

Islamic Legal Approaches to Da'wah on Social Media: A Comparative Study of MUI, NU, and Muhammadiyah in Contemporary Indonesia

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Abstract

The purpose of this study is to examine the methodologies employed by three leading Islamic organizations in Indonesia—Majelis Ulama Indonesia (MUI), Nahdlatul Ulama (NU), and Muhammadiyah—in formulating legal and ethical guidelines for da'wah on social media. In an era where digital platforms play a crucial role in religious communication, the study seeks to understand how these organizations address contemporary challenges such as misinformation, radicalism, ethical dilemmas, and the commercialization of religious messages. Methodologically, this research adopts a qualitative approach with a literature review design, drawing on scholarly studies, official fatwas, organizational documents, and related academic discussions. The analysis compares the interpretive frameworks and decision-making processes of MUI, NU, and Muhammadiyah to highlight both differences and commonalities in their approaches to digital da'wah. The results indicate that MUI emphasizes a normative-legal orientation through fatwas and formal guidelines, NU integrates cultural traditions and fiqh principles with inclusivity and moderation, and Muhammadiyah advances a rational and progressive method grounded in *tajdīd* (renewal) and scientific reasoning. These methodological differences influence the strategies of each organization, shaping the diversity of content and audiences in the digital sphere. The originality of this study lies in its comparative perspective, which systematically juxtaposes the methodological orientations of the three organizations within the context of digital da'wah. While existing studies often focus on one organization, this research highlights how their combined presence enriches Islamic discourse online. The implications suggest that recognizing these methodological diversities can enhance the effectiveness, inclusivity, and ethical integrity of da'wah in the digital age, offering valuable insights for scholars, practitioners, and policymakers engaged in promoting constructive religious communication.

Kata Kunci: Digital Da'wah; MUI; NU; Muhammadiyah; Contemporary Fiqh.

Abstrak

Tujuan studi ini adalah untuk mengkaji metodologi yang digunakan oleh tiga organisasi Islam terkemuka di Indonesia—Majelis Ulama Indonesia (MUI), Nahdlatul Ulama (NU), dan Muhammadiyah—dalam merumuskan pedoman hukum dan etika untuk da'wah di media sosial. Di era di mana platform digital memainkan peran krusial dalam komunikasi keagamaan, penelitian ini bertujuan untuk memahami bagaimana organisasi-organisasi tersebut menangani tantangan kontemporer seperti disinformasi, radikalisme, dilema etika, dan komersialisasi pesan keagamaan. Secara metodologis, penelitian ini menggunakan pendekatan kualitatif dengan desain tinjauan literatur, mengacu pada studi akademis, fatwa resmi, dokumen organisasi, dan diskusi akademis terkait. Analisis ini membandingkan kerangka interpretasi dan proses

pengambilan keputusan MUI, NU, dan Muhammadiyah untuk menyoroti perbedaan dan kesamaan dalam pendekatan mereka terhadap da'wah digital. Hasil penelitian menunjukkan bahwa MUI menekankan orientasi normatif-hukum melalui fatwa dan pedoman formal, NU mengintegrasikan tradisi budaya dan prinsip fiqh dengan inklusivitas dan moderasi, sedangkan Muhammadiyah mengadopsi metode rasional dan progresif yang didasarkan pada tajdīd (pembaruan) dan penalaran ilmiah. Perbedaan metodologis ini memengaruhi strategi masing-masing organisasi, membentuk keragaman konten dan audiens di ruang digital. Keunikan studi ini terletak pada perspektif komparatifnya, yang secara sistematis membandingkan orientasi metodologis ketiga organisasi dalam konteks da'wah digital. Sementara studi sebelumnya sering fokus pada satu organisasi, penelitian ini menyoroti bagaimana kehadiran gabungan mereka memperkaya diskursus Islam secara online. Implikasi penelitian ini menunjukkan bahwa mengakui keragaman metodologis ini dapat meningkatkan efektivitas, inklusivitas, dan integritas etis da'wah di era digital, memberikan wawasan berharga bagi akademisi, praktisi, dan pembuat kebijakan yang terlibat dalam mempromosikan komunikasi agama yang konstruktif.

Keywords: Digital Da'wah; MUI; NU; Muhammadiyah; Fikih Kontemporer.

