Integration of Social Sufim Education and Fiqh in Fatwa on Digital Da'wah Ethics in Indonesia

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Abstract: Da'wah activities through digital applications sometimes cause religious social problems in the midst of Indonesia's diverse social life. Through a normative-philosophical approach, this qualitative study intends to identify the value of Sufism social education in digital da'wah ethics contained in the fatwa of the Indonesian Ulema Council of East Java Province Number. 06 of 2022. This study data was obtained by documentation techniques, and data analysis includes reduction, presentation, and verification. The social value of Sufism in the form of *mahabbah, itsar,* and *futuwwah* is the basis for the perspective of this study. This study found the content of Sufism social education values in legal provisions related to the ethics of preachers in the digital space in the fatwa, including the value of *mahabbah* education in da'wah ethics that uphold peace. Then, the value of *futuwwah* education in da'wah ethics that respects diversity. Furthermore, the value of *itsar* education in da'wah ethics that cares for public benefit and state integration. This study confirms that the integration of the values of tarbiyah, Sufism and fiqh can be disseminated in fatwas related to social religion in Indonesia, including digital da'wah ethics fatwas.

Abstrak: Aktivitas dakwah melalui aplikasi digital terkadang menimbulkan permasalahan sosial keagamaan di tengah kehidupan sosial Indonesia yang beragam. Melalui pendekatan normatif-filosofis, penelitian kualitatif ini bermaksud untuk mengidentifikasi nilai pendidikan sosial tasawuf dalam etika dakwah digital yang terkandung dalam fatwa Majelis Ulama Indonesia Provinsi Jawa Timur Nomor. 06 Tahun 2022. Data penelitian ini diperoleh dengan teknik dokumentasi, dan analisis data meliputi reduksi, penyajian, dan verifikasi. Nilai sosial tasawuf berupa mahabbah, itsar, dan futuwwah menjadi landasan perspektif penelitian ini. Penelitian ini menemukan kandungan nilai-nilai pendidikan sosial tasawuf dalam ketentuan

hukum terkait etika dakwah dalam ruang digital dalam fatwa, termasuk nilai pendidikan mahabbah dalam etika dakwah yang menjunjung perdamaian. Kemudian, nilai pendidikan futuwwah dalam etika dakwah yang menghargai keberagaman. Selanjutnya nilai pendidikan itsar dalam etika dakwah yang peduli pada kemaslahatan umum dan integrasi negara. Kajian ini menegaskan bahwa integrasi nilai-nilai tarbiyah, tasawuf dan fiqh dapat disebarluaskan dalam fatwa-fatwa terkait sosial keagamaan di Indonesia, termasuk fatwa etika dakwah digital.

INTRODUCTION

It is undeniable that the model of da'wah activities is increasingly developing with the existence of technological media (Mardiana, 2020). However, da'wah activities using digital-based social media does not always have positive implications. But also not a few new problems arise in da'wah itself (Alkhotob, 2019). This statement is because not a few are still found various da'wah content that is lacking or even unwise, thus triggering social problems with religious nuances in various forms (Pamungkas & Halwati, 2023). In fact, sometimes there are also heated debates related to religious thought in the social media (Syahputra, 2020).

In response to the polemic above, in 2022, the Indonesian Ulema Council of East Java Province has actually formulated a fatwa number. 06 of 2022 about da'wah ethics in the digital era. In the fatwa, there are various legal provisions regarding the code of ethics for preachers in the digital space, including da'wah content must emphasize tolerance, anti-radicalism, cares for public benefit and state integration (MUI, 2022). If examined in more depth, the various legal provisions contain contain educational values (tarbiyah) in the formation of preachers' understanding and attitudes in order to deliver synergistic and adaptive da'wah content in maintaining the benefits of religious and state social life in Indonesia. In the perspective of variant Islamic teachings, this orientation can be said to be parallel to Sufism which emphasizes spiritual formation and social morals for the benefit of the lives of Muslims themselves (Nur & Irham, 2023).

