

THE URGENCY OF DA'WAH ON SOCIAL MEDIA IN THE PERSPECTIVE OF MASLAHAH MURSALAH



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Abstract

This article examines the urgency of da'wah on social media in the view of sharia maqashid. In today's modern era, social media has become evidence of the latest information and modern technological flows, so it is necessary to research how Islamic views related to da'wah through social media. The formulation of the problem in this study is how the urgency of da'wah on social media in the perspective of maslahah mursalah. Considering that the current social media phenomenon is the most in demand by the public. The method used in this study is a descriptive qualitative method using narrative as an explanation of the analyzed research. The results of this study prove that da'wah is an activity in the dissemination of Islam through invitations and appeals, one of which is by using the media. The media that is currently considered the most effective in preaching is social media. The media that is currently considered the most effective in preaching is social media. Social media is considered effective as a means of preaching. So that it brings greater benefits when used to da'wah roads. However, preaching with social media also causes mafsadat because of the interruption of face-to-face contact. Even so, the benefits felt are also greater. Hopefully this research can be useful for future researchers because da'wah is still and always is carried out by Da'is and of course must also be adjusted to environmental conditions as well as technological developments and information flows that are increasingly sophisticated and modern. Thus, Da'is are required to be able to collaborate or compete with this technological flow both in terms of ability and knowledge.

Abstrak

Artikel ini mengkaji tentang urgensi dakwah di media sosial dalam pandangan maqashid syariah. Di era modern saat ini, media sosial telah menjadi bukti dari kemutakhiran informasi dan arus teknologi modern, sehingga perlu diteliti bagaimana pandangan islam terkait dakwah melalui media sosial tersebut. Rumusan masalah dalam penelitian ini adalah bagaimana urgensi dakwah di media social dalam perspektif maslahah mursalah. Mengingat fenomena media sosial saat ini menjadi paling diminati oleh masyarakat. Metode yang digunakan dalam penelitian ini adalah metode kualitatif deskriptif dengan menggunakan narasi sebagai penjelasan dari penelitian yang dianalisis. Hasil dari penelitian ini membuktikan bahwa dakwah merupakan kegiatan dalam penyebarluasan agama Islam melalui ajakan dan seruan, salah satunya adalah dengan menggunakan media. Media yang saat ini dianggap paling efektif dalam berdakwah adalah media sosial. Media sosial dinilai efektif sebagai sarana berdakwah. Sehingga menimbulkan kemanfaatan yang lebih besar saat digunakan kepada jalan dakwah. Akan tetapi, berdakwah dengan media social juga menimbulkan mafsadat karena terputusnya silaturahmi bertatapapan secara langsung. Walaupun begitu manfaat yang dirasakan juga lebih besar. Semoga penelitian ini dapat berguna bagi peneliti selanjutnya karena dakwah masih dan selalu dilakukan oleh para Da'i dan tentunya pula harus disesuaikan dengan kondisi lingkungan serta perkembangan teknologi dan arus informasi



yang semakin canggih dan modern. Sehingga, para Da'i dituntut untuk dapat berkolaborasi atau bersaing dengan arus teknologi ini baik dari sisi kemampuan dan pengetahuan.

INTRODUCTION

Islam is a religion that was revealed by Allah SWT through the Prophet Muhammad PBUH to all mankind. Literally, Islam means peace, safety, resignation, and cleanliness or holiness. This is as stated in the Qur'an surah al-Anfal verse 61, an-Nisa verse 125, and ash-Shu'ara verse 89. Muhammad PBUH became a messenger of Allah SWT to be a blessing for the universe. In carrying out his duties, the Prophet carried out the process of Islamic da'wah. The da'wah carried out prioritizes persuasive actions and becomes a good role model for mankind. The dynamics of da'wah recorded in a long series of history show that Muhammad PBUH carried out his duties as an apostle very well. Although often insulted and harassed, it still prioritizes peace.¹ Da'wah activities carried out by the Prophet are teachings that must be carried out by Muslims, as stated in QS. an-Nahl verse 125 which means: "Call (people) to the way of your Lord with wisdom and good lessons and refute them in a good way. Indeed, your Lord He knows better about those who have gone astray from His ways, and He knows better than those who are guided."

