

READING OF DA'WAH AND RELIGIOUS MODERATION THROUGH *MAQĀṢID AL-SYARI'AH* IN INDONESIA

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Abstract

*The fragmentation of da'wah in the digital space shows that normative and moralistic approaches alone are not enough to explain the complexity of the issue of religious moderation, especially when da'wah is confronted with radicalism, hate speech, and religious disinformation. Through a qualitative approach, *Maqāṣid al-syari'ah* as a framework of analysis in rereading da'wah today. The findings of the study are *maqāṣid al-syari'ah* being a theoretical perspective that explains the relationship between da'wah, religious moderation, and social challenges. Da'wah is a social practice that is directed at the goals of sharia in building a moderate, inclusive, and civilized religious life in the midst of Indonesia's pluralistic society.*

Keywords: *Da'wah, Religious Moderation, Maqāṣid al-Syari'ah.*

Abstrak

Fragmentasi dakwah di ruang digital menunjukkan bahwa pendekatan normatif dan moralistik semata belum cukup untuk menjelaskan kompleksitas persoalan moderasi beragama, terutama ketika dakwah berhadapan dengan radikalisme, ujaran kebencian, dan disinformasi keagamaan. Melalui pendekatan kualitatif, *Maqāṣid al-syari'ah* sebagai kerangka analisis dalam membaca ulang dakwah hari ini. Temuan penelitian adalah *maqāṣid al-syari'ah* menjadi perspektif teoretis yang menjelaskan relasi antara dakwah, moderasi beragama, dan tantangan sosial. Dakwah pada kesimpulannya sebagai praktik sosial yang terarah pada tujuan-tujuan syariat dalam membangun kehidupan beragama yang moderat, inklusif, dan berkeadaban di tengah masyarakat majemuk Indonesia.

Kata Kunci: *Dakwah, Moderasi Beragama, Maqāṣid al-syari'ah.*



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A. INTRODUCTION

Indonesia, as a country with the largest Muslim population in the world, has a great challenge in maintaining the harmony of religious life in the midst of such a complex diversity of ethnicities, cultures, and beliefs. This plurality is a very valuable social capital to create a peaceful and collaborative civilization, but at the same time it is also vulnerable if not managed properly, such as the emergence of conflicts between religious groups, intolerance, and radicalism that can threaten national unity. Religious moderation is present as a very important paradigm to maintain diversity while strengthening the foundation of brotherhood in a multicultural society. Religious moderation emphasizes fairness, balance, tolerance, and respect for differences as part of human social nature, as well as avoiding people from extreme attitudes both in the realm of religious understanding and practice.¹

Religious moderation not only serves as a theological discourse, but also becomes a very important social instrument in building peaceful, inclusive, and civilized cohesion. Through the values of moderation, religious people are directed to understand differences as an inevitability that must be accepted, respected, and managed wisely, not rejected or used as a source of conflict. Religious moderation requires a balance between steadfastness in holding the principles of religious teachings and an open attitude towards the existence and rights of others to believe in their choice of beliefs. Moderation encourages each individual to be able to express his or her faith without causing pressure, intimidation, or discrimination against other groups. The presence of religious moderation emphasizes that religion should be a source of peace and social inspiration, not a tool to justify violence or hate speech. Therefore, religious moderation is an important foundation in building a harmonious social life in the midst of Indonesia's diversity, while strengthening the nation's identity as a country that upholds tolerance, justice, and unity.² Religious moderation is an ethical and moral foundation in maintaining social stability in the midst of the complexity of modern life.

Religious moderation is very important in the midst of today's social and technological dynamics, because without a moderate and inclusive attitude, people are vulnerable to social conflicts, radicalism, and intolerance. For example, the flow of religious information and content on social media is often the gateway for extremist or hate speech that breaks the unity of the research

¹ Julita Lestari , "Pluralisme Agama Di Indonesia Tantangan dan Peluang Bagi Keutuhan Bangsa", *Al-Adyan: Journal of Religious Studies*, Vol. 1, No. 1, (Juni 2020).