1. Introduction

The influence of social media in the modern era has become an integral part of global society, including in Indonesia (Kasiyati, 2020). Platforms such as Facebook, Instagram, Twitter, and TikTok are not only used for interpersonal interaction but also function as tools for disseminating information, knowledge, and even for religious preaching (*da'wah*) (Alnizar et al., 2023). The rapid development of information and communication technology has created new opportunities for preachers (*da'i*) and religious leaders to reach a broader and more diverse audience, including younger generations who are highly active on social media (Kholili, 2023). According to the *Global Overview Report*, Indonesia has more than 200 million internet users, making it one of the largest markets in Southeast Asia. The growth of internet users in Indonesia has been recorded as exceptionally rapid (Hootsuite, 2024). The report further notes that the use of social media platforms in Indonesia has also increased, with more than 170 million active users across platforms such as Facebook, Instagram, and TikTok. This data indicates that social media has become an inseparable part of daily life for Indonesians. Consequently, the development of social media and the surge in internet usage present significant opportunities for digital *da'wah*, whereby religious messages can be disseminated more widely—albeit accompanied by challenges.

In contemporary society, social media has become an urgent necessity that strongly influences patterns of life. Excessive and uncontrolled use of social media, however, may result in moral decline, demoralization, and dehumanization. Hence, ethical guidelines for communication in digital spaces are essential so that social media serves as a medium for spreading knowledge, facilitating *da'wah*, and strengthening social bonds, rather than becoming a source of conflict and moral deterioration in society (Hastuti, Asmia, 2023).

Research conducted by Fauzi highlights that the ease of accessing *da'wah* messages anytime and anywhere constitutes a major opportunity for digital *da'wah* (Fauzi, 2023). Another opportunity lies in the ability to build *da'wah* communities online (Nuraeni & Kurniasih, 2021). Nevertheless, the ability of preachers to package messages in appealing

ways remains a key challenge, as credibility and authority are often questioned due to the openness of information, which affects the authenticity of *da'wah* content (Arisandy et al., 2022). Furthermore, the circulation of inaccurate or misleading religious content reflects the negative impact of unrestricted information access. Traditionally, *da'wah* was conducted through sermons in mosques, study circles (*majelis taklim*), or religious gatherings (Arisandy et al., 2022). Today, however, it has undergone significant transformation. With the presence of social media, *da'wah* can now be delivered in more interactive and engaging ways, using formats such as videos, infographics, and easily accessible writings. This transformation enables religious messages to be conveyed more innovatively and effectively, making them more readily received by a wider audience.

Nonetheless, the use of social media for *da'wah* also presents critical challenges. Issues such as the spread of hoaxes, misinformation, and content misaligned with Islamic values warrant serious attention. Accordingly, it is necessary to examine the legal and ethical frameworks governing the use of social media for *da'wah* from the perspective of contemporary Islamic jurisprudence (*fiqh*), including the viewpoints of major religious institutions in Indonesia, such as the Indonesian Council of Ulama (MUI), Nahdlatul Ulama (NU), and Muhammadiyah. The MUI fatwa stipulates that Muslims engaging in social media interactions are prohibited from committing *ghibah* (slandering or exposing others' faults), *fitnah* (defamation), *namimah* (malicious gossip), and spreading hostility (MUI, 2022). Similarly, KH Nurul Badruttamam, Secretary of the *Lembaga Dakwah* of NU's Central Board, emphasized that preachers must recognize the digital sphere as a new frontier for *da'wah*, reflecting the increasing digital engagement of Indonesian society (Fauzin, 2022). From another perspective, Siti Noordjannah Djohantini, Chairperson of Muhammadiyah, stressed that Muhammadiyah embodies a moderate (*wasathiyah*) character. Consequently, in applying the progressive Islamic *Manhaj Tarjih*, the principle of *nahi munkar* (forbidding wrong) should be carried out with gentleness rather than harshness, so that the message can reach people's hearts and minds through noble character.

