



REVIEWING THE FATWA OF DIGITAL DA'WAH IN INDONESIA BASED ON THE PARADIGM OF CONTEMPORARY ISLAMIC LAW

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Abstrak

Fenomena konten dakwah digital yang bermuatan ideologis seringkali berimplikasi pada problem integrasi sosial. Polemik tersebut menghendaki pentingnya paradigma dan etika dakwah digital, baik yang diatur oleh norma negara maupun agama. Studi kualitatif dengan pendekatan normatif-filosofis ini bertujuan untuk mengidentifikasi paradigma *maqasid syariah* kontemporer dalam fatwa Majelis Ulama Indonesia Provinsi Jawa Timur Nomor. 06 tahun 2022 tentang Etika Dakwah Digital. Rumusan teori pengembangan *maqasid syariah* oleh Jasser Auda menjadi landasan perspektif studi ini. Tahap reduksi, penyajian, dan verifikasi digunakan sebagai teknik analisa data. Hasil studi ini menemukan adanya pengembangan nilai *maqasid syariah* sebagai basis paradigma fikih dalam dakwah digital pada ketentuan fatwa tersebut, yakni nilai *hifz 'ird* dalam penekanan dakwah yang humanis dan pluralis, seperti halnya konten dakwah yang mengedepankan nilai kemanusiaan dan toleransi terhadap keragaman sosial. Kemudian, nilai *hifz waton* dalam penekanan dakwah yang menjaga kondusifitas publik dan semangat nasionalisme, seperti halnya konten dakwah yang menjaga keharmonisan sosial dan komitmen kehidupan bernegara. Temuan tersebut menunjukkan pentingnya pengembangan nilai *maqasid syariah* sebagai basis paradigma fikih bagi pendakwah di ruang digital. Namun studi ini belum meninjau efektifitas fatwa Majelis Ulama Indonesia tentang etika dakwah digital di tengah masyarakat, khususnya terkait implementasinya oleh pendakwah di ruang digital, sehingga penting studi lanjutan.

Kata Kunci: *Maqasid syariah*, fatwa, Majelis Ulama Indonesia, dakwah digital

Abstract

The phenomenon of ideologically charged digital da'wah content often has implications for social integration problems. The polemic requires the importance of digital da'wah paradigms and ethics, both regulated by state and religious norms. This qualitative study with a normative-philosophical approach aims to identify the paradigm of contemporary maqasid sharia in the fatwa of the Indonesian Ulema Council of East Java Province No. 06 of 2022 on Digital Da'wah Ethics. The formulation of maqasid sharia development theory by Jasser Auda is the foundation of this study's perspective. Reduction, presentation, and verification stages are used as data analysis techniques. The results of this study found the development of maqasid sharia values as the basis of the fiqh paradigm in digital da'wah in the provisions of the fatwa, namely the value of hifz 'ird in emphasising humanist and pluralist da'wah, such as da'wah content that prioritises human values and tolerance for social diversity. Then, the value of hifz waton in the emphasis of da'wah that maintains public conduciveness and the spirit of nationalism, as well as da'wah content that maintains social harmony and commitment to state life. These findings show the importance of developing maqasid sharia values as the basis of the fiqh paradigm for

preachers in the digital space. However, this study has not reviewed the effectiveness of the Indonesian Ulema Council's fatwa on digital da'wah ethics in society, especially regarding its implementation by preachers in the digital space, so further studies are important.

Keywords: *maqasid sharia*, fatwa, Indonesian Ulema Council, digital da'wah

INTRODUCTION

The rampant ideologically charged da'wah content has not least caused social problems in the wider community. This requires the importance of the legal paradigm as an ethical basis for da'wah activities. In the Indonesian context, The importance of this awareness has also prompted the Indonesian Ulema Council, East Java Province to issue a fatwa in 2022 stipulating the law that da'wah content prioritises tolerance, prevents violence, and strengthens national unity.¹

