

Moderate Da'wah In The Digital Age: Challenges And Ethics In Social Media: An Islamic Perspective And Local Wisdom

Jihan Al Layyinah^{1*}
Muhammad Aji Nugroho²

^{1,2} Universitas Islam Negeri Salatiga, Indonesia

*Email: allayyinahj@gmail.com

Abstract: The development of information technology has driven the transformation of religious preaching from conventional spaces to digital media. This change has opened up enormous opportunities for the dissemination of religious messages, but at the same time presents serious challenges, particularly the prevalence of hate speech, provocation, and non-moderate religious content on social media. This study aims to analyse the challenges of moderate da'wah in the digital age and to formulate a code of ethics for da'wah that aligns with Islamic principles and local wisdom. The research method is qualitative, using a literature review of books, scientific journals, and other sources on digital da'wah, religious moderation, and local cultural values. The study's results show that digital da'wah faces challenges, including the dominance of radical groups in cyberspace, weak media control by moderate groups, and internal problems among preachers, such as psychological conflicts and unhealthy competition. Therefore, moderate da'wah requires the application of da'wah ethics that emphasise sincerity, patience, the use of polite language, and the avoidance of counterproductive debates. A local wisdom-based approach to da'wah through the methods of bil hikmah, mau'izhah hasanah, and mujādalāh bi al-latī hiya aḥsan is considered relevant in building peaceful, inclusive, and contextual da'wah in the digital age.

Keywords: Moderate da'wah; da'wah ethics; digital age; local wisdom

|| Submitted: Nov 2025

|| Accepted: Dec 2025

|| Published: Jan 2026

Introduction

Moderate preaching is a defining characteristic of Ahlus Sunnah wal Jamaah, which emphasizes tolerance, balance, and justice. In the digital space, this approach avoids both radical tendencies, such as condemning and excommunicating others, and liberal excesses that permit what sharia prohibits. The dynamics of social media demand that preachers uphold ethical standards to prevent public unrest and preserve the credibility of da'wah. Failure to do so can harm the image of preaching, diminish public trust, and weaken the strategic role of preachers in the digital era. Therefore, moderate preaching grounded in the principles of tawasuth, ta'adul, and tawazun is essential to convey a peaceful and relevant Islamic message. In the modern context, da'wah must be innovative, dialogical, and responsive to social realities while remaining rooted in local wisdom.¹ Da'wah is an invitation to goodness and guidance through promoting virtue and preventing evil to achieve happiness in this world and the hereafter. Its success largely depends on the appropriateness of the methods used, in accordance with the audience's conditions and needs; effective methods support the achievement of da'wah goals, while inappropriate ones hinder them.²

The objective of da'wah is to encourage social transformation towards goodness, which requires an appropriate da'wah pattern through approaches, strategies, methods, and media that are in line with the developments of the times and the dynamics of society.³ Advances in information technology have encouraged the shift of religious preaching from physical spaces to digital media, with preachers utilising social media platforms such as YouTube, Facebook, and Instagram as more effective and interactive means of preaching.⁴ A preacher should convey Islamic teachings through moderation, exemplifying good character and promoting peace, tolerance, and serenity,

¹Afifuddin Muhajir, *Membangun Nalar Islam Moderat: Kajian Metodologis (Situbondo: Tanwirul Afkar)*, 2018.

²Usman, "Debat Sebagai Metode Dakwah," *Jurnal Ilmiah Dakwah Dan Komunikasi* 1, no. 2 (2009): 76–98.

³Afidatul Asmar, "Ekspresi Keberagaman Online: Media Baru Dan Dakwah," *Jurnal Ilmu Dakwah* 40, no. 1 (2020): 54–64, <https://doi.org/10.21580/jid.v40.1.5298>.

⁴Aan Mohamad Burhanudin, Yayah Nurhidayah, and Ulfa Chaerunisa, "DAKWAH MELALUI MEDIA SOSIAL (Studi Tentang Pemanfaatan Media Instagram @ Cherbonfeminist Sebagai Media Dakwah Mengenai Kesetaraan Gender)," *Jurnal Dakwah Dan Komunikasi* 10, no. 2 (2019): 236–46, <https://www.syekhnurjati.ac.id/jurnal/index.php/orasi/article/view/5658>.

Moderate Da'wah In The Digital Age

Jihan, Aji Nugroho

DOI: [altafaqquh.v7i1.1529](https://doi.org/10.33474/an-natiq.v7i1.1529)

while delivering da'wah persuasively with a gentle, inclusive, and non-confrontational approach.⁵

Based on the issues discussed, questions arise about the challenges of preaching in the era of digitalization. Additionally, what should be the ethics of a preacher in delivering da'wah messages through social media when viewed from the perspective of Islam and local wisdom? This paper aims to examine the extent of the challenges and problems of da'wah on social media, given the rapid technological development and the flow of information that directly demand transformation, while presenting new challenges for the world of da'wah. Furthermore, this paper seeks to explore the ethics a preacher should uphold when delivering da'wah material on social media, whether directly to the community or to an online audience (netizens), in accordance with Islamic principles and local wisdom.