² Arif, Muhammad Luthfi, "Moderasi Beragama dalam Perspektif Islam: Menjaga Harmoni dalam Keberagaman", *Jurnal El-Makrifah Kajian Keislaman dan Kependidikan*, Vol. 2 No. 2, (2025).

showing that religious moderation campaigns on social media through content of tolerance, pluralism, and narratives that reject violence can help counter online radicalism and strengthen attitudes of wasathiyah among the younger generation.³ However, if moderation is ignored, diversity that should be a social asset can actually turn into a source of conflict, discrimination against minorities, and even social disintegration, a warning conveyed by studies on the urgency of religious moderation in a multicultural society like Indonesia.⁴

Moderation is not just an individual attitude, but also requires education, religious literacy and information, as well as active cooperation between the government, religious leaders, educational institutions, and the wider community so that the values of tolerance, inclusivity, and harmony are maintained together.⁵ However, social reality shows that the threat of radicalism, intolerance, and abuse of religion for political purposes is still rampant among Indonesian society, especially through digital media. This phenomenon can be seen from the circulation of online lectures that tend to disbelieve other groups, reject the diversity of religious practices, or frame religion in black and white. On YouTube platforms and podcasts, for example, there are a number of da'wah channels that present religious narratives in a provocative and exclusive style, which often emphasize the sentiment of identity and the dichotomy of "us" versus "them".

Several studies show that there is a contest of moderation discourse in popular da'wah channels, where one channel prioritizes an inclusive and national approach, while other channels tend to display religious interpretations that are rigid and less sensitive to the context of pluralism. In addition, the format of religious podcasts that discuss the issue of identity politics with religious postulates also contributes to strengthening polarization in the digital public space. The rapid and massive flow of information makes such content easy to consume without an adequate clarification process, thus magnifying the potential for social conflict. Therefore, the communication strategy in da'wah broadcasting media is required to be able to balance the spiritual and social dimensions by upholding the values of nationality, humanity, and social justice as part of the da'wah mission that is oriented towards the benefit and strengthening of religious moderation.

³ Muhammad Luthvi Al-Hasyimi dan Khoirun Nisa, "Moderasi Beragama di Indonesia dalam Perspektif Fiqih Pemikiran Yusuf Al-Qardhawi", *Jurnal Keislaman*, Vol. 7 No. 1, (2024).

⁴ Fuadul Umam dan R. Riski Dwi Koestanto, "Konsep dan Implementasi Moderasi Beragama dalam Ruang Digital", *Afkaruna: International Journal of Islamic Studies (AIJIS)*, Vol. 1 No. 2, (2025).

⁵ Vita Mulyanti dan Kurnia Muhajarah, "Religious Moderation as a Bridge to Peace: Fostering Tolerance, Mutual Understanding, and Interfaith Dialogue", *Jurnal Indonesia Studi Moderasi Beragama*, Vol. 2 No. 1, (2025).

The study of da'wah and religious moderation in Indonesia, there is a fairly real gap between the normative ideals formulated in academic discourse and state policies and the reality of da'wah praxis in the field. Various case studies show that da'wah, which is ideally positioned as a means of affirming the values of *rahmatan lil 'alamin*, tolerance, and inter-cultural dialogue, in practice often presents opposing faces. The phenomenon of intolerant religious lectures in public spaces and digital media, the rejection of the establishment of houses of worship for minority groups in a number of regions, and the exploitation of religious symbols and narratives in identity politics ahead of electoral contests, are concrete examples of these tensions.⁶

Religious moderation is conceptually expected to be an ethical and methodological framework that is substantively internalized in the practice of da'wah, religious education, and public policy. Moderation should not stop at the level of slogans or administrative programs, but is manifested in the way of views, narratives, and da'wah strategies that are sensitive to the social, cultural, and religious diversity of Indonesian society. However, reality shows that the internalization of these moderation values is still weak, both at the level of individual dai and religious institutions.⁷

This gap is rarely studied in depth in the study of da'wah in Indonesia, even though a critical analysis of the distance between normative ideals and actual practice is essential to present a sharper and more relevant academic contribution to the strengthening of social harmony and inclusive religious life. Through da'wah content that is educational, communicative, and oriented towards the common good, Islamic da'wah broadcasting can be a transformative force that not only educates the ummah spiritually, but also strengthens social harmony and national unity in the midst of the dynamics of the times.⁸

There are several studies that examine religious moderation. Previous research shows that religious moderation is still placed in the normative-prescriptive framework and success studies (best practices). Research by Ilahi and Utami,⁹ emphasizing the role of NU figures in grounding moderation da'wah at the village level, while Mahendra and Sriyono highlight Hindu-Islamic

⁶ Muhammad Andrey Anto, Sholihul Huda, dan Khoirul Anam, "Digital Da'wah Strategies for Moderate Islamic Communication: A Content Analysis of Muhammadiyah East Java's Online Platforms," *Abrahamic Religions: Jurnal Studi Agama-Agama*, vol. 4, no. 2 (2024).