This study confronts significant challenges in the context of contemporary *da'wah*, particularly regarding ethics and decorum in religious preaching via social media. Digital *da'wah* often deviates from Islamic values that uphold courtesy, morality, and truth, raising concerns among scholars and religious institutions. The challenge is further compounded by the proliferation of unverified information, hoaxes, and hate speech, all of which risk tarnishing the image of *da'wah*. The primary aim of this research is to analyze Islamic legal perspectives on the use of social media for *da'wah* and to compare the methodological approaches taken by MUI, NU, and Muhammadiyah. By providing a deeper understanding of social media in the context of *da'wah*, this study seeks to offer relevant and practical guidance for preachers and the wider Muslim community in disseminating Islamic values in the digital era.

2. Research Methods

This study adopts a qualitative research design with a literature-based approach. The qualitative framework is considered most suitable for capturing nuanced interpretations and critical reflections on the use of social media in Islamic preaching (*da'wah*). Rather than relying on numerical data, this design emphasizes the exploration of ideas, concepts, and perspectives drawn from authoritative religious institutions. The literature review method was chosen because it allows for a systematic examination of various sources that highlight the intersection between Islamic law and digital *da'wah*. This approach provides the necessary flexibility to explore diverse viewpoints while focusing on recurring themes such as ethics, authenticity, and the dynamics of communication in digital spaces. It also ensures that the study remains grounded in both scholarly discourse and institutional regulations. The primary sources of data include previous academic studies, peer-reviewed articles, and official documents issued by leading religious institutions such as the Indonesian Council of Ulama (MUI), Nahdlatul Ulama (NU), and Muhammadiyah. These documents are crucial because they represent institutional positions and provide authoritative insights into how Islamic law is applied in the context of digital preaching. The triangulation of academic and institutional sources strengthens the reliability and validity of the findings.

Through this methodological framework, the study seeks to generate a comprehensive understanding of the perspectives and responses of MUI, NU, and Muhammadiyah to the challenges of digital *da'wah*. The analysis specifically addresses issues such as ethical guidelines for preaching, the problem of misinformation, the risks of radicalism, and the commercialization of religious messages. Ultimately, this methodological approach enables the study to contribute meaningfully to contemporary debates on Islamic law and digital communication.

3. Discussion

3.1. *Da'wah* in the Contemporary Fiqh Era

Da'wah, in general terms, can be defined as the effort to convey and invite others to embrace the teachings of Islam. This includes a wide range of activities such as teaching religious values, introducing Islamic principles, and encouraging people to practice these principles in their daily lives. *Da'wah* is not limited to inviting others to embrace Islam, but also involves nurturing faith, educating about Islamic teachings, and enhancing social and moral awareness within the Muslim community. This process is carried out with kindness, compassion, and approaches that are relevant to the social and cultural contexts of the audience (Abdullah, 2018).

In simple terms, contemporary Islamic law refers to Islamic law as it is understood and applied in the present era. In this context, Islamic law specifically refers to *fiqh*. Thus, contemporary Islamic law denotes the development of *fiqh* thought in the modern period.

Within *fiqh*, the term “contemporary” generally refers to the patterns of interpretation from the nineteenth century onwards, in contrast to classical *fiqh*, which represents the interpretative patterns from the seventh to the twelfth centuries.

The distinction between classical and contemporary *fiqh* is based on Harun Nasution’s categorization of Islamic intellectual history: the classical (rational) era spanning the seventh to twelfth centuries, the medieval (traditional) era between the thirteenth and eighteenth centuries, and the modern (contemporary) era from the nineteenth century onwards. The term “contemporary Islamic law” is often synonymous with *masā’il fiqhiyyah*—that is, the study of Islamic jurisprudence on contemporary issues (Ridwan, 2020). This can be seen in numerous scholarly works titled *masā’il fiqhiyyah* or *problematika hukum Islam kontemporer* (contemporary issues in Islamic law). It is therefore evident that contemporary Islamic law refers to Islamic legal perspectives on present-day issues. Many unprecedented cases and new problems are articulated and analyzed within this framework, which highlights its responsive nature. In essence, contemporary *fiqh* seeks to respond to new challenges by clarifying their legal status (permissible or impermissible). More broadly, it reflects the significant transformations of Islamic law over time, particularly as a response to social and cultural changes that demand new ethical and intellectual approaches.

