



SALAM

Jurnal Sosial dan Budaya Syar-i

P-ISSN: 2356-1459. E-ISSN: 2654-9050

Vol. 8 No. 5 (2021), pp.1483-1498

DOI: [10.15408/sjsbs.v8i5.22736](https://doi.org/10.15408/sjsbs.v8i5.22736)

<http://journal.uinjkt.ac.id/index.php/salam/index>



Maqashid Sharia in Millennial Da'wah*

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[10.15408/sjsbs.v8i5.22736](https://doi.org/10.15408/sjsbs.v8i5.22736)

Abstract

Islamic da'wah should be understood as an activity that involves a transformation process that does not just happen but requires awareness from the community to change the situation and condition of the people towards benefit through education and continuous communication. The study in this article uses a qualitative research model with library research techniques and focuses on the study of Islamic da'wah with a maqashid sharia approach. The question to be answered in this study is how da'wah can answer the needs of the people so that it can bring benefits. And as a conclusion, the importance of placing maqashid sharia in every Islamic da'wah. So that Islamic da'wah is not only understood textually but can also be understood contextually so that what is conveyed can be made sense by reason.

Keywords: Maqashid Syariah; Environment; Fatwa; Ushul Fiqih

Abstrak

Dakwah Islam semestinya dipahami sebagai suatu aktivitas yang melibatkan proses transformasi yang memang tidak terjadi begitu saja, tetapi membutuhkan kesadaran dari masyarakat untuk merubah situasi dan kondisi umat menuju kemaslahatan melalui pendidikan dan komunikasi yang berkelanjutan. Kajian dalam artikel ini menggunakan model penelitian kualitatif dengan teknik library research dan terfokus pada kajian dakwah Islam dengan pendekatan maqashid syariah. Pertanyaan yang ingin dijawab dalam studi ini adalah bagaimana dakwah mampu menjawab kebutuhan umat sehingga bisa membawa kemaslahatan. Dan sebagai konklusi pentingnya menempatkan maqashid syariah dalam setiap dakwah keislaman. Sehingga dakwah Islam tidak hanya dipahami secara tekstual saja namun dapat juga dipahami secara kontekstual, sehingga apa yang disampaikan dapat dinalar oleh akal.

Kata Kunci: Maqashid Syariah; Lingkungan Hidup; Fatwa; Ushul Fiqih

*Received: May 03, 2021, Revision: May 25, 2021, Published: August 5, 2021.

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A. INTRODUCTION

The dialectic of Islam and civilization is recorded in the dimension of da'wah. Islam grows by spreading peace through various instruments that are appropriate to the context of the times. Islam is universally accepted as it upholds human values, respects differences, tolerance, maintains religious harmony. It can be said that preachers who loudly always call for hate speech, slander, and hoaxes in the name of Islam will make Islam perceived as scary not only for non-Muslims but also among Muslims themselves. The teachings of Islam that are supposed to "save" suddenly appear full of hatred which leads to propaganda to "harm" humans and their natural surroundings.

It is contrary to the example of people being said to understand and revive religion. If their hearts have been filled with love that comes from a loving God, the owner of love, this life will also be beautiful. Since the Qur'an is indeed one, as well as the Prophet Muhammad as its bearer, then why can Islamic law vary? As a religion of fitrah, Islam teaches all aspects of human life. His arrival is a blessing for all nature, teaching the importance of maintaining the benefit of human life and common safety.

Even the fuqaha and ushuliyyun make a formula known as maqashid al-syariah (the main goal of sharia) which makes Islamic law very dynamic. Its function is to protect and maintain basic human rights and answer all the interests of human life.

B. METHODS

The study in this article uses a qualitative research model with library research techniques and focuses on the study of Islamic da'wah with a maqashid sharia approach. Through this method, which is used to read the phenomenon of da'wah among millennials, which is rife lately, especially those containing elements of violence and radicalism, it appears that the conservatism of millennials is strengthening in social media and real movements.

Policymakers, whether from government elements or moderate Islamic groups, are also expected to be able to enforce regulations and have the courage to carry out counter-narrative radical da'wah in earnest. It is a question that arises in the minds of many Muslims when they study Islamic Shari'a and see its reality. How did it happen? The question to be answered in this study is how da'wah can answer the needs of the people so that it can bring benefits.