This study is novel in that it integrates three areas of focus: the challenges of digital da'wah, the ethics of da'wah according to Islamic principles, and a da'wah approach grounded in local wisdom. Unlike previous studies that only focused on one aspect, whether it be religious moderation, social media ethics, or digital da'wah issues, this study offers a comprehensive and contextual analysis. This study not only maps the problems and obstacles faced by preachers in the digital space, but also formulates the ideal characteristics of moderate preachers in line with the needs of the social media era. Thus, this study provides a conceptual contribution: a model of moderate preaching ethics grounded in Islamic values and local wisdom, relevant to contemporary preaching practices.

Methodology

This study employs a *qualitative* research design using a *literature review* approach. The research type is normative-conceptual, with a *normative-philosophical* perspective, focusing on the analysis of moderate da'wah, da'wah ethics, and the role of social media in the digital era. Data sources include secondary data from scholarly literature, such as books, classical Islamic texts, and peer-reviewed journals relevant to digital da'wah and religious moderation. Data were collected through systematic documentation and the selection of relevant references. Data analysis was

⁵ Hilmi Ridho, "Membangun Toleransi Beragama Berlandaskan Konsep Moderasi Dalam Al-Qur'an Dan Pancasila," *An-Natiq Jurnal Kajian Islam Interdisipliner* 1, no. 1 (2020): 75, <https://doi.org/10.33474/an-natiq.v1i1.9069>.

conducted using descriptive qualitative techniques, in which the collected literature was classified, interpreted, and synthesized into analytical narratives. This methodological framework enables a structured, systematic, and accountable examination of moderate preaching in the digital age

Result & Discussion

Social Media as a Field for Preaching: Problems and Challenges

According to a 2025 survey by the Indonesian Internet Service Providers Association (APJII), the most-used platform among internet users in Indonesia is TikTok, with 35.17% of respondents reporting they use it, a sharp increase from 18.61% in the previous year. In the same survey, YouTube ranked second with 23.76% of users. Data from 2024 shows that in Indonesia there are around 133.82 million active YouTube users and around 129.17 million active TikTok users. Because TikTok and YouTube are among the most popular platforms in Indonesia, preaching on these platforms can reach a wide audience, including the younger generation and various segments of society.

However, this high usage also presents a major challenge: religious content must be presented in an interesting and relevant manner while maintaining ethical standards to avoid provocation, hate speech, or radicalism, as you expressed concern about in the section “challenges of preaching on social media.” The use of YouTube as a da'wah strategy that has been researched shows that the digital da'wah approach is not just theory: there are real practices, so your thesis that social media and da'wah “are one and the same” is empirically supported.

Technological developments in today's era of globalization have reshaped many aspects of society that were once well established. For example, the emergence of social media as a means of communicating and accessing data online provides significant benefits for those who want to gain knowledge and information. Although some information technology innovations have positive effects, every innovation benefits human life. One of the most significant developments in technology is the shift in how people learn, read, and share stories, including learning about religion through online religious materials. Therefore, technology and religious preaching are

Moderate Da'wah In The Digital Age

Jihan, Aji Nugroho

DOI: [altafaqquh.v7i1.1529](https://doi.org/10.24252/jurnalisa.v4i1.5621)

intertwined. This depends on modern religious preaching that is easily accepted by society.⁶

The phenomenon of spreading religious teachings on social media has become an unavoidable trend, as the internet allows religious messages to reach people without being constrained by space or time and to be delivered instantly at relatively low cost. People have the freedom to choose the preachers they want. However, they must be careful when listening to sermons on social media, as some may contain provocation, insults, criticism, threats, and more. Thus, while technology can benefit human life, it can also pose challenges for the development of religious preaching in the modern era.⁷

According to research by Hendra and Saputri, preaching on social media generally faces several challenges. First, the emergence of mainstream social media, which tends to be secular and does not support values of peace. Second, social media is still largely dominated by radical groups. Third, the presence of moderate groups in managing social media is still relatively limited. Fourth, the number of followers of radical preachers is greater than that of moderate preachers. The authors argue that, in facing these challenges, preachers must inform the public so they can join moderate groups and master social media in this rapidly evolving era.

In addition to facing challenges on social media, da'wah activists also face several internal problems, including psychological turmoil. As ordinary human beings, da'wah activists are not immune to human traits such as sadness, disappointment, anxiety, restlessness, happiness, and pride. Within each individual lies the potential for both good and evil, depending on their ability to control themselves. If these emotions are not managed properly, they can have a negative impact on da'wah activities and, in certain circumstances, can even damage the image of da'wah and the preacher themselves.⁸ *Second*, sexual desire is a natural instinct bestowed by Allah SWT upon humans, but there are many people who fall into despicable acts and sin as a result of following their desires.⁹

⁶Muh. Nur Latief, “‘Dakwah Dalam Perspektif Media Sosial’, *Jurnalistik*, 4.1 (2018), 61–75 <<https://doi.org/10.24252/jurnalisa.v4i1.5621>>.” *Jurnalisa; Jurnal Jurusan 4*, no. 1 (2018): 74–75.

⁷Athik Hidayatul Ummah, M. Khairul Khatoni, and M. Khairurromadhan, “Podcast Sebagai Strategi Dakwah Di Era Digital: Analisis Peluang Dan Tantangan,” *Komunike* 12, no. 2 (2020): 210–34, <https://doi.org/10.20414/jurkom.v12i2.2739>.

⁸Nur Ahmad, “Tantangan Dakwah Di Era Formulasi Karakteristik, Popularitas, Dan Materi Di Jalan Dakwah,” *Jurnal Dakwah Dan Teknologi* 8, no. 2 (2014): 319–44.

