

# Da'wah Orientation towards the Importance of Maqasid Sharia Islamic Philosophy in Indonesia

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## ABSTRACT

Sadly, there are still some da'wah activities in Indonesian society that are exclusive, intolerant, and even potentially contrary to the spirit of nationalism. In 2017, the Indonesian Ulema Council issued a da'wah guidebook that was intended to be a moral standard for preachers in Indonesia. This literature review is an effort to find out whether the dimension of sharia maqasid values exists in the formulation of the da'wah orientation of the Indonesian Ulema Council. Normative-philosophical methods are used in this study. The concept of modern sharia maqasid developed by Jasser Auda serves as the basis for the analysis of this research. The results of the study show that the formulation of the da'wah orientation of the Indonesian Ulema Council contains elements of sharia maqasid values. Hifz din and hifz nafs form the personality of religious-humanist Muslims, hifz waton forms the personality of nationalist and pluralist Muslims, and hifz ummah forms the personality of prosperous and harmonious Muslims. This research shows that the value of sharia maqasid can serve as the basis for the values, methods, and paradigms of Islamic da'wah in a multicultural society. This study has not studied the concrete steps taken by the Indonesian Ulema Council to support da'wah activities in Indonesia in accordance with the various da'wah orientations that it has set.

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## 1. INTRODUCTION

The missions and challenges of Islamic da'wah activities are experiencing increasingly diverse and complex developments, in line with the dynamics of human social life that continues to move forward [1][2]. This complexity requires every da'wah activity to be managed and conceptualized with careful and professional planning [3]. Da'is as the spearhead of da'wah are required to have qualified competence,

not only in the aspect of religious knowledge, but also a deep understanding of the social reality of contemporary society. However, the main challenge that is often faced in the field is the gap between the ability of preachers to understand social reality and the complexity of the problems of the times and the needs of the growing community [4]. This is a serious obstacle considering that the effectiveness of da'wah is highly dependent on the ability of da'is to present religious messages that are relevant and contextual to the life of modern

society. In this dynamic digital era, preachers are required to continue to improve their capacity, develop innovative da'wah methods, and broaden their horizons on contemporary issues [5]. Thus, the da'wah message conveyed can be more easily received and implemented in daily life by the community who is the target of da'wah [6].

Social conditions in a society have a very significant influence on various aspects of life, ranging from mindsets, behaviors, to the value system embraced by the community [7]. This reality further emphasizes the importance of the dual role, both of preachers and the government, in constructing and directing da'wah activities that are relevant to the contemporary social context. Preachers are required to have high social sensitivity and the ability to read and analyze various problems faced by the community, while the government is expected to provide adequate support and facilitation to create an effective da'wah ecosystem. Collaboration between preachers and the government is an important key in developing a da'wah strategy that not only focuses on religious aspects, but is also able to answer the real challenges and needs of the community [8]. Thus, the da'wah orientation developed can be a solution that is right on target and has a positive impact on improving the quality of social life of the community as a whole.

Although research and education on Islamic da'wah in Indonesia have shown significant development, various problems in da'wah activities are still often encountered in the community. One of the phenomena that is concerning is the emergence of unproductive da'wah, especially in terms of building tolerance towards religious, social, and cultural diversity [9]. This condition is reflected in da'wah materials that sometimes contain discriminatory elements or even tend to attack Muslim groups who have different understandings. Even more concerning, it is not uncommon for the da'wah content conveyed to be contaminated by pragmatic socio-political interests. This phenomenon is certainly contrary to the essence of Islamic da'wah which should be a forum to spread

messages of goodness, peace, and unity in the midst of the diversity of Indonesian society [10][11].