⁷ Sriyono Mahendra, "Terciptanya Toleransi Umat Beragama Hindu Dan Islam Hasil Moderasi Agama Di Desa Kayu Kebek Pasuruan.", *Budimas : Jurnal Pengabdian Masyarakat*, Vol. 6, No. 1, (2024).

⁸ M Shahrin Nizam dan Sayidah Afyatul Masruroh, "Peran Penyiaran Islam Dalam Membangun Karakter Dan Akhlak Masyarakat ", *Jurnal Kajian Agama Islam*, Vol. 9, No. 4, (2025).

⁹ Wahyu Ilahi, Indah Budi Utami "Dakwah Moderasi Beragama di Kalangan Tokoh NU di Desa Klatakan", *Journal of Islamic Communication Studies*, Vol. 1, No. 1 (Januari 2023).

harmony as a result of religious moderation practices. Research by Yanti, et.al.¹⁰ and Aulia¹¹ which focuses on the process of internalizing the value of moderation in formal and non-formal education spaces. Although they make an important contribution in demonstrating models of the implementation of religious moderation, these studies tend to depart from the assumption that moderation is a relatively well-established, accepted concept, and works linearly in shaping tolerant attitudes and preventing radicalism. As a result, the space for criticism of social dynamics, the resistance of actors, and the possibility of contradictions in the practice of moderation da'wah is still relatively limited.

In addition, several conceptual studies such as Bela's research¹² and Husnah¹³ seeing the relationship between religious moderation and the perspective of Islam and the Qur'an emphasizes more on the theological and normative legitimacy of moderation as a solution to intolerance. This approach is important to strengthen the religious foundation of moderation, but at the same time leaves methodological problems, especially related to testing the concept of moderation in a complex and interest-laden social context. Religious moderation seems to be positioned as an ideal concept that is free from power relations, identity conflicts, and political interests. This critical reflection on the literature shows the need for research that not only affirms moderation as a solution, but also tests the limits of its effectiveness, criticizes the potential for reducing the meaning of moderation into policy jargon, and examines the tension between the ideal value of moderation and the practice of da'wah that can actually perpetuate exclusivism. Thus, follow-up studies are expected to be able to go beyond the descriptive-apologetic approach towards a more reflective and contextual critical analysis.

Maqāṣid al-shari'ah in this study is as an analytical framework in reading the issue of da'wah today. In contrast to previous research that tends to stop at normative affirmations of religious moderation, this study places *maqāṣid al-shari'ah* as a framework for ethical and substantive analysis to assess the direction, content, and impact of da'wah broadcasting. The principles of the protection of religion, soul, intellect, posterity, and property are used as a basis in testing the extent to which the broadcast da'wah narrative really contributes

¹⁰ Sinta Dewi Yanti, dkk, "Internalisasi Prinsip Dakwah Multikultural dalam Pembelajaran Islam dan Moderasi Beragama: Studi Kasus pada Mahasiswa KPI UINSI Samarinda" *Nubuwah: Journal of Communication and Islamic Broadcasting*, Vol. 2, No. 02, (2024)

¹¹ Aulia, M. "Pencegahan Paham Radikalisme Lewat Penguatan Moderasi Beragama Melalui Ekstrakurikuler Rohani Islam", *Moderatio: Jurnal Moderasi Beragama*, Vol. 4, No. 1 (2024).

¹² Bela, "Islam dan Moderasi Beragama.", *Jurnal Pendidikan Tambusai*, Vol. 8, No. 2, (Juli 2024).

¹³ Husnah, "Moderasi Beragama Perspektif Al-Quran Sebagai Solusi Terhadap Sikap Intoleransi." *Al-Mutsla*, Vol. 4, No. 1, (Juni 2022).

to the public benefit and strengthens religious moderation. The *approach of maqāṣid al-shari‘ah* in da‘wah is not only measured by the suitability of the text and rhetoric, but also by its social implications in reducing extremism, suppressing hate speech, and preventing socio-religious polarization.

