Multicultural Islamic Education in the Fatwa of the Indonesian Ulema Council on Digital Da'wah Ethics

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Abstract

Exclusive, intolerant, and radical da'wah content on various social media platforms is a challenge for Islamic da'wah in today's digital era. This qualitative study through a normative-philosophical approach aims to identify and explore the dimensions of multicultural Islamic education values in the fatwa of the Indonesian Ulema Council of East Java Province Number. 06 of 2022 concerning Da'wah Ethics in the Digital Era. The theory of multicultural Islamic education conceptualized by Azyumardi Azra becomes the theory of analysis of the subject matter of this study. Data analysis through reduction, presentation, and verification. This study shows the content of multicultural Islamic education values in legal provisions related to da'wah ethics in the dital room in the fatwa of the Indonesian Ulema Council of East Java Province, including the value of humanism education in the prohibition of the delivery of da'wah content that spreads hatred and insults even for the reason of amar makruf nahi munkar. Then, the value of tasamuh education in the recommendation of delivering pluralist da'wah content, which is able to respect Islamic beliefs that are still being debated. Furthermore, the value of peace education in advocating the delivery of nationalist da'wah content. Next, the value of wasatiyah education in recommending the delivery of da'wah content that maintains public conduciveness and stability. The theoretical implications of this study affirm that the mainstreaming of multicultural Islamic educational values can be internalized through religious social fatwas in Indonesia, as well as fatwas related to da'wah ethics in the digital space.

Keywords: *multicultural islamic education; fatwa; indonesian ulema council; da'wah; digital*

A. INTRODUCTION

Responding to the problem of da'wah content delivered by preachers through various social media platforms in the current digital era, the Indonesian Ulema Council of East Java

Province in 2022 set a fatwa number. 06 of 2022 about da'wah ethics in the digital era. The fatwa stipulates several legal provisions related to the code of conduct for preachers in the digital space, including da'wah content that must be tolerant, anti-radicalism, maintain state integration, and prioritize public conduciveness (MUI, 2022). However, it is unfortunate that the facts on the ground are still often found da'wah content on various social media platforms that actually contradict the spirit and mission of Islamic da'wah teachings themselves.

Apart from the polemic above, the socio-cultural settting of Indonesian society has a basis of social, cultural, and religious values that can shape the personality of moderate Muslim attitudes and religious beliefs in the midst of multicultural social life (Islamy, 2022). In this connection, the manifestation of inclusive Islamic education values in the plurality of social life of Indonesian society is urgent (Suparjo and Hidayah, 2023). According to Azyumardi Azra, Islamic education is part of a very important aspect of the heritage of Muslim civilization in Indonesia (Azra, 2015). Furthermore, Azra as quoted by Ibnu Anshor stated that the manifestation of multicultural educational values in Indonesia is needed. This is because Azra understands the plurality of human life as a natural law (*sunnatullāh*) (Anshori, 2020). Regarding the concept of multicultural Islamic education, Azra formulated several values that became her paradigmatic basis, including the values of *tasamuh* (tolerance), humanism, peace, and *wasatiyah* (moderate) (Halim, 2021).

The various values of multicultural Islamic education above can be said to be parallel to several legal provisions related to the code of ethics for da'wah in the digital space in the fatwa of the Indonesian Ulema Council of East Java Province that has been described earlier, such as da'wah content must be tolerant, anti-radicalism, maintain state integration, and prioritize public conduciveness. On this basis, the initial argument built in this study states the dimension of multicultural Islamic education values in the Fatwa of the Indonesian Ulema Council of East Java Province related to da'wah ethics in the digital era.

This study focuses on identifying and exploring the dimensions of multicultural Islamic education values in legal provisions on da'wah ethics in the digital era contained in the fatwa of the Indonesian Ulema Council, East Java Province. This study is urgently carried out in the midst of rampant da'wah content on various social media platforms which is counterproductive to the mission of Islamic da'wah.