The modern digital era has brought a significant transformation in the communication media landscape, where various internet-based social media platforms have not only become a means of entertainment, information, and communication, but have also developed into effective media for da'wah activities [12]. This phenomenon has become the new normal in contemporary society, considering the increasingly massive penetration of digital technology in daily life. Therefore, da'wah methods are required to be able to adapt and keep up with the times, without eliminating the essence and mission of da'wah itself. The transformation of this da'wah method is an inevitable need to ensure the effectiveness of delivering religious messages to the digital community [13].

The accessibility of da'wah content on social media turns out to bring its own challenges, where many ideological contents that have the potential to trigger social conflicts are widely circulated. This situation has had a negative impact on the image of Islamic da'wah in the modern technological era, creating a bad impression in the eyes of the public. As a consequence, there has been a decrease in public interest in da'wah activities on social media, especially those carried out by certain preachers who are considered to be prone to division. This phenomenon is an important indication that evaluation and improvement are needed in the method of delivering da'wah on social media so that it remains relevant and acceptable to the wider community [14][15].

Systematic efforts to direct moderate da'wah activities in Indonesia have begun since 2017, marked by the publication of a da'wah guidebook by the Indonesian Ulema Council (MUI) which emphasizes the importance of disseminating moderate Islamic da'wah materials [16]. In the same year, the MUI also issued a fatwa that regulates guidelines for social interaction in the social media space, as a form of response

to the dynamics of da'wah in the digital era. This step was then strengthened by the Ministry of Religious Affairs of the Republic of Indonesia which in the next two years developed various criteria to measure the influence of moderate religion in Indonesia. The indicators set include aspects of tolerance in responding to differences, the spirit of nationalism as part of national identity, counter-attitudes towards radicalism that can threaten unity, and the ability to be accommodating to local cultural wisdom. The development of this criterion reflects the government's awareness of the importance of maintaining a balance between religious values and Indonesia's diverse socio-cultural context, as well as a preventive effort in warding off various forms of extremism in da'wah activities [17][18].

Although MUI recognizes the orientation of da'wah in Indonesia as mentioned above, it is very important to realize a moderate, tolerant, inclusive da'wah orientation, and not encourage actions that are contrary to the interests of humanity as a manifestation of the teachings of rahmatan lil alamin. This universal teaching can then be used as the basis for the epistemology of Islamic law (fiqh) to deal with various problems of the ummah that are always changing and related to da'wah activities in society. For example, the values of maqasid sharia, which is the orientation of Islamic law, which includes the protection of religion, soul, intellect, property, and descendants, can develop into humanist philosophies, values, paradigms, or da'wah methods. In addition, da'wah activities in the context of multicultural Indonesian society [19].

This study aims to identify whether the value of sharia maqasid exists in the da'wah orientation of the MUI formulation. Previous research, such as those conducted by Asri Wahyuningrum, Anasom, and Thohir Yuli Kusmanto, shows that there are two LPPOM MUI da'wah strategies related to the Halal Aware community: certification and socialization (promotion) [14]. A study by Abdul Aziz Harahap and Muhammad Ali Yunus found that there are various

dimensions of Pancasila values that are included in the da'wah orientation of the MUI formulation [20][21]. Research by Husaini and Athoillah Islamy found that there are various dimensions of religious moderation values that are included in the da'wah orientation formulated by the MUI. In contrast to this type of research, the focus of this research is to find the value of sharia maqasid which is included in the da'wah orientation of the MUI formulation in Indonesia.

## 2. METHODS

The research method in the article text describes the type of research, the subject and object of the study, the time and location of the research, the research instrument, the sampling method, data collection, and data analysis (10 pt).

## 3. RESULTS AND DISCUSSION

### 3.1 Structure of Modern Maqasid Syariah

The development of the study of maqasid sharia has made significant progress and attracted increasing attention from observers and scholars of contemporary Islamic law [26]. This concept is increasingly discussed and implemented as a methodology in solving various complex Islamic legal problems in the modern era. However, the use of sharia maqasid alone without integrating it with other relevant theories has the potential to make it merely an instrument of legal justification or legitimacy. In fact, in the context of solving various contemporary legal problems, the maqasid sharia approach that is not balanced with other methodologies can cause new problems in the determination of laws [27][28]. This shows the importance of developing a more comprehensive and integrative approach in applying sharia maqasid as an Islamic legal methodology.