This research critically places da‘wah in a media and digital technology landscape that is fraught with ideological, political, and market logic interests. This distinguishes it from previous studies that tend to present religious moderation as an ideal concept and a linear practice. Integrating through *the maqāṣid al-shari‘ah approach* and the analysis of da‘wah, this study seeks to test the tension between the ideals of moderate da‘wah and the reality of da‘wah broadcasting in public spaces. This approach is expected to make a more comprehensive theoretical and practical contribution to the development of da‘wah studies and religious moderation in Indonesia.

B. RESEARCH METHOD

This study uses a qualitative approach with Systematic Literature Review (SLR)¹⁴ as the main method for finding, mapping, and synthesizing concepts and ideas related to *maqāṣid al-syari‘ah* in reading da‘wah and religious moderation in social and digital spaces. This approach was chosen because it allows researchers to understand in depth the construction of meaning, theoretical debates, and conceptual tendencies in contemporary da‘wah studies. In contrast to conventional literature studies that are descriptive, SLR is carried out in a structured, transparent, and replicative manner to identify patterns, theoretical gaps, and dynamics of the use of *maqāṣid al-syari‘ah* in literature that discusses da‘wah, religious communication, religious moderation, extremism, as well as broadcasting media and digital platforms. Through this method, the study not only compiles previous findings, but also critically examines the position of *maqāṣid al-syari‘ah*, whether it serves as a framework of operational analysis or simply normative legitimacy in the study of da‘wah.

The primary data sources in this study are articles from accredited national journals and reputable international journals, as well as academic books that discuss *maqāṣid al-syari‘ah*, ushul fiqh, da‘wah, and religious moderation. The secondary data sources include religious broadcasting regulations, previous research reports, and relevant policy documents. Data analysis is carried out through qualitative content analysis, which includes the collection stage, theme classification, context understanding, critical interpretation, and conceptual synthesis. The analysis using *maqāṣid al-syari‘ah* is used as the main analytical

¹⁴ Mestika Zed, *Metodologi Penelitian Kepustakaan*, Cet. ke-I, (Jakarta: Yayasan Obor Indonesia, 2004), 3.

knife to assess the relationship between da'wah, religious moderation, and the dynamics of digital public spaces, especially in the context of the protection of religion (*hifz al-dīn*), reason (*hifz al-'aql*), and the soul (*hifz al-nafs*).¹⁵

C. RESULTS AND DISCUSSION

Islamic Values of Rahmatan Lil 'Alamin

The function of da'wah is as an effective medium to spread Islamic teachings based on the principle of *rahmatan lil-'alamin*. This value emphasizes that Islam is present as a blessing, goodness, and peace for all mankind regardless of religious, cultural, or ethnic background.¹⁶ Through radio, television, and digital platforms, da'wah can present messages that are compassionate, encourage justice, and reject all forms of violence. The broadcasting of da'wah not only instills religious awareness, but also fosters the spirit of peaceful coexistence in a plural society.¹⁷

Normatively, Islam as *rahmatan lil alamin* can be understood from Islamic teachings related to faith, worship, and morals. A person's creed or faith must produce rabbaniy (a life in accordance with God's rules), noble life goals, taqwa, tawakkal, sincerity, and worship. This creed must foster a sense of emancipation that elevates human dignity and builds a just, open, democratic, and harmonious society in pluralism.¹⁸

Faith, worship, and morals are closely related to Islamic teachings that prioritize the concept of *rahmatan lil alamin*, which means mercy for all nature. This concept reflects the universal values that exist in Islam, which encourages its adherents to live with compassion, justice, and a sense of responsibility towards all that Allah has created. Therefore, the concept of *rahmatan lil alamin* strongly reflects Islamic teachings related to faith, worship, and morals. This concept teaches justice, compassion, and the obligation of society to all creatures created by God.¹⁹

Although the Qur'an and Hadith show that Islam is a religion that instills peace and compassion, many negative actions or phenomena corner Islam, such

¹⁵ Abdurrahman Kasdi, "Maqashid Syari'ah perspektif pemikiran Imam Syatibi Dalam Kitab Al-Muwaafaqat", *YUDISIA*, Vol.5, No. 1, (Juni 2014), 56.

¹⁶ Dewi dan Khairil Fazal, "Comparative Analysis of Religious Moderation and Inclusivity in SMAN 2 and MAN Tanjungpinang", *Jurnal Studi Agama dan Pemikiran Islam*, Vol. 4, No. 2, (2024).