B. LITERATURE REVIEW

Various previous studies that are relevant to the subject of this study, among others, studies by Abdul Aziz Harahap, and Setiawan Alfiandri which revealed the content of prophetic social values in the purpose of da'wah formulated by the Indonesian Ulema Council (Harahap and Alfiandri, 2022). Even in the development of further studies, Agus Fatuh Widoyo, and Athoillah Islamy also revealed the content of sharia maqasid values in

the formulation of the da'wah orientation of the Indonesian Ulema Council (Widoyo and Islamy, 2022). Furthermore, a study by Husaini and Athoillah Islamy also found the content of religious moderation values in the da'wah orientation of the Indonesian Ulema Council (Husaini and Islamy, 2022).The results of the study were also corroborated by studies conducted by Agus Fatuh, Muhammad Abduh, M. Abduh Amrie, and Athoillah Islamy. In their study, it was concluded that there was a content of religious moderation values in the fatwa of the Indonesian Ulema Council of East Java Province concerning Da'wah Ethics in the Digital Age (Widoyo et al., 2023).

C. RESEARCH METHOD

Through a normative-philosophical approach, this qualitative study aims to identify and explore the dimensions of multicultural Islamic education values in legal provisions on da'wah ethics in the digital era in the fatwa of the Indonesian Ulema Council, East Java Province Number. 06 of 2022. Meanwhile, secondary data use various scientific studies relevant to the subject. The four pillars of Islamic education values of tasamuh, humanism, peace, and wasatiyah conceptualized by Azyumardi Azra become an analysis theory of the subject matter of study. Next, analyze the data through reduction, presentation, and verification.

D. RESULT AND DISCUSSION

1. Multicultural Islamic Education Paradigm

It is important to understand that multiculturalism as an ideology has been seen as able to solve various forms of social problems triggered by social differences themselves. Therefore, multiculturalism at the level of praxis, is not only an understanding or attitude to respect plurality, but also an awareness of understanding and attitudes to build harmony in the midst of all aspects of diversity in social life. On this basis, orientation in the concept of multicultural education is classified in three aspects. First, the attitude aspect, namely multicultural educational activities intended to build socio-cultural awareness and sensitivity, cultural tolerance, and respect for cultural identity. Not only that, but also responsive attitudes to culture, skills, and also social conflict resolution. Second, the comprehension aspect, namely multicultural education is projected to gain knowledge related to the language and culture of others. It even analyzes and translates behavior and knowledge through a cultural perspective. Third, the learning aspect), namely multicultural education is projected to correct distortions, stereotypes, and wrong understandings of ethnic groups in textbooks and learning media (Islamy, 2022). On this basis, it is not surprising that the discourse on multicultural values in the area of educational activity has experienced progressive development (Rohmat, 2023).

So what is the paradigmatic foundation in the implementation of the concept of multicultural Islamic education? According to Azra, Indonesia is a country formed in various tribes, religions, and races. This plurality of social life has grown and developed over the centuries. Even the existence of Pancasila as the ideology of the State of Indonesia also shows the state's recognition of the plurality of socio-cultural life of Indonesian society (Azra, 2018). Furthermore, with regard to multicultural Islamic education, Azra explained that to understand what the implementation of multicultural Islamic education looks like, it is important to understand the various value foundations in the concept of mulicultural Islamic education itself, including the following. First, the value of *tasamuh* (tolerance). This value is a fundamental element to implement multicultural Islamic education activities. Because at the level of praxis, this value will be able to lead to the formation of individual understandings and attitudes of Muslims to be able to respect each other for all forms of differences in social life. Second, the value of *wasathiyah* (moderate). This value is actually culturally deeply rooted in the character and character of Indonesian society. The value of wasathiyah is a value that can lead to the formation of individual understandings and attitudes so that they can be in a moderate proportional position, which is not easily carried away by the flow of understanding or deviant extreme actions. Third, the value of humanity. In the realm of praxis, the existence of human values in the context of multicultural Islamic education is the basis for the construction of ethics, and human morals that uphold human values. Fourth, peace. The spirit of the value of peace in Islamic teachings is important to always be manifested in a plural social life (Islamy, 2022).