The term *da’wah* is explicitly mentioned in the Qur’an approximately 198 times, across 176 verses in 55 different chapters (Azizah, 2023). Scholars have offered various definitions of *da’wah*. Shaykh ‘Ali Mahfudz, in his work *Hidāyat al-Murshidīn*, defines *da’wah* as encouraging people to do good, follow divine guidance, and refrain from wrongdoing so that they may attain happiness in this world and the hereafter. Similarly, Dr. M. Quraish Shihab describes *da’wah* as a call to awareness or an effort to transform a situation into a better and more perfect state, whether at the individual or societal level.

In today’s digital era, social media has become a highly effective platform for disseminating *da’wah* messages. Preaching through social media is not only about communicating religious teachings but also about building communities, sharing inspiration, and spreading goodness. Social media serves as an online medium for social interaction that enables people to connect without the limitations of time and space. Fundamentally, social media facilitates two-way activities in the form of exchanges, collaborations, and interactions through text, visuals, and audiovisuals. Its core functions can be summarized as *sharing*, *collaborating*, and *connecting* (Burhanudin et al., 2019). The use of social media for *da’wah* must therefore take into account ethical and legal aspects so as to avoid negative consequences while remaining aligned with Islamic values. While social media offers broad opportunities for *da’wah*, it also presents several significant challenges, including:

a. The Spread of Misinformation and Hoaxes

Social media facilitates the rapid dissemination of inaccurate or false information. In the context of *da’wah*, religious hoaxes are often circulated without verification, which can

mislead the community and create confusion. Such misinformation may distort perceptions of Islam, particularly when teachings are misrepresented or manipulated.

b. Radicalism and Extremism

Social media platforms are also exploited by radical groups to propagate extremist and intolerant interpretations of religion. Narratives of *da'wah* that should emphasize peace and compassion are sometimes infiltrated with harmful ideologies, exacerbating social polarization. Exposure to extremist content risks radicalizing individuals who are easily influenced by viral propaganda.

c. Ethics and Etiquette in *Da'wah*

Ethical standards and proper etiquette are frequently neglected in online *da'wah*, with the rise of hate speech and unproductive debates. Preachers may be tempted to post provocative content or deliver opinions impulsively, without employing the respectful manner prescribed in Islam. As a result, *da'wah* messages may be misunderstood or spark unnecessary conflict.

d. Instant and Superficial Consumption of *Da'wah*

Social media promotes short, fast-paced content that often only scratches the surface of religious teachings without offering deeper understanding. Consequently, some audiences consume *da'wah* in an instant and superficial manner, neglecting comprehensive engagement with Islamic knowledge. This trend risks reducing the substance of Islamic teachings, as content becomes more focused on virality or catchy slogans.

e. The Commercialization of *Da'wah*

The issue of commercialization has become increasingly prominent in digital *da'wah*. Some preachers or religious influencers leverage their popularity for financial gain, such as product endorsements or content monetization. While not inherently problematic, such practices raise concerns about the sincerity of *da'wah* and whether the messages conveyed remain free from personal interests.

3.2. Methodologies of MUI Fatwas, NU's *Baḥṭh al-Masā'il*, and Muhammadiyah's Contemporary *Fiqh* (Majelis Tarjih)

a. Methodology of MUI Fatwas

The Indonesian Council of Ulama (Majelis Ulama Indonesia, MUI) is one of the foremost institutions in Islamic legal studies that systematically employs *qawā'id fiqhiyyah* (legal maxims) as a foundation for addressing legal issues (Mundzir, 2021). The guidelines for issuing fatwas were first formulated in 1976 during a plenary session of the MUI leadership. The first revision was made on 18 January 1986 (1 Jumādī al-Awwal 1406 H), followed by a second revision on 2 October 1997, stipulated in the decree of the MUI Executive Board No. U-596/MUI/IX/1997, and a third (final) revision in 2001. These revisions were carried out to improve the previous guidelines, which were deemed "no longer adequate." (M. Din Syamsuddin et. al., 2001).

Based on the latest revision, the Fatwa Commission applies three approaches in issuing fatwas: *nash qaṭ'ī*, *qaulī*, and *manhājī*. The first, *nash qaṭ'ī*, refers directly to explicit scriptural texts in the Qur'an and Sunnah. However, this approach has limitations, as not all emerging issues are explicitly addressed in scripture. The second, *qaulī*, draws upon authoritative opinions (*aqwāl*) of classical scholars as found in the *al-kutub al-mu'tabarah*. While valuable, this approach faces the challenge of bridging centuries-old texts with modern issues. The third, *manhājī*, involves *ijtihād* through established methodologies of earlier jurists, particularly when the first two approaches do not resolve the issue at hand.