¹⁷ Mia Fitriah El Karimah "Literasi Media Sosial Islam Rahmatan Lil'alamin Pada Generasi Z" *JIES (Journal of Islamic Education Studies)*, Vol. 3, No. 1, (September 2024)

¹⁸ Muhammad Z. Husain, "Religious Moderation and the Development of Multicultural Societies in Indonesia: A Normative-Islamic Legal Study", *Asian Journal of Islamic Studies and Civilization*, Vol. 3, No. 1, (2025).

¹⁹ Nata, Sebagai Model Pendidikan Islam Memasuki Asean Community. *Fakultas Ilmu Tarbiyah Dan Keguruan UIN Maulana Malik Ibrahim Malang*, (2016), 1-17.

as vilifying each other.²⁰ They are unwilling to accept differences, which can lead to conflict between people, because they believe that they have the most right to live on this earth. In addition, religious issues involve many negative phenomena, including attacks on places of worship, prohibitions on building places of worship, and racist acts against people of different religions. As a result, people do not implement the Islamic principles of *rahmatan lil'alamin* in an effective way. With the intellect and grace that Allah SWT gives to humans, we should strive to maintain prosperity and peace throughout the world to create a good and peaceful Islamic life.²¹

Tolerance, Justice, and Togetherness

Religious moderation is a religious attitude that emphasizes a balance between beliefs and tolerance for differences. This concept teaches the ummah not to be extreme, either in the form of excessive liberalism or narrow fanaticism, but to place religion as a source of value that spreads peace, justice, and benefits.²² Religious moderation serves to strengthen social harmony and prevent religious conflicts.²³ Therefore, the values of moderation need to be widely disseminated through various media, including broadcasting media, in order to form an open, tolerant, and civilized people's mindset and character.

Likewise, media da'wah has an educational function in building tolerance, justice, and togetherness in society. Da'wah materials displayed through lectures, talk shows, or religious programs can encourage people to respect differences, foster social empathy, and uphold the values of equality in the life of the nation. Broadcasting da'wah with a religious moderation perspective will direct the people not to be trapped in an exclusive attitude or narrow fanaticism, but rather to foster a collective awareness to live together in harmony. Islamic da'wah in the media is not only to convey normative religious teachings, but also to act as an instrument of social transformation that strengthens national brotherhood and builds a just and harmonious social order.²⁴

Islamic da'wah has a very important educational function in shaping the character and mindset of the community. Through various media, da'wah plays

²⁰ Diky Dwi Setiaji, dkk, "Aktualisasi Nilai-Nilai Ajaran Islam Rahmatan Lil Alamin di Perguruan Tinggi Umum" *Al-Liqo: Jurnal Pendidikan Islam*, Vol. 7, No. 1, (2022), 179–188.

²¹ Maizul Imran dan Arsal Arsal, "Controversies Over Cross-Religious Greetings: Fatwa Discourse and Religious Moderation in Indonesia", *Moderatio: Jurnal Studi Moderasi Beragama*, Vol. 1, No. 2, (2025).

²² Meidina Putri, dkk, "Moderasi Beragama dalam Harmoni Sosial : Studi Kasus di Desa Bedono, Kab. Semarang", *ARDHI : Jurnal Pengabdian dalam Negeri*, Vol. 3, No. 2 (April 2025).

²³ Ali Amran, dkk., "Strengthening Religious Moderation In Multicultural Indonesia: A Descriptive Study In East Nusa Tenggara And Bali", *Islam Transformatif: Journal of Islamic Studies*, Vol. 9, No. 2, (2025)

²⁴ Bagus Triady, "Peranan Televisi Berbasis Dakwah Islam Dalam Menguatkan Akidah Ummat" *JURNAL KELOLA: Jurnal Ilmu Sosial*, Vol. 5 No. 2 (2022), 141.

a role in building tolerance and social empathy by instilling awareness of the importance of respecting differences and avoiding narrow fanaticism. These values help people understand diversity as part of the nation's wealth that must be maintained.²⁵ Da'wah through the media is an effective means to foster mutual respect and strengthen social solidarity in the midst of the plurality of Indonesian society.