Jasser Auda is an important figure in the discussion of modern Islamic legal thought. He said that developing Islamic legal theories with various social science theories is needed to answer the dynamics of the development of complex modern Islamic legal problems. In this context, he stated how

important it is to develop a systems philosophy approach to maximize the classical sharia maqasid theory so that it becomes a flexible and solutive approach to various contemporary Islamic legal problems. This is despite Auda's awareness, according to Hengky Ferdiansyah, that the modernization of Islamic law includes a methodological framework of Islamic law as well as changes in fatwa products and fiqh opinions of scholars [29].

Furthermore, Auda, as stated by Eko and Athoillah, says that some features of systems philosophy can be used to develop the concept of classical maqasid to become a contemporary theory of Islamic law, as mentioned below [24][25].

*First*, the cognition nature of the Islamic legal system requires an understanding of the existence of cognitive dispositions. In such a situation, Islamic legal thought cannot be separated from the dialectical construction of human cognition with the conditions of the reality of life problems faced by humans. Therefore, Islamic legal thought as a product of dynamic and contextual human thought, allows for weaknesses that develop along with changes in the social conditions of human life and the accompanying legal problems [30][31].

*Second*, overall in this context, a thorough paradigm awareness of the logic of Islamic legal thought is very important. In other words, a paradigm that argues that Islamic legal methods work together. Auda sees classical Islamic legal logic as reductionist and atomistic [32]. One example is the partial emphasis on the use of various evidences, such as the dominance of masalahah considerations compared to universal postulates such as maqasid shariah.

*Third*, be open. Auda said that to make the Islamic legal system open, tools from various Islamic legal theories that are inclusive and open are needed. In this situation, it is hoped that there will be the development of a classical Islamic legal approach that can integrate scientific advances. This will allow the emergence of a responsive and solutive approach to a variety

of dynamic and complex contemporary Islamic legal issues.

*Fourth*, hierarchical-relational relationships In the development of modern Islamic legal methods, a paradigm that emphasizes categorization based on concepts is very important. This is due to the fact that concept-based categorization can be a logical approach to Islamic law that emphasizes various criteria that produce the product of relational hierarchical thinking. Fifth, it has various dimensions. This feature shows that the biner opposition paradigm is not appropriately used as the basis for the contemporary approach to Islamic law. Therefore, several elements or legal theories that are considered to be contradictory to each other can be positioned as each other.

*Sixth*, determination, here is the meaning of the feature of intention in the application of Islamic law is maqasid sharia. In the Islamic legal system, the existence of maqasid is the main goal. Therefore, how effective a system is measured by its ability to achieve its goals. But this feature of the intention of maqasid sharia is related to many other features. Because in the system there is no term independent feature because all features must work together synergistically to achieve a common orientation.

### **3.2 Medan Da'wah in Cultural Community Activities**

It is undeniable that da'wah activities cannot be separated from the fact that there are many types of society owned by humans. Nevertheless, Islamic da'wah is a way to show the universal values of Islamic teachings by spreading goodness and benefits in the midst of the diversity of social life [33]. Demikin's claim is not exaggerated. History shows that the majority of people in society adhere to Islam, protecting the non-Muslim minority. This is because Islam respects Human Rights. After Islam developed outside the Arab region, Islamic da'wah faced a more pluralistic society. Islamic da'wah activities must be faced with the social life of the Indonesian people which is very heterogeneous [34].

