclusivity. These procedural principles and practices boil down to efforts to build information transparency while maintaining public privacy. These ethical considerations serve as important instruments in fostering trust and credibility, as well as facilitating the continuity of management in the short, medium, and long term.[5]

Ethical considerations must be maintained, both in conventional journalism and in journalism that uses *artificial intelligence* (AI) technology.[6] The Ministry of Communication and Digital Affairs (Komdigi) was forced to clarify the circulation of a video on social media X containing claims about the collapse of the Al-Khoziny Islamic boarding school building in Sidoarjo, East Java. After conducting an investigation, Komdigi found that the video used Google Lens, combined with a screenshot of an article from the media outlet liputan6.com, and the photo was replaced using *the watermark* "PixVerse.ai." [7]

Rejection of large-scale social media has often occurred because it is considered to lack adherence to ethical principles, resulting in accusations of manipulation, the spread of fake news (hoaxes), and biased algorithm curation, leading to social polarization. Social media ethical principles must focus on privacy protection, raising awareness, and controlling misuse. Only with these ethical principles can social media services be held accountable.[8]

From a media perspective, journalism practitioners face challenges related to the tension between the ideal of journalistic transparency and the obligation to protect the privacy and security of data subjects. The balance between journalistic transparency and ethical considerations, namely protecting the privacy and security of data subjects, is fragile. Several ideal solutions have been proposed, including ongoing dialogue with colleagues before making

[2] NUOnline, "Response to Trans7's Xpose Uncensored Broadcast, Minister of Religious Affairs Calls for Preserving the Dignity of Islamic Boarding Schools," 2025, October 15, retrieved from https://nu.or.id/.

[3] José Ramón Saura, Daniel Palacios-Marqués, and Agustín Iturricha-Fernández, "Ethical design in social media: Assessing the main performance measurements of user online behavior modification," *Journal of Business Research,* 129 (2021): 271-281, https://doi.org/10.1016/j.jbusres.2021.03.001.

[4] Elizabeth Ford, Scarlett Shepherd, Kerina Jones, and Lamiece Hassan, "Toward an ethical framework for the text mining of social media for health research: a systematic review," *Frontiers in digital health,* 2 (2021): 592237, https://doi.org/10.3389/fdgth.2020.592237.

[5] Federico Germani, Giovanni Spitale, Sandra Varaidzo Machiri, Calvin Wai Loon Ho, Isabella Ballalai, Nikola Biller-Andorno, and Andreas Alois Reis, "Ethical considerations in infodemic management: systematic scoping review," *JMIR infodemiology,* Vol. 4, No. 1 (2024): e56307, doi:10.2196/56307.

[6] Shannon A. Bowen, ""If it can be done, it will be done:" AI Ethical Standards and a dual role for public relations," *Public Relations Review* 50, no. 5 (2024): 102513, https://doi.org/10.1016/j.pubrev.2024.102513.

[7] Komdigi, "[Hoax] The Moments Leading Up to the Collapse of the Al Khoziny Islamic Boarding School Building," 2025, October 15, retrieved from https://www.komdigi.go.id/.

[8] Kate Sangwon Lee and Huaxin Wei, "Design factors of ethics and responsibility in social media: A systematic review of literature and expert review of guiding principles," *Journal of Media Ethics* 37, no. 3 (2022): 156-178, https://doi.org/10.1080/23736992.2022.2107524.

editorial decisions related to privacy.[9] It seems that this editorial dialogue is also fragile, which ultimately led Trans7 management to apologize to the Lirboyo Islamic Boarding School in Kediri.[10]

The problems faced by the media in presenting news stories such as the above case are a serious phenomenon, serving as important capital for reformulating various hypotheses about the integration of Islam and digital technology, which has continued to increase since the 2000s. The shift towards online platforms as a means of religious expression and community building is not as easy as one might imagine.[11] Da'wah conducted through social media, digital Islamic communication, online religious authority , youth involvement in Islamic content, and the geographical distribution of publications that are considered important and always emphasized in digital da'wah,[12] are tantamount to transferring media problems into da'wah.

Social media and mobile applications for education and religious preaching often contribute to the problem. Many senior and junior preachers have been publicly criticized because their preaching content has been widely disseminated through the media.[13] Some preachers have been criminalized and reported to the police for their use of media, which is the root of the problem in religious preaching.[14] Nuriana and Salwa continue to advocate for digital Islamic communication that is more sensitive to context and based on 21st-century ethics. This is a prerequisite for promoting more inclusive, moderate, and interactive religious communication. (Nuriana & Salwa, 2024) .