In addition to fostering empathy and tolerance, da'wah also serves to instill the values of justice and equality in the life of the nation and religion. Da'wah messages that are conveyed wisely can encourage people to uphold the principle of justice in every aspect of life, both social, political, and economic. Proposals related to the narrative of religious moderation, da'wah also strengthen the togetherness and collective consciousness of the people to live in harmony within the framework of national brotherhood. This makes da'wah not only a spiritual activity, but also part of efforts to build a civilized and harmonious society.²⁶

Discussing of Da'wah and Religious Moderation in the *Maqāṣid al-syārī'ah*

Maqāṣid al-syārī'ah or the goals of the Shari'ah is a fundamental concept in Islam that aims to realize the benefits (*jalb al-maṣāliḥ*) and prevent damage (*dar' al-mafāsid*) in human life. In general, maqāṣid includes five main aspects, namely *hifz al-dīn* (safeguarding religion), *hifz al-nafs* (safeguarding the soul), *hifz al-'aql* (safeguarding reason), *hifz al-nasl* (safeguarding offspring), and *hifz al-māl* (safeguarding property).²⁷ *Maqāṣid al-syārī'ah* serves as a normative and strategic foundation to direct religious messages to not only focus on ritual aspects, but also to address the social and moral challenges of modern society. Da'wah based on maqāṣid emphasizes the values of humanity, justice, and religious moderation, so as to be able to present Islam as a religion that *is rahmatan lil-'alāmin*. Through this framework, the broadcasting of Islamic da'wah is not only a means of spreading teachings, but also an instrument of social transformation that strengthens tolerance, the integrity of the nation, and the welfare of mankind.

Based on the results of the literature review, it appears that *maqāṣid al-syārī'ah* has not been fully used as an analytical paradigm in reading da'wah and religious moderation in the social and digital space. Most of the research still places maqāṣid at the normative-ethical level, limited to explaining the general

²⁵ Feryani Umi Rosidah, dkk., "The Concept of Religious Moderation in Islamic Education: A Study of the Thought of Contemporary Ulama", *Anwarul: Jurnal Syariah & Perundang-undangan Islam*, Vol. 3, No. 1, (2025).

²⁶ Syahrol Awali, "Peran Dakwah Digital dalam Menyebarluaskan Pesan Islam di Era Modern" *Jurnal An-Nasir: Jurnal Dakwah Dalam Mata Tinta*, Vol. 11, No. 1 (2024).

²⁷ Amir Syarifudin, *Ushul Fiqh 2*, (Jakarta: Kencana, 2008), 232.

purpose of the sharia without making it an evaluative instrument for concrete da'wah practices. In fact, from the perspective of *maqāṣid*, da'wah should be judged not only by the validity of the text and religious intentions, but by the extent to which it brings benefits and prevents damage in social life.

This confirms the importance of a paradigm shift in the study of da'wah in Indonesia from a normative-descriptive approach to a critical analysis that examines the social impact of da'wah on the goals of sharia. This approach reinforces the position of research as a relevant, reflective, and readable academic contribution in contemporary da'wah discourse and religious moderation.

Da'wah Becomes Public Education

From the perspective of *maqāṣid al-syari'ah*, the spread of Islamic values *rahmatan lil-'alamin* through the media has an important role in maintaining the purity and sustainability of religious teachings. Broadcasting media is an effective means to convey da'wah messages widely and quickly to various levels of society. In this context, da'wah is not only understood as an individual obligation, but also as a collective effort to uphold Islamic values that bring peace, justice, and benefit to all mankind.

The principle of *hifz al-dīn* or preserving religion is realized through the broadcasting of da'wah that instills a correct and proportionate understanding of Islam. Da'wah through the media plays an important role in preventing deviations in religious understanding that can cause division or radicalism. The presence of moderate and contextual da'wah content, the media also contributes to maintaining religious and social stability, as well as strengthening the spirit of unity in the midst of diverse societies. Within the framework of *maqāṣid al-syari'ah*, *hifz al-dīn* (safeguarding religion), the broadcasting of da'wah ideally strengthens an inclusive and contextual understanding of religion. However, the literature also shows the existence of media da'wah that actually simplifies Islamic teachings textually and ideologically, so that it has the potential to give birth to an exclusive attitude and a single truth claim. From the perspective of *maqāṣid*, this phenomenon is a form of failure of da'wah in maintaining religion substantively, because religion is reduced to a symbol and identity that triggers conflict, not a source of peace and wisdom.