More than 250 tribes, 250 languages, 13,000 islands, and 5 religions make Indonesia a multicultural country. This diversity unites Indonesia and shows *Bhineka Tunggal Ika* as a unique identity of unity. Despite the many differences, the identity slogan seems to remind the Indonesian people that maintaining unity, harmony, and harmony is a must. It is essential to understand multiculturalism as a way to respect all aspects of the diversity of social life, especially in a multicultural society, as it is essential to maintain harmony within the existing social pluralism.

Again, the principle of multiculturalism in Indonesia cannot be offered. Because multiculturalism can be an ideology that can reduce or prevent various social problems caused by social pluralism. Because of the fact of plurality, this then entrusts the manifestation of understanding and moderation attitudes in the social life of religious people. Thus, preachers in Indonesia must still be able to spread the teachings of Islam in a friendly, moderate, tolerant, and wise manner in the community. This can be achieved through various forms of da'wah activities, including da'wah through oral, action, or written [35]. And as in Indonesia, the da'wah pattern that still prioritizes *tatak rama* in social is a path of da'wah that is coveted for success. Because in this case, da'wah will be easier to enter and become an idol of religious understanding for a multicultural society as per the concept of *maqasid as shariah*. Because, if we look at the correlation and interconnectedness of the concept between the orientation of da'wah in Indonesia, it will be in harmony with how Islamic sharia wraps the formulation. As the orientation of da'wah is depicted in the building of culturalist Muslims in Indonesia.

#### **1) The Importance of Maintaining Religion (*hifz din*) and Self (*hifz nafs*) in Shaping the Character of Religious and Humanist Muslims**

Various problems of radicalism and terrorism that occur in Islam are suspected to have many reasons [36][37]. In other words, there is no single factor that can be ascertained

as the reason for the action [38]. In other words, it does not have to be caused by religious doctrine, but it is also very likely to be caused by things that have nothing to do with religious teachings. The da'wah guidelines formulated by the MUI affirm the purpose of da'wah in Indonesia to build the understanding and social attitude of the religious religion of Muslims by committing to the values of the teachings of the creed, sharia, and morals of Islam in the teachings of *ahlussunnah wal jamaah*. In this context, this da'wah guideline is established. In addition, the focus of da'wah is to eliminate the principles of Islamic teachings, which are expected to build a resilient personality of Muslims in the face of destruction of faith, deviations of thought, and apostasy [16].

Radicalism and terrorism in Islam are often triggered by various complex factors that are interrelated. These factors can be economic, social, political, and psychological, as well as extreme religious interpretations. These extreme interpretations of religion often arise from a narrow and literal understanding of religious texts, which are then manipulated by certain groups for political or ideological interests [39]. Therefore, it is important to understand that radicalism and terrorism are not only caused by religious doctrines, but also by the social and political conditions that affect individuals and groups [40]. The MUI da'wah guidelines play an important role in dealing with this issue by emphasizing the importance of a comprehensive and moderate understanding of Islamic teachings. Effective da'wah must be able to overcome this challenge by instilling strong values of creed, sharia, and morals, as well as building a resilient personality of Muslims and adhering to the teachings of *ahlussunnah wal jamaah*. Thus, Muslims can avoid negative influences that can damage their faith and thinking.

The da'wah orientation emphasized by the MUI shows a desire to encourage the formation of views and attitudes of Muslims who are not only religious but also humanist. This is reflected in the concept of *amar makruf*, which means inviting goodness,

virtue, truth, and justice. This concept not only serves as a moral guideline in religious life, but also as a foundation for building a just and civilized society. Thus, this da'wah orientation emphasizes the importance of human awareness to consider religious teachings in all aspects of life, including social, economic, and political. The relationship between Islamic teachings in the form of amar makruf and the character of humanism in Islamic epistemology is very close [41][42]. Islamic humanism emphasizes the importance of respect for human dignity and social welfare, which is in line with the principles of goodness and justice taught in Islam. By integrating humanist values into religious practices, Muslims are expected to build a more inclusive and harmonious society. Therefore, this da'wah orientation not only aims to strengthen the faith of individuals, but also to form characters who are able to contribute positively to humanity and social justice.