This study aims to identify the dimensions of Sufism social education values in the fatwa of the Indonesian Ulema Council of East Java Province regarding the code of ethics for da'wah in the digital era. Various previous studies that have a close correlation with the focus of this study object, among others, studies by Suaedy, Alnizar, Ardiantoro, and Siroj. In their study, it is stated that there are two major challenges faced by the Indonesian Ulema Council in the midst of the current digital era, as well as debureaucratization in the form of many national problems decided by the Indonesian Ulema Council in the regions. Second, depersonalization in the form of the emergence of celebrity scholars who easily give fatwas on various study forums (Suaedy et al., 2023). Then a study by Shuhufi, Fatmawati, Qadaruddin, Basyir, Yunus, and M. Nur said that the Fatwa of the Indonesian Ulema Council a can be a guideline for verifying, creating, and disseminating content (Shuhufi et al., 2022). This is different from the study conducted by Arisandy, Asmuni, and Nasution actually gave criticism of the Fatwa of the Indonesian Ulema Council on laws and guidelines for social interaction on social media. Their study states that the fatwa is counter-productive to the sharia maqasid theory. This is because the fatwa has closed freedom of expression on social media (Putra Arisandy et al., 2022). Furthermore, the study by Agus, Abduh, Amrie, and Islamy found that there was a religious moderation in the fatwa (Fatuh Widoyo et al., 2023). Further studies were also conducted by Agus, Zulihi, Islamy, and Abduh who stated the dimension of multicultural Islamic education in the fatwa (Fatuh Widoyo et al., 2023). Istiani in his study also found Islamic universalism in the fatwa (Istiani, 2023). Next, a study by Islamy concluded Pancasila values in the fatwa (Islamy, 2023).

In contrast to these various studies, the focus of this study object is to identify the values of Sufism social education in the fatwa of the Indonesian Ulema Council of East Java Province regarding the code of ethics for digital da'wah. This focus is on the uniqueness and novelty of this study. Theoretically, the results of this study can contribute to the discourse on the form of social relations of Sufism, Islamic education *(tarbiyah)* and Islamic law (*fiqh*), and practically, this study can affirm that the integration of Sufism, *Tarbiyah*, and *fiqh* can be elaborated as a code of ethics

in da'wah in the digital space, especially in the midst of digital da'wah problems that are often found not in line with the vision and mission of the ideal Islamic da'wah teachings.

RESULTS AND DISCUSSION
The Role of Sufism and Fiqh in Social Life
Sufism in social life has an important role in overcoming existing social problems and diseases. Because in in the teachings of Sufism there are practices that direct a person to become a wise, wise, and professional in living a social life (Khoiruddin, 2016). In addition, Sufism also teaches how to cleanse the heart and soul so that a person can control himself and can become a sincere and responsible person (Ubabuddin, 2018). From this it is not an exaggeration to say that Sufism is a variant of teachings in Islam that has a strategic role in building the social touch of Muslims.

The manifestation of Sufism can lead to human behavior through the realization of human social teachings, such as the values of honesty, sincerity, humility, justice, mutual help, and respect. Meanwhile, regarding human relations with their environment, the manifestation of Sufism teachings can also lead to awareness to realize environmental protection. This is none other than so that its condition is not damaged and maintained, so that it can have positive implications for the benefit of human life at large (Maryati et al., 2023). Such an explanation also shows that Sufism also teaches the urgency of awareness of environmental ethics. Because, the existence of the environment for human life can also be a medium of tafakur (thinking) on the realization of God for the benefit of human life (Lutfauziah et al., 2022). Climate change caused by the destructive behavior of humans, for example, in some perspective's Sufism is considered a form of God's authority. Therefore, there must be a paradigmatic shift in the relationship between man, nature and God. Here, Sufism is not only a doctrine about the relationship between God and man, but also as an operational guide about the relationship of synergy to the natural reality of the environment (Ahmad, 2019).

There are many Sufism teachings that can be applied to the life of Muslim social interactions, but on this occasion, we will describe some of the values of Sufism social teachings that are considered to have a paradigmatic and praxis correlation that is closely related to the subject matter of this study. Various values of Sufism teachings, including the value of mahabbah. The existence of mahabbah value is categorized as one of the teachings of Sufism that emphasizes Muslims to realize social life with love and peace (Ahmad et al., 2021). Then, the value of itsar in Sufism will be able to emphasize the attitude of Muslims to be able to prioritize the public interest over their own interests (Putri et al., 2022). Furthermore, Sufism teachings are in the form of futuwwah values. The existence of the value of futuwwah in the perspective of Sufism emphasizes Muslims to behave nobly, generously, chivalrous, and courageously (Halim, 2022).