Based on the explanation above, it can be concluded that the various values that are the paradigmatic basis for the implementation of the concept of multicutular Islamic education refer to various values of Islamic teachings that are universal, so that the values of multipolar Islamic education can be manifested in a plural social life cycle, which is not only for the internal life of fellow Muslims themselves, but also life together with the religious community other.

The various values of multicultural Islamic education above will be used as an analytical theory in the main discussion of this study, which will be used as an analytical theory to identify and explore the values of multicultural Islamic education contained in legal provisions related to da'wah ethics in the digital era in the fatwa of the Indonesian Ulema Council, East Java Province.

2. The Values of Multicultural Islamic Education in the Fatwa of the Indonesian Ulema Council, East Java Province concerning Legal Provisions of Da'wah Ethics in the Digital Space

The presence of the fatwa of the Indonesian Ulema Council, East Java Province number. 06 of 2022 about da'wah ethics in the digital era. The presence of fatwas is motivated by the phenomenon of rampant da'wah content on various social media platforms that tend to spread hatred, attacking other individuals (groups) who are considered different. In addition, the discovery of da'wah content that tends to be not in line with the values that become the ideology of the fiber state has the potential to have a negative impact on state integration. To address this problem, the Indonesian Ulema Council, East Java Province through its fatwa authority establishes a variety of legal provisions that can become a code of ethics for preachers in the digital space in order to be able to deliver da'wah content that upholds tolerance, prevents all forms of violence and maintains the integration of state life. In this context, it is not an exaggeration to say that the Indonesian Ulema Council, East Java Province through its fatwa authority has tried to establish signs as a code of ethics for preachers in Indonesia to be able to convey wise and moderate da'wah content in the digital space (Hendra dan Saputri, 2020). The existence of a da'wah code of ethics in the digital space in the fatwa in the realm of praxis, is urgent and needed, especially in da'wah activities delivered to multicultural Indonesian society.

As for the sub-chapter, the subject matter of this study will be analyzed on the existence of dimensions of multicultural Islamic education values in the fatwa of the Indonesian Ulema Council, East Java Province related to the legal provisions of ethics of preachers in the digital space. Further description, as follows.

a. The Value of Humanism Education in the Prohibition of Profocative Da'wah Content Delivery

The presence of various social media platforms for Islamic da'wah activities in Indonesia has opened up opportunities, but also threats (Akmaliah, 2020). Such a statement is not an exaggeration, because it cannot be denied that there is often da'wah content on various social media platforms that actually tends to trigger forms of violence, hatred against other individuals or groups. This is very unfortunate, because da'wah activities in addition to being a medium to communicate various Islamic teachings to the public, are also a medium for disseminating Islamic teachings that uphold human values, as well as respect for freedom and no coercion. In addition, it is also important to realize that da'wah activities have been implemented persuasively, rationally, and there are no intimidative elements (Widoyo et al., 2023).

Regarding the polemic of da'wah content as above, the fatwa of the Indonesian Ulema Council, East Java Province has stipulated legal provisions for preachers, among others, prohibitions on spreading hatred and insults, both to other individuals (groups) even though based on amar makruf nahi munkar

(MUI, 2022). The existence of the da'wah code of ethics shows that the Indonesian Ulema Council, East Java Province wants to emphasize preachers in the digital space not to provide da'wah material that contains elements of profocation that can lead to bad actions for the benefit of human social life even on the basis of amar makruf nahi munkar.