Knowledge of social media is very urgent in this day and age because it can be an additional personal skill for a person in using social media facilities. Social media is one of the categories of new media in the early internet world which was widely known by the wider community in the world. The more advanced the times, especially in the field of technology and information, demand and force the active role of the wider community as the largest user of technology and information, apart from the negative impact caused by the internet that can be accessed from various places, the positive opportunities are also very open to anyone.² Along with the development of the era marked by the increasing sophistication of communication and information technology, da'wah activities are required to develop, including through the use of technology. Today's communication technology has changed drastically compared to the past. If in the past da'wah activities were carried out through the pulpit to the pulpit and through correspondence traditionally, now da'wah can be done only in front of a computer, namely through writing connected to the internet has been able to be seen by millions of people, just like social media.³

Da'wah activities in the development and spread of Islam cannot be denied. The spread of Islam from Arabia to all corners of the world is inseparable from da'wah activities. In fact, in the dynamics of an organized life until the creation of a better life, it is also influenced by da'wah activities. This shows how important da'wah activities are in the development and progress of Islam. In its development, da'wah activities have made a lot of progress, especially in the aspect of the media used. Although the da'wah material is relatively the same, the media used is varied. In fact, it has now experienced a very rapid development along with the development of communication technology.⁴

Along with the progress of the times, da'wah has undergone significant developments, starting from the number of followers, methods, and media used by the da'wah movers themselves. This cannot be separated from this modern era, da'wah can be done with various media that are efficient and easy. One of them is the emergence of the internet which is followed by the emergence of social

¹ Wahyu Khoiruzzaman, "Urgensi Dakwah Media Cyber Berbasis Peace Journalism," *Jurnal Ilmu Dakwah* 36, no. 2 (2016): 316–34, <http://dx.doi.org/10.21580/jid.36i.2.1775>.

² Fatimah.

³ Khoiruzzaman, "Urgensi Dakwah Media Cyber Berbasis Peace Journalism."

⁴ Khoiruzzaman.

media such as Facebook, Twitter, Line, Path, Instagram, and so on. Social media makes it easier for people to communicate where the function is almost the same as texting or making phone calls.⁵

Instagram is one of the means that can be used as a da'wah medium. Instagram is a photo-sharing app that allows users to take photos, apply digital filters, and share them to various social networking services, including Instagram's own. The phenomenon that occurs in people's daily lives in the use of social media, especially Instagram, is that its users only use Instagram as an event or means to get praise and show off their wealth or so on through the photos they upload. So that the community, especially young people, get more benefits than the benefits of current technological developments.⁶

In facing the phenomenon that occurs a lot in the daily environment and in the face of this rapid and very dynamic technological development, da'is or da'wah activists must really be able to take advantage of social media, turning challenges into opportunities in carrying out their da'wah activities. Therefore, the author wants to know more about how the urgency of da'wah through social media is reviewed from the *maslahah mursalah*.

METHODS

The method of writing this journal uses the literature study method. According to Mardelis, library research is research that uses literature review and review or theoretical concepts. This is done by analyzing concepts, references or sources related to the ideas and problems raised in the writing. Furthermore, the results of the analysis of the concept of the reading results are analyzed, the essence is taken and a reduction process is carried out on the results of the data reference assessment and correlates it with the ideas and concepts from the references.

RESULT AND DISCUSSION

Definition of Da'wah

Etymologically, da'wah means a call, call or invitation. The form of the verb or fi'il is da'a, yad'u which means to call, call, invite.⁷ Da'wah can be interpreted as a continuous effort to make changes in human beings regarding thoughts (*fikrah*), feelings (*syu'ur*) and behaviors (*suluk*) that lead them to the path of Allah (Islam), so that an Islamic society (*al-mujtama' al-Islami*) is formed. Da'wah has a wide dimension. At least, there are four main activities of da'wah:

- (1) Verbally reminding people of the values of truth and justice,
- (2) Communicating Islamic principles through his writings,
- (3) Setting an example of good behavior/*ahl ak*, and
- (4) Act decisively with his physical, financial and spiritual abilities in upholding Divine principles.⁸