Because when we understand the text, there is another narrative that the Quran and the sunnah want to convey. The flow of world life is changing faster, from classical to modern, from the colonial generation to the millennial generation.

C. RESULTS AND DISCUSSION

1. Maqashid Syariah

Linguistically, *maqashid* means backing up, purpose, coming to something.³ As for Maqashid asy Syarîah in terms of: "Values and wisdom that God pays attention to in all situations of syariah or most of it."⁴ From there the scholars try to classify the value and wisdom.

a. Al-Dharuriyat Al-Khamsah according to Imam Al-Ghazali

Al-Ghazali in *al-Mustashfa* mentions the five main points of the purpose of the Shari'ah with *al-Dharuriyat al-Khamsah* and in a later era by al-Syatibi was given a new mapping. According to him, *Hifz in al-Dharuriyah al-Khams* has two meanings. First, *Hifz* in the context of protection from the side of its embodiment that can perpetuate its existence (*al-Hifz min janib al-Wujud*). Second, *Hifz* in the context of protection from the side of defense and prevention of things that can eliminate its existence (*al-Hifz min janib al-Adam*).⁵

In the framework of *hifz al-Din min janib al-wujud* for example, Islam requires various types of worship such as faith, fasting zakat prayers and so on. While in the framework of *hifz al-Din min janib al-Adam*, Islam stipulates the prohibition of apostasy and others. The concept of *hifz* offered by al-Syatibi can be considered more advanced than the concept of *hifz* from previous thinkers.

b. Maqashid Syariah according to Imam Syatibi

Asy Syatibi in his *Muwafaqat* divides into three major parts. First, the purpose of sharia which is *dharuriyat* (primary). He defined it as "Something that must exist in realizing the benefits of this world and the hereafter. If this is asserted, then the welfare of the world will be chaotic, there will even be damage, unrest, and even destruction. As for the impact in the hereafter, will not feel heaven and its pleasures, return in a state full of regret."⁶

As Allah says in the QS. Al-Anbiya: 107:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

"And We did not send you (Muhammad) except to (be) a mercy for all the worlds."

³ Ibnu Mas'ûd al Yûbî, *Maqashidus syariah al Islamiah*, P. 26.

⁴ Bin 'Âsyûr, M. (2001). *Maqâshid asy-Syarî'ah al-Islâmiyah*. vol. 2. 'Ammân: Dâr an-Nafâ'is P. 51

⁵ Al-Ghazali. *al-Mustashfa*

⁶ Syâtibi (al), A. (2010). *Al-Muwâfaqât fi Uşûl asy-Syarî'ah*. Vol. II. Beirut: Dâr al-Kutub al-Ilmiyah. juz 2, P. 325.

The verse explains that the mission of the Prophet Muhammad PBUH is nothing but a blessing for the universe. Thus, the concept of true maqashid sharia includes a series of wisdom and positive goals that are to be realized by Islamic law, advocating good and closing the meeting of evil by maintaining common sense and human conscience.

Second, *maslahah hajiyyat* (secondary) is a benefit that is to be realized for space and eliminate difficulties that can cause difficulty in life. This means that if this part is not met then there will be difficulties, misery is just not as severe as the first stage, *dharuriyat*.

Finally, *maslahah tahsiniyat* (tertiary), which is good that is perfecting or complementary in life. By taking the beautiful and staying away from the opposite. If this part is not fulfilled then it will not affect anything, it will only lead to less perfection in life.

With a brilliant idea, al-Syatibi considered the dominance of *maslahat* in formulating Islamic law. Because according to him, what is considered in formulating the law is not only the external aspects such as the rules of language but also the spirit/spirit of the sharia itself (*asrarus sharia*).⁷

The rules of language for the companions have become character and instinct because their language is Arabic, not mixed with other elements. So their Arabic language skills are already ingrained (*malakah*). While the spirit of the Shari'ah they get a long reason to touch and associate with the prophet. So they know this verse came down in what setting? What did the Prophet say in the context? From that, they understand the main purpose and benefits of an imposed rule.

In this first part, Asy Syatibî divides it into five elements. This division was followed by many scholars after him, although it is not uncommon for scholars to try to reconstruct it. The reconstruction is either an increase in number or a change from the hierarchical side. The five elements, in sequence, are: Caring for religion, guarding the soul, guarding the mind, guarding the offspring, and guarding the property.