If examined in depth in the epistemology of Islamic law, the various legal provisions above indicate the paradigm expansion of *maqasid shariah*(hereinafter referred to as *maqasid*), both expansion on the aspects of religious benefit, soul, intellect, and regeneration. In other words, the epistemological construction of the fatwa on digital da'wah shows the basis of the expansion of *maqasid* values that underlie it. This statement is not excessive, because *maqasid* in the discourse of contemporary Islamic legal thought is seen as a theory and approach that has flexibility in responding to dynamic and complex legal issues.² Jasser Auda as one of the experts in *maqasid* studies also explained the importance of efforts to elaborate the concept of *maqasid* with various modern social science theories. This is so that *maqasid sharia* can become a theory, as well as a dynamic approach to Islamic law.³ In other words, *maqasid* can present the universality of Islamic law in answering humanity's social problems.⁴

This study aims to identify the contemporary *maqasid sharia* paradigm in the legal on digital da'wah ethics in the fatwa of the Indonesian Ulema Council, East Java Province. Correlative previous studies include studies by Fatuh, Abduh, Amrie, and Islamy, which reveal construction of moderate religiosity in the fatwa.⁵ Furthermore, the study conducted by Fatuh, Zulihi, Islamy, and Abduh also found multicultural values in the fatwa.⁶ Islamy, Zulihi, Yazid, and Abduh's studies also reveal the content

¹Majelis Ulama Indonesia, "Fatwa Majelis Ulama Indonesia (MUI) Provinsi Jawa Timur Nomor.06 Tahun 2022 Tentang Etika Dakwah Di Era Digital," 06 § (2022), 1–14.

²Jasser Auda, "A Maqāṣidī Approach to Contemporary Application of the Shari'ah," *Intellectual Discourse* 19, no. 2 (2011): 193–194.

³Hengki Ferdiansyah, *Pemikiran Hukum Islam Jasser Auda* (Yayasan Pengkajian Hadis el-Bukhari, 2018), 10–11.

⁴Teten Jalaludin Hayat, "Islamic Universality for Global Goodness: Integration of Fiqh and Sufism," *Al-Banjari: Jurnal Ilmiah Ilmu-Ilmu Keislaman* 22, no. 1 (2023): 87.

⁵Agus Fatuh Widoyo et al., "Moderation of Religion in the Fatwa of Majelis Ulama Indonesia about the Ethics of Da'wah in the Digital Age," *Jurnal Ilmu Dakwah* 43, no. 1 (2023): 108.

⁶Widoyo et al., 207.

of Sufistic social education in the fatwa.⁷ Istiani in her study also found Islamic universalism in the fatwa.⁸ Next, a study by Islamy also confirmed the Pancasila values in the fatwa.⁹ While the focus of this study seeks to identify the construction of the contemporary *maqasid sharia* paradigm in the law on digital da'wah in the fatwa.

This study is urgent, because it is expected to contribute theoretically to the importance of developing the *maqasid* paradigm for preachers in the digital space, and praxis is expected to support the implementation of the fatwa. This explanation then requires that the focus of this study be an important thing to study.

METHODS

This qualitative research in the form of a literature study uses a normative-philosophical approach. The fatwa document of the Indonesian Ulema Council, East Java Province No. 06 of 2022 on Digital Da'wah Ethics becomes the primary data, and various relevant scientific literature becomes secondary data. Meanwhile, the contemporary *maqasid* theory developed by Jasser Auda in this study is the basis of perspective to identify the development of the *maqasid sharia* paradigm in the legal on the code of ethics of da'wah in the digital era in the fatwa which is the object of study. Data were collected using documentation techniques. Reduction, presentation, and verification techniques were used as the data analysis process.

RESULT AND DISCUSSION

The Concept of *Maqasid Sharia* in Contemporary Islamic Legal Discourse

Legal problems in the life of modern society are a big challenge for the existence of Islamic law.¹⁰ In this context, the existence of *maqasid sharia* as a value base, approach and paradigm of Islamic law is expected to be an ethical-spiritual footing to be able to formulate progressive Islamic legal thinking products that are solutive to the development of contemporary legal problems that exist.¹¹ Therefore, it is not

⁷ Athoillah Islamy, Zulihi, M. Aba Yazid, Muhammad Abduh, "Integration of Social Sufim Education and Fiqh in Fatwa on Digital Da'wah Ethics in Indonesia," *Briliant: Jurnal Riset dan Konseptual* 9, no.2 (2024):332.