When clear textual provisions exist in the Qur'an or Sunnah, the Fatwa Commission refrains from *ijtihād*, instead affirming the ruling as it stands, since such matters fall outside the scope of interpretive reasoning. The Commission first consults the Qur'an, followed by the Prophetic traditions. Where both sources provide relevant rulings, they are jointly employed, as they constitute the primary sources of Islamic law.

b. Methodology of NU's *Baḥth al-Masā'il*

Nahdlatul Ulama (NU) is one of the largest Islamic organizations in Indonesia, with a vast grassroots base nationwide. Theologically, NU adheres to the Ahl al-Sunnah wa al-Jamā'ah (Aswaja) framework, which is rooted in following the Prophet, his Companions, and the scholarly tradition passed down through saints and jurists. Specifically, NU in Java follows Imam al-Shāfi'ī in *fiqh*, Imam Abū al-Ḥasan al-Ash'arī in creed, and Imams al-Ghazālī and al-Shādhilī in *taṣawwuf* (Mahfuddin, 2021). Since its founding, NU has upheld Aswaja as the basis of its theological, spiritual, and legal outlook, emphasizing continuity with Prophetic and Companion practice (*mā anā 'alayhi wa aṣḥābī*).

Aswaja within NU is characterized by five principles: (i) *al-tawassuṭ* (moderation), rejecting extremes; (ii) *al-tawāzun* (balance), maintaining equilibrium between worldly and spiritual interests, the individual and society, and the present and future; (iii) *al-tasāmuḥ* (tolerance), respecting differences in subsidiary matters (*furū'iyah*); (iv) *al-ta'ādul* (fairness), fostering inclusive social interactions without *takfīr*; and (v) *amr bi'l-ma'rūf wa nahy 'an al-munkar* (enjoining good and forbidding wrong). Within NU, the process of deriving rulings in the *Lajnah Baḥth al-Masā'il* follows specific methods: (Utama, 2022)

1. Sources of Law

NU scholars generally do not extract rulings directly from the Qur'an and Sunnah, but contextualize the textual discussions in authoritative *fiqh* works. Direct *ijtihād* from the primary sources is rarely attempted, due to the scholarly prerequisites required for *ijtihād muṭlaq*. (Sahal Mahfudh, 1994)

2. Methods of *Ijtihād*

Metode Ijtihad Hukum yang diterapkan oleh Lembaga Bahtsul Masail Nahdlatul Ulama adalah:

a) *Qawli*: relying on direct citations from the classical *fiqh* texts of the four

madhhabs, following established opinions.(Ahmad, 2004)

- b) *Ilhāqī* (analogy): equating a new case with a similar case already addressed in the texts.(A. Aziz Masyhuri, 2004)
- c) *Manhājī*: resolving issues by applying the methodological principles of the madhhabs when no direct textual guidance exists.Zahro. Ahmad, Tradisi Intelektual NU: Lajnah Bahtsul Masail 1926-1999

3. Framework of Deliberation

If a case is addressed by a single authoritative opinion, that opinion is adopted. If multiple opinions exist, the body conducts *taqrīr jamā'ī* (collective decision-making). If no textual basis is found, collective analogy (*ilhāq jamā'ī*) is applied. If analogy is not possible, collective *ijtihād* through madhhab-based methodology is employed.(Ahmad, 2004)

c. Methodology of Muhammadiyah's Majelis Tarjih

The Muhammadiyah *Majelis Tarjih* develops its methodology through what is known as *manhaj al-tarjih*. Etymologically, *tarjih* means "to give preference," and in the science of *uṣūl al-fiqh*, it refers to evaluating apparently conflicting evidences to determine which is stronger. In practice, Muhammadiyah uses *tarjih* to assess various juristic opinions, identifying those most consistent with the Qur'an, Sunnah, and the demands of public welfare (*maṣlaḥah*). (Anwar, 2012)

The methodology emphasizes the following principles:(Sayuti, 2024)