The value of maqasid syariah, which consists of *hifz din* and *HIFZ NAFS*, in line with the direction of da'wah emphasized by the MUI [43]. *Hifz din*, which means maintaining the existence of religious teachings, and *hifz nafs*, which means maintaining the safety of human souls, are two important pillars in an effort to shape the character of Muslims who are religious and humanist [21]. In the context of *hifz din*, the focus of da'wah in Indonesia is to protect Islamic teachings from all kinds of differences among the Indonesian Muslim community. This is important to prevent divisions and conflicts that can damage social harmony and the integrity of the people. For example, there are various types of takfiri that easily mislead or disbelieve others because of differences in their religious beliefs or practices. These kinds of beliefs not only undermine the unity of the ummah, but also create a negative stigma against Islam as an intolerant and extreme religion.

Meanwhile, the burden of *hifz nafs* values directs the focus of da'wah in Indonesia to support the values of the goodness of the human soul. This means that

da'wah must strive to protect the human soul from all forms of threats, both physical and psychological. One of the biggest threats facing Muslims today is radicalism and terrorism which are often justified by subjective interpretations of Islamic teachings. This kind of interpretation is not only misleading, but also dangerous because it can encourage individuals to commit acts of violence in the name of religion. Therefore, da'wah must play an active role in countering radical ideas by spreading a correct and moderate understanding of Islam.

In this context, the role of da'wah is very crucial to build people's awareness of the importance of maintaining harmony and peace. Da'wah must be able to instill human values and justice which are the core of Islamic teachings. Thus, Muslims in Indonesia can avoid the negative influence of radical ideas and terrorism, and can contribute positively to social welfare and peace. Through a comprehensive and inclusive approach, da'wah can help shape the character of the people who are not only religious, but also humanist and committed to the values of goodness and justice.

## 2) Hifz Watan's Values in Shaping the Character of Nationalist and Pluralist Muslims

Islamic da'wah activities can be carried out through various media in this era of increasingly sophisticated information technology. Due to the fact that the digital era has significantly changed the paradigm of da'wah characters in a more public direction thanks to the use of information technology systems [44]. The digital era, which is supported by various digital media platforms, in the realm of praxis, opens up the space for the flow of information and religious communication from various affiliates and even from various countries [45]. This phenomenon shows that the understanding and social attitude of Indonesian Muslims is very important to maintain nationalism and pluralism. This is because various Islamic perspectives and ideologies that enter Indonesian society in the era of globalization have a positive and negative impact on the

identity of Indonesian Muslims who support unity and love for the homeland. To solve this problem, MUI stated that the purpose of da'wah in Indonesia is to build the understanding and attitude of Muslims so that they remain loyal to Pancasila as the state ideology. In addition, to foster the spirit of pluralism among Muslims against the plurality of social life in Indonesian society [16].

From the perspective of maqasid sharia, the da'wah orientation outlined by the MUI is in line with the value of hifz waton, which means maintaining the security of the state [46][47]. This statement is not an exaggeration because this value can serve as a paradigm as well as a value in encouraging all efforts to achieve order, security, and peace in the life of the state. Hifz waton covers various important aspects, including the protection of state sovereignty, public security, and socio-political stability. In this context, da'wah plays an important role in instilling the values of nationalism and pluralism to Muslims, so that they can contribute positively to the country and society. In addition, hifz waton also serves as a foundation to maintain the execution of laws and state policies. In a pluralistic society, where there are various religious, ethnic, and cultural backgrounds, it is important to maintain social harmony and cohesion. Da'wah oriented to hifz waton can help prevent conflicts and divisions by emphasizing the importance of national unity and unity [48]. Thus, Muslims are expected to become agents of peace who actively support the stability and security of the country [49].