⁹Cahyadi Takariawan, *Tegar Di Jalan Dakwah* (Solo: Era Adicitra Intermedia), 2010.

Even religious activists are not immune to the risk of being tempted by lust. This urge can arise naturally and regardless of age, although it is often stronger in humans. Therefore, preachers need to take this urge seriously, because if ignored, it can lead a person astray. As Allah SWT says in the Qur'an:

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَبَإِ ﴿١٤﴾

Meaning: “Made attractive to people is the love of things they desire, namely women, children, much wealth of gold and silver, branded horses, cattle, and well-tilled land. That is the enjoyment of this world, and with Allah is the best return/paradise.” (Q.S. Ali Imran: 14).

Third, anger often arises in response to questions asked during da'wah activities, which can trigger emotions in da'wah activists. If this anger is not controlled, it can lead to emotional outbursts, both verbal and physical. In situations like this, lust tends to take control of a person, overcoming their conscience. Therefore, a preacher must resolve issues based on their knowledge, not by yielding to their lustful desires. This is because preaching is a mandate from Allah SWT and the Prophet Muhammad SAW, which requires a wise and responsible attitude. Fourth, a preacher can also experience pangs of jealousy, because he is essentially an ordinary human being. Amid the rise of da'wah activities in the virtual world, competition and friction among preachers are inevitable and can even lead to mutual disparagement or slander. Therefore, a preacher needs to be able to control this jealousy by strengthening themselves through the teachings of Sufism, an attitude of qanaah, and tawakal to Allah SWT. In addition, it is important for a preacher to adhere to two main principles: achieving success without putting others down, and becoming famous without having to disparage others.¹⁰

Based on the above description, it can be concluded that preaching on social media is not without challenges. In general, the challenges faced include the dominance of mainstream media, which is secular in nature and tends to reject

¹⁰ Hilmi Ridho and Afif Sabil, “Moderate Dai in the Era of Digitalization; Challenges and Ethics of Preaching on Social-Media According to Islam and Local Wisdom,” *Jurnal Studi Sosial Keagamaan Syekh Nurjati* 3, no. 2 (2023): 185–212, <https://doi.org/10.24235/sejati.v3i2.64>.

Moderate Da'wah In The Digital Age

Jihan, Aji Nugroho

DOI: [altafaqquh.v7i1.1529](https://doi.org/10.31963/tafaqquh.v7i1.1529)

the values of peace; the lack of moderate groups in the management of da'wah content; the dominance of radical groups on various digital platforms; and the fact that radical preachers have a larger following than moderate preachers. Meanwhile, the problems of preaching on social media fall into two categories. *First*, internal problems related to the preachers' basic human nature, such as anger, psychological conditions, sexual urges, and jealousy. *Second*, external problems that include rejection of certain cultures and the mixing of cultures in the digital space.

Ethics of Preaching on Social Media According to Islam

Social media has had a significant impact on various aspects of human life, including social, cultural, political, economic, and religious spheres.¹¹ However, in reality, social media use is not balanced with good literacy skills and knowledge. Often, it is used as an instant medium without considering the negative implications,¹² so that this can trigger various problems in the social life of the community.¹³ One factor is that social media is often used as a means of exercising freedom of expression in the digital public sphere. This situation requires applying norms and ethics in the use of social media, including in religious contexts such as preaching.¹⁴

It is important to realize that religious messages shared on social media can spread quickly and reach a wide audience. All religious content will automatically be digitally documented on online platforms. In this context, preachers must be careful and selective in their word choice to avoid mistakes that could lead to legal consequences or violations of communication ethics in preaching. Therefore, prioritizing ethical preaching is very important for preachers and preaching activists on social media.¹⁵

¹¹ Ummah, Khairul Khatoni, and Khairurromadhan, "Podcast Sebagai Strategi Dakwah Di Era Digital: Analisis Peluang Dan Tantangan."

¹² Suyati Suyati, "Dampak Media Sosial Terhadap Konflik Di Masyarakat," *Jurnal Petik* 7, no. 1 (2021): 30–36, <https://doi.org/10.31980/jpetik.v7i1.960>.

¹³ W. Akram and R. Kumar, "'A Study on Positive and Negative Effects of Social Media on Society', <<https://doi.org/10.26438/ijcse/V5i10.351354>>," *JCSE: International Journal of Computer Sciences and Engineering*, 4, no. 1 (2018): 347.

¹⁴ Fahmi Anwar, "Perubahan Dan Permasalahan Media Sosial," *Jurnal Muara Ilmu Sosial, Humaniora, Dan Seni* 1, no. 1 (2017): 137, <https://doi.org/10.24912/jmishumsen.v1i1.343>.

¹⁵ Ari Wibowo, "Kebebasan Berdakwah Di Youtube: Suatu Analisis Pola Partisipasi Media," *Mawa'izh: Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan* 9, no. 2 (2019): 224–38, <https://doi.org/10.32923/maw.v9i2.799>.