For each of the elements mentioned above, there are two forms of the care process. The first is keeping in the action side (*min janib al wujûd*). This site can be realized by fulfilling the pillars and setting the rules. Second, care on the side of rejection (*min janib al 'adam*). This site is realized by rejecting anything or possibility that will destroy this goal.⁸

Examples of the application of both sides to each goal (of the five existing goals) are as follows:

- 1) Preservation of religion from the side of action, among others: Practicing religion, seeing something with religious parameters, inviting to go to it, and fighting in

⁷ The two things above, the rules of language and the spirit of the Shari'ah according to Abdullah Darraz in the introduction to the book of al-Muwafaqat are also used by the companions of the past when formulating the law.

⁸ Syāṭibī (al), A. (2010). *Al-Muwāfaqāt fi Uṣūl asy-Syarī'ah*. Vol. II. Beirut: Dār al-Kutub al-Ilmiyah. P. 324

its path. As for the protection of the religion of *min janib al 'adam*, among others, by rejecting everything that will destroy it, such as the following lust and committing heresy

- 2) Protection of the soul, among others: Prohibition to attack the soul, closing all roads that allow the act of murder, the sharia of qishas, forgiveness of qishas, allowing eating things that are forbidden in an emergency.⁹
- 3) Preservation of the mind can be realized by avoiding everything that damages the mind, whether in the form of material or thought. An example of a material destroyer of the mind is as described in the Qur'an in Sûrat al Maidah: 90-91, about the prohibition of alcohol. As for the mind destroyers who are thinking like giving a picture of religion, society, politics, with the wrong picture.¹⁰
- 4) Protection of the offspring (nasl) consists of two sides, the action side and the rejection side. The form of the side of the action is the motivation to maintain the continuity of the lineage and multiply in the form of marriage is prescribed. As for janib 'adam, it is to prevent everything that breaks the chain of descent or simply reduces the population, especially if it is to destroy it. It is manifested in the form of contraception, abortion, and others.¹¹
- 5) Protection of property includes the action side and the prevention side. From the action side, a person is motivated to always work to meet needs. Meanwhile, from the side of prevention, they include prohibition on expanding other people's property, prohibition on wasting property, the provision of the law to cut off hands for thieves and others.¹²

c. Maqashid al-Syariah according to Ibnu Asyur

How to establish Maqashid al-Syariah in each case of Islamic law? According to Ibn Asyur there are two ways. The first is to do serious research (*istiqra'*) on Islamic law. The method is by researching the laws whose illat is known. When we examine the flaws of various laws we can conclude one thesis which then becomes a benchmark for another law. Another method is to examine the propositions of several laws that have similar illat so that one can conclude a purpose behind the law.

The second way in establishing the existence of a Maqashid in law is the existence of some Qur'anic evidence that by appointment (*dalalah*) eliminates the possibility or other intent. To compare one proposition with another proposition to decide its main message.

The third way is the *mutawatir sunnah*. This part is probably twofold: the first is the meaningful mutawatir obtained because seeing it many companions to the behavior of the prophet so that they understand the main purpose and objective in a rule. Second,

⁹ Ibnu Mas'ud al Yûbi, Maqashid asy Syarîah wa 'alaqatuha bi al Adillah asy Syar'iiyyah, P. 212

¹⁰ ibid

¹¹ Ibid P. 257

¹² Ibid P. 286

practical mutawatir, which is obtained independently by each of the companions by seeing the Prophet repeatedly do so so that one main goal is concluded (Maqashid).

d. Maqashid al-Syariah according to Jaaser Auda

Furthermore, Jaaser Auda has an interesting meaning related to maqashid shari'ah, namely a set of divine intentions and moral concepts that form the basis of Islamic law. While other meanings, maqashid shari'ah also presents the relationship between Islamic law and current ideas about human rights, industrial era development, and the development of human civilization. This requires the concept of maqashid sharia to be dynamic following the development of the times and human civilization that continues to run.

Various cases of problems in modern Islamic law, along with advances in science and technology which are often referred to as *fiqh an-nawazil*, or *fiqh al-waqi'iyyah*, many cases cannot be answered with fiqh law as a result of the ijtiḥad of fiqh scholars in the past, because many cases have been resolved. Requires certainty of legal answers (sharia) amid modern society.

