



Digital Da'wah and Persuasive Ethics: Synthesis of Methods and Pillars of Da'wah in the Interpretation of Al-Misbah and Al-Azhar in the Modern Era

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Article Info	Abstract
<p>Keywords: Digital Da'Wah, Persuasive Ethics, Tafsir Al-Misbah, Tafsir Al-Azhar, Da'Wah Methods.</p> <hr/> <p>Received: 10/01/2026 Revised: 16/04/2026 Accepted: 13/05/2026</p>	<p>Background: Indonesia's 212 million social media users often spread hate and racism, even among preachers who mock rather than guide. This crisis of digital ethics contradicts the nation's second pillar of "just and civilized humanity" and demands a Qur'anic solution.</p> <p>Method: A qualitative library study applied the maudhu'i approach to compare two modern tafsir: Al-Misbah by M. Quraish Shihab and Al-Azhar by Buya Hamka, focusing on Qur'anic verses on da'wah methods, pillars and etiquette.</p> <p>Result: The synthesis reveals three persuasive methods: hikmah (exemplary conduct), mau'izah hasanah (gentle speech), and mujadilat bi al-hasanah (respectful debate). The pillars are da'i (preacher), mad'u (audience) and maddah (message), all anchored in Surahs An-Nahl 125, Ali Imran 104 and Fussilat 33.</p> <p>Conclusion: The Qur'an already provides a concise ethical framework for digital da'wah: model good behavior, speak kindly without coercion, and exit debates before they ignite online conflict.</p>

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INTRODUCTION

Indonesia is a country with diverse ethnicities, cultures, and languages. Indonesia has the fourth largest population in the world, with a population of 283.49 million (Review, 2025). These differences, of course, create significant gaps, particularly in how people express their opinions. Indonesia, as a democratic country, welcomes all opinions, both online and offline. The majority of people today express their opinions through social media. Social media usage in Indonesia has reached 212 million people, representing 74.6% of the population (Fatoni, 2025). This freedom can be disastrous if not properly controlled. The lack of morality and ethics in cyberspace is a particularly worrying issue. Furthermore, Indonesian social media users are known for their lack of ethical behavior (Buana et al., 2020). The rapid development of technology in Indonesia has led to the widespread dissemination of unverified information among the wider public without any filter. This leads to the emergence of hate speech without a clear basis. As we know, Indonesian netizens lack common sense and morality on social media. This includes using hurtful words without considering the consequences.

This phenomenon raises deep concern about the behavior of social media users in Indonesia, who insult, mock, ridicule, and even insult others. This issue is in stark contrast to the second principle, which states "just and civilized humanity," which is the state ideology, the foundation of the state, and reflects the Indonesian nation. This lack of ethics and morality makes most people uncomfortable using social media. This results in many feeling free, as if no one is paying attention to their behavior. For example, in 2024, the slogan "Aura Magrib" (Aura Magrib) was popular, directed at people with dark or brown skin (Dimitrie Harjo, 2024). Racist behavior towards people on social media is also a concern. This issue indicates a deep-seated problem, particularly the loss of morality and ethics in social media. However, most sadly, the loss of ethics and morality is also perpetrated by preachers, da'is, who are role models. These include the use of harsh language, mockery, and ridicule. This behavior is concerning, especially given the rapid development of social media. This mockery is readily apparent to the younger generation, leading them to view it as trivial and commonplace.

Therefore, we need to examine how da'wah should be conducted, reflecting on the guidance for humanity, the Quran. The Quran regulates various aspects of our lives, including how to socialize, communicate, conduct, and much more. It also sets boundaries that we must follow and adhere to.

Therefore, understanding the Quran requires interpretation from scholars, including K.H. Muhammad Soleh bin Umar As-Samarani, Syaikh Abdurrauf As-Singkili, and K.H. Bisri Mustafa, Shaleh Darat, Buya Hamka, M. Quraish Shihab. In this study, the researchers used the Al-Misbah interpretation by M. Quraish Shihab and the Al-Azhar interpretation by Buya Hamka. This interpretation largely emphasizes the modern social context, emphasizes the ethics of persuasive communication, rationality, argumentation, emphasizes morality and humanity, and emphasizes exemplary behavior. Therefore, it is highly relevant to this research,

which examines digital da'wah and persuasive ethics from the perspectives of the Al-Misbah and Al-Azhar interpretations.