⁸Nurul Istiani, "Paradigma Islam Universal Dalam Fatwa Etika Dakwah Digital Di Indonesia," *Tadbir: Jurnal Manajemen Dakwah* 5, no. 2 (2023): 338.

⁹Athoillah Islamy, "Sinergitas Pancasila Dan Fatwa Tentang Etika Dakwah Di Era Digital," *POROS ONIM: Jurnal Sosial Keagamaan* 4, no. 1 (2023): 12.

¹⁰Norita Mohd Nasir, Mahendhiran Sanggaran Nair, and Pervaiz Khalid Ahmed, "ENVIRONMENTAL SI STAINABILITY AND CONTEMPORARY ISLAMIC SOCIETY: A SHARIAH PERSPECTIVE," *Asian Academy of Management Journal* 27, no. 2 (2022): 211.

¹¹ Iffatin Nur, Syahrul Adam, and M. Ngizzul Muttaqien, "Maqāṣid Al-Sharī 'at: The Main Reference and Ethical-Spiritual Foundation for the Dynamization Process of Islamic Law," *Abkam: Jurnal Ilmu Syariah* 20, no. 2 (2020): 331.

surprising that *maqasid sharia* is one of the theories of Islamic law that has undergone significant development.¹²

The figure of Jasser Auda is one of the contemporary Islamic legal thinkers who is considered to have contributed greatly to the study of *maqasid sharia* development. Auda adopts a system philosophy approach in optimizing the concept of *maqasid sharia* as an applicable and contextual approach to Islamic law. However, Auda as quoted by Hengki also explained that not all features in systems philosophy can be elaborated with the Islamic legal system. Meanwhile, some features of systems philosophy that can be elaborated to optimize the concept of *maqasid sharia* include the following.

First, the nature of cognition. The existence of this feature can state that Islamic legal thought is a product of human intellectuality that has the realism of its truth, so it is open to debate towards a better direction according to the context. Second, the whole. This feature will be able to eliminate reductionistic and atomistic logic related to the use of Islamic legal theory. Third, openness. This feature leads the Islamic legal method to be inclusive, both in the construction of Islamic legal and philosophical thought. Fourth, relational hierarchical relations. This feature will that prioritises concept-based categorisation in the logic of the Islamic legal approach. This is because the categorisation can make the Islamic legal approach integrative and systematic. Fifth, multi-dimensional. This feature makes various legal theories collaborative in the legal approach. Sixth, purposefulness. This feature requires the involvement of various features to achieve a common goal.

Auda also typologised the concept of *maqasid* at three levels. First, *maqasid am* (general) in the form of the five orientations of Islamic law (protecting religion, mind, soul, property, and offspring). Second, *maqasid khas* (typical) in the form of the orientation of Islamic law which is a branch (*maqasid khas*) of *maqasid am*, such as protecting the welfare of children. Third, *maqasid juz'iat* in the form of the reason (*illat*) or purpose (*ghayat*) of stipulating the law.¹³

Auda's approach in expanding the understanding of *maqasid sharia* is an important innovation. He can be said to have successfully integrated classical concepts in a modern context by introducing a multidimensional typology. This allows the Islamic legal system not only to be understood in a static and limited scheme, but as a dynamic, adaptive, and responsive legal system to changing social needs. Thus, the expansion of the concept of *maqasid sharia* shows the importance of *maqasid* conceptualization in order to be able to present the orientation of the welfare of the Islamic law, both for the individual lives of Muslims and in the social life of the general public. Not only that, the expansion of *maqasid sharia* also shows that the paradigm of implementing Islamic law is not only interpreted normatively and rigidly, but can also be adaptive and accommodative in answering various legal issues in dynamic and complex human life.

¹²Yasir S. Ibrahim, "An Examination of the Modern Discourse on Maqāṣid Al-Sharī'a," *The Journal of the Middle East and Africa* 5, no. 1 (2014): 39.

¹³Ferdiansyah, *Pemikiran Hukum Islam Jasser Auda*, 104–25.