The existence of the code of ethics for preachers above can be said to be parallel to the value of multicultural Islamic education, namely the value of humanism. Because the existence of humanism (humanitarian) values in the concept of multicultural Islamic education leads to the formation of individual (group) character not to act badly that damages human values. In this context, it is important to note again that, humanism is a philosophical thought that seeks to extract human values, so that it is hoped that it will shape humans into good people (Sunhaji, 2017). Therefore, it is not an exaggeration to say, that through the provisions of the da'wah code of ethics in the fatwa, the Indonesian Ulema Council, East Java Province seeks to be able to contribute actively in disseminating the values of humanism education to build the character of understanding and religious attitudes of Muslims who uphold human values in the plurality of social life.

b. The Value of *Tasamuh* Education in Suggestions for Providing Pluralist Da'wah Content

The need for preachers to be aware of and appreciate all sorts of diversity in religious knowledge and attitudes is critical, especially in the context of da'wah operations in the digital age. This is due to the fact that the sermon substance given has no potential to produce conflict amongst people or groups in the middle of diverse features of differing understandings and existing religious attitudes(Widoyo et al., 2023).

Responding to the problem of da'wah content that is triggered by the distinction between religious aspects as above, in the fatwa of the Indonesian Ulama Council, East Java Province, legal provisions have been established that can become a code of ethics for preachers, namely the delivery of da'wah content material regarding explanations of rightness or wrongness related to issues that have become consensus (*mujma' alaih*) , then the law is permissible. Meanwhile, with regard to issues that are still being debated (*mukhtalaf fih*) and can trigger social disintegration and damage the unity of the Muslim community (*ukhuwah Islamiyah*), then it is considered *haram*(MUI, 2022).

According to the above-mentioned code of ethics for preaching in the digital space, the Indonesian Council of *Ulama*, East Java Province, preachers must be able to convey da'wah content that respects the diversity of Islamic understanding,

particularly on issues that are still being debated, rather than those that have been agreed upon (consensus) among scholars over the legal provisions of the matter. In terms of the value of multiculturalism education, the da'wah code of ethics may be stated to be in harmony with the value of *tasamuh* (tolerance). This is not an exaggeration, because the presence of *tasamuh* values in the concept of multicultural Islamic education has an orientation to be able to build religious understanding and attitudes of Muslims who respect all aspects of social life, both among Muslims and people of other religions. Internalization of *tasamuh* ideals in legislative laws relating to the code of ethics for digital da'wah is becoming increasingly important. Because, in the midst of today's digital era's rapid development of information and communication technology, the existence of mass media as well as various social media platforms plays an important role in shaping a life of tolerance in the midst of a pluralistic social life of religious communities (Widoyo et al., 2023). Furthermore, battles and contestations in Islamic thinking would constantly emerge in the formation of discourse on modern Islamic thought in Indonesia. In this scenario, the manifestation of *tasamuh* values is urgently required in order to develop mutual tolerance and respect among diverse interpretations of Islam (Azra, 2016). The manifestation of the *tasamuh* value is becoming increasingly important in the middle of this climate pluralism that prioritizes individual freedom in modern society's existence (Arfa, 2014) . Indonesia is no exception; the fact of religious plurality has long been maintained, despite constant rhetorical contestation (Hasyim, 2019).

Da'wah material that is accepting of these diversity is critical not just for the internal Muslim community, but also for other religious groups. This is due to the rise of Islamophobia nowadays being fueled by hate speech directed at non-Muslim populations by Islamic religious leaders on social media (Kastolani, 2020). This is due to the fact that varied religious perspectives communicated through social media platforms in their practical domain might spark various socio-religious and political movements in the name of religion (Syahputra, 2020). Even though it is presented as entertainment, it can have both harmful and beneficial repercussions for Muslims in general (Mawardi et al., 2022). In this context, the presence of legislative rules relating to the code of ethics of da'wah in the digital domain that highlight the transmission of pluralist da'wah material might motivate preachers to combat the negative stigma associated with the phenomena of Islamophobia. This is because the media is an information agent that may make a significant contribution to education and the consequences of social change, including serving as a tool in combating Islamophobia (Istriyani and Yuliatun, 2016). On this basis, it can be stated that the existence of legal provisions regarding the code of ethics of preachers in the digital space demonstrates that the