Da'wah in terminology is expressed directly by Allah SWT in verses of the Qur'an. The word da'wah in the Qur'an is expressed in the form of *fi'il* and *masdar* as many as more than a hundred words. The Qur'an uses the word da'wah to invite goodness accompanied by the risks of each choice. In the Qur'an, da'wah in the sense of inviting is found 46 times, 39 times in the sense of inviting to Islam and goodness, and 7 times inviting to hell or evil. In addition, there are a lot of verses that explain the term da'wah in different contexts. In fact, the results of Dzikron Abdillah's research said

⁵ Ulfa Fauzia Zahra, Ahmad Sarbini, and Asep Shodiqin, "Media Sosial Instagram Sebagai Media Dakwah," *Tabligh: Jurnal Komunikasi Dan Penyiaran Islam* 1, no. 2 (2016): 60–88, <https://doi.org/10.15575/tabligh.v1i2.26>.

⁶ Zahra, Sarbini, and Shodiqin.

⁷ Fatimah, "64-Article Text-179-2-10-20210105.Pdf."

⁸ Salma Humaira Supratman, Rodliyah Khuza'i, and Hendi Suhendi, "Efektivitas Dakwah Melalui Media Sosial Tiktok Dalam Meningkatkan Nilai-Nilai Keberagamaan," *Jurnal Riset Komunikasi Penyiaran Islam*, 2022, 10–14, <https://doi.org/10.29313/jrkpi.v2i1.748>.

that the word da'wah in the Qur'an was expressed approximately 198 times spread across 55 letters (176 verses).⁹

In general, da'wah is an invitation or appeal to the good and the better. Da'wah contains the idea of progressivity, a continuous process towards the good and the better in realizing the goals of da'wah. Meanwhile, da'wah in practice is an activity to transform religious values that have an important meaning and play a direct role in shaping the perception of the people about various values of life.¹⁰

Meanwhile, the term social media is composed of two words, namely "media" and "social". "Media" is defined as a means of communication. Meanwhile, the word "social" is interpreted as a social reality that every individual takes action that contributes to society. This statement confirms that in fact, media and all software are "social" or in the sense that they are both products of social processes.

Media comes from the Latin word *medius* which means middle, intermediary or introduction. The word media, is the plural form of the word "medium", which etymologically means an intermediary or introduction. In the Great Dictionary of Science, the media is an intermediary or liaison located between two parties, or means of communication such as newspapers, magazines, radio, television, films, posters, and banners. Meanwhile, in terms of media, it can be interpreted as all forms of intermediaries used by humans to convey or disseminate ideas, ideas or opinions, so that the ideas, ideas or opinions expressed reach the intended recipients. Social media can be defined as a communication tool used by users in the social process. However, according to Nasrullah, to develop a definition of social media, we need to look at the development of individual relationships with media devices. So social media is a means that can be used by a group of people to interact by exchanging information without being bound by place and time.¹¹

Da'wah According to M Natsir is to call people back to sharia or religious laws in order to be able to regulate themselves in accordance with religion. So in general, da'wah can be said to be an activity that has a goal towards positive change. Da'wah is conveying and calling and inviting people to the way of Allah SWT, to carry out His commands and stay away from His prohibitions in achieving life happiness in this world and the hereafter, in accordance with the demands and examples of the Prophet Muhammad. According to Asmuni Syukir, da'wah media is everything that can be used as a tool to achieve the goals of da'wah that have been determined. Before media and information technology was invented, da'wah was carried out by relying on direct meetings or interfaces between da'i and audiences. We can categorize this type of da'wah into conventional da'wah. This type of da'wah has been carried out since the presence of Islam on this earth as exemplified by the Prophet Muhammad.¹²

Islam is a religion of da'wah, namely a religion that always encourages its adherents to carry out da'wah activities, where the development and progress of Muslims depends on and is closely related to the da'wah activities they carry out. Islam is *rahmatan lil alamin'* where this da'wah activity aims to cause changes in the target of da'wah or *mad'u* in order to achieve mercy for all/all of nature.¹³

⁹ Ayuwan Nandani, "Memanfaatkan Media Sosial Sebagai Sarana Dakwah Bagi Akademisi Muslim," *Jurnal Ilmiah Mahasiswa Rausban Fikir* 7, no. 1 (2018): 51–64, <https://doi.org/10.24090/jimrf.v7i1.2146>.

¹⁰ Rini Fitria and Rafinita Aditia, "Urgensi Komunikasi Dakwah Di Era Revolusi Industri 4.0," *Dawuh* 1 (2020): 1–8.