As for the relationship between Sufism and fiqh, namely the two teachings of Islam that have aspects of different religious orientations. Jurisprudence can be said to have an exoteric religious practice orientation, so that in the realm of praxis, there is more emphasis on formal legal aspects. In contrast to Sufism which tends to have an esoteric religious orientation, so there is more emphasis on experience and inner passion. This religious distinctiveness in the historical trajectory of the practice of practicing Islamic teachings has led to a paradigmatic gap between the communities of the two teaching patterns. The criticism leveled at Sufism experts from jurists is that they have ignored the empirical provisions of the formal legal aspects of religion. While the criticism leveled at jurists from the top awuf, that is, they only emphasize the formal legal aspects of religion by ignoring the substance of its teachings. However, the paradigmatic gap between the two communities can be said to have been successfully reconciled. One of the figures who is considered successful in reconciling it, namely Abu Hamid Muhammad bin Muhammad Al-Ghazali.

Al-Ghazali views the relationship between fiqh and Sufism as two Islamic subjects that must be correlated in religious practice. The existence of jurisprudence has a function in regulating human problems. Meanwhile, the existence of Sufism has a spiritual function that can

discipline individuals to be able to purify their souls from negativity. Therefore, the relationship between jurisprudence and Sufism cannot be dictated (Islamy, 2020).

From here, it is not an exaggeration if the relationship between Sufism and fiqh in social life can be synergistic in building a harmonious life in the midst of social pluralism. Although it cannot be denied that in the history of Islamic thought civilization itself there has been a paradigmatic gap related to these two modes of teaching. But regardless of the history of the debate, over time there is a paradigm that has succeeded in synergizing the two Islamic teachings (Sufism and fiqh). In the context of this discourse, there are at least two paradigmatic foundations to be able to integrate the teachings of Sufism and Jurisprudence. First, make various orientations of shari'ah (maqashidshari'ah) as a paradigm in understanding the meeting point of philosophy in various conceptions of Sufism and jurisprudence. Second, the development of paradigmatic jurisprudence that is integralistic, holistic and symbiotic (Rafi'i et al., 2021).

Referring to the description above, it can be said that the manifestation of Sufism does not only stop at the vertical ritual aspect, but can also be the basis for the formation of social character, and can even synergize with the teachings of jurisprudence oriented to formal legal aspects in social life. Therefore, the integration between Sufism and fiqh in the realm of praxisny can contain educational values (*tarbiyah*) in the formation of the social character of Muslims. In this study, various values of Sufism social teachings will be used as a basis for perspectives to answering the main object of this study.

Dimensions of Sufism Social Education in the Fatwa of the Indonesian Ulema Council, East Java Province on the Ethics of Digital Da'wah

The development of technology and information media today, as if it can no longer be contained, the flow is so derastic by presenting a variety of information and is very easily known by the wider community in its infinite reach. With the existence of Information technology media, the pattern of human life gradually began to change and adapt to follow the pattern of communication guided by technology (Sururin & dkk, 2022). In response to this, then in fact every user of information technology media should be selective and wise in utilizing it, so that it can have a positive impact on themselves and others, and vice versa. It is said to have a positive impact because it can improve the quality of human life. In addition, social interaction is not only limited to face-to-face encounters in the sense that someone is face to face, but without physical presence interaction can occur and even in places far from each other (Zulfikar & Abidin, 2019).

As for the presence of the fatwa of the Indonesian Ulema Council, East Java Province number. 06 of 2022 concerning Da'wah Ethics in the Digital Age is motivated by the discovery of a lot of da'wah on social media that leads to the spread of hatred, and attacks on other different individuals (groups). Not only that, it was also found that there was a tendency for da'wah content that was less or even not parallel to state ideology so that there was the potential for state disintegration. This then prompted the presence of a fatwa of the Indonesian Ulema Council, East Java Province in establishing a variety of codes of ethics for preachers in the digital space (MUI, 2022). In the main discussion chapter of this study, analytical findings will be explored on the existence of the Sufism social education value dimension in legal provisions related to the digital da'wah code of ethics in the fatwa.

1. **The Value of *Mahabbah* Education in Delivering Da'wah that Upholds Peace**

Islam is a universal religion that teaches its adherents to respect each other, respect various pluralities between each other. Islam that *Rahmatan Lil Alamiin* highly upholds human values, even though different religions, tribes, races and ethnicities. In that context, it is important to have awareness to understand and respect each other to give birth to people with a pluralist mindset in religion. (Suharto & dkk, 2019). This is because Islam is not to be used as legitimacy in spreading hostility or social conflict. Because, historical facts show how Islam promotes tolerance and affection between Muslims and followers of other religions (Hidayat, 2017). Moreover, in a universal perspective, peace is also an expected condition and the main organization of humanity for religious people (Abdullah, 2020).