When the benefits of life are immediately improved, it can also have a positive impact on the benefits of Muslims, both in society and the state. Improving social, economic, and educational well-being will create an environment conducive to the development of individuals and communities. Da'wah that focuses on hifz waton can encourage inclusive and equitable development efforts, so that all levels of society can feel the benefits. Thus, Muslims are not only the beneficiaries of these benefits, but also active actors in realizing them.

Overall, the da'wah orientation outlined by the MUI by emphasizing the value of hifz waton is a strategic step in shaping the character of Muslims who are nationalist and pluralist [50]. By understanding and practicing these values, Muslims are expected to contribute positively to the country and society, as well as be an example in maintaining order, security, and peace [51]. Thus, da'wah not only functions as a means of spreading religious teachings, but also as a tool to build a strong, harmonious, and prosperous nation.

### **3) The Value of Hifz Ummah as a Guide to Building the Character of Prosperous and Peaceful Muslims**

Modern society can now utilize information space in all aspects of life, including social, political, economic, and religious, thanks to rapid technological advancements. Digital media has become a very effective tool for the global community to get to know and understand each other's paradigms and cultures. With such extensive and rapid access to information, geographical and cultural boundaries are becoming thinner, allowing for a more intensive exchange of ideas and knowledge. However, behind these great benefits, it is undeniable that the flow of information on social media also triggers a number of negative actions, such as radicalism and terrorism in the name of religion. Unverified and easily disseminated information can quickly influence the thoughts and actions of individuals, especially those who are susceptible to negative influences [52][53].

In a situation like this, Muslims must be aware of themselves to be moderate in handling information available in cyberspace, without being extreme. This moderate attitude is very important to prevent the spread of radical and extremist ideas that can damage the social harmony and security of the country [54]. Muslims need to develop strong digital literacy, so that they can distinguish between true and false information, and understand the context and purpose behind the dissemination of that information. Thus, they can avoid the trap of

radical ideologies and stick to the moderate and tolerant teachings of Islam [55].

In addition, the role of religious institutions and the government is also very important in handling the flow of information on social media. Religious institutions can play a role in spreading moderate and tolerant Islamic teachings through digital platforms, while governments can take regulatory steps to ensure that information disseminated on social media is not misleading or harmful. Collaboration between the community, religious institutions, and the government is urgently needed to create a healthy and conducive information environment for the development of a prosperous and harmonious society. With awareness and joint efforts, Muslims can utilize digital technology wisely and responsibly, so that they can contribute positively to the progress of the nation and the world [56].

In the da'wah guidelines issued by the Indonesian Ulema Council (MUI), the purpose of da'wah in Indonesia is clearly described: to build the understanding and attitude of Muslims so that they can become pioneers, prosperers, and spreaders of peace and compassion for the life of the universe. This variety of da'wah orientation shows that MUI wants to emphasize the importance of da'wah orientation that can foster religious social understanding and attitudes that are beneficial to diverse communities. Thus, Muslims are expected not only to become obedient religious actors, but also agents of change who are active in building a harmonious and prosperous society. This orientation is in line with Islamic principles that emphasize the importance of public welfare and social welfare.

The da'wah orientation emphasized by the MUI also reflects the manifestation of the value of *hifz ummah*, which means protecting the benefit of the people. In this context, *hifz ummah* does not only mean the protection of Muslims internally, but also includes the protection of the benefit of the entire community, regardless of religious or ethnic background. Thus, da'wah carried out by Muslims in Indonesia must be able to

create an inclusive and tolerant environment, where every individual feels valued and protected. This is important to prevent divisions and conflicts that can undermine social harmony, as well as to build strong and resilient societies to face various challenges [57]. In addition, the orientation of da'wah that emphasizes religious social understanding and attitudes that are beneficial to diverse societies is also relevant to the current global context. In the midst of increasing polarization and conflict caused by religious and cultural differences, the role of moderate and inclusive da'wah is becoming increasingly important. Muslims in Indonesia have great potential to be an example to the world in terms of tolerance and peaceful coexistence. By developing digital literacy and a deep understanding of moderate Islamic teachings, Muslims can become active agents of peace in building a just, prosperous, and harmonious society. Thus, the da'wah orientation emphasized by the MUI is not only beneficial for Muslims themselves, but also for the benefit of humanity as a whole [58].