In this study, the existence of *maqasid sharia* construction elaborated with the philosophy of the system above will be used as a perspective foundation to answer the subject matter

Da'wah Challenges in the Digital Age

Technology is currently developing so fast and increasingly sophisticated. This situation certainly has the potential to have a positive impact if it can be utilized properly for positive things. Such is the existence of various social media applications that almost all levels of society have. The social media has become a trend of communication media and social interaction in various aspects of the life of modern society, not least in issues related to religion. This statement can be seen in the phenomenon of religious leaders who also as a medium to publish religious messages or da'wah for the wider community. Even technological advances have also become a medium for traditional Muslim groups to be able to express their existence, ideas and religious identities in the public sphere.¹⁴

The media in the context of communication has several aspects of excellence in the context of delivering messages, including aspects of effectiveness, efficiency, concreteness, and motivation. These various advantages make the media easier to convey information to the public, especially for social activities in modern society, as well as da'wah activities for Muslims can run more effectively and efficiently.¹⁵

Digital media with its various forms and advantages has an implication on the effectiveness of da'wah. At present, it is necessary to use media means to convey da'wah, because so far only da'wah has been used in the form of written or oral media. Therefore, to minimise the number of religious deviations, da'wah is needed that truly understands the Islamic teachings.¹⁶ Because, the use of digital media in Islamic religious activities in the empirical realm also cannot be separated from various forms of challenges.¹⁷

The social media as a new media in da'wah activities in practice makes traditional Islamic da'wah delivery methods transformed into more inclusive ones.¹⁸ The use of digital media in the delivery of da'wah also provides space for conventional religious authority in the public sphere.¹⁹ In the practice of da'wah in globalization era, the ability

¹⁴Ahmad Nuril Huda, "The Rise of Cinematic Santri in Post-Authoritarian Indonesia: Figure, Field and the Competing Discourse," *Studia Islamika* 30, no. 2 (2023): 261.

¹⁵Puput Puji Lestari, "DAKWAH DIGITAL UNTUK GENERASI MILENIAL," *Jurnal Dakwah*, vol. 21, no. 1 (2020):50-51.

¹⁶Fathurrahman 'Arif Rumata, et al., "Dakwah Digital Sebagai Sarana Peningkatan Pemahaman Moderasi Beragama di Kalangan Pemuda," *JID* vol. 41, no. 2 (2021): 178.

¹⁷Rifky Nosah Pratama et al, "Dissemination of Religious Formation in The Fatwa of the Indonesian Ulama Council on Digital Da'wah Etichs," *TATHO: International Journal of Islamic Thoughtand Sciences* 1, issue.2, (2024): 86.

¹⁸ Aris Risdiana, Reza Bakhtiar Ramadhan, and Imam Nawawi, "DA'WAH TRANSFORMATION BASED ON 'KITAB KUNING'INTO DIGITAL PLATFORM," *Jurnal Lektur Keagamaan* 18, no. 1 (2020): 2.

¹⁹ Arif Zamhari, Muhamad Ibtissam Han, and Zulkifli Zulkifli, "Traditional Religious Authorities in New Media: Cariustadz. Id Platform as An Alternative Cyber Fatwa and Da'wah Media among the Middle-Class Urban Muslims," *AHKAM: Jurnal Ilmu Syariah* 21, no. 1 (2021): 65.

to integrate information and communication technology is one of the challenges for preachers. This condition is because contextual digital da'wah era requires an appropriate and effective da'wah strategy. This requires the awareness of preachers to be able to make optimal use of information technology so that their da'wah can be more effective.²⁰ Digital da'wah axiologically can also be an effective medium for disseminating the values of public awareness of the importance of conservation of the natural environment.²¹ In this sub-chapter, we will describe some of these conditions that are a big challenge for preachers in the social media space, as follows.

First, the rise of secular, liberal and anti-Islamic mass media. The condition of the Indonesian state, which is predominantly Islamic, but the facts show that there are still many mass media platforms that are not in favor, and even tend to corner the existence of Islamic teachings and Muslims themselves. This is part of the challenge for preachers to be involved in providing explanations to the public regarding counter information, both in the form of accusations and subjective opinions that harm the image of Islam and Muslims.

Second, the lack of mass media experts among internal Muslims. The lack of experts among internal Muslims in understanding the ins and outs of mass media is one of the factors in the existence of mass media that cannot compete with mainstream mass media. In this context, the awareness of Muslims to make more efforts to master the mass media is an urgent issue in Islamic da'wah activities to the public..