The presence of various social media platforms as part of the modernity of communication and information technology that develops not only has positive implications, but can also have a negative impact on aspects of life, including for the world of da'wah. This is like many various da'wah content that is lacking, even unwise, thus triggering social problems with religious nuances (Pamungkas & Halwati, 2023). Even though da'wah should be applied persuasively, rationally, and not intimidatively. However, the fact that occurs in da'wah activities in the social media space in the current digital era is still found da'wah that tends to trigger violence, hatred against other individuals or groups that are viewed differently (Fatuh Widoyo et al., 2023).

Related to the above problem, the fatwa of the Indonesian Ulema Council, East Java Province regarding the ethics of da'wah in the digital era has stipulated legal provisions for preachers, among others, the prohibition to spread hatred and insults to other individuals (groups) even on the basis of committing amar makruf nahi munkar (MUI, 2022). If viewed in the perspective of Sufism, the existence of the da'wah code of ethics can be said to be synergistic with the value of mahabbah. This statement is because the application of the value of *mahabbah* can be the basis of Islamic teachings that build the understanding and social attitudes of Muslims to contribute greatly to the realization of a harmonious, peaceful and loving social life. This is because the value of mahabbah in the perspective of Sufism will be able to lead humans to be able to sweep each other, love and love each other (Maryati et al., 2023).

There is a paradigmatic awareness of the dimension of mahabbah values in the code of ethics for preachers to deliver da'wah that does not spread hatred or insults to other individuals (groups) even on the basis of implementing *amar makruf nahi munkar*. This contains the value of education in the formation of the understanding and attitude of preachers in their da'wah activities in the digital space to be able to uphold a sense of love, affection and peace in the social life of the diverse Indonesian people, both in religious and state social embassies. Especially in the socio-cultural context of Indonesian society, based on a study conducted by Nasir, that there are elements of local culture of the community that are synergistic with the universal values of Islamic teachings, so that the value of Islamic teachings can be accommodating to existing cultures, as is the case in the context of Javanese culture (Nasir, 2019).

The above conclusion shows the synergy between the value of Sufism and fiqh education as a framework of ethos and ethical values in building harmonious preachers. In other words, there is a dimension of the value of Sufism social education in the code of ethics for preachers in the digital era in the fatwa of the Indonesian Ulema Council. This also shows the integration of educational teachings, Sufism, and fiqh in the formation of religious beliefs and attitudes of preachers in the digital era, namely in order to be able to deliver da'wah that leads to the establishment of religious and state social life with love, compassion, and peace.

2. The Value of *Futuwwah* Education in Delivering Da'wah that Respects Diversity

Tolerence and intolerance are one of the issues that have no end to this day and cannot be separated from social life. In the Indonesian context, one of the conflicts that often occur is conflict between religious people. This conflict between religious people can be in the form of conflicts between religions or conflicts between certain streams in one religion. Of course, it is not easy for the Indonesian people to maintain diversity where one of the crucial problems is about the issue of tolerance of different religious people in Indonesia (Rijaal, 2021).

As a plural country in terms of religion and belief. The plurality of Indonesian society contains two potentials that are positive and negative at once. The potential for pluralism is positive because various beliefs are a source of value and local wisdom for the integrity of this nation. The religious diversity embraced by citizens is an integrative factor for Indonesia. On the other hand, religious diversity like this can be a factor in the disintegration of the nation because of the conflicts that arise from it (Syukron, 2017).

The existence of tolerant social understanding and attitudes in responding to all diversity of social life is an important thing for preachers to have, including da'wah activities in the digital space.

This is so that the da'wah content delivered can foster harmonious community relations in the midst of social pluralism, both in the context of religious, social and state life (Fatuh Widoyo et al., 2023). The importance of disseminating the spirit of tolerance in da'wah activities in the digital space has also received serious attention in the fatwa of the Indonesian Ulema Council, East Java Province regarding the ethics of da'wah in the digital era. In the fatwa there are legal provisions that become a code of ethics for preachers, including the delivery of da'wah content material about the explanation of truth or error related to issues that have become consensus, then the law is allowed. However, regarding issues that are contentious and can trigger social disintegration and damage the integration of Muslims, the law is haram (MUI, 2022). If read in the perspective of Sufism, then the the da'wah code of ethics above can be said to be synergistic with the value of *futuwwah*. Because, futuwwah is an Islamic teaching that emphasizes individuals not to position their existence better than other individuals. Therefore, the application of *futuwah* teachings will encourage Muslims to have a fair, non-discriminatory attitude towards the lives of other individuals (groups) who are seen as different. In other words, it is not easy to position or judge its existence better, nobler or higher than other individuals (groups).