B. Theoretical Review

Scholars have extensively discussed Islamic ethics, Islamic theology, and Maqashid Syariah as important dimensions of Islamic preaching using media. Jing Wang said that Muslims are trying to use digital platforms to introduce Islamic ethics. This is aimed at strengthening global relations with the Muslim world in various parts of the world, both online and offline.[15] According to Alya J. Alnuaimi and Abderrahmane Azzi, Islamic ethics has common ground with universal media ethics values, but differs from other ethical systems in the principle of tauhid, namely the unity of divine purpose, as well as its relationship with media ethics in terms of the importance of accountability, honesty, and truth. Islamic ethics are also considered an important factor that can influence the perceptions of users or consumers. However, Alnuaimi and Azzi also say that there are still many cases of Muslims violating Islamic ethics in the media.[16]

Violations of Islamic ethical values are understandable, as behavior is not sufficiently regulated but needs to be encouraged. Islamic theology on media is one of the factors that

[9] Maartje Van Der Woude, Tomás Dodds, and Guillén Torres, "The ethics of open source investigations: Navigating privacy challenges in a gray zone information landscape," *Journalism* 26, no. 10 (2025): 2184-2202, https://doi.org/10.1177/14648849241274104.

[10] CNNIndonesia, "Visiting Miftahul Ulum Islamic Boarding School, Trans7 Apologizes," 2025, October 17, retrieved from https://www.cnnindonesia.com/.

[11] Soleh Hasan Wahid, "Exploring the intersection of Islam and digital technology: A bibliometric analysis," *Social Sciences & Humanities Open* 10 (2024): 101085, https://doi.org/10.1016/j.ssaho.2024.101085.

[12] Muhammad Choirin, Fakhrul Adabi Abdul Kadir, Anis Setiyanti, Fouad Larhzizer, and Moch Iqbal, "A Decade of Digital Da'wah: Global Research Trends And Thematic Evolution (2013-2025)," *el Harakah: Jurnal Budaya Islam* 27, no. 1 (2025): 21-44, https://doi.org/10.18860/eh.v27i1.33487.

[13] Tempo, "Profile of Miftah Maulana, Preacher Criticized by the Public for Insulting Tea Seller," 2024, December 6, retrieved from https://www.tempo.co/.

[14] Tempo, "Preacher Reported for Insulting Jokowi, Police Search for Video Uploader," 2018, December 10, retrieved from https://www.tempo.co/.

[15] Jing Wang, "Networked Islamic counterpublic in China: Digital media and Chinese Muslims during global pandemic of COVID-19," *New Media & Society* 26, no. 6 (2024): 3068-3087, https://doi.org/10.1177/14614448221095437.

[16] Alya J. Alnuaimi and Abderrahmane Azzi, "Islamic Ethics & Social Media Use: A Study in Theory & Practice," *Journal of Positive School Psychology* 6, no. 3 (2022): 6698–6710.

encourages behavior that is more obedient to these moral and ethical principles. Ismail Fajrie Alatas said that through the Facebook media group traditionalist Muslims in Indonesia often listen to stories of the miracles of the saints (*karāma*), which leads to the belief that these stories of karāma can channel blessings from the saints and facilitate their intercession. The circulation of these karāma stories provides an opportunity for the public to agree, engage, debate, and question various theological propositions. Meanwhile, social media such as Facebook is a material prerequisite for the production of karāma stories that are easily accessible and shareable, making it easier for Muslims outside the intellectual elite to participate in theological discussions and reflections. Rather than merely being a channel of communication or a means of disseminating information, Facebook can function as a digital infrastructure for Islamic theology.[17]

Active involvement in theological discussions and reflections is still not enough to create active awareness and practical implementation of Islamic ethics in social media. There is often tension among Muslim preachers between the obligation to preach and the need to maintain theological integrity in online interactions. In order to address these tensions, some Muslim preachers emphasize the importance of upholding Islamic values such as *tauhid* and *adab* (ethics), while taking advantage of the reach and ease of access of social media.