The core of maqashid sharia, is *li ri'ayati Masalihil al-Ibad* (Maintaining the benefit of all servants) Regardless of religion, ethnicity, and skin color, everyone has the right to feel peace. With the analysis of maqashid sharia, fatwas will be soothing and provide the right solution to the public, the reality of this decade is that many fatwas often cause "Mafsadat" anxiety on a national scale, during an increasingly complex modern society. This is due to the muftis not carefully considering the benefits or mafsadat of the consequences of a fatwa before a certain fatwa is published in the public sphere. Fatwas related to anything, especially sensitive fatwa topics, such as fatwas related to adherents of other religions outside of Islam, should be long before issuing a fatwa, should be carefully considered first, the pluses and minuses (of *maslahat-mafsadat*). What reaction is likely to occur when a fatwa is proffered in the public sphere? If it is believed that it can cause unrest (mafsadah) in the public sphere, then the fatwa should not be published.

2. Ijtihad and Fatwa in Maqashid Sharia

If in the era of the Prophet Muhammad the source of law was the Qur'an and his Sunnah, then in the next era the source of law was increased by the ijtiḥad of the companions on what was in the Qur'an and Sunnah. The ijtiḥad of the very numerous companions then gave birth to certain fatwas based on their various ijtiḥad.

Islamic laws that were originally dynamic became static and rigid so that Islam was considered not *shalih li kulli zamān wa makān*. By opening the door of ijtiḥad means making every new problem faced by Muslims known the law. So that Islamic law will always develop and answer the challenges of the times. When hearing the word ijtiḥad, some people may feel that the word is very great, considering its literal meaning is to think hard. Ijtiḥad can be regarded as an entry point for producing Islamic law based on

the Qur'an and Sunnah. Both of them can "talk" when ijihad is done, at least ijihad to understand the text and its context. But the question here is whether ijihad in this millennial era is still needed? considering there is a fatwa that says that the door of ijihad has been closed and the assumption that Islamic laws have been established and neatly arranged in the classical books written by the mujtahids and high priests of his time. So that for the next generation there is no need to bother doing ijihad, but it is enough for them to open and flip through the books that have been written by their predecessors in solving the problems they face.

It should be noted that in the beginning, this fatwa had a positive purpose, namely to prevent people who did not meet the criteria as a mujtahid from giving fatwas to the people about sharia law, causing confusion that could confuse Muslims. Besides the good purpose of the fatwa closing the door to ijihad, it is undeniable that in the end, the fatwa harmed the development of ijihad, especially on Muslims, because the followers of that school were satisfied, so they considered it unnecessary to do ijihad again, this weakens and eliminates the power of ijihad among Muslims.

Every Muslim who can carry out ijihad is required to ijihad in all aspects of sharia law on condition that he must meet the criteria to become a mujtahid, because with ijihad a Muslim can dynamize Islamic law and correct mistakes and mistakes from ijihad that has been done by Muslims other before.

Imam Shafi'i, indeed once said that there is nothing that is not legal in the Qur'an. But what is meant is not the detailed provisions of the Qur'an for various cases that arise in various places and times. In his book, *al-Umm* Imam Shafi'i asserts that the Qur'an commands mankind to use reason in solving various problems, therefore if one uses his mind to examine various issues that are not explicitly explained in the Qur'an, and, then verily he has practiced the teachings of the Qur'an.

a. The Urgency and Function of Ijihad

Furthermore, to know the urgency of ijihad, it is appropriate to look at the function of ijihad itself which is divided into three types, namely:

- 1) The function of *al-rujū'* or *al-i'ādah* (return), which is to return Islamic teachings to the main source, namely the Qur'an and Sunnah Shahīhah from all irrelevant interpretations.
- 2) The function of *al-ihya'* (turning on), which is reviving parts of the values and spirit of Islamic teachings so that they are able to answer and face the challenges of the times.
- 3) The function of *al-ibānah* (improvement), which is to fix the teachings of Islam that have been *ijihadi* by previous scholars and there may be a discrepancy under the context of the times, conditions, and places that we are now facing.