Indonesian Ulama Council, East Java Province is attempting to be actively involved in internalizing the values of tasamuh education to build the character of understanding and attitudes of Muslims who respect pluralism.

c.   The Value of Peace Education in Suggestions for Nationalist Da'wah Content Submission

The embodiment of the spirit of unity's principles in the diversity of social life is a crucial aspect that cannot be overlooked. History has documented that the spirit of nationalism was once the great power of the Indonesian people in battling all types of colonialism, particularly in the Indonesian context (Widoyo et al., 2023) . As a result, it is not an exaggeration to say that Azyumardi Azra also proposes developing and highlighting the importance of civic education's effect on Islamic educational institutions in Indonesia, both formal and non-formal, such as Islamic boarding schools. Because he believes that both formal and informal Islamic education in the area of practice may support the establishment of an Indonesian democratic culture capable of integrating the multiplicity of Islamic and Indonesian principles in harmony (Azra, 2015). Furthermore, discusses the function of Islamic higher education (campus) in Indonesia(Azra, 2008).

Concerning the necessity of preserving the spirit of Indonesian nationalism, East Java Province's fatwa of the Indonesian Council of *Ulama* specifies legal measures connected to ethics for preachers in the digital domain not to disseminate da'wah information that is contradictory to state ideology. Aside from that, even if it is founded on *amar ma'rufnahi munkar*, da'wah material does not have the capacity to produce societal collapse. Even the distribution of da'wah material is forbidden. This is due to the fact that it might have negative consequences and create disintegration in the social life of the country and state(MUI, 2022).

The legal provisions pertaining to the da'wah code of ethics discussed above demonstrate that the Indonesian Ulama Council, East Java Province intends for preachers in the digital space to convey da'wah content that builds the character of religious understanding and social attitudes of Muslims who comply with the Indonesian constitution and state integration. In the form of the value of peace, the existence of the da'wah code of ethics may be considered to be analogous to the value of multicultural Islamic education. The inclusion of the virtue of peace in the notion of multicultural Islamic education is supposed to foster religious understanding and attitudes among Muslims who emphasize peace in a diverse social context. Furthermore, the heterogeneity of the Indonesian people has

influenced both the development of the state and its constitution (Farkhani et.al., 2022).

In practice, the presence of legal provisions related to the da'wah code of ethics, which emphasizes understanding of socio-cultural and state conditions, is also synergistic with the mainstreaming of Islamic Nusantara values, which emphasizes a high appreciation of plurality as a social reality. Even the expression of Nusantara Islam's ideals might stimulate social ethics to build tolerance and social solidarity in the lives of an Indonesian multicultural society (Setiawan dan Stevanus, 2023). Therefore, it has become a necessity for preachers in Indonesia, both in online and offline spaces to convey their da'wah in harmony, both related to the relationship between Islamic teachings and the state and between the lives of Muslims and non-Muslims (Salam, 2016). Based on the content of the value of peace in legal provisions related to the code of ethics for da'wah in the digital era demonstrate that the Indonesian Council of Ulama, East Java Province wishes to be involved in forming the understanding and attitude of Muslims who respect state ideology and nurture the spirit of integration in Indonesia's diversity of social life. Indonesia.

d. The Value of *Wasatiyah* Education in Suggestions for Submission of Da'wah Content that Maintains Conduciveness and Public Stability

It is important for preachers in Indonesia to be informed in order to impart Islamic da'wah in a peaceful and conducive way among the socio-cultural conditions and existing standards of community life. In other words, Indonesian preachers should be able to present da'wah content that respects varied societal norms and local wisdom (Widoyo et.al., 2023). Furthermore, the Indonesian people have different features and originality in each community and area(Fauziddin, Suryanti, dan Wiryanto, 2022). Da'wah actions are meant to be accommodating, effective, and contextual as a result of this knowledge.