A theological re-evaluation of Islamic broadcasting practices in the digital age must reconcile traditional Islamic teachings inherited from the time of the Prophet Muhammad with contemporary digital realities. Aligning digital practices with Islamic values serves to ensure ethical and responsible engagement in the use of social media platforms.[18] This article argues that the theological evaluation process must be based on the objectives of Sharia (*maqāshid syarīah*), as a guideline for improving the behavior of Muslims.[19]

C. Method

This qualitative research[20] aims to explore and analyze the problematic use of media as a means of da'wah from the perspectives of ethics, theology, and maqashid syariah. The method used is literature research, which is considered to have adaptive capabilities in a relatively short period of time. This literature research is able to adapt perfectly to the constant changes of the times.[21] Armed with this literature method, researchers can present empirical and valid evidence about the problems that arise in the use of media, such as harming certain parties, especially as a means of preaching, including those that cause preachers to be accused of criminal acts.

The researcher chose Alberto Romele's digital hermeneutics approach, which hypothesizes that "the digital never ends." For Romele, developing digital technology is an "imaginative machine," where the concept of "*emagination*" is a schematization of humans that is always externalized into technology, and that human imagination has a counterpart in the digital dynamics between databases and algorithms. Alberto Romele also introduces the concept *of digital habitus,* where humans are constantly redirected to overly simplified images and

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[17] Ismail Fajrie Alatas, "Digital Theology: Saintly Marvels and God-talk on Facebook," *CyberOrient* 15, no. 1 (2021): 33-58, https://doi.org/10.1002/cyo2.6.

[18] Irma Yusriani Simamora and Ahmad Salman Farid, "Rethinking the use of Social Media in Islamic Broadcasting Practices: A Theological Perspective," *Pharos Journal of Theology* 105, no. 4 (2024): 1-15, DOI: 10.46222/pharosjot.105.516.

[19] Emil Haraki, Citra Widuri, M. Jaenudin, and Nadofah, "The Effect of Maqashid Syariah toward Human Development Index: Evidence from Indonesia," *Journal of Islamic Economics* 10, no. 3 (2024): 2954-2968, https://doi.org/10.29040/jiei.v10i3.14892.

[20] Ellie Fossey, Carol Harvey, Fiona McDermott, and Larry Davidson, "Understanding and evaluating qualitative research," *Australian and New Zealand Journal of Psychiatry* 36, no. 6 (2002): 717-732, https://doi.org/10.1046/j.1440-1614.2002.01100.x.

[21] Elena Maceviciute, "Research libraries in a modern environment," *Journal of Documentation* 70, no. 2 (2014): 282-302, https://doi.org/10.1108/JD-04-2013-0044.

understandings of themselves in the digital world.[22] The digital hermeneutics approach allows researchers to place this research object, namely the use of media in preaching, as an expression of the religious beliefs of preachers that are externalized through digital technology. Thus, what appears in the media is a representation of the reality of a preacher.

Considering the media as a space for human externalization, researchers see three important variables related to dai: ethics, theology, and maqashid syariah. Theoretically, ethics is a moral philosophy that has continuity with human moral actions.[23] If morals and ethics are principles of behavior, then theology is a personal-individual belief that can drive social behavior.[24] Meanwhile, maqashid syariah are the objectives of God's presence in human life and the direction that human behavior must take, so that the concept of maqashid syariah itself is philosophical and sociological rather than merely rigid rules. [25]

The analysis presented in this article was conducted after collecting and condensing data.[26] Data related to Islamic ethics in the media, theological concepts regarding media use, and the maqashid syariah perspective on the use of media for da'wah were collected in advance, critically reflected upon, and presented analytically to answer the research focus.

D. Findings and Discussion

1. *Islamic Ethics in Media for Da'wah*

The global digital revolution has paved the way for Islamic da'wah, with great potential to spread the message of Islam more widely than conventional methods. The digitization of religious communication and Islamic culture, at the same time, brings unprecedented ethical implications, especially related to cyber culture, cyber ethics, hyperreality, and mass cognitive dissonance. Such ethical implications require a reinterpretation of the values of the Qur'an and Sunnah that are relevant to the digital age. One of the Prophet Muhammad's messages about da'wah is implied in his saying: "*There is no house, made of brick or of hair (tent) on this earth, except that Allah will send the message of Islam into it; with that message, the noble will be honored, and the despicable will be despised*" (HR. Ahmad, 23302). This hadith is an ethical consequence of Islamic da'wah, which determines whether a person is good or bad after receiving the message of Islam. The process of communication and data transfer (Islamic information) is increasing with the development of digital technology today.[27]

Given that the ethical consequences of da'wah are so crucial to human life, da'wah activities themselves in the digital age must also pay attention to moral principles. As the saying goes, dirty water cannot clean. Islamic da'wah must also adhere to moral principles, such as not offending ethnicity, religion, race, and intergroup relations (SARA), as well as avoiding inappropriate da'wah materials. This can only be achieved when the intellectuality of the preachers is well developed, so that the da'wah content delivered is of higher quality, focused, and relevant. One of

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[22] Alberto Romele, Digital Hermeneutics: Philosophical Investigations in New Media and Technologies, (New York: Routledge, 2019).