Moderate Da'wah In The Digital Age

Jihan, Aji Nugroho

DOI: [altafaqquh.v7i1.1529](https://doi.org/10.24239/al-mishbah.vol15.iss2.159)

Before discussing further about the ethics of preaching on social media, it is important to first understand that Islam is the last religion that has a universal nature. This means that Islamic teachings are always relevant and can be applied in various contexts and throughout the ages. However, it should be noted that the universal nature of Islam does not lie in the technical details of its teachings, but rather in the general principles that form its foundation, such as the values of benefit, justice, and its ability to adapt to social dynamics and the various issues faced by the ummah. In the context of da'wah through social media, Islam also offers guidelines and rules that serve as a basis for ethical interaction and the conveyance of da'wah messages in the digital space.¹⁶ The ethical principles mentioned above are not only relevant to online preaching but also to direct or offline preaching. In Islam, several important ethical principles are essential for a preacher.

First, sincerity and truthfulness. A preacher is required to carry out his preaching duties with sincere intentions, solely seeking the pleasure of Allah SWT, without expecting anything in return. Sincerity and truthfulness cannot be separated; an action cannot be considered sincere if it deviates from the Sharia or violates religious provisions.¹⁷

Second, be patient. Patience is one of the noble character traits that every preacher must possess in carrying out their preaching duties. This is important because a preacher will face various challenges, such as ridicule, insults, and even rejection from those who dislike their preaching. Current technological developments can also be used as a tool to attack preachers, for example by looking for mistakes in their preaching and then spreading them widely through social media. Therefore, patience is very important for preachers, especially when preaching through digital platforms. Several things to note include: 1) Information can spread very quickly and easily. 2) Privacy is very limited because anyone can share or view other people's content, even if there are privacy settings. 3) Much of the information is not necessarily valid or true. 4) Social media has the potential to be a means of violence, such as bullying, threats, or publicly humiliating someone. All these conditions

¹⁶Athoillah Islamy, "Fatwa About Social Interaction on Social Media in the Paradigm of Islamic Legal Philosophy," *Al-Mishbah: Jurnal Ilmu Dakwah Dan Komunikasi* 15, no. 2 (2020): 163, <https://doi.org/10.24239/al-mishbah.vol15.iss2.159>.

¹⁷Ridho and Sabil, "Moderate Dai in the Era of Digitalization; Challenges and Ethics of Preaching on Social-Media According to Islam and Local Wisdom."

Moderate Da'wah In The Digital Age

Jihan, Aji Nugroho

DOI: [altafaqquh.v7i1.1529](https://doi.org/10.1529/altafaqquh.v7i1.1529)

require preachers to remain calm and patient, so as not to be provoked into responding in a manner that contradicts the values of preaching itself.¹⁸

Thus, da'wah is always faced with various difficult situations, full of challenges, and often bitter. Therefore, sincerity and patience are the main provisions that must be possessed to face all trials in the process of da'wah. In addition, the journey of da'wah is not easy; it requires sustained effort, the overcoming of numerous obstacles, and significant challenges in its implementation. Without patience, it is not impossible that Islamic da'wah will experience stagnation, especially in its early stages of development. A generation of da'wah workers who are unable to be patient in spreading the teachings of Islam may be replaced by those with greater determination and patience in facing every obstacle on the path of da'wah.

Third, avoid unproductive debates. Social media is very prone to becoming an arena for useless debates. The physical distance between users weakens emotional connections, leading many people to feel free to use harsh or inappropriate language. In the context of preaching, discussions or debates on social media must remain based on Sharia law. Preaching ethics must be maintained by presenting arguments politely and using gentle language that touches the heart to encourage acceptance of the truth.¹⁹ On the contrary, the use of hurtful or insulting words can actually obscure the value of the preaching itself and damage the moral character of the preacher.²⁰

Based on the above description, it can be concluded that these three ethical values of da'wah should be used as basic principles and guidelines for da'wah activists on social media. The author also emphasizes that, in addition to upholding these ethics, da'wah activists in the digital world need to master two important branches of knowledge: fiqh, as a basis for addressing various religious issues, and Sufism, to help control emotions and subdue desires within oneself. To use an analogy, fiqh is the body, while Sufism is the soul. Both must go hand in hand and be practiced in unison so that da'wah becomes more complete and balanced.

¹⁸Ibnu Al-Jauzy, *Manaqib Al-Hasan Al-Bashri (Beirut: Dar Al-Fikr)*, 1997.

¹⁹Ahmad Muzakki, "Pemikiran Fiqh Dan Tasawwuf Syekh Muhammad Nawawi Banten Dan Pengaruhnya Terhadap Moderasi Beragama Dan Perdamaian" <<https://doi.org/10.35316/Lisanalhal.V14i2.770>>.,” *LISAN AL-HAL: Jurnal Pengembangan Pemikiran Dan Kebudayaan* 3, no. 1 (2020): 381.

²⁰Usman, “Debat Sebagai Metode Dakwah.” <<https://doi.org/https://doi.org/10.15548/amj-kpi.v0i0.667>>.

Preaching with Wisdom According to Local Wisdom

Every community has its own characteristics that distinguish it from other communities, namely local wisdom that grows from human values and sincerity that are deeply rooted in the lives of the community. Many of these local wisdom values are in line with religious teachings, such as mutual respect, honesty, and justice. These values are actually part of Islamic teachings that originate from revelation. Therefore, it is important for a preacher to have a deep and comprehensive understanding in carrying out his preaching duties in the community, both through digital platforms and conventional media. This approach to preaching is known as *cultural preaching*.²¹

From the above explanation, it can be concluded that cultural da'wah is an approach to conveying Islamic teachings to certain groups of people while taking into account the prevailing social conditions. This approach emphasizes ways in which Islamic values do not conflict with local traditions that have been passed down from generation to generation. In this context, culture acts as a means of encouraging religious awareness in Islam. Ultimately, this can shape harmonious Islamic behavior that does not cause social conflict, but rather strengthens social dynamics and progress within society.