Third, the internal problems of da'wah activists. This makes preachers and Muslims in general aware that the problem of digital da'wah does not only arise from the external aspects of da'wah activities, but internal factors within the preacher can also trigger it, such as turmoil that cannot be managed or controlled properly.

Fourth, the problem of poverty. It is undeniable that in general in Indonesian society, the existence of many Muslims is still in the poverty line. This condition even in the realm of praxis also triggers poverty, which in turn triggers poverty is structural. This is the problem as well as the weakness of the social life of Muslims today. Therefore, with the existence of professional competence among Muslims in the use of sophisticated mass media, then in addition to being a medium for da'wah activities, this competence can also be a profession that supports the financial condition of the community.

Fifth, the problem of da'wah material. The existence of mass media in the current digital era is very much a major factor for a communicator to be able to influence the target communicator. In this context, a preacher in the digital space has the opportunity to disseminate the value of Islamic teachings to communicators.²²

²⁰ Faridhatun Nikmah, "DIGITALISASI DAN TANTANGAN DAKWAH DI ERA MILENIAL," *Muāṣarab: Jurnal Kajian Islam Kontemporer* 2, no. 1 (2020): 49-50.

²¹Muyassyifa Ayu Aqillah, Sri Wahyuningsih, and Afina Aninnas, "Da'wah Ecology in Digital Space: A Study of Tiktok Content Pandawara Group Account," *TATHO: International Journal of Islamic Thought and Sciences*, 2024, 27.

²²Tomi Hendra and Siti Saputri, "Tantangan Dakwah Dalam Arus Perkembangan Media Sosial," *Al-Hikmah: Jurnal Dakwah Dan Ilmu Komunikasi*, 2020, 57–59.

The various forms of challenges for preachers in the digital era as described above require the importance of paradigms and ethics in digital preaching.

Development of *Maqasid Sharia* Value Dimensions in the Fatwa of the Indonesian Ulema Council , East Java Province on Digital Da'wah

The presence of social media can be a challenge and also on the other hand can support the development of da'wah activities. This is because so far the practice of da'wah has been carried out more through conventional media, so that the time and reach of da'wah is very limited. It is different if da'wah activities use social media, it will open up wide room for preachers to express their da'wah activities. Of course this is an opportunity to disseminate religious teachings as well as promote his skills in preaching, so that nowadays, many preachers are suddenly popular thanks to their preaching activities through social media..²³ This phenomenon in the realm of practice also requires paradigms and ethics in da'wah content, which is a digital media. Therefore, the presence of a fatwa on digital da'wah ethics is urgent for digital da'wah activities today.

As a product of Islamic legal *ijtihad* in the form of a fatwa, the epistemological construction of legal that become a code of conduct for digital da'wah in the fatwa of the Indonesian Ulema Council certainly contains a dimension of Islamic legal orientation values (*maqasid syariah*). This is none other than in order to realize the benefits of da'wah activities for religious life, society, and also the state in Indonesia. The analysis of the findings on the *maqasid* dimension in the law on digital da'wah ethics in the fatwa will be elaborated as follows.

1. The Value of *Hifz 'Ird* in Emphasizing Humanist and Pluralist Da'wah

The amount of news and information that cannot be accounted for its validity on social media has become a social polemic in today's digital era. Moreover, provocative news that has implications for all forms of social conflict increasingly requires the importance of the use of media that is no longer controlled, not least in the aspect of use in religious social activities, such as Islamic preaching.²⁴ The phenomenon of social conflict can occur within a group or between groups.²⁵ The importance of delivering da'wah materials that uphold human values and respect social pluralism cannot be ignored, especially in societies with diverse social lives. This is because da'wah materials that are inclusive and acknowledge differences can prevent social polarization and conflict, as well as can promoting the spirit of peaceful realization. Especially in the Indonesian context, Pancasila as a state ideology also

²³ Dudung Abdul Rohman, "KOMUNIKASI DAKWAH MELALUI MEDIA SOSIAL," *Tatar Pasundan* vol. XIII, no. 2 (2019): 123

²⁴ Fathurrahman 'Arif Rumata, et al., "Dakwah Digital Sebagai Sarana Peningkatan Pemahaman Moderasi Beragama di Kalangan Pemuda," *JID* vol. 41, no. 2 (2021): 178.