In light of the importance of preachers having a sound understanding of the socio-cultural conditions in Indonesian society, the fatwa of the Indonesian Ulama Council, East Java Province, on the ethics of da'wah in the digital space has established legal provisions for preachers to convey da'wah content that prioritizes the realization of the general public's conduciveness and stability. Even if the preaching material is presented in the form of counsel, this must still be prioritized. Furthermore, preachers in the digital arena are not permitted to disseminate da'wah information that has the potential to harm the living standards of the larger community (MUI, 2022) .

The presence of the above-mentioned da'wah code of ethics demonstrates that the Indonesian Council of Ulama, East Java Province emphasizes that

preachers in the digital domain can deliver da'wah content that knows and respects the reality of Indonesian society's actual socio-cultural conditions. This is done to ensure that the presence of da'wah material in the digital domain at the paxis level maintains the stability and conduciveness of the larger community's social circumstances. In the form of *wasatiyah* (moderate) principles, the da'wah code of ethics can be considered to be analogous to the values of multicultural Islamic education. Furthermore, in its practical arena, education based on religious moderation may develop qualities like as openness, tolerance, nonviolence, a sense of fairness, and mutual respect (Wardi et.al., 2023). This is not unexpected given that the manifestation of *wasatiyah* ideals in the notion of multicultural Islamic education in the sphere of practice will be capable of developing the character of understanding and social attitudes of moderate Muslims, especially those in the middle or proportionate. In other words, neither the extreme left nor the extreme right are capable of addressing or comprehending social and religious concerns. This moderate mindset and attitude are increasingly needed in the midst of the fragmentation of Islamic ideology in Indonesia, both leading to fundamental, traditional, modernist, and liberal (Basit, 2016).

The manifestation of *wasatiyah* values is also one of the key characteristics of Islamic civilization in Indonesia, which is distinct from Islamic civilization in other nations. It is not unexpected that Indonesian Islamic culture has made a significant contribution to global peace efforts due to the nature of *wasatiyah* Islam that is inherent in Indonesian Islamic civilization (Akbar, 2020).

The inclusion of *wasatiyah* values in the legal provisions of da'wah ethics in the digital space in the fatwa of the Indonesian Council of Ulama, East Java Province, demonstrates that the fatwa intends for preachers in the digital space to convey da'wah content that builds the character of understanding and social attitudes of moderate Muslims, rather than radical, liberal, and conservative, in order to create stability and conduciveness of social life in the midst of a pluralistic life.

E. CONCLUSION

Based on the main discussion of this study, it is concluded that there is a dimension of multicultural Islamic education values in legal provisions related to the code of ethics for da'wah in the fatwa of the Indonesian Ulema Council, East Java Province Number 06 of 2022. The conclusion can be explained, as follows. First, the value of humanism education in the prohibition of the delivery of provocative da'wah content, both in the form of hatred and insult even for the reason of *amar makruf nahi munkar*. This code of ethics contains educational values that shape the understanding and social attitudes of Muslims who uphold human values.. Second, the value of *tasamuh* (tolerance) education in encouraging the

delivery of pluralist da'wah content. This code of ethics contains educational values that shape the understanding and religious attitudes of Muslims who respect Islamic beliefs that are still being debated (*mukhtalaf fih*). Third, the value of peace education in advocating the delivery of nationalist da'wah content. This code of ethics contains educational values that shape the understanding and religious attitudes of Muslims who are loyal and obedient to the country's constitution. Fourth, the value of *wasatiyah* education in recommending the delivery of da'wah content that maintains public conduciveness and stability. This code of ethics contains educational values that shape the understanding and religious attitudes of Muslims who are moderate, not radical, liberal or conservative in dealing with social and religious problems.

The theoretical implications of this study emphasize that the mainstreaming of multicultural Islamic educational values can be internalized in religious social fatwas in Indonesia, including fatwas related to da'wah ethics in the digital space. The limitations of this study have not examined the extent of the effectiveness of the fatwa of the Indonesian Ulema Council, East Java Province on the ethics of da'wah in society.

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