¹¹ Nandani, "Memanfaatkan Media Sosial Sebagai Sarana Dakwah Bagi Akademisi Muslim."

¹² Salma Humaira Supratman, Rodliyah Khuza'i, and Hendi Suhendi, "Efektivitas Dakwah Melalui Media Sosial Tiktok Dalam Meningkatkan Nilai-Nilai Keberagamaan."

¹³ Amir Hamzah Amir, "Tantangan Dan Urgensi Keilmuan Dakwah Kontemporer (Tinjauan Sejarah Perkembangan Ilmu Dakwah)," *Jurnal Mimbar: Media Intelektual Muslim Dan Bimbingan Rohani* 2, no. 1 (2016): 136–52, <https://doi.org/10.47435/mimbar.v2i1.283>.

For Muslims, the development of technology today is a blessing because with technology everything becomes easy and happy. In Islam itself, there is a statement that Muslims need to move quickly along with technological advances so that our actions and thoughts help in developing Islam throughout the world. Therefore, Muslims need to be shrewd and wise in evaluating and making choices and decisions using technology, especially in using social media to spread Islamic knowledge. If Muslims today do not take care and opportunities towards technological advancements, Muslims will be left behind by non-Muslims. In this regard, the explosion of various information today is brought about by technological developments. The influence of technology in spreading Islamic knowledge is the strongest.¹⁴

Social networks or hereinafter referred to as social media, are an online media that allows users to easily participate and share information. Some of the possible benefits of its use include being able to be used to exchange opinions among users, as a business promotion medium, as a place to expand associations and networks, give mutual assessments, and can even be used to exchange files or documents. Da'wah communication is the process of conveying information or messages sourced from the Qur'an and hadith from a person or a group of people to someone or a group of other people with the aim of changing other people's attitudes, opinions, or behaviors for the better according to Islamic teachings, either directly orally, or indirectly through the media. The media used must be able to keep up with existing technological developments, so that they can be well received.¹⁵

Objectives of Shari'ah (Maqashid Shari'ah)

Linguistically, maqâshid as-shari'ah consists of two words, namely maqashid and al-shari'ah. Maqashid means intention or purpose, while al-sharia means the path to the source of water, which can also be said to be the path to the main source of life. The concept of maslahah as the core of maqâshid as-shari'ah is the best alternative for the development of ijtihad methods, where the Qur'an and Sunnah must be understood through ijtihad methods by emphasizing the dimension of maslahah. Through this concept, jurisprudence scholars have a framework to deal with legal issues, which are inherent in the legal system based on the sharia (Qur'an and Hadith), which contains a limited material legal foundation regarding the affairs of life in a constantly changing environmental situation. Thus, the concept of maslahah gives legitimacy to the new legal rule and allows jurisprudence scholars to elaborate the context of the problem that is not affirmed by the sharia.¹⁶

In terms, asy-Syatibi explained that maqâshid al-syarî'ah aims to realize the benefits of human beings in this world and in the hereafter. Based on this understanding, it can be said that the purpose of sharia according to Imam as-Syatibi is the benefit of mankind. In this regard, he stated that none of the laws of Allah SWT have no purpose because a law that has no purpose is the same as imposing something that cannot be implemented.

According to Imam Syatibi, maslahah mursalah can be used as a law if there are several things, namely:

a.) The benefit is in accordance with the principles of what are in the provisions of sharia which in terms of ushul and furu' do not contradict nash.

¹⁴ Muhammad Adnan Pitchan, Siti Nur Husna Abd Rahman, and Mohd Izhar Ariff Mohd Kashim, "Teori Al-Daruriyyat Dan Penggunaan Media Sosial: Satu Perbincangan Konsep (Al-Daruriyyat Theory and The Use of Social Media: A Conceptual Discussion)," *Jurnal Komunikasi: Malaysian Journal of Communication* 34, no. 4 (2018): 75–92, <https://doi.org/10.17576/jkmjc-2018-3404-05>.

¹⁵ Fitria and Aditia, "Urgensi Komunikasi Dakwah Di Era Revolusi Industri 4.0."