1. Primary reliance on the Qur'an and authentic Sunnah, while accepting *ijtihād* (including *qiyās*) for matters without direct scriptural texts, particularly in non-*ta'abbudī* (non-ritual) spheres of human life.
2. Decisions are made collectively (*ijtihād jamā'ī*) through consultation (*shūrā*), rather than based on individual opinions.
3. Non-adherence to a single madhhab, though the opinions of madhhabs may serve as references when consistent with the Qur'an and Sunnah.
4. Openness to correction; decisions may be revised if stronger evidences are later presented.
5. Exclusive reliance on *mutawātir* evidence in matters of creed (*'aqidah*).
6. Acceptance of the Companions' consensus (*ijmā' ṣaḥābah*) as a legal foundation.
7. Use of reconciliation (*al-jam' wa al-tawfīq*) when dealing with conflicting evidences, resorting to *tarjih* only when reconciliation is not possible.
8. Application of the principle of *sadd al-dharā'ī* (blocking the means) to prevent harm and corruption.
9. Employing *ta'līl* (rational reasoning) in interpreting scriptural texts, as long as it aligns with the objectives of the Shari'ah.
10. Comprehensive and holistic use of evidence, avoiding selective citation.

11. Acceptance of *takhsīs* (specification) of Qur'anic generalities by solitary reports (*khabar āḥād*), except in matters of creed.
12. Adoption of the principle of *al-taysīr* (facilitation) in religious practice.
13. In ritual matters, reason may be employed to understand their context and objectives, while maintaining the primacy of revealed texts.
14. In worldly matters beyond the mission of the prophets, reason is given priority for the sake of communal welfare.
15. Acceptance of the Companions' interpretations (*afhām al-ṣaḥābah*) in understanding ambiguous texts.
16. Preference for literal meaning over figurative interpretation in creed, while not mandating acceptance of the Companions' figurative interpretations.

Through this methodological framework, the *Majelis Tarjih* positions itself as a reform-oriented body that balances fidelity to scriptural sources with responsiveness to contemporary realities.

3.3. Differences and Similarities in the Methodologies of MUI, NU, and Muhammadiyah

The Indonesian Ulama Council (MUI), as the national fatwa authority, often serves as a guide in providing ethical directives for social interactions on social media, including *da'wah* activities. MUI's perspective tends to emphasize moral and legal regulations to ensure that *da'wah* is conducted in accordance with Islamic law, upholding proper etiquette, and avoiding the spread of slander, hoaxes, or content containing elements of hatred.

Nahdlatul Ulama (NU) highlights a moderate approach to *da'wah* that prioritizes *tasamuh* (tolerance) and *tabayyun* (verification before accepting information). NU generally avoids extremism in preaching and encourages constructive and peaceful dialogue on social media. NU's cultural approach in translating the values of the Qur'an and Hadith into daily life encourages Bahtsul Masail to exercise caution when determining rulings on new issues that require legal solutions. The maxim "to preserve what is good from the past and to adopt what is better from the present" guides Bahtsul Masail to draw upon the views of classical scholars in addressing contemporary issues, particularly by referring to the jurisprudence of the four madhhabs. (Anshori, 2014)

The method of *ijtihad* employed by Bahtsul Masail differs from the legal methodology used by Muhammadiyah's Majelis Tarjih. With its progressive and reformist orientation (*tajdīd*), Majelis Tarjih establishes the Qur'an and the accepted Sunnah (*al-Sunnah al-Maqbūlah*) as the primary sources of Islamic teachings. Understanding of these sources is carried out comprehensively and integrally, using both textual and contextual approaches. Reason plays an important role in interpreting the Qur'an and Sunnah, although when rational interpretation conflicts with the apparent meaning of the texts, resolution is sought through

ta'wīl.¹ Muhammadiyah prioritizes knowledge-based *da'wah* and the purification of Islamic teachings. Its preaching emphasizes rationality, with a strong focus on education and enlightenment through informative and educational content.