Cultural da'wah based on wisdom can be understood as an effort to convey Islamic teachings in a way that considers and respects local culture, or to spread Islamic values without ignoring the local wisdom of the community. As explained by Al-Qahtany, wisdom in the method of da'wah is not limited to gentle words, giving advice, and motivation. More than that, wisdom means ta'lim (teaching), tarbiyah (educating), mauidlah hasanah (giving good advice), and wise dialogue.²² Dakwah carried out with wisdom can also be understood as an effort by a dai to translate the transcendental teachings of Islam so that they can be applied in real life. If this approach is implemented, a new paradigm will emerge, namely the process of integrating Islamic values into the culture of society.

²¹Abdul Wahid, "Dakwah Dalam Pendekatan Nilai-Nilai Kearifan Lokal (Tinjauan Dalam Perspektif Internalisasi Islam Dan Budaya)," *Jurnal Dakwah Tabligh*, 9, no. 1 (2018): 1–19.

²²Sa'id Bin Ali bin Wahif Al-Qahtany, *Al-Hikmah Fi Al-Da'wah Ila Allah Ta'ala*, Ed. by Mansyur Hakim, (Jakarta: Gema Insani Press), 1994.

In historical records, the Wali Songo were the first figures to utilize culture as a means of spreading Islam in Java. They did not preach indiscriminately, but rather through careful planning, strategic considerations, and adaptation to the local culture of the target community (mad'u). The Wali Songo spread Islam in a peaceful and natural way, without resorting to violence or war. Therefore, they were known as wise figures, rich in resources, and intelligent in understanding the reasoning and sensibilities of the community. Such da'wah strategies made the story of the Wali Songo so closely related to the psychology of the Javanese people. However, this approach made the use of symbols and traditions deeply rooted in society unavoidable.²³

The Wali Songo's approach to preaching was a wise strategy, given the diversity of customs and cultures among the Indonesian people. Therefore, in conveying Islamic teachings, it was necessary to use methods that were in harmony with local social and cultural conditions. One way to do this is to use non-Islamic cultural elements and adapt them to incorporate Islamic values. Thus, what the Wali Songo did was essentially a form of wise and contextual da'wah. As explained by Allah SWT in the Qur'an, Surah An-Nahl: 125;

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ
أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Meaning: "Invite (people) to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is guided." (QS. An-Nahl: 125).

This verse implies that preaching should be done with wisdom, that is, wisely, politely, peacefully, gently, and in accordance with the circumstances of the community being addressed. This means that local wisdom values that have become part of community traditions need to be utilized as a means of preaching. Thus, the approach to preaching must be able to adapt to the social context and the ever-changing times.

The approach to preaching must always be based on three main methods. *First, bil hikmah*, which is to convey the message wisely, taking into account the conditions and circumstances of the audience (mad'u), so that Islamic teachings can be accepted without coercion or objection. *Second, mauizhah hasanah*, which is giving good and touching advice, without

²³Andy Dermawan, *Metodologi Ilmu Dakwah (Yogyakarta: LeSFI)*, 2002.

Moderate Da'wah In The Digital Age

Jihan, Aji Nugroho

DOI: [altafaqquh.v7i1.1529](https://doi.org/10.1529/altafaqquh.v7i1.1529)

spreading hatred or provocation, so that the message of preaching can be accepted with an open heart by the community. *Third, mujadalah*, which is preaching through healthy dialogue and constructive exchange of ideas, not through heated debates, putting others down, or criticizing others.²⁴

This understanding is in line with Didin Hafidhuddin's opinion, which states that the meaning of *bil hikmah* in the verse indicates that da'wah must be carried out effectively, efficiently, and in accordance with the needs of the community.²⁵ Syarifuddin Jurdi also emphasized that Islam, as a religion based on revelation, teaches its followers to spread its teachings through an approach full of wisdom and prudence, so that the values of humanity and the welfare of mankind and the universe can be accepted and internalized by society.²⁶ This is the meaning of Islam in the context of da'wah, which does not justify violence in its delivery. Da'wah is a noble effort that is realized through the concrete actions of preachers, with the aim of providing guidance and warnings to the community in a manner that is contextual and relevant to the situation at hand.

Afrizal Nur argues that religious practices carried out by moderate Muslims are characterized by a number of traits, including *tawassuth* (moderation or taking the middle path), *tawazun* (maintaining balance), *i'tidal* (fairness and firmness), *tasamuh* (tolerance), *musawah* (upholding equality), *syura* (prioritizing deliberation), *ishlah* (improvement-oriented), *aulawiyah* (prioritizing important matters), *tathawwur wa ibtikar* (dynamic and innovative), and *tahadhdhur* (upholding civilizational values).²⁷

From the previous description, it can be concluded that transformation- and moderation-based preaching on social media aims to open space for diversity of interpretation in practicing religious teachings, which are adapted to local traditions and cultures in various regions. Thus, the face of Islam that appears is one that is pluralistic and respects the cultural richness of Indonesia. Based on this understanding, the author formulates at least five main characteristics that reflect the figure of a moderate preacher on social media.

²⁴Wahyu, *Komunikasi Dakwah (Bandung: Remaja Rosdakarya)*, 2010.