¹⁶ Salma Humaira Supratman, Rodliyah Khuza'I, and Hendi Suhendi, "Efektivitas Dakwah Melalui Media Sosial Tiktok Dalam Meningkatkan Nilai-Nilai Keberagamaan."

b.) Benefit can only be specialized and applied in the social fields (mu'amalah) where in this field it accepts rationality compared to the field of worship. Because in mu'amalah it is not regulated in detail in nash.

c.) The result of maslahah is the maintenance of the aspects of Daruriyyah, Hajjiyyah, and Tahsiniyyah. The maslahah method is a step to eliminate difficulties in various aspects of life, especially in social problems.¹⁷

According to Abdul Wahab Khalaf Maslahah, mursalah can be used as Islamic law legislation if it meets the following conditions:

a.) In the form of actual maslahah (haqiqi) is not a maslahah that is conjecture, but one that is based on research, prudence and in-depth discussion and really attracts manfa'at and rejects damage.

b.) In the form of maslahah that is general, not for the benefit of individuals, but for the public. It does not contradict the law that has been established by the nash (Qur'an and al-Hadith) and ijma' ulama.¹⁸

According to Al-Ghazali Maslahah, mursalah can be used as a legal basis if:

a.) Maslahah mursalah application is in accordance with the provisions of sharia'.

b.) Maslahah mursalah does not contradict the provisions of nash shara' (Qur'an and al-Hadith).

c.) Maslahah mursalah is an act of dzaruri or an urgent need for the public interest of the community.

According to Jumhurul Ulama, maslahah mursalah can be a source of Islamic law legislation if it meets the following conditions:

a.) The maslahah must be a "haqiqi maslahah", not only one based on prejudice that is a real benefit. This means that fostering laws based on benefits that can really bring benefits and reject madharatan. However, if it is just a prejudice that there is a benefit or a prejudice that there is a rejection of evil, then the development of such a law is based on wahm (prejudice) only and not based on the correct sharia.

b.) These benefits are general benefits, not special benefits either for individuals or certain groups, because these benefits must be able to be used by many people and can resist harm to the people as well. These benefits do not contradict the benefits contained in the Qur'an and al-Hadith either in dzahir or mentally. Therefore, it is not considered a benefit that contradicts the nash such as equating the share of boys and women in the distribution of inheritance, even though the equalization of the division is based on the similarity in the division.

In maqashid shariah, it is also divided into three groups of maslahah. First, maslahah dharuriyat is everything that must exist for the upright of human life, whether it is diniyyah or dunyawiiyyah, in the sense that if the daruriyyah does not stand, then human life in this world will be damaged. Dharuriyat is also referred to as a 'primary' level of necessity is something that must exist for the existence of human beings or in other words imperfect human life without having to be fulfilled by humans as a characteristic or completeness of human life, namely in terms of rank: religion, soul, intellect, property, and heredity.

Second, maslahah hajjiyyah is any form of action that is not related to other bases (which exist in maslahah daruriyyah) that is needed by the community but is also realized and can avoid difficulties and narrowness. As well as maintaining personal and religious harmony. With this independence, the movement of human life is widespread.

¹⁷ Hendri Hermawan Adinugraha and Mashudi Mashudi, "Al-Maslahah Al-Mursalah Dalam Penentuan Hukum Islam," *Jurnal Ilmiah Ekonomi Islam* 4, no. 01 (2018): 63, <https://doi.org/10.29040/jiei.v4i1.140>.

¹⁸ Adinugraha and Mashudi.

Third, *Maslahah tahsiniyyah* or *al-kamaliyyat* is the care of benefits related to beauty (aesthetics), perfection, and propriety or honor (*muni'ah*) and dignity. Accommodation of tradition and noble morals or ethics and etiquette is a demand in the context of safeguarding the benefits of *tahsiniyyah*. If this level of *tahsiniyyah* does not exist, then it will not be possible to eliminate the rules of life, as in *daruriyyut*, or there will be difficulties (*haraj*), as in *daruriyyut*, or difficulties (*haraj*), as in the case of *hajiyyat*, but how life becomes so rigid and bad according to the measure of ordinary human intellect.¹⁹

The above provisions can be formulated that *maslahah mursalah* can be used as a legal basis and can be applied in daily actions if it meets the conditions as mentioned above, and added that the *maslahah* is a real benefit, not limited to benefits that are still prejudiced, which if it can attract a benefit and reject harm. During the *maslahah*, it contains general benefits by having comprehensive access and not deviating from the objectives contained in the Qur'an and al-Hadith.