Aspect	MUI	NU	Muhammadiyah
Primary Approach	Normative, Sharia-based law	Moderate, Inclusive	Cultural, Rational, Scientific, Progressive
Fatwa & Guidelines	Legal rulings and mu'amalah	Tolerance and peaceful dialogue	Renewal (Tajdīd) and education
Style of Da'wah	Firm and rule-oriented	Gentle, contextual	Scientific, modern, educational

The Indonesian Ulama Council (MUI) excels in providing clear and authoritative guidance through its fatwas, which help maintain the ethical framework of *da'wah* in accordance with Sharia law. However, its approach tends to be overly normative and formal, making it less flexible and less appealing to the dynamic nature of social media users. In addition, MUI's *da'wah* content is often less interactive and innovative in utilizing popular creative formats available on digital platforms.

Nahdlatul Ulama (NU) is distinguished by its moderate and tolerant approach to preaching, which is widely accepted across different segments of society. NU is also effective in integrating *da'wah* with local cultural practices, making it more relevant for traditional communities. Nevertheless, this approach may be less attractive to younger, urban, and cosmopolitan audiences, and NU has yet to fully optimize digital technologies to broaden its reach.

Muhammadiyah, with its rational and knowledge-based orientation, has been highly successful in utilizing digital technology and innovation for *da'wah*. Its educational and modern content resonates strongly with educated audiences. However, Muhammadiyah's preaching methods sometimes pay less attention to personal and cultural dimensions, which can make its approach appear rigid for communities accustomed to more emotional or traditional modes of communication. Moreover, Muhammadiyah's approach tends to focus on intellectual circles and is less inclusive of the wider public.

3.4. Legal Implications of MUI, NU, and Muhammadiyah for Preachers and the Muslim Community

Social media is frequently used as a medium for spreading extremist ideologies. This poses a challenge for organizations such as MUI, NU, and Muhammadiyah to respond and counter these narratives with moderate and peaceful *da'wah*. With clear guidelines in place,

¹ Isa Anshori, 'Perbedaan Metode Ijtihad Nahdlatul Ulama Dan Muhammadiyah Dalam Corak Fikih Di Indonesia', *Nizam*, 4.1 (2014), 125–39

preachers are expected to exercise greater caution when sharing information, thereby reducing the dissemination of hoaxes and misleading content. Such regulations aim to create a more harmonious and inclusive environment for *da'wah*, avoiding polarization and conflict among religious communities. These guidelines also serve to educate society on responsible engagement with social media, enabling them to recognize and respond to *da'wah* content more wisely.

This is in line with the Qur'anic directive in Surah Āl 'Imrān (3:104):

"And let there be among you a group who call to goodness, enjoin what is right, and forbid what is wrong. It is they who will be successful."(RI, n.d.)

In Ibn Kathīr's *Tafsīr*, this verse is explained as a call for Muslims to form a group responsible for inviting others to goodness. Ibn Kathīr emphasizes that this duty includes enjoining what is right and forbidding what is wrong—principles essential for building a virtuous society obedient to God. Such groups, dedicated to promoting positive values and preventing immorality, are regarded as the successful ones, for they contribute to the welfare of the community. Ibn Kathīr further cites hadiths underscoring the crucial role of individual and collective efforts in upholding morality and ethics.

His interpretation demonstrates that digital platforms can serve as effective tools for fulfilling the responsibility of calling to goodness and preventing wrongdoing. In today's information age, social media offers vast opportunities to spread positive messages and values to diverse audiences. However, *da'wah* via social media also faces serious challenges, particularly the risk of misinformation. Therefore, it is crucial for preachers to adhere to strong principles, as highlighted in Ibn Kathīr's exegesis—ensuring quality by first educating themselves, and by disseminating only accurate and beneficial information.

The following ethical commitments are essential for *da'wah* in the digital era:

- a. Honesty and Truthfulness
- b. Avoidance of Hate Speech
- c. Educating Rather than Insulting
- d. Wisdom in Communication
- e. Upholding Noble Character (*Akhlāq al-Karīmah*)
- f. Compliance with Regulations and Laws
- g. Verification (*Tabayyun*) Before Sharing Information
- h. Adapting to Technological Developments

As the national fatwa authority, MUI addresses a wide range of religious issues. Its fatwas often serve as a primary reference for preachers in delivering sermons and religious lectures. The legal implications of MUI's fatwas encompass areas such as Sharia law, business ethics, and social norms. For instance, fatwas declaring usury (*ribā*) unlawful or prohibiting narcotics directly influence societal behavior. Preachers are therefore expected to help communities understand the importance of adhering to these norms.