More than just a means of disseminating teachings, da'wah broadcasting is also an educational instrument that shapes public awareness of the importance of tolerance and togetherness. Da'wah delivered with the *approach of maqāṣid al-syari'ah* teaches that religion exists not to limit human living space, but to lead to common good and prosperity. Islamic da'wah through the media serves to maintain the purity of religious teachings while strengthening the role of Islam as a blessing for all nature.

Media in Countering Radicalism

Counter-narratives against extremism and intolerance are an important part of Islamic da'wah efforts in maintaining the safety of human lives and minds. This is in line with the principles of *hifz al-nafs* (safeguarding the soul) and *hifz al-'aql* (safeguarding the intellect), which affirm that human safety must be guarded both from physical threats and damage to thought. Da'wah that is oriented towards human values and peace plays an important role in rejecting all forms of violence, extremism, and abuse of religion for certain political or ideological interests. The principles of *hifz al-nafs* (safeguarding the soul) and *hifz al-'aql* (safeguarding the intellect) are the key in reading da'wah problems in the digital space. The spread of hate speech, provocation, and extreme narratives in the name of religion shows that da'wah has not fully functioned to protect the safety of life and clarity of public reason. From the point of view of *maqāṣid*, da'wah that triggers hatred and polarization cannot be justified, even though it is wrapped in religious postulates, because it is contrary to the basic purpose of the shari'a to preserve human life and rationality.

Da'wah through the media can be an effective means of building public awareness of the dangers of radicalism and intolerance. A persuasive, communicative, and inclusive approach, the message of da'wah is able to present Islam as a religion of peace and respect for differences. Through religious programs that feature dialogue between religious communities, scientific discussions, and balanced lectures, the media plays a role in shaping more moderate and rational public opinion in responding to religious issues.²⁸

Da'wah broadcasting that prioritizes rational arguments and scientific approaches also serves to protect the human mind from distorted understanding. A superficial or textual understanding of religion without context is often a trigger for the emergence of fanaticism and violence. Therefore, da'wah needs to continue to encourage critical thinking, intellectual openness, and healthy dialogue so that the ummah is able to understand the teachings of Islam comprehensively and proportionately. Islamic da'wah not only maintains the safety of the soul, but also maintains clarity of mind as the foundation for the creation of a peaceful and civilized society.

Establish a Moderate Islam

Efforts to strengthen the *Islamic ukhuwah*, *wathaniyah*, and *insaniyah* are an important part of the Islamic da'wah mission which is oriented towards the benefit of the ummah. This is closely related to the values of *hifz al-nasl*

²⁸ Danisworo, M. Rahmatunissa, dan C. Paskarina, "Religious Moderation in Indonesia: Navigating Conflict and Pluralism through Agonistic Democracy," *Muharrrik: Jurnal Dakwah dan Sosial* 7, no. 1 (2024)

(safeguarding offspring) and *hifz al-māl* (safeguarding property), because the unity and harmony of society are the foundation for generational sustainability and economic stability. Da'wah that teaches solidarity, empathy, and togetherness will create a safe, peaceful, and productive social environment for the growth of a just civilization. The principles of *hifz al-nasl* (safeguarding one's offspring) and *hifz al-māl* (safeguarding one's property) are also relevant in the context of the formation of a moderate Islamic identity through the media. Da'wah that instills social solidarity, national ukhuwah, and collective responsibility contributes to the creation of sustainable social and economic stability. On the other hand, da'wah that sharpens identity differences and weakens social trust has the potential to damage the social order and threaten the sustainability of generations and common welfare. From the perspective of *maqāṣid*, this shows that da'wah is not socially neutral, but has direct implications for the benefit of the ummah.

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The strengthening of national values through da'wah also reflects the spirit of Islam which places love for the homeland as part of faith. Da'wah that instills the values of nationalism and social responsibility shows that maintaining the integrity of the country is a tangible manifestation of maintaining the common good. When Muslims understand the importance of maintaining the social and economic stability of the nation, they contribute to creating a prosperous and competitive society, in accordance with the ideals of the sharia that require welfare and balance of life.²⁹

Da'wah based on *maqāṣid al-syari'ah* not only focuses on the aspect of ritual worship, but also expands its scope to the social, economic, and national realms. Through da'wah broadcasting that emphasizes ukhuwah and the value of togetherness, the people are invited to maintain the sustainability of generations, protect the social order, and strengthen the sense of brotherhood across tribes,

²⁹ Maizul Imran dan Arsal Arsal, "Controversies Over Cross-Religious Greetings: Fatwa Discourse and Religious Moderation in Indonesia," *Moderatio: Jurnal Studi Moderasi Beragama* 1, no. 2 (2025)

cultures, and religions. These values ultimately make Islamic da'wah relevant to the challenges of the times and able to bring universal goodness to all mankind.