²⁵Didin Hafidhuddin, *Dakwah Aktual (Jakarta: Gema Insani)*, 1998.

²⁶ Syarifuddin Jurdi, *Sosiologi Islam Dan Masyarakat Modern (Yogyakarta: Kencana Prenada Media Group)*, 2010.

²⁷ Afrizal Nur and Lubis Mukhlis, "Konsep Wasathiyah Dalam Al-Quran (Studi Komparatif Antara Tafsir Al-Tahrir Wa at-Tanwir Dan Aisar at-Tafasir) (The Wasathiyah Concept in the Al-Quran (Comparative Study between Tafsir Al-Tahrir and Aisar at-Tafasir)," *An-Nur* 4, no. 2 (2015): 205–25, <http://ejournal.uin-suska.ac.id/index.php/Annur/article/view/2062>.

Moderate Da'wah In The Digital Age

Jihan, Aji Nugroho

DOI: [altafaqquh.v7i1.1529](https://doi.org/10.1529/altafaqquh.v7i1.1529)

First, be contextually oriented, meaning that preachers must be able to adapt their messages to the conditions of the times and places. Social changes and diverse situations form the basis for renewing *ijtihad* and interpreting Islamic teachings.

Second, be tolerant. The process of contextualizing da'wah will raise awareness that differences in *ijtihad* and interpretations are not forms of deviation, but rather reflect the flexible and adaptive nature of Islamic teachings. From this, an understanding and attitude of mutual respect for various views within Islam will grow. Furthermore, awareness of the diversity of Islamic contexts has the potential to create harmony, not only among fellow Muslims, but also among people of different faiths. This spirit of embracing differences is the main foundation of moderate da'wah.

Third, respecting and preserving traditions. The awareness that Islam grew on the foundation of positive local traditions shows that Islamic teachings are not antagonistic to local culture. In fact, traditions should not be rejected, but rather accepted and used as a medium for instilling Islamic values. This is because Islam requires a cultural framework that is close and relevant to the reality of its followers' lives. This attitude is in line with the principles of *usul al-fiqh*:

المُحَافَظَةُ عَلَى الْقَدِيمِ الصَّالِحِ وَالْأَخْذُ بِالْجَدِيدِ الْأَصْلِحِ

*Meaning: Preserving good old traditions and adopting new, better traditions.*²⁸

Fourth, be progressive. The dynamics of religious practice reflect Islam's ability to respond to change with an open and forward-looking attitude. The changing times should not be seen as a threat to Islamic teachings, but rather as an opportunity to respond creatively and appropriately. In this way, Islamic preaching can be carried out openly and inclusively, and can engage in constructive dialogue with other cultures, including the intellectual traditions of the Western world.

Fifth, think broadly. Islam not only discusses worship and abstract matters, but also raises the struggle against oppression, poverty, backwardness, social chaos, and other issues. Therefore, Islam is known as a religion that can provide solutions to various problems that arise with the

²⁸Ibrāhīm Muḥammad Maḥmūd Al-Harīri, *Al-Madkhal Ila Al-Qawā'id Al-Fiqhiyyah Al-Kulliyah (Oman: Dār Al-'Ammār)*, 1997.

Moderate Da'wah In The Digital Age

Jihan, Aji Nugroho

DOI: [altafaqquh.v7i1.1529](https://doi.org/10.24127/tafaqquh.v7i1.1529)

changing times, regardless of race, ethnicity, or culture. Therefore, a moderate preacher must have extensive religious knowledge to respond to the various challenges of preaching on social media. By thinking broadly, Islam remains capable of fulfilling its role as a blessing for the entire universe.

Conclusion

Based on the findings and discussion, this study draws the following conclusions: Challenges of Moderate Da'wah in the Digital Era, moderate da'wah in the digital space faces complex challenges, including the dominance of radical groups on social media, the limited digital literacy and media control of moderate preachers, the rapid spread of hate speech and provocative religious content, and internal problems among preachers such as psychological instability, uncontrolled desires, anger, and unhealthy competition. These challenges confirm that digital platforms are both strategic opportunities and vulnerable arenas for da'wah.

Conceptual Contribution: Ethics-Based Model of Moderate Da'wah

This study contributes conceptually by formulating a model of moderate da'wah ethics grounded in Islamic values and local wisdom. The ethical framework emphasizes sincerity, patience, polite language, and the avoidance of unproductive debates, combined with local wisdom-based approaches through *bil hikmah*, *mau'izah hasanah*, and *mujādalah bi al-laṭī hiya aḥsan*. This model offers an integrative and contextual ethical-methodological foundation for moderate da'wah in digital spaces. In the study, the characteristics of the ideal moderate preacher in the digital age are identified as contextual, tolerant, respectful of tradition, progressive, and broad-minded. These characteristics enable da'wah to remain inclusive, adaptive, culturally sensitive, and relevant to contemporary societal dynamics. Practical Implications, Practically, this study implies that (a) preachers need to strengthen digital literacy and ethical communication skills; (b) da'wah institutions should integrate training on digital ethics, media management, and moderation into cadre development; and (c) digital policymakers are encouraged to support the creation of healthy digital ecosystems that promote moderate and peaceful religious content while limiting radical and provocative narratives. Recommendations for Future Research, Future studies are recommended to empirically examine the effectiveness of the proposed moderate da'wah ethics model across specific digital platforms such as TikTok, YouTube, Instagram, and podcasts, as well as to explore audience

Moderate Da'wah In The Digital Age

Jihan, Aji Nugroho

DOI: [altafaqquh.v7i1.1529](https://doi.org/10.1529/altafaqquh.v7i1.1529)

reception and engagement with moderate da'wah content in diverse socio-cultural contexts.