Seeing the conditions of the times, which are far different from the conditions of mujtahid scholars when they formulated Islamic law, the author feels that there must be an effort from Islamic thinkers to actualize the law that can produce new formulations

of Islamic law so that it can guide the religious and worldly life of Muslims, under the problem of the times. So important is the practice of *ijtihad* that the Messenger of Allah (SAW) said:

إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ

"When a judge establishes the law by *ijtihad*, then he is right, then he gets two rewards. And when he establishes the law by *ijtihad*, then he is wrong, then he gets one reward" (Narrated by Al-Bukhari, Muslim, Abu Daud, Ibn Majah, and Ahmad of Amr ibn 'Aṣ).

Based on an expression that relates to the Prophet SAW, *al-dinu 'aqlun la dina liman la aqla fih* (religion is intellect, so there is no religion for people who do not use their intellect)

b. Fatwa

Fatwa is a term for an opinion or interpretation on an issue related to Islamic law. Fatwa itself in Arabic means "advice", "answer" or "opinion". What is meant is a decision or official advice taken by an institution or individual recognized by its authority, delivered by a mufti or scholar, as a response or answer to a question posed by a fatwa (*mustafti*) petitioner who has no attachment. Thus the fatwa applicant does not have to follow the content or law of the fatwa given to him.¹³

Ijtihad is an *istinbath* (formulation) of the rules of law in general, whether the case has occurred or has not occurred. While the fatwa regarding existing cases where the mufti provides legal provisions based on the knowledge of a mufti. The position of fatwa in the life of Muslims themselves is not legally binding but is purely religiously binding. Thus there is no opportunity for a Muslim to oppose it if the fatwa is based on a shariah and valid *daleel* or *nash*.

3. Millennial Dakwah

a. Dakwah

Preaching in Islam is something that every Muslim must do even if it is just one verse. Da'wah means inviting to goodness wisely and appropriately. And Islamic da'wah should be understood as an activity that involves a process of transformation that does not happen just like that but requires awareness from the community to change the situation and condition of the people for the benefit of education and continuous communication. But the fact is, Islamic da'wah is alleged to have not provided benefits for mankind. So we need to introduce Islam as a message of peace that can soothe the heart of every creature (*rahmatan lil 'alamin*). Then those who uphold the values of justice (*'adalah*), equality (*musawah*), shoulder-to-shoulder (*ta'awun*), understanding (*kalimatun*

¹³ <https://dsnmu.or.id/kategori/fatwa/> accessed in 4 September 2021 at 15: 05

sawa'), moderation (*wasathiyah*), tolerance, (*tasamuh*), are universal and in line with the ethos of humanity.¹⁴

At least the Qur'an states three patterns of da'wah methods. First, *bil hikmah*, which is to do da'wah wisely, can know the situation and conditions that can be accepted by every layer of society. At least continue to uphold the values of tolerance and mutual respect, spreading peace for the social good. Second, *al-mau'idhoh hasanah*, gives good advice, does not necessarily judge the party who disagrees, or even more extreme accuses him of heresy, heresy, and even infidelity. Third, *wa jaadilhum billatii hiya ahsan*. Da'wah in the form of dialogue or exchange of thoughts to clarify understanding without any tension.

This is in line with the expression of Imam Shafi'i:

“رأي صواب يحتمل الخطأ ورأي غيري خطأ يحتمل الصواب”

Originally, da'wah was done face to face. Now it is starting to shift step by step to virtual da'wah. The form can be in the form of video, audio, or images, equally massively encouraged. As a result, virtual da'wah has more of a place in the hearts of young people. These millennials are digital natives who have been familiar with the sophistication of the world of digital technology since childhood.

Ibn Arabi in the book *Al-Futuhah Al-Makkiyah* states the importance of friendliness for the success of da'wah. This form of gentleness is to win the hearts of others. Then he based this attitude on some words of Allah as in the verses of the Qur'an.¹⁵

فَمَا رَحْمَةً مِنَ اللَّهِ لِنْتَ لَهُمْ ۖ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۗ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۗ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

“So it is because of the mercy of Allah that you are gentle towards them. If you are hard-hearted and rude, they will stay away from you. So forgive them, ask forgiveness for them, and consult with them in the matter. Then when you have resolved, put your trust in Allah. Indeed, Allah loves those who put their trust in Him.” (Q.S Ali Imran: 159)