[23] Jacques P. Thiroux and Keith W. Krasemann, Ethics Theory and Practice, (London: Pearson Education Limited, 2014).

[24] Austin Harrington, "Social theory and theology," in G. Delanty, Handbook of contemporary European social theory, (London: Routledge, 2006): 37-47.

[25] Muhammad Aminuddin Shofi, Sahrul Hidayatullah, and Abdul Hamid, "Multidimensional paradigm of Maqasid Sharia in the book of "nahwa taf'ili maqashid sharia" by Jamaluddin Athiyyah," *Jurnal Lektur Keagamaan* 20, no. 2 (2022): 501-534, https://doi.org/10.31291/jlka.v20i2.1085.

[26] Kirsti Malterud, "Systematic text condensation: a strategy for qualitative analysis," *Scandinavian journal of public health* 40, no. 8 (2012): 795-805, https://doi.org/10.1177/1403494812465030.

[27] Sadhriany Pertiwi Saleh, Hafied Cangara, Safiyyah Sabreen, and Syamsuddin Ab, "Digital Da'wah Transformation: Cultural and methodological change of Islamic communication in the current digital age," *International Journal of Multidisciplinary Research and Analysis* 5, no. 08 (2022): 2022-2043, DOI: https://doi.org/10.47191/ijmra/v5-i8-18.

the standards for developing quality intellectuals is to focus on transcendence, humanism, and liberation. The dissemination of da'wah messages in digital media is aimed at reorganizing religious communication to be more inclusive, moderate, tolerant, wise, and harmonious.[28]

In order to avoid counterproductive messages that are biased and harmful to certain groups, as well as to maintain harmony within each community, preachers need to adhere to Islamic universalism. Da'wah content should prioritize universal meanings and avoid partial interpretations. Public access to digital media has made the digital space a pluralistic space; a field that brings together diversity. This kind of pluralistic public space should not be filled with distorted religious interpretations with excessive simplifications. The spread of such distorted religious interpretations is always caused by violations of proper scientific procedures, ignoring the context of religious texts, and paying little attention to the differences in views among Muslim scholars. The impact of such distortions in religious understanding often turns into provocation and the use of biased and subjective language.[29]

Social media does offer various benefits, such as a means of preaching and religious learning. However, its users are often unaware of its hidden negative potential, such as slander, gossip, and the spread of false information. Therefore, the ethics of preaching in the digital age must be guided by Islamic ethics such as politeness, responsibility, and honesty. Politeness means using moderate, inclusive, and harmonious language so that the recipients of the message (*mad'ū*) are more accommodating and receptive to the message of preaching. Meanwhile, responsibility means that messages of preaching are explored from an objective scientific perspective, not a subjective view that has the potential to harm certain parties among the *mad'ū*. Politeness and honesty can be achieved through an attitude of honesty; honesty in conveying the scientific horizon of Islam, honesty in quoting and analyzing the diversity of opinions of scholars, and honesty in the purpose of da'wah, which is to build a better life for the ummah.[30]

The inability of preachers to use social media and uphold Islamic ethical principles in preaching results in public damage. This can be seen from the existence of preaching in the digital era, which always gives rise to pros and cons in society. Some preaching content on social media is unacceptable to some people with backgrounds different from those of the preachers. Controversy, polemics, and conflicts resulting from digital da'wah are both the effects and the standard for assessing the success of da'wah. Political da'wah, for example, is one example that is risky and prone to conflict and contains hate speech. Some economic and business da'wah lean more towards promoting products than conveying Islamic messages, resulting in a negative image wrapped in the discourse of commodification of religion. [31]

In order to uphold the principles of Islamic ethics and morals in the delivery of Islamic da'wah, the Indonesian Ulema Council (MUI) of East Java Province issued a fatwa number 06 of 2022 concerning Ethics of Da'wah in the Digital Age. The MUI sees the importance of Islamic preaching adhering to the principles of anti-radicalism and the prohibition of provocation, instead prioritizing the values of tolerance, pluralism, and national commitment. Dakwah in the digital era must be able to encourage *mad'ū* to be more obedient to the state constitution, accommodative of local wisdom, and maintain social harmony. Thus, tolerance, anti-radicalism,

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[28] Tata Sukayat, "Da'wah communication in the Contemporary Era: Implementing da'wah ethics on social media," *Jurnal Ilmu Dakwah* 43, no. 2 (2023): 375-390, https://doi.org/10.21580/jid.v43.2.18465.