References

- Abdul Wahid. “Dakwah Dalam Pendekatan Nilai-Nilai Kearifan Lokal (Tinjauan Dalam Perspektif Internalisasi Islam Dan Budaya).” *Jurnal Dakwah Tabligh*, 9, no. 1 (2018): 1–19.
- Abdurrohman, Asmira, Muhamad Noor, Ja Shodiq, Universitas Islam Lamongan, Media Sosial, and Fikih Muamalah. “Asmira Abdurrohman (1)” 3, no. 1 (2025): 1–25.
- Afifuddin Muhajir. *Membangun Nalar Islam Moderat: Kajian Metodologis* (Situbondo: Tanwirul Afkar), 2018.
- Ahmad Muzakki. “Pemikiran Fiqh Dan Tasawwuf Syekh Muhammad Nawawi Banten Dan Pengaruhnya Terhadap Moderasi Beragama Dan Perdamaian” <<https://doi.org/10.35316/Lisanalhal.V14i2.770>>.” *LISAN AL-HAL: Jurnal Pengembangan Pemikiran Dan Kebudayaan* 3, no. 1 (2020): 381.
- Ahmad, Nur. “Tantangan Dakwah Di Era Formulasi Karakteristik , Popularitas , Dan Materi Di Jalan Dakwah.” *Jurnal Dakwah Dan Teknologi* 8, no. 2 (2014): 319–44.
- Andy Dermawan. *Metodologi Ilmu Dakwah* (Yogyakarta: LeSFI), 2002.
- Anwar, Fahmi. “Perubahan Dan Permasalahan Media Sosial.” *Jurnal Muara Ilmu Sosial, Humaniora, Dan Seni* 1, no. 1 (2017): 137. <https://doi.org/10.24912/jmishumsen.v1i1.343>.
- Asmar, Afidatul. “Ekspresi Keberagaman Online: Media Baru Dan Dakwah.” *Jurnal Ilmu Dakwah* 40, no. 1 (2020): 54–64. <https://doi.org/10.21580/jid.v40.1.5298>.
- Burhanudin, Aan Mohamad, Yayah Nurhidayah, and Ulfa Chaerunisa. “DAKWAH MELALUI MEDIA SOSIAL (Studi Tentang Pemanfaatan Media Instagram @ Cherbonfeminist Sebagai Media Dakwah Mengenai Kesenjangan Gender).” *Jurnal Dakwah Dan Komunikasi* 10, no. 2 (2019): 236–46. <https://www.syekh-nurjati.ac.id/jurnal/index.php/orasi/article/view/5658>.
- Cahyadi Takariawan. *Tegar Di Jalan Dakwah* (Solo: Era Adicitra Intermedia), 2010.
- Didi Junaedi. “Living Qur’an : Sebuah Pendekatan Baru Dalam Kajian Al-Qur’an (Studi Kasus Di Pondok Pesantren As-Siroj Al-Hasan Desa

Moderate Da'wah In The Digital Age

Jihan, Aji Nugroho

DOI: [altafaqquh.v7i1.1529](https://doi.org/10.1529/altafaqquh.v7i1.1529)

- Kalimukti Kec. Pabedilan Kab. Cirebon),” *Journal of Qur'an and Hadith Studies* 2, no. 2 (2015).
- Didin Hafidhuddin. *Dakwah Aktual* (Jakarta: Gema Insani), 1998.
- Fairbairn, David R. “The Impact of Information Technology on Employment.” *Science and Public Policy* 9, no. 5 (1982): 236–39. <https://doi.org/10.1093/spp/9.5.236>.
- https://www.jawapos.com/oto-dan-teknologi/016486218/survei-apjii-beberkan-fakta-menarik-tiktok-geser-youtube-dan-facebook-jadi-medsos-paling-populer-di-indonesia?utm_source=chatgpt.com, n.d.
- Ibnu Al-Jauzy. *Manaqib Al-Hasan Al-Bashri* (Beirut: Dar Al-Fikr), 1997.
- Ibrāhīm Muḥammad Maḥmūd Al-Harīri. *Al-Madkhal Ila Al-Qawā'id Al-Fiqhiyyah Al-Kulliyyah* (Oman: Dār Al-'Ammār), 1997.
- Islamy, Athoillah. “Fatwa About Social Interaction on Social Media in the Paradigm of Islamic Legal Philosophy.” *Al-Mishbah: Jurnal Ilmu Dakwah Dan Komunikasi* 15, no. 2 (2020): 163. <https://doi.org/10.24239/al-mishbah.vol15.iss2.159>.
- Jalaluddin Rakhmat. *Metode Penelitian Komunikasi: Dilengkapi Contoh Analisis Statistik* (Bandung: Remaja Rosdakarya), 2012.
- Jurdi, Syarifuddin. *Sosiologi Islam Dan Masyarakat Modern* (Yogyakarta: Kencana Prenada Media Group), 2010.
- Muh. Nur Latief. “Dakwah Dalam Perspektif Media Sosial”, *Jurnalistik*, 4.1 (2018), 61–75
<<https://doi.org/10.24252/jurnalisa.v4i1.5621>>.”
Jurnalisa; Jurnal Jurusan 4, no. 1 (2018): 74–75.
- Muniroh, Jauharotul, and Muhyadi Muhyadi. “Manajemen Pendidik Dan Tenaga Kependidikan Di Madrasah Aliyah Negeri Kota Yogyakarta.” *Jurnal Akuntabilitas Manajemen Pendidikan* 5, no. 2 (2017): 161. <https://doi.org/10.21831/amp.v5i2.8050>.
- No Title https://www.jawapos.com/oto-dan-teknologi/016486218/survei-apjii-beberkan-fakta-menarik-tiktok-geser-youtube-dan-facebook-jadi-medsos-paling-populer-di-indonesia?utm_source=chatgpt.com, n.d.
- Nur, Dr. Afrizal, and Lubis Mukhlis. “Konsep Wasathiyah Dalam Al-Quran (Studi Komparatif Antara Tafsir Al-Tahrîr Wa at-Tanwîr Dan Aisar at-Tafâsîr) (The Wasathiyah Concept in the Al-Quran (Comparative Study between Tafsir Al-Tahrir and Aisar at-Tafasir).” *An-Nur* 4, no. 2 (2015): 205–25. <http://ejournal.uin-suska.ac.id/index.php/Annur/article/view/2062>.