The general principle of the word "ummah" will direct da'wah efforts towards the teachings of *rahmatan lil alamin*, the universal teaching of Islam, if used as part of the *hifz ummah*, compiled by the Indonesian Ulema Council (MUI). This teaching emphasizes that Islam is a religion that brings grace to all nature, not just to those who adhere to that religion. In the context of da'wah, this means that the message must contain the principles of compassion, justice, and tolerance. Da'wah not only helps people become more confident in God, but also builds a peaceful and inclusive society. Therefore, da'wah must have the ability to overcome differences and create space for constructive discussion among various groups of society [59].

The use of various da'wah materials that can encourage people to build a character that respects plurality is very important to realize the teachings of *rahmatan lil alamin*. For example, lectures on the history and contributions of various ethnic and religious



groups in Indonesia can help increase understanding and appreciation of pluralism. This da'wah material can also include writings, lectures, videos, and community programs that emphasize the importance of tolerance and peaceful coexistence. In addition, programs that allow for cross-cultural cooperation and interfaith dialogue can serve as a platform to increase mutual respect and understanding. As a result, da'wah not only serves as a way to spread religious teachings, but also as a tool to build a more harmonious and peaceful society [60]. In addition, people involved in da'wah must have the ability to maintain the welfare of a diverse life in a prosperous and safe Indonesia. This means that da'is must understand Indonesia's social, cultural, and political context well. Da'is must be able to find relevant problems and respond to them wisely and appropriately. For example, they must be able to convey a calming and reconciling message when facing social conflict, radicalism, and intolerance. Therefore, da'wah can function as a balancing tool that maintains community stability and security. Da'wah can be an effective tool to build a more prosperous, safe, and harmonious Indonesian society by using an inclusive and moderate approach [61][62].

#### 4. CONCLUSION

In the context of Indonesia's multicultural society, a moderate and inclusive da'wah orientation is very important. According to this study, da'wah efforts in Indonesia must be based on the values of sharia maqasid (hifz din), which includes the protection of religion (hifz din), soul (hifz nafs), and state (hifz waton), to shape the character of Muslims who are religious, humanist, nationalist, and pluralist.

The orientation of da'wah that emphasizes human values and justice is very important when facing the challenges of modern times, where radicalism and intolerance often appear. This is in accordance with the da'wah guidelines of the Indonesian Ulema Council (MUI), which emphasizes the importance of disseminating da'wah materials that are moderate and non-discriminatory and have the ability to handle complex social challenges in society. In addition, the discussion and orientation of da'wah aims to emphasize that the digital era has changed the way da'wah is carried out. The existence of social media and other digital platforms has allowed da'wah to reach a wider audience. However, it also brings new challenges related to the spread of misinformation and the opportunity for social conflict. Therefore, gaining digital literacy and the ability to convey religious messages in a moderate and inclusive way is essential for preachers. In response to the dynamics of da'wah in the internet era, MUI has issued guidelines that regulate social interaction in the social media space. This guideline shows the importance of maintaining the image of Islamic da'wah in the eyes of the public.

Finally, the focus of da'wah on *the hifz ummah* to protect the benefit of the ummah is an important basis for building a harmonious and prosperous society. Da'wah not only serves as a way to spread religious teachings, but also as a tool to increase public awareness and make society more inclusive. Muslims in Indonesia are expected to help social stability and state security by incorporating sharia maqasid values into da'wah practices and becoming an example in maintaining harmony between religious communities. In a situation like this, moderate and inclusive da'wah is the key to facing today's challenges and creating a better society.

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