[29] Pipin Armita, "Digital Da'wah and Quranic Interpretation: Opportunities, Distortions, and Ethics in the Spread of Interpretations on Social Media," *International Journal of Islamic Thought and Humanities* 4, no. 1 (2025): 154-164, https://doi.org/10.54298/ijith.v4i1.421.

[30] Rozanatush Shodiqoh, "Digital ethics: Social media ethics in a contemporary Islamic perspective," *Solo International Collaboration and Publication of Social Sciences and Humanities* 2, no. 03 (2024): 215-226, https://doi.org/10.61455/sicopus.v2i03.153.

[31] Hilmi Ridho and Afif Sabil, "Moderate Dai in the Era of Digitalization; Challenges and Ethics of Preaching on Social Media According to Islam and Local Wisdom," *Jurnal Studi Sosial Keagamaan Syekh Nurjati* 3, no. 2 (2023): 185-212, https://doi.org/10.24235/sejati.v3i2.64.

national commitment, and accommodativeness towards local wisdom are moral principles that are viewed positively by the MUI as well as guidelines for dakwah in the digital era.[32]

Ideal religious communication in the digital age is guided by the spirit of inclusivity, moderation, and interactivity. This interactive dimension is also formed automatically due to the large amount of da'wah delivered through videos, podcasts, and other social media. To maintain maximum interaction between dai and *mad'ū*, a da'i needs an interdisciplinary da'wah strategy; combining religious values, mass communication theory, and technological innovations aimed at creating sustainable engagement. Sustainable interaction requires strong support from regulations, significant investment in digital infrastructure, and inclusive Islamic education policies. The absence of strong regulatory support will only transform cyberspace into a field of discourse competition that has the potential to cause pros and cons as well as prolonged polemics in society. Similarly, the small investment in digital infrastructure development prevents da'wah messages from reaching a wider audience. [33]

As a result, Islamic ethics in media when preaching are moral guidelines that aim to ensure that religious messages are conveyed and better received by the audience, do not cause controversy and pros and cons, and maintain harmony among various groups with different backgrounds. Islamic ethics also regulate how preachers should behave in a scientific, objective, unbiased, inclusive, tolerant, and moderate manner. Finally, Islamic ethics are related to strengthening digital infrastructure as a basic necessity. This is in line with the fiqh principle of "*mā lā yatimmu bihi al-wājib fa huwa wājib,*" something that is a prerequisite for the implementation of an obligation is also obligatory.[34]

2. *Islamic Theology in the Media*

Theology has a social function, providing a moral framework, strengthening solidarity, upholding social justice, and acting as a positive social catalyst by responding to various issues and needs of society. Theology also helps individuals and communities navigate existential questions, develop ethical guidelines, and respond to public issues through reflective action. Ultimately, theology bridges the gap between faith/belief and community by encouraging concrete actions to overcome suffering in the world, foster goodness, and contribute to social welfare.[35]

Islamic theology on social media is based on the hypothesis that Islam is not only a system that refers to the spiritual nature of humans and their relationship with God or fellow humans. Religion is a complex social, legal, and religious system that encompasses all aspects of life. Full obedience to God's will in Islam is the main point for all activities carried out by believers. Therefore, the views of scholars on media are based on the theological belief that all activities in the Islamic world must be in accordance with religious principles. Religious aspects are

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[32] Agus Fatuh Widoyo, Muhammad Abduh, M. Abduh Amrie, and Athoillah Islamy, "Moderation of religion in the Fatwa of Majelis Ulama Indonesia About the Ethics of da'wah in the Digital Age," *Journal of Dakwah Science* 43, no. 1 (2023): 107-119, https://doi.org/10.21580/jid.v43.1.16053.

[33] Zulfa Ilma Nuriana and Nisrina Salwa, "Digital Da'wah in the Age of Algorithm: A Narrative Review of Communication, Moderation, and Inclusion," *Sinergi International Journal of Islamic Studies* 2, no. 4 (2024): 242-256, https://doi.org/10.61194/ijis.v2i4.706.

[34] Zuanda Zulkifli and Arwansyah bin Kirin, "Reformulating Ushuliyyah Principles to Strengthen Waqf-Based Halal Tourism Industry in Indonesia and Malaysia," *Al-Tijarah* 1, no. 2 (2025): 14-29, https://ejournal.kampusalazhar.ac.id/index.php/jat/article/view/59.