For Ibn Arabi the meaning of grace in this verse is humble, friendly, polite, and inquisitive. As the saying goes: He still gives His sustenance and postpones retribution to the disbelievers even though they deny Him.¹⁶

Over time, religion and its practices have certainly developed. Lately, the rapid growth of industry and technology has become a dominant factor in this development. In this context, digital media plays a big role in the religious practices of Muslims in the current era known as the era of the 4.0 industrial revolution. The period is referred to as the millennial era. In this era, the phenomenon of migration emerged which became a

¹⁴ See Badrah Uyuni, & Muhibudin, M. (2020). *DAKWAH PENGEMBANGAN MASYARAKAT Masyarakat Madinah sebagai Prototipe Ideal Pengembangan Masyarakat*. *Spektra: Jurnal ilmu-ilmu sosial*, 2(1)

¹⁵ Ibnu Arabi. *Al-Futuhah Al-Makkiyah*

¹⁶ Ibid

trend and a topic of discussion in various circles. The migration movement or community received a lot of enthusiasm, especially from the youth or often called the "millennial generation".

b. Millennial Generation

"Millennial Generation" is the generation born from 1981-1997. They have a younger brother named "Gen Z" who was born from 1998 to 2010, meaning they are currently 9-21 years old, which is where they are currently growing rapidly in Indonesia. According to BPS, the number of Gen Z currently stands at 29.23% (BPS, 2017). Compare this with the millennial generation, which amounts to 33.75%, and Gen X, which amounts to 25.74%. As for those born between 1965-1980, they are referred to as Gen X. This generation mostly gave birth to Millennials and Gen Z. On average, Gen X are children of the Baby Boomer Generation who were born from 1944 to 1964.¹⁷

Alvara found nine main behaviors of the Indonesian Millennial Generation, namely Internet addiction, low loyalty, cashlessness, smart and fast work, multitasking, likes traveling, indifferent to politics, likes to share, and last is low ownership of goods. Gen Z and Younger Millennials (younger millennials) when they gather with friends, it turns out that they talk a lot about music, technology, education, sports, and movies. Meanwhile, for the older generation, Older Millennials (older millennials) and Gen X talk more about more serious topics, such as socio-political, economic, cultural, and religious.¹⁸

This phenomenon appears when the hijrah communities hold an event by inviting millennials as the main target. Armed with digital technology that is packaged creatively through Instagram, YouTube, podcasts, to Tik Tok, Islamic religious teachings are 'transformed' into content that looks contemporary. Not a few millennials are fascinated and enticed to join the hijrah movement.

Treading the boundaries of an era that is all-technological as it is today, of course, makes us all increasingly eroded by technological information that easily spreads widely. The life of Muslims develops from time to time until the time it undergoes very rapid changes. Various patterns and the birth of new technologies are increasingly becoming a challenge to survive or be swept away by the current.

The millennial Muslim generation is a generation that feels the pleasure of the rapid development of technology. Any need that includes and relates to everyday life can be met with a smartphone, which can be held at any time. Although many say the birth of technology is a negative trap that can affect many aspects of the life of this millennial Muslim generation. One of them, the millennial Muslim generation is busy playing smartphone gadgets and over time this becomes a negative thing.

¹⁷ See Badrah Uyuni, & Mohammad Adnan. (2020). *The Challenge of Islamic Education in 21st Century*. **SALAM: Jurnal Sosial dan Budaya Syar-i**, 7(12), 1079-1098.

¹⁸ *ibid*

Technological developments demand an instant, easy, and fast life. If we look at this, it becomes a dangerous scourge for the millennial Muslim generation who live with information without control. Especially in central social media, rather than all information flows in smartphones, it becomes a space to express all forms of anxiety and emotional outbursts. At this time religion and spirituality reappear as a need that is considered basic. Not because of the interesting things in it, but because of other things such as the collapse of giant ideologies, materialism that is felt to be shallow, and the inner emptiness of secular humans that is increasingly acute. For the umpteenth time, religion has had the opportunity to take a major role in human social life.

Many of today's people prefer to open the internet and visit Google to find answers to their daily problems rather than asking someone who has deep religious knowledge. This is because many people understand da'wah activities as an effort to provide Islamic solutions to various problems that hit people's lives. Therefore, the author considers that the majority of people today have misunderstood in interpreting and understanding the meaning of da'wah, where da'wah is only understood as a lecture or tabligh activity.