Challenges and Opportunities for Da'wah through the Media

The phenomenon of hoaxes, hate speech, and digital polarization is a serious challenge for Islamic da'wah in the modern era. The uncontrolled flow of information often causes misunderstandings, clouds social relations, and even damages the moral and spiritual joints of the people. In the perspective of *maqāṣid al-shari'ah*, this has the potential to threaten *hifz al-'aql* (safeguarding reason) and *hifz al-dīn* (safeguarding religion), because the reason and religious understanding of the ummah can be distorted by misleading narratives. Therefore, da'wah must appear as a force of enlightenment that strengthens information and instills digital literacy based on moderate and rational Islamic values.

Da'wah through digital media must not stop at delivering moral messages, but must also be able to be a solution to the information crisis and the degradation of public ethics. Through an argumentative, educational, and wise approach, da'wah can help people sort out between truth and falsehood in the digital space.³⁰ This effort also strengthens the function of da'wah as a guardian of the purity of the faith and common sense of the people, as well as ensuring that the understanding of Islam does not fall into extremism or intolerance. Da'wah is an integral part of the social improvement movement that affirms the principle of religious moderation.

The development of information technology also opens up great opportunities for the expansion of interactive and collaborative digital da'wah. Collaboration between scholars, academics, and media practitioners can make da'wah more relevant, effective, and able to reach the younger generation with a creative approach. Digital da'wah oriented towards *maqāṣid al-syarī'ah* not only protects religion, soul, intellect, descendants, and property, but also contributes to realizing the common good (*jalb al-maṣāliḥ*) and preventing damage (*dar' al-mafāsid*). Thus, Islamic da'wah in the digital era can be a real instrument in building an intelligent, civilized, and harmonized society in harmony with the Islamic values of *rahmatan lil-'alāmin*.

Islamic da'wah in the digital era has a strategic role in maintaining *hifz al-'aql* and *hifz al-dīn* as the goals of *maqāṣid al-syarī'ah* that are most affected by the flow of digital information. Hoaxes, hate speech, and religious polarization show that the main challenge of da'wah today is not only the delivery of

³⁰ Mohammad 'Ulyan, "Digital Da'wah and Religious Authority: A Narrative Review of Islamic Preaching in the Social Media Era," *Sinergi International Journal of Islamic Studies*, vol. 1, no. 1 (2024).

teachings, but the protection of clarity of reason and the purity of the people's religious understanding. Therefore, digital da'wah oriented to maqāṣid must function as a mechanism for public enlightenment through digital literacy, rational argumentation, and moderate and contextual religious narratives. By placing the protection of reason and religion as the main focus, da'wah not only prevents religious distortion and extremism, but also contributes directly to the realization of social benefits and the strengthening of religious moderation in the midst of the complex dynamics of the digital space.

D. CONCLUSION

Da'wah is no longer adequate if it is understood as limited to the activity of conveying normative teachings, but must be treated as a socio-religious practice that has a direct responsibility for the protection of the soul (*hifz al-nafs*), intellect (*hifz al-'aql*), and religion (*hifz al-dīn*). These three goals of maqāṣid show a strong relationship with the reality of contemporary da'wah, especially when hate speech, extremism, and religious disinformation have the potential to undermine social safety and clarity of people's reason. This study shows that religious moderation is a logical consequence of da'wah that is in harmony with the goals of sharia. The protection of offspring (*hifz al-nasl*) and property (*hifz al-māl*) is reflected in da'wah that affirms social cohesion, community stability, and social justice as the foundation of generational sustainability and common prosperity. Da'wah based on *maqāṣid al-syari'ah* plays an important role as an important framework in realizing the common good (*jalb al-maṣāliḥ*) and preventing damage (*dar' al-mafāsid*) in the midst of the dynamics of social and digital space. This conclusion emphasizes the urgency of making *maqāṣid al-syari'ah* as an analytical and praxis foundation in the development of relevant, humanistic, and oriented da'wah and religious moderation that is relevant, humanistic, and oriented towards the sustainability of religious and national life.

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