[35] Sonny Eli Zaluchu and Frederik Reforivan Baziduhu Zaluchu, "Pastoral Theology: A Methodological Approach to Analyzing Social Cases," *Evangelikal: Jurnal Teologi Injili dan Pembinaan Warga Jemaat* 8, no. 1 (2024): 91-101, https://doi.org/10.46445/ejti.v8i1.676.

influenced by moral and ethical principles, which are often considered more important than religious rituals themselves. [36]

Islamic theology is no longer about religious beliefs, but has become a discursive conversation in the digital space. Digital da'wah that carries theological discourse is also developing in Indonesia, one of which is driven by Habib Husein Ja'far al-Hadar, who has generated public enthusiasm from various religious backgrounds while also sparking much debate. However, Islamic theology as a methodological framework has also presented a set of values that can be used as guidelines for digital da'wah, including the concepts of "*Qaul ā n Sadīdān* (truthful speech)," "*Qaulān Balīghān* (touching speech)," "*Qaulān Masyhūrān* (universal speech that is widely known)," "*Qaulān Layyinān* (gentle speech)," "*Qaulān Karīmān* (noble speech)," and "*Qaulān Ma'rūfān* (good speech)." [37]

In practice, the concept *of Qaulān Sadīdān* has become the main guideline in preventing acts of violence, especially against women and children. Prevention and handling of violence use the theological principles of Islamic communication, such as through kind words, a gentle attitude, adjustment of language and message content, delivery of information based on real situations, prioritizing empathy, and building good relationships. Concrete implementations of Islamic communication theology include advocacy activities, socialization of prevention for children in conflict with the law, strengthening communication forums, enhancing the role of community-based integrated child protection, case management training, and monitoring child-friendly information.[38]

The theological principles of Islamic communication have become more crucial and urgent in the face of modern developments that have brought new traditions and phenomena in the form of "*cancel culture*." Several public figures who are also religious leaders often use the media in ways that cause controversy and rejection from the public, such as Tuan Guru Mizan Qudsiyah, Panji Gumilang, Ahmad Dhani, and others. On the one hand, "*cancel culture"* functions as social control, but on the other hand, it has the potential to create an intolerant environment, limit the space for self-improvement, and potentially violate the principles of compassion and justice in Islam. [39]

In addition, Islamic communication theology is also closely related to the choice of diction and journalistic language. The right choice of language and careful terminology must be used when discussing religious topics to avoid bias or misunderstanding. Journalists with theological awareness will seek input and perspectives from religious experts or scholars to ensure accurate and respectful coverage of religious issues. Journalists can prioritize highlighting diversity within a religious community, rather than presenting stereotypes or generalizations. In essence, theological awareness in journalism involves a thoughtful and respectful approach to religious issues, with the aim of promoting understanding and encouraging dialogue.[40]

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[36] Aldona Piwko, Zofia Sawicka, and Andrzej Adamski, "Islamic doctrine on mass media: from theological assumptions to the practical ethics of the media," *Journal for the Study of Religions and Ideologies* (2021): 191-210, https://thenewjsri.ro/index.php/njsri/article/view/88/47.

[37] Ahmad Tamrin Sikumbang, Maulana Andinata Dalimunthe, Syukur Kholil, and Nabila Fahira Nasution, "Digital Da'wah Indonesia Ulema in the Discourse of Theology," *Pharos Journal of Theology* 105, no. 1 (2024): 1-14, https://doi.org/10.46222/pharosjot.1051.

[38] Hafsah Juni Batubara, Hasan Sazali, and Irma Yusriani Simamora, "Analysis of Islamic Communication in Preventing Acts of Violence against Women and Children in Labuhanbatu District," *al-Balagh: Jurnal Dakwah dan Komunikasi* 10, no. 1 (2025): 1-32, https://doi.org/10.22515/albalagh.v10i1.8843.

[39] Siti Nurul Yaqinah and Ishak Hariyanto Antok, "Analysis of Islamic Communication about Oxymora Cancel Culture on Virtual Media in Indonesia," *al-Balagh: Journal of Da'wah and Communication* 9, no. 2 (2024): 351-392, https://doi.org/10.22515/albalagh.v9i2.9569.

[40] Ahmad Salman Farid, Rizka Ar Rahmah, and Irmasani Daulay, "Theology and Ethics in Values-Based Journalism Communicating Islamic Perspectives," *Pharos Journal of Theology* 105, no. 2 (2024): 1-15, https://doi.org/10.46222/pharosjot.105.226.