Entering the millennial era as it is today, the challenges to the da'wah movement are very complex, both concrete and ideological. The emergence of science and technology in this era resulted in a destructive impact on the da'wah movement and the broadcasting of Islamic missions to society. Thus the emergence of various understandings and ideologies can shift the existence of da'wah which in turn will urge the scope and pace of Islamic da'wah. It should be remembered that the context of the community network that is the object of da'wah today is an active person. This is because they can not only receive messages but can also criticize, respond, comment, and even reproduce da'wah messages.

Therefore, da'wah strategies must be developed and also take advantage of the sophistication of information technology, and also require da'wah activists, especially young Islamic intellectuals, to be able to master the sophistication of information technology, to balance the existing civilization.

The occurrence of the 4th industrial revolution made technology develop very extraordinary, as well as bring positive and negative effects on society. It is undeniable that society must face the impact of the entry of the industrial era 4.0, both in the form of political, cultural, economic, and ideological aggression that marginalizes and disqualifies the traditional structures of established society. At this level, the da'wah movement is required to provide new paradigms that can transfer Islamic teachings to the community. The significance of Islamic da'wah in the development of community values is how the changing society's perspective is directed at positive values derived from Islamic perspectives and teachings.

As a philosophy of Islamic teachings, maqashid al-Shariah acts as a principle or even a perspective in all mukallaf treatment and becomes a barometer of every human activity, in this case, the maqashid theory is needed to measure a matter both vertically and horizontally so that it is in line with what the shari'a wants. 'at that is to bring benefit and reject harm.

As the author has said before that society today is included in the category of society that is active in responding to Islamic da'wah, so it is not enough for young Islamic intellectuals who preach to broadcast Islamic Shari'a to only based on the arguments of the Qur'an and hadith, let alone only the opinion of scholars without being juxtaposed with the intent or purpose desired by the shari'ah itself. Therefore, in this case, the author really feels the importance of placing maqashid al-Syariah as a barometer in every Islamic da'wah, so that Islamic da'wah is not only understood textually but can also be understood contextually so that what is conveyed can be made sense by reason.

The emergence of several digital da'wah media platforms that have a vision of digitizing the da'wah of ahlussunah wal jama'ah and spreading moderate Islamic understanding is a very positive trend. Because this is a concrete effort that is expected to be a forum for creative young students to be involved in the world of digital da'wah and work and fight in warding off ideas of radicalism and extremism through social media.

Social media content needs to be seen from the uploader's point of view. For content uploaders, social media can aim to educate, share information, entertain, seek sympathy, as a place to release expression, or simply show existence. However, everyone has a different perception of each social media content depending on the character of each citizen. Different perceptions produce both positive and negative responses.

They can present Islamic content that is truly able to represent the basic principles of Islamic da'wah that puts forward the essence of peaceful Islam and maintains social harmonization. And package it with attractive packaging so that it can win the hearts of social media users. Islam is not a religion that rejects and even demeans culture. Rather, it is a religion that respects culture as the fruit of human civilization and often adopts it by adding Islamic values to it.

It is not enough if we are just grateful for these blessings by staying silent and not being moved to become agents of change, especially in the field of da'wah. It is an effort to counter radicalism and re-establish peace. Therefore, it is necessary to know in advance how the basic principles of Islamic da'wah are. This is the main step to prove that the real Islamic da'wah is da'wah that upholds the values of tolerance and peace. And there is no element of coercion or unilateral justification in it. And uphold the maintenance of social harmonization.

The development of social media erodes the values that exist in social interaction. So that the impact of excessive use of technology (high tech) in social interaction will reduce the level of intimacy in an interaction. This situation will have an impact on the lack of mutual respect between human beings so that individualistic attitudes in each individual will emerge. The negative impact of this attitude is the lack of solidarity with fellow human beings.

The behavior of this community is very vulnerable and easily infiltrated by the interests of third parties. This party wants the instability of this country. They are fishing

in murky waters involving the emotional side that builds and intersects in our society. It is where our nation needs to build a "National Information Resilience Cluster" by increasing awareness and intelligence in responding to the current digital information era. We have begun to feel the threat of a Proxy War with non-state actors. It is just as great as the recent earthquake that has hit our homeland, creating a conflict that is not substantial and important but begins to undermine the sense of unity among the nation's children. Therefore, it is not too much of an exaggeration to say that some of people feel that they live in a digital country. What they believe to be true is what comes from it. I don't know what the field is and where it comes from. They are ready to deny the reality that exists in the real world just because it doesn't match the information they get, their hopes, and desires.