²⁵ Naswa Aliyah Prianda, Rahmila Nurul Izzani Fajri, Najwa Azzahra Karimah, In'am Salsabila, Kholifatunnisa', Ratih Khikmah Hidayah, The Ukhuwah Paradigm in The Regulationon Majelis Taklim in Indonesia," *TATHO: International Journal of Islamic Thoughtand Sciences*, vol. 1, issue.2 (2024):80

emphasizes the awareness of Indonesian society to build a peaceful life in order to maintain the integration of social life.²⁶

In the fatwa on digital da'wah that is the object of this study, there is a law that prohibits profocative and insulting da'wah even though it is based on *amar makruf nahi munkar*. In addition, it also prohibits da'wah content that justifies right or wrong regarding issues that are still debated and have the potential to cause social disintegration.²⁷ The code of ethics emphasises that preachers can deliver da'wah content that respects human values and pluralism. The existence of such a da'wah code of ethics can be said to be in line with the content of the maqasid sharia value in the form of *hifz 'ird*, namely maintaining human honour and dignity. In the perspective of contemporary *maqasid sharia* developed by Jasser Auda, the analysis of the dimension of hifz ird can be categorised in a typical (special) maqasid which is a form of expansion of the dimensions of the general Islamic legal benefit orientation (maqasid am) in the form of protecting the soul (*hifz nafs*). The existence of hifz nafs orientation in the realm of practice will be able to deliver da'wah material delivery activities in the digital era must pay attention to human values in the embodiment of peace and togetherness among fellow human beings. This existing difference needs efforts from various parties, including preachers in the digital space to manage it optimally in realising harmonisation and harmony in social life.

The paradigmatic awareness of the existence of the value of hifz ird in emphasizing humanist and pluralist da'wah content is urgent, especially in the midst of the radicalism and intolerance in the name of Islam which also has an impact on the phenomenon of Islamophobia today.²⁸ This is where the awareness of the *hifz al-'ird* paradigm for preachers in the digital space becomes important in realizing da'wah that respects the values of humanity and plurality. Therefore, it is no exaggeration to say that the Indonesian Ulema Council, East Java Province has tried to be actively involved in building a civilization of understanding and religious attitudes of preachers in Indonesia that are humanist and pluralist through its fatwa authority. From here, the paradigmatic awareness of the existence of the value of hifz ird in emphasising humanist and pluralist da'wah content should be important and needed.

2. The Value of *Hifz Waton* in Emphasising Nationalist Da'wah Content and Maintaining Public Conduciveness

Da'wah material that emphasizes the value of integration and social security is very important in the context of the life of a democratic and plural country like

²⁶Nurul Istiani and Adib Susilo, "Reviewing The Core Values of State Civil Apparatus in Indonesia: Perspectives on Islamic Multiculturalism," *TATHO: International Journal of Islamic Thought and Sciences*, 2024, 4.

²⁷Indonesia, Fatwa Majelis Ulama Indonesia (MUI) Provinsi Jawa Timur Nomor.06 tahun 2022 tentang Etika Dakwah di Era Digital, 14.

²⁸Ade Dedi Rohayana and Muhammad Jauhari Sofi, "Critique of Radical Religious Paradigm: An Epistemological Analysis from Principles of Islamic Thought," *Indonesian Journal of Islam and Muslim Societies* 11, no. 1 (2021): 164.

Indonesia. This is because the emphasis on these values can lead to da'wah activities that not only play a role in spiritual development, but also contribute to social stability and harmony, both in religious life, society and the state. In this context, it is important to be understood and realized for preachers, not least in their preaching activities in the digital space in order to realize harmonious and conducive preaching activities.²⁹