The Urgency of Da'wah on Social Media According to Maslahah Mursalah's Perspective

In this day and age, da'wah through the internet has been widely used and found on various social media. The internet has now become a necessity of human life. The presence of the internet greatly facilitates activities and can easily access social media, can be anywhere and anytime.

Social media is no longer just to open social networks in cyberspace, but has a sufficient impact on the fields, the use of social media has developed freely to socialize, become a fighting arena in the buying and selling market, to information about the latest events that occur. Social media is currently widely used not only as a medium of communication but also as a medium for conducting da'wah.²⁰

Da'wah has the main goal of creating human welfare and happiness in this world and the hereafter with the pleasure of Allah Swt. Shohib explained that da'wah aims to shape Islamic society into a society with the predicate of *Khairu Ummah*, namely a society that has a correct and strong *aqidah* in economic, socio-political, and cultural aspects. The purpose of da'wah is to make people Muslims, namely to always submit and surrender only to Allah SWT. and there is no god but Him. Da'wah has a function to invite and call mankind to a perfect form of life in various aspects. In general, da'wah is focused on improving the *aqidah* and all its implications, this is the main mission of the prophets and messengers of Allah SWT.

This proves that one of the motives for using social media is to meet the religious needs of the community. Although, other media are still used, but not to the maximum. For example, nowadays people rarely use radio or television to listen to da'wah. This is because most people prefer to listen to what is on their gadgets. Then social media is also able to have various applications, easy to reach and convey messages quickly while making it a popular media among the public. Therefore, social media has become one of the benefits of *dharuriyat* in conveying information properly.²¹

There are several advantages produced by social media in conveying da'wah more clearly and in detail. Among the advantages of social media as a medium for da'wah are:

1.) The use of social media in preaching is an effective initiative and has positive implications not only for an individual or society but also for religion, race and country.

¹⁹ Adinugraha and Mashudi.

²⁰ Aan 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>.

²¹ Pitchan, Abd Rahman, and Mohd Kashim, "Teori Al-Daruriyyat Dan Penggunaan Media Sosial: Satu Perbincangan Konsep (Al-Daruriyyat Theory and The Use of Social Media: A Conceptual Discussion)."

2.) Social media is a priority because it is able to reach more targets for the purpose of calling for good.

3.) The role of using social websites to penetrate the target fortress of da'wah for teenagers who love technology gadgets as a complement to their social interactions such as through Facebook, Twitter or WhatsApp applications is seen as a factor in the implementation of the new da'wah. Therefore, social websites can be used to explain the theory of al-daruriyyat more clearly and in detail.

4.) The use of social media such as blogs, Facebook, YouTube, Twitter and Instagram is not just an empty chat room or just to spend leisure time but can be the best tool or way of preaching. This social media is also a way to increase knowledge to the Islamic community, especially about the theory of al-daruriyyat. Nowadays, social media has become a wide communication network to all levels of society, whether it is teenagers, adults or even leaders to use it.

5.) Social media is an influential tool in all communication activities. Every individual needs social media as an intermediary for one's interaction and communication to get information and information quickly, accurately and reliably.²²

CONCLUSION

Da'wah through social media has become an inevitable phenomenon in the digital era. The rapid growth of social media users, especially among the younger generation, makes this platform a very effective means of conveying Islamic messages. In this context, the concept of *maslahah mursalah* is a relevant framework of thinking to understand the urgency and challenges of da'wah in the digital space. *Maslahah mursalah* refers to efforts to realize public benefits that are universal and flexible. In the context of da'wah, this concept encourages the dai to always adapt to the development of the times and the conditions of society. The use of social media as a means of da'wah is in line with the principle of *maslahah mursalah*, because of its wide reach, social media allows da'wah messages to reach a very wide audience, without geographical and time limitations. Personalization of messages, da'wah through social media can be adjusted to the characteristics and needs of diverse audiences.

Da'wah on social media is an inevitability that cannot be avoided. By utilizing the potential of social media optimally, da'wah can become more effective and relevant to the needs of modern society. However, dai need to always be careful and wise in using social media, and be ready to face various challenges that may arise.

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²² Pitchan, Abd Rahman, and Mohd Kashim.

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