Nahdlatul Ulama, rooted in the Ahl al-Sunnah wa al-Jamā'ah tradition, also plays a major role in shaping the attitudes and practices of preachers. NU emphasizes local values and traditions in religious practice. Its legal implications often concern social issues such as education, health, and community welfare. NU preachers, supported by the organization, actively promote tolerance and interfaith harmony, contributing to social cohesion and reducing the potential for conflict.

Muhammadiyah, dengan pendekatan yang lebih modern dan reformis, fokus pada pemberdayaan masyarakat melalui pendidikan dan kesehatan. Implikasi hukum dari fatwa atau keputusan Muhammadiyah biasanya lebih menekankan pada aspek rasionalitas dan kemajuan. Para dai Muhammadiyah diharapkan tidak hanya mengajarkan ajaran Islam, tetapi juga terlibat dalam menyelesaikan masalah sosial, seperti kemiskinan dan ketidakadilan. Dengan demikian, hukum yang ditetapkan oleh Muhammadiyah menjadi pedoman bagi masyarakat untuk beradaptasi dengan perkembangan zaman tanpa meninggalkan nilai-nilai Islam.

Muhammadiyah, with its reformist and modernist orientation, focuses on community empowerment through education and healthcare. The legal implications of Muhammadiyah's rulings often emphasize rationality and progress. Muhammadiyah preachers are expected not only to convey Islamic teachings but also to address social issues such as poverty and injustice. In this way, Muhammadiyah's legal decisions guide communities in adapting to modern challenges while upholding Islamic values.

Collectively, MUI, NU, and Muhammadiyah provide guidelines for preachers in disseminating Islamic teachings. These guidelines encompass principles of faith, ethics, and worship, helping to preserve unity within the Muslim community and prevent deviations. The three organizations also contribute by providing education and training for preachers to enhance the quality of *da'wah* and religious understanding. By strengthening correct understandings of Islam, MUI, NU, and Muhammadiyah aim to prevent radicalization and extremism, which is essential for maintaining social stability and national integrity.

Furthermore, these organizations encourage preachers to uphold ethics and civility in their online preaching. The use of respectful language and the avoidance of hate speech are vital to fostering interreligious harmony. Fatwas and guidelines from MUI require preachers to share accurate and beneficial information. In today's fast-paced digital environment, ensuring that shared content is reliable and free from hoaxes is critical to safeguarding the integrity of *da'wah*.

4. Conclusion

The findings of this study demonstrate that *da'wah* on social media has become a vital medium for disseminating Islamic values, while also revealing the distinctive methodologies employed by three major Islamic organizations in Indonesia—MUI, NU, and

Muhammadiyah—in responding to contemporary legal and ethical challenges. MUI adopts an approach that prioritizes *ijtihad* through fatwas and scholarly research, emphasizing normative and legal frameworks to ensure that da'wah content adheres to the principles of Shariah and maintains ethical standards. NU, in contrast, grounds its methodology in tradition and *fiqh* principles, balancing the transmission of Qur'anic and Hadith values with local cultural contexts and engaging community leaders through institutions such as Bahtsul Masail, which applies the maxim of preserving established values while embracing new beneficial ones. Muhammadiyah, on the other hand, pursues a rational and progressive orientation rooted in *tajdid* (renewal), employing reason and scientific methods in interpreting the Qur'an and Sunnah, thus producing modern, knowledge-based, and often educational forms of da'wah. Collectively, these approaches result in distinct strategies: MUI tends to be cautious and rule-focused, NU projects inclusivity and moderation, while Muhammadiyah is more responsive to emerging issues and emphasizes rational engagement. The strength of this research lies in its comparative framework, which illuminates how normative, cultural, and rational paradigms coexist and contribute to a richer, more adaptable Islamic discourse in the digital sphere, ensuring that da'wah remains relevant to diverse audiences ranging from traditional communities to urban intellectuals. However, this study is limited by its literature-based design, which, while offering theoretical depth, does not capture the lived experiences of da'i or the practical reception of audiences in online contexts. Future studies could address this gap through empirical approaches such as digital ethnography or interviews, thereby enhancing understanding of how organizational methodologies are translated into practice and how they shape the effectiveness, inclusivity, and ethical integrity of Islamic da'wah in an era of rapid digital transformation.

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