This research focuses on the concepts of methods and pillars of da'wah in da'wah verses according to the Al-Misbah and Al-Azhar interpretations. The persuasive ethics of da'wah are defined from the perspective of the Qur'an based on these two interpretations. And how to synthesize the concept of Qur'anic da'wah in the context of digital da'wah in the modern era. This will provide a solution to address emerging problems and serve as a reference in education and practice. This research has been done a lot, with various backgrounds and different points of view, including:

Firman Maulidna, et al., who analyzed the impact of digital media on da'wah practices, emphasizing ethical considerations in content creation and interaction. (Maulidna et al., 2025) Ayu, with the title "Persuasive Communication Techniques: Study of the Munzalan TV Official Youtube Channel "Allah Teaches the Way to Double Provisions" using descriptive qualitative content analysis; data from video transcripts of Ustadz Luqmanul Hakim's lectures on YouTube; analysis based on Aristotle's rhetorical theory (ethos, pathos, logos); units of analysis: lecture text, channel profile, and audience interaction, the results of the study explain transformational digital da'wah, encouraging changes in audience behavior in an informative-inspirational manner without coercion. (Ayu, 2025) Yulia Rahmawati, et al., explained that Strategy: mastering the platform, storytelling, audience analysis, creator collaboration, interactive technology (live/polling), SEO, branding consistency. Digital da'wah is more dynamic, relevant, and inclusive for connected audiences. (Rahmawati et al., 2024)

From the research above, we can see various research gaps. Although this theme has been widely studied, there are still several things missing from previous research, including: a single focus on one case, no discussion of ethics, and no specific focus on persuasion ethics.

METHOD

This study uses a qualitative method with library research, with a thematic interpretation approach (maudhu'i). This study uses two data sources, primary and secondary. Primary data is obtained from Tafsir Al-Mishbah and Tafsir Al-Azhar, while secondary data is from books, digital da'wah journals, and online websites and existing literature. Data analysis techniques include collecting da'wah verses, categorizing themes (Methods, Pillars, and Ethics), descriptive-analytical analysis, and synthesis and contextualization.

FINDING AND DISCUSSION

Da'wah and Persuasive Ethics

a. Definition of Da'wah

Da'wah is a call, invitation, or plea derived from the Arabic "da'a-yad'u-da'watan." Da'wah can also mean inviting to goodness, in accordance with God's commands. Da'wah itself is defined as the activity of calling (inviting), through writing, speaking (speaking), and conscious behavior (planned or not) (An & Hadith, 2018). Da'wah is also part of a therapeutic system that includes Riyadah al-Nafs (cognitive restructuring) and Tazkiyatun Nafs (purification of the heart), based on classical literature (Wahyuni et al., 2025).

Da'wah is a way or effort to change circumstances for the better and perfect in accordance with Islamic guidance, both for individuals and for the wider community (Wahyuni et al., 2025). Da'wah has a very complex meaning, not just a delivery on stage, but an activity that can change other people into better people.

b. Understanding Persuasive Ethics

As beings with reason and thought, we are naturally obligated to have ethics, such as speech ethics, behavioral ethics, and so on. The existence of ethics in society can build better and more harmonious relationships. Ethics is a science closely related to what is wrong or bad, and moral rights and obligations (Kiamani, 2023). Endang Syaifuddin Anshari emphasizes that ethics are actions related to the words Khaliq (creator) and Makhluq (creation), and is closely related to the Arabic plural word Akhlaq (Zaenuddin, 2020).

Ethics are essential, especially persuasive ethics, which aims to influence and invite people to truth. In this regard, greater emphasis is placed on ethics in communication, with the goal of changing attitudes, perceptions, and behavior in a gentle and humane manner, without coercion or threats (Zaenuri, 2017). Persuasive ethics are essential in da'wah, both online and offline. With persuasive ethics, one can convince the public or audience of what is being conveyed. However, today's preaching largely lacks ethics in its delivery, even though the Quran clearly regulates preaching and how to do it.

Thematic Perspective Da'wah Verses

Table 1. Verses of Da'wah

Description	Verses / Evidence of the Qur'an
Da'wah Methods	QS. <i>An-Nahl</i> : 125, QS. <i>Ali Imran</i> : 159,
Pillars of Da'wah	QS. <i>Ali 'Imran</i> : 104, QS. <i>Fussilat</i> : 33.
Da'wah Ethics	QS. <i>Al-Baqarah</i> : 256, QS. <i>Al-Ghashiyah</i> : 21-22, QS. <i>Thaha</i> : 44

Source: Tafsir Al-Misbah and Al-Azhar

The Qur'an is a decree, as well as a guide in life, which teaches various things. Including how to preach as mentioned in various verses and letters. So reference is needed to the Al-Qur'an as a guide and benchmark in preaching, and the Al-Qur'an has set conditions for preaching. Based on a search via Maktabah Syamilah, with the theme of da'wah, 3 methods were found, namely methods of da'wah, pillars of da'wah, and ethics of da'wah.