Technological developments demand an instant, easy, and fast life. If you look at this, it becomes a dangerous scourge for the millennial Muslim generation who live with information without control. Especially in central social media, rather than all information flows in smartphones, it becomes a space to express all forms of anxiety and emotional outbursts.

In understanding a word or sentence, we as humans do not just understand it textually. On the other hand, we must also be able to understand it contextually. In order for Islamic law to remain relevant to regulate the lives of Muslims in this millennial era, Islamic law is needed with a new form and does not have to take over the old books of fiqh. This necessitates an *ijtihad* that is oriented towards understanding (*tajdīd*). Millennial generation? Because, they are a generation that was born in the midst of the progress of the times that without noticeably erode existing ethics.

Only through the path of knowledge that is moral and responsible, Islam will always be present with a friendly, humanist, and dynamic face to all reality, pluralism and humanity. This is the true meaning of Islam which is *rahmatan lil 'alamin*. Islamic teachings always prioritize aspects of *rahmatan lil 'alamin*. Namely guidelines and advice to always spread love and maintain the safety of all creatures, both fellow humans and their relation to animals, plants and the balance of nature. From there, the scholars formulated the formulation of the main objectives of establishing Islamic law or *maqashid shari'ah* so that the Islamic legal order could be in line with the guidelines of *rahmatan lil 'alamin*.

D. CONCLUSION

Seeing that the discussion room regarding *maqashid al-Syariah* looks easy and makes many parties use it as a framework for analysis either in-depth or horizontally. This is because the discussion is not as complicated as *ushul fiqh*, although basically, *maqashid al-Shari'ah* is part of *ushul fiqh* itself, besides that the arrangement is easy to understand, clear classification and its reliance on *shari'ah* make it have a strong justification as an analytical framework. Its systematic division based on three main categories namely *dharūriyat* (primary), *hājiyat* (secondary), and *tahsīniyat* (tertiary)

makes it appear as a clear framework to study although it is open to be interpreted in a more varied space.

Theoretically, maqashid al-Syariah rests on five basic guarantees given by Islam to society, namely the basic guarantees of 1) the safety of belief (*hifdzu ad-din*); 2) soul safety (*hifdz an-nafs*); 3) the safety of the mind (*hifdzu al-'aql*); 4) the safety of the family/descendants (*hifdz an-nasl*); 5) safety of property (*hifdzu al-maal*). These five guarantees conceptually can be used as a paradigmatic reference to the principles of the Islamic universal and substantive framework in Islamic da'wah. Therefore, if the five elements appear as a barometer of da'wah and the view of life of the Islamic community, it is not impossible that the state can be managed by the government based on law. Besides, the mission of Islamic da'wah in terms of social improvement will be effectively controlled in this millennial era. The existence of maqashid shari'ah is of course to be a principle and reference in fulfilling basic human rights to carry out their lives and their relation to maintaining the balance of their environment. Imam as-Syathibi-in Kitab al-Muwafaqat fi Usul as-Shari'ah-explains that maqashid shari'ah emphasizes the realization of aspects of benefit and the preservation of human life both in the world and in the hereafter.

The Muslim generation must be self-aware to continue the relay of the struggle of the prophets and scholars and always update the growing knowledge so that it is dynamic and visionary in religion and socially. Youth who are the key to the nation's future must be wise in dealing with this phenomenon. Changes for the better must always be made by every youth. However, don't just follow the trend without knowing the truth of the developing phenomenon. Because if you only follow the trend that is developing, then it will slowly disappear and be replaced by a more modern trend.

Instant culture, following trends, and the rapid spread of information that become good friends and close to our lives are not completely good in all fields. We have to be smart in placing it. Of course, this kind of thing is a challenge for young Muslims, especially to carry out literacy of any media with great care. The splendor of the social media universe and the many popular Islamic books scattered on the market. Sometimes it makes everyone confused to choose and read which one. More and more similar electronic media that today's millennial generation can use to explore their world.

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