Moderate Da'wah In The Digital Age

Jihan, Aji Nugroho

DOI: [altafaqquh.v7i1.1529](https://doi.org/10.25139/jsk.v2i1.1529)

- Pratopo, Wahyudi Marhaen, and Nasrullah Kusajibrata. "Konvergensi Di Ruang Redaksi Pada Kelompok Media Tempo." *Jurnal Studi Komunikasi (Indonesian Journal of Communications Studies)* 2, no. 1 (2018): 126–42. <https://doi.org/10.25139/jsk.v2i1.510>.
- Ridho, Hilmi. "Membangun Toleransi Beragama Berlandaskan Konsep Moderasi Dalam Al-Qur'an Dan Pancasila." *An-Natiq Jurnal Kajian Islam Interdisipliner* 1, no. 1 (2020): 75. <https://doi.org/10.33474/an-natiq.v1i1.9069>.
- Ridho, Hilmi, and Afif Sabil. "Moderate Dai in the Era of Digitalization; Challenges and Ethics of Preaching on Social-Media According to Islam and Local Wisdom." *Jurnal Studi Sosial Keagamaan Syekh Nurjati* 3, no. 2 (2023): 185–212. <https://doi.org/10.24235/sejati.v3i2.64>.
- Sa'id Bin Ali bin Wahif Al-Qahthany. *Al-Hikmah Fi Al-Da'wah Ila Allah Ta'ala*, Ed. by Mansyur Hakim, 1st Edn (Jakarta: Gema Insani Press), 1994.
- Suyati, Suyati. "Dampak Media Sosial Terhadap Konflik Di Masyarakat." *Jurnal Petik* 7, no. 1 (2021): 30–36. <https://doi.org/10.31980/jpetik.v7i1.960>.
- Syarief, Fauzi, Program Studi, Penyiaran Akademi, Komunikasi Bsi, Jakarta Jl, Kayu Jati, V No, and Jakarta Timur. "Pemanfaatan Media Sosial Dalam Proses Pembentukan Opini Publik (Analisa Wacana Twitter Sby)." *Jurnal Komunikasi* 3, no. September (2017): 2579–329.
- Tomi Hendra and Siti Saputri. "'Tantangan Dakwah Dalam Arus Perkembangan Komunikasi Media Sosial', *Al-Hikmah* (<[https://Doi.Org/Https://Doi.Org/10.15548/Al-Hikmah.V0i0.1473](https://doi.org/10.15548/Al-Hikmah.V0i0.1473)>)." *Jurnal Dakwah Dan Ilmu Komunikasi*, 7, no. 1 (2020): 57–58.
- Ummah, Athik Hidayatul, M. Khairul Khatoni, and M. Khairurromadhan. "Podcast Sebagai Strategi Dakwah Di Era Digital: Analisis Peluang Dan Tantangan." *Komunike* 12, no. 2 (2020): 210–34. <https://doi.org/10.20414/jurkom.v12i2.2739>.
- Usman. "Debat Sebagai Metode Dakwah." *Jurnal Ilmiah Dakwah Dan Komunikasi* 1, no. 2 (2009): 76–98.
- W. Akram and R. Kumar. "'A Study on Positive and Negative Effects of Social Media on Society', <[https://Doi.Org/Http://Dx.Do.Org/10.26438/Ijcse/V5i10.351354](https://doi.org/10.26438/Ijcse/V5i10.351354)>." *JCSE: International Journal of Computer Sciences and Engineering*, 4, no. 1 (2018): 347.

Moderate Da'wah In The Digital Age

Jihan, Aji Nugroho

DOI: [altafaqquh.v7i1.1529](https://doi.org/10.32923/maw.v7i1.1529)

Wahyu. *Komunikasi Dakwah* (Bandung: Remaja Rosdakarya), 2010.

Wibowo, Ari. "Kebebasan Berdakwah Di Youtube: Suatu Analisis Pola Partisipasi Media." *Mawa'izh: Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan* 9, no. 2 (2019): 224–38. <https://doi.org/10.32923/maw.v9i2.799>.