Da'wah is one of the commands that is clearly conveyed in the QS. Ali 'Imran: 104, calls for amar makruf, nahi munkar. As Allah says:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾ (آل عمران/)
(104 :3)

Meaning: "There should be among you a group of people who call to virtue, command (do) what is virtuous, and forbid what is wrong. 111) These are the lucky ones."

111) Makruf is all goodness that is ordered by religion and is beneficial for the good of individuals and society. Evil is every evil that is prohibited by religion and damages the lives of individuals and society.

Quranic Da'wah Method

As mentioned above, there are methods for conveying the message of Islam, one of which is in QS. An-Nahl: 125. This explains how to convey or inform others. It reads:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِ
بِالْمُهْتَدِينَ ﴿١٢٥﴾ (النحل/16 :125)

Meaning: "Call (humans) to the path of your Lord with wisdom 424) and good teaching and debate them with a better way. Indeed, your Lord is the one who knows best who has strayed from His path and He (also) knows best who is guided." 424) Wisdom is firm and true words that can differentiate between what is right and what is false. This verse emphasizes the command to preach with wisdom, good delivery, and refuting what is not true. Quraish Shihab explains that the meaning of wisdom in this verse is the behavior of those who deliver the da'wah, which must be with good conflict, be it knowledge or deeds, and encourage debate with the best debate (Shihab, 2002). Meanwhile, Hamka interprets wisdom as wisdom in living and daily behavior. And provide good teaching, be gentle, or give advice. And the final form of da'wah is debating with good communication, without inciting conflict (Amrullah, 2003).

From these two interpretations, it can be understood that there are three methods taught to the Prophet Muhammad in conveying da'wah: first, through behavior, deeds, and all visible behavior. Second, with kind words, or gentle advice, without being judgmental. And third, refuting any wrongdoing with the best possible rebuttal. If there is no clear point in the debate, then choosing the best of both.

In today's era, where most preaching is done through social media, wisdom can be found in maintaining behavior, attitudes, and behaviors that do not reflect a preacher's character. Furthermore, it's important to speak kindly, avoid insults, ridicule, and be mindful of your words. This applies to both social media and online preaching. A preacher should be gentle and convey what is known, avoiding exaggeration for the sake of social media recognition. Finally, debate involves conveying what is appropriate and explaining what is not understood. Choose the best, namely, avoid arguments on social media. If there is a choice to remain silent, silence on social media is the best choice.

The Pillars of Da'wah in Tafsir Al-Mishbah and Al-Azhar

In the Al-Qur'an, although it is not directly mentioned, it can be seen in QS. Fussilat: 33 who called:

﴿ وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ۝ ٣٣ ﴾ (فصلت/41:33)

The meaning is: "Who is better in speech than one who calls to Allah, does good deeds, and says, 'Indeed, I am of the Muslims (who submit)?" (Fussilat/41:33). Hamka, in his commentary, explains that the best speech is speech that contains da'wah or conforms to the path outlined by Allah, and explains how the Prophet's da'wah always invited to good deeds and instilled righteous beliefs (Amrullah, 2007). Quraish Shihab, in his commentary, explains that there must be harmony in conveying Allah's commands and emphasizes that effective da'wah is da'wah accompanied by good example (M. Quraish Shihab, 2011).

Although neither of these two verses explicitly explains the pillars of da'wah, they are found in several complementary verses. These verses include QS. An-Anhl: 125, which is more comprehensive, while QS. Ali Imran: 104, and QS. Fussilat: 33. QS. Al-Baqarah: 256, are very much in line with persuasive ethics in the context of digital da'wah in the modern era. The pillars of da'wah include, Da'i who delivers da'wah, or invites to the truth, and provides a good example to the community. Mad'u who are the community who receive and listen to da'wah. In the current context of da'wah through social media, so that the audience is increasingly wider. And finally, maddah is the material to be delivered, with wisdom, with good words, and debating with the best debate.

CONCLUSION

The Quran provides solutions to the troubling problems of digital da'wah. It provides methods of da'wah (influencing, conveying, or inviting), guided by the wisdom of modeling good deeds, behavior, and good deeds on social media. Mau'izah Hasanah (Good Deeds) refers to conveying the message with kind, gentle words and without coercion. Finally, debating with the best debate possible and avoiding arguments in debate.

Implementing these methods requires certain conditions, or pillars of da'wah. These include: the Da'i, the person delivering the da'wah, using gentle words. Mad'u, the recipient of the da'wah, or the target of the Da'i, in this case social media users from various backgrounds. And finally, Maddah, which is what will be conveyed to the community. These terms and conditions are stipulated in the Quran and can serve as a benchmark for da'wah and communication on social media.

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