There is a paradigmatic awareness of the dimension of *futuwwah* values in the code of ethics for preachers to deliver da'wah content that respects pluralism containing educational values in the formation of understanding and attitudes of preachers who uphold respect for social pluralism, both in religious and state social embassies. The above conclusion shows the synergy between the value of Sufism and fiqh education as a framework of ethos and ethical values in building pluralist preachers. In other words, the social education dimension of Sufism in the code of ethics for preachers in the digital era shows the integration of educational teachings, Sufism, and jurisprudence in the formation of religious beliefs and attitudes of preachers in the digital era, namely in order to deliver da'wah that leads to the social life of Muslims who respect and appreciate pluralism in religious, social and state life.

3. **The Value of *Itsar* Education in Delivering Da'wah that Cares for Public Benefit and State Integration**

Responding to various forms of political and religious ideologies that are not in line with the spirit of integration and pluralism of the Indonesian nation requires paradigmatic awareness of the commitment to the integration of social and state life as a manifestation of loyalty to the constitution and Pancasila as the state ideology (Santoso & Dawwas, 2021). As for the fatwa of the Indonesian Ulema Council, East Java Province regarding the ethics of da'wah in the digital space, legal provisions are also stipulated for preachers to deliver da'wah that maintains the conduciveness of the general public and maintains the integration of the Indonesian state, which is not da'wah content that triggers social disintegration and opposes nationalism (MUI, 2022).

If viewed through the perspective of Sufism, then the existence of the da'wah code of ethics above can be said to be synergistic with the value of *itsar*. This statement is because the value of itsar in Sufism teachings in the field of application can encourage the understanding and attitude of Muslims to be able to prioritize the public interest from their interests (Putri et al., 2022). The existence of the itsar value dimension can be seen in the code of ethics which emphasizes preachers to deliver da'wah that maintains the integration of society and state.

The dimension of itsar value in the code of ethics for preachers in the digital space can also be said to contain the value of education (*tarbiyah*) in the formation of understanding and attitudes of preachers who uphold social integration and nationalism. This conclusion is because the existence of the value of itsar in its application can shape the understanding and social attitudes of preachers to maintain the benefits of universal social life and integration in state life. The manifestation of itsar values is increasingly needed in the reality of social pluralism of religious people in Indonesia who maintain and prioritize the common good. This is due to the fact that the plurality of religious life as citizens is in the same position in ideology and constitution in Indonesia. The value of *itsar* is also synergistic with the spirit of the value of Pancasila as the ideology of the Indonesian state in strengthening integration amid the social plurality of Indonesian society (Badrun et al., 2022).

There is a synergy between the educational values of Sufism and fiqh as a framework for ethos and ethical values in building preachers who prioritize social integration and nationalism. The dimension of *itsar* value in the fatwa also shows that Sufism does not only dwell on the dimension of individual spiritual teachings, but also social teachings, namely the orientation of emphasis on teachings in the character education of Muslims in religious, social and state social life. It can also show that the manifestation of Sufism can contribute greatly to the development of Muslim civilization in state life (politics). Therefore, the existence of a Sufism social education dimension in the code of ethics for preachers in the digital era in the fatwa of the Indonesian Ulema Council, East Java Province shows the integration of *tarbiyah*, Sufism, and fiqh in the formation of the character of preachers in the digital era to deliver da'wah that maintains the integration of social life and state in Indonesia. However, the limitations of this study have not attempted to test the effectiveness of the fatwa on digital da'wah ethics in Indonesian society.

CONCLUSION

Referring to the elaboration of the main of this study, it was found that the value of Sufism social education in the legal provisions on the ethics of digital da'wa in the fatwa of the Indonesian Ulema Council, East Java Province Number 06 of 2022. First, the value of *mahabbah* education in character education to convey da'wah that maintains religious and state social life with love, compassion, and peace. Second, the value of *futuwwah* education in character education to deliver da'wah that respects pluralism in religious, social and state life. Third, the value of *itsar* education in character education to deliver da'wah that cares for the integration of social and state life in Indonesia.

The findings of the study have implications for the affirmation that the integration of tarbiyah, Sufism and fiqh values can be disseminated in religious social fatwas in the social life of a plural Indonesian society. However, this study has not reviewed the effectiveness of the implications of the fatwa of the Indonesian Ulema Council on the ethics of da'wah in Indonesian society. This can be used as the main object of study by further researchers.

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