As for the fatwa on digital da'wah which is the object of this study, there is a prohibition on da'wah content that is counter-productive to state ideology and triggers state disintegration even though it is for the reason of *amar ma'ruf nahi munkar*. In addition, there is also an emphasis on the delivery of da'wah content that maintains the conduciveness and benefit of public life even in the form of advice.³⁰ This shows that the Indonesian Ulema Council, East Java Province emphasizes preachers to deliver da'wah content that can lead to nationalism, and the integration of state life and public benefit in Indonesia. The code of ethics for da'wah can be said to coexist with the content of *maqasid sharia* values in the form of *hifz waton* (protecting the motherland). It is important to note that the dimension of *hifz waton* can be referred to as an expansion of understanding of the dimension of benefit in the five maqasids of am. According to Jasser Auda, to make *maqasid* a contemporary Islamic legal approach that is not monolithic and mechanistic, it is necessary to understand the expansion of the dimension of benefit in the concept of maqasid am at all levels. Therefore, *hifz waton* can be classified as a form of expansion of the general *maqasid* benefit dimension that can accommodate the five classical maqasid benefit dimensions in general, such as the protection of religion, soul, reason, heredity, and possessions. This statement is not an exaggeration, because the realization of *hifz waton* in state life can have an impact on broad benefits for the achievement of the five orientations of Islamic legal benefits. Such a statement is not an exaggeration, because the existence of *maqasid sharia* as part of Islamic teachings is very important and can contribute greatly to the formation of public policy for the realization of the benefits of social life in society and state.³¹ Because, the condition of the mindset and attitude of Muslims today is also inseparable from the flow of global communication and information supported by modern technology.³² This is no exception to the challenges in the form of radical and extreme religious views that can threaten the life in Indonesia.

The importance of da'wah that prioritises nationalism and public benefit has urgency in shaping diversity in plural social life in Indonesia. Nationalist da'wah can teach love for the country and unity. Meanwhile, public benefit da'wah can contribute

²⁹Ahmad Nurcholis et al., "Building Religious Harmony and Tolerance: Social Da'wa by Sayyid Ahmad Bin Salim Al Muhdlor," *Ulumuna* 25, no. 2 (2021): 329–49.

³⁰Indonesia, Fatwa Majelis Ulama Indonesia (MUI) Provinsi Jawa Timur Nomor.06 tahun 2022 tentang Etika Dakwah di Era Digital, 14.

³¹Usman Safiyanu Duguri et al., "The Application of Maqasid Al-Shari'ah in the Foreign Policy of Islamic States," *International Journal of Academic Research in Business and Social Sciences*, 2021, 88.

³² Shela Khotijatul Muna, Suhaiella Suhaili, and Randi Muhammad Gumilang, "Reflection Method in Shaping Student Character on Islamic Education: Ibn Thufail's Perspective," *TATHO: International Journal of Islamic Thought and Sciences*, 2024, 17.

positively to the benefit of the wider community, not only for internal Muslims, but all diverse people in Indonesia. Therefore, the paradigmatic existence of the value of *hifz waton* for preachers is urgent, both in digital and non-digital spaces. This is because this paradigmatic awareness can encourage preachers to spread da'wah content that maintains nationalism, and the integration of state life and public benefit in Indonesia. The emphasis on the da'wah code of ethics is further strengthened through the recommendation of the East Java Indonesian Ulema Council, which in its fatwa also recommends the Government to enforce the law through the Electronic Information and Transaction Law. In addition, the government by involving the Indonesian Ulema Council is also important to issue certification of preachers who are competent and have good public communication ethics and preaching ethics.³³

CONCLUSION

Referring to the core discussion of this study, it confirms the development of *maqasid sharia* in the law of digital da'wah ethics in the fatwa of the Indonesian Ulema Council, East Java Province. First, the value of *hifz 'ird* in emphasising humanist and pluralist da'wah content, namely da'wah content that prioritises human values and pluralism. Second, the value of *hifz waton* in emphasising da'wah content that encourages the formation of public conduciveness, nationalism, and integration of state life.

The study findings as described above theoretically show the importance of developing *fiqh maqasid* for preachers in the paradigm and ethics of da'wah in the midst of the plurality of social, religious and state life. However, this study does not further identify whether the fatwa is effective in the realm of implementation. This is urgent to be studied by future researchers, because although the fatwa does not have binding force, its existence can contribute greatly to shaping the paradigm as well as the social attitude of Muslims, especially preachers in Indonesia towards the issues that are the focus of the fatwa.

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