The principle of caution in the selection of diction, terminology, and language is confirmed in the Qur'an, verse 159 of Surah Ali Imran. This verse explains the concept of democratic communication, which is to be gentle, forgive one another, respect differences of opinion, and trust in Allah.[41] The verse is also understood as a form of democratic communication that prioritizes deliberation, seeking constructive input, and reaching consensus.[42] In other words, these verses of the Qur'an are theologically guidelines for positive public communication aimed at avoiding misunderstandings and unnecessary bias.

The importance of avoiding misunderstandings and bias in preaching, especially in the digital age, is theologically a form of implementing amanah (responsibility). Amanah emphasizes the importance of accountability in disseminating information. Digital media users, including preachers who preach on digital media, must be accurate, ethical, and not harm others. This principle is in line with modern challenges such as the prevalence of hoaxes, *clickbait,* and algorithm manipulation. The Qur'an provides clear guidance on the importance of verifying information and avoiding the spread of false news. Surah Al-Hujurat verse 6 teaches the principle *of tabayyun* (clarification) as an important step in verifying the information received. False news in the context of social media can cause social unrest and worsen interfaith harmony. The Qur'an reminds Muslims not to blindly follow or spread information whose truth is unclear, as explained in Surah Al-Isra' verse 36 and Surah An-Nur verse 11. [43]

Thus, the theological values of Islamic communication contained in the Qur'an encourage the obligation to verify news and maintain social dignity, as guidelines for combating the spread of hoaxes in the digital age. This Islamic theology is relevant to be applied in social life in the era of social media, in order to create a society that is wiser and more responsible in disseminating information. Preachers should not engage in actions that are untrustworthy and irresponsible, as this would be counterproductive to the Islamic theological principles of communication and preaching.

3. *Dawah in Digital Media from the Perspective of Maqashid Shariah*

Recent developments in social media often contain insults, hate speech against ethnic, religious, and racial differences, and blasphemy against political choices, causing society to become polarized and ignore ethics in social media. Such content is disturbing, frightening, and deprives individuals of their freedom to choose, practice their religion, and express their opinions. Social media ethics from the perspective of Maqashid Syariah aim to maintain and find its central position in development, particularly by encouraging social media activities based on Islamic values in order to achieve the overall benefit of humanity.[44]

Maqashid Syariah in classical Islamic studies, such as the classification by Al-Syathibi, consists of five main objectives: *hifz al-dīn* (preserving religion), *hifz al-Nafs* (preserving life); *hifz al-'Aql* (preserving reason), *hifz al-nasl* (preserving offspring/society), and *hifz al-māl*

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[41] Nasrudin, "Democratic Communication in Forming a Harmonious Family (Perspective of the Quran Surah Al-Imran Verse 159)," *An-Nida: Journal of Islamic Communication* 15, no. 1 (2023): 33-45, https://doi.org/10.34001/an-nida.v15i1.4929.

[42] Avif Alfiyah, "Communication-Empowered Deliberation: An Analysis of Surah al-Baqarah 233, Surah Ali Imran 159, and Surah al-Syura 38," *Alamtara: Journal of Islamic Communication and Broadcasting* 7, no. 2 (2023): 122-138, https://doi.org/10.58518/alamtara.v7i2.2273.

[43] Balqis Qonita and Abdul Fatah, "Hoaxes in the Social Media Era from the Perspective of the Quran," *Journal of Islamic and Religious Social Studies* 2, no. 4 (2025): 870-874, https://jurnal.ittc.web.id/index.php/jkis/article/view/2796.

[44] Siti Farida, Akhmad Faozan, and Arina Nur Arofah, "Ethics of Social Media From Maqashid Syari'ah Perspective," *International Proceedings of Nusantara Raya* 1 (2022): 35-38, https://doi.org/10.24090/nuraicon.v1i1.86.

(preserving wealth and resources).[45] Although social media activities are basically permissible in Islam, Islamic ethical values depend on the extent to which these activities comply with Sharia principles and objectives. There is a comprehensive framework for assessing and controlling the level of compliance of media activities with the objectives of Sharia. This framework consists of three main points: intention (*al-Qasd)*, method or approach (*al-Ada')*, and consequences (*al-Ma'ah)*. This framework can be used to produce *maslahah rājihah* (greater benefit) rather than *maslahah marjūhah* (lesser or hidden benefit). As long as social media activities produce benefits, then theologically they are in line with the objectives of Islamic sharia.[46]

Benefit (*al-maṣlaḥah*) is a fundamental concept in Islamic philosophy, which occupies a central position in the establishment of law (*istinbāṭ al-ḥukm*). In the history of Islamic thought, maslahat functions as the main objective of sharia (*maqāṣid* al-syarī'ah) as well as a methodological instrument in ijtihad when *the nash* (revelatory text) does not provide an explicit explanation of an issue. The concept *of maslahat* shows that Islam is a rational, adaptive religion that always leads to the benefit of humans in this world and the hereafter. This principle makes sharia dynamic, contextual, and relevant to social changes and developments, including in the context of digital life and globalization.[47]

Public interest in Maqashid Sharia is the social goal of Islamic preaching in the digital age. Preaching messages must be beneficial, not harmful to certain groups; encourage unity and harmony, not spread hatred and hostility; and respect differences, not exacerbate them. Preachers who use social media for da'wah need to adapt to these principles of public benefit before disseminating their da'wah content. In the context of digital da'wah, maqashid syariah can be interpreted as an effort to strengthen faith, spread correct religious knowledge, and protect the community's beliefs from misguidance. [48]

The delivery of da'wah messages must also avoid content that is harmful to the psychology of the people, such as hate speech, slander, and radicalization extremism. Instead, digital da'wah should encourage critical thinking, information verification, and digital literacy. The context of digital da'wah aims to build a harmonious, tolerant, and mutually respectful community so as not to damage the social order and family. The use of digital media must also be ethical, avoiding the commercialization of religion that harms the community or exploits public trust for personal gain.

E. Conclusion

The use of media in preaching is essentially a blessing in itself, a gift brought by modernity. However, modernity brings its own values, which are based on the spirit of *humanism*. The shift from conventional preaching to digital preaching automatically has to deal with the paradigm of modernity itself, which often presents challenges and obstacles. One of the challenges is that the problems of media use add to the problems of preaching, such as ethical violations. Even when not used as a means of preaching, media use often violates ethical and moral principles.

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[45] Moh Husnul Affan and Asep Awaludin, "The Concept of Humanity from the Perspective of Maqāṣid al-Sharī 'ah," *Al-Ahkam: Journal of Sharia and Law* 8, no. 1 (2023): 54-62, https://doi.org/10.22515/alahkam.v8i1.5895.

[46] Mustafa Mat Jubri Shamsuddin, "Islamic Rulings and Guidelines for Social Media Influencers: Maqasid Shariah Point of View: Hukum dan Garis Panduan Islam Bagi Pempengaruh Media Sosial: Pandangan Maqasid Shariah," *Sains Insani* 9, no. 2 (2024): 417-428, https://doi.org/10.33102/sainsinsani.vol9no2.699.

[47] Muh Ilham Azis, Eril, Andi Muh Taqiyuddin BN, Abdul Salam, and Ahmad Arief, "Maqāṣid Al-Shari'ah Theory By Imam Al-Syāṭibī," *ANAYASA: Journal of Legal Studies* 2, no. 1 (2024): 17-34, https://doi.org/10.61397/ays.v2i1.191.

[48] Ahmad Shofi Muhyidin and Alfi QOnita Badi'ati, "Conceptualizing Maqashidi Da'wah for the Benefit of the Ummah: The Maqashid Shari'ah Approach in Da'wah," *At-Tabsyir: Journal of Islamic Broadcasting Communication,* Vol. 7, No. 1, (2020): 182-209, http://dx.doi.org/10.21043/at-tabsyir.v7i1.7685.

In this context, preaching in the digital age by utilizing various media platforms and applications requires ethical values, theological principles, and sharia objectives. Islamic ethics serve as a guide for what is good and bad; Islamic theology plays a role in shaping beliefs and encouraging good deeds while avoiding bad ones; and Sharia objectives serve as the ultimate goal and destination of all Muslim actions, especially in preaching and media use.

The theoretical implications of this research findings are, first, to affirm moral, theological, and maqashid sharia theories. On the other hand, these three theories form an integrated whole in analyzing human behavior in the digital age, especially in preaching using digital platforms. Ethics as moral philosophy requires a theological paradigm as a driver of behavior, so that moral guidelines are realized through concrete activities. However, these concrete ethical and moral activities require direction. Sharia maqasid serves as the determinant of this direction, so that the boundaries between good and bad are not merely the result of humanistic reflection, but are based on the substance of religion.

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