Revitalizing Islamic Law in the Era of Civilizational Crisis: The Role of Transformational Da'wah in Realizing Sharia Order in Indonesia

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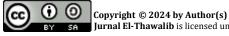ams.anang@gmail.com
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Abstract

The current global civilization dominated by the secular-capitalist system has given rise to multidimensional crises, such as moral decadence, socio-economic inequality, and spiritual alienation within society, a phenomenon also felt in Indonesia. In this context, the revitalization of Islamic law is an urgent need as a primary solution to the failed secular-capitalist system, particularly in realizing justice, prosperity, and collective piety. This study aims to analyze how transformational da'wah tactics can be used as a means to establish Islamic law amidst the current of secular-capitalist domination. This study is a qualitative study using a literature study approach. Therefore, the works of key thinkers and literature on Islamic law and critiques of capitalism serve as primary sources. Meanwhile, secondary data includes articles, books, and supporting scientific articles. Data collection was conducted by searching relevant literature and documents. Data analysis was conducted descriptively and analytically by examining key concepts in transformational da'wah and assessing their relevance to socio-political dynamics in Indonesia. This research finds that transformational da'wah, oriented toward ideological renewal and social practice, is crucial for grounding Islamic law amidst the identity and morality crisis of modern society. Transformation is not merely symbolic but also based on a shift in the mindset of the community regarding Islamic ideological awareness as an alternative to the dominance of secular capitalism, which is materialistic and individualistic. To achieve this, transformational da'wah offers three main strategies: developing critical awareness, strengthening the epistemological basis of Islam, and strengthening the da'wah community.

Keywords: Revitalization, Da'wah, Sharia

Abstrak

Peradaban dunia yang didominasi oleh sistem kapitalisme-sekular saat ini telah menimbulkan krisis multidimensi, seperti dekadensi moral, ketimpangan sosial-ekonomi, dan alienasi spiritual dalam rakyat yang juga dirasakan di Indonesia. Dalam konteks ini, revitalisasi hukum Islam menjadi kebutuhan yang mendesak sebagai tawaran solusi utama terhadap kegagalan sistem kapitalis sekuler terutama dalam mewujudkan keadilan, kemakmuran dan kesholehan kolektif. Penelitian ini bertujuan untuk menganalisis bagaimana taktik dakwah transformasional dapat digunakan menjadi sarana untuk membumikan syariat Islam di tengah arus dominasi kapitalis-sekuler. Penelitian ini merupakan bentuk penelitian kualitatif dengan menggunakan pendekatan studi pustaka. Karena itu, karya-karya para pemikir dan literatur pokok tentang syariat Islam serta kritik terhadap kapitalisme dijadikan sebagai sumber primer. Sementara data sekunder mencakup artikel, buku-buku serta artikel ilmiah pendukung. Pengumpulan data dilakukan dengan melakukan penelusuran literatur dan dokumen yang relevan. sedangkan analisis data dilakukan secara deskriptif-analitis dengan menelaah konsep-konsep kunci dalam dakwah transformasional serta menilai relevansinya terhadap dinamika sosial Politik di Indonesia. Penelitian ini menghasilkan temuan bahwa dakwah transformasional yang berorientasi pada pembaruan ideologis dan praksis sosial sangat urgensial dalam membumikan syariat Islam di tengah krisis identitas dan moralitas masyarakat modern. Transformasi bukan saja bersifat simbolik melainkan berbasis pada perubahan pola pikir umat tentang kesadaran ideologis Islam sebagai alternatif terhadap dominasi kapitalisme sekuler yang bersifat materialistik dan individualistik individualistik. Untuk mewujudkan hal tersebut, dakwah transformasional menawarkan tiga strategi utama yaitu pembangunan kesadaran kritis, penguatan basis epistemologi Islam dan penguatan komunitas dakwah.

Kata Kunci: revitalisasi, dakwah, syariah

A. Introduction

Modern civilization today, both in the East and West, is dominated by the ideology of capitalism. Both capitalism and capitalism are based on the separation of religion from life (secularism).[1] Whether we realize it or not, the values of this ideology have become a reference point for societies around the world in various aspects of life, from ways of thinking, behaving, socializing, to

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[1] Mustakim, "Kapitalisme, Sejarah Dan Nilai/ Ciri/ Karakternya (Dari Liberalisme Hingga Sekularisme)," *Al-Mizan : Jurnal Ekonomi Syariah* 5, no. II (2022), hlm. 57

economics and politics.

In fact, as a country with a Muslim majority, Indonesia has also been influenced by this ideology. Even though it claims to be a Pancasila state, in substance the ideology and values that are applied are liberal capitalism.[2] Although not yet fully realized, capitalism in Indonesia has led the country in an uncertain direction. In this context, capitalism has become a serious challenge for humanity today, as it marginalizes the values and principles of Islam that are so important. At the same time, efforts to formally revitalize Sharia law in politics often face ideological and political resistance.

Based on this reality, this study focuses on the role of transformational da'wah in revitalizing Islamic law in Indonesia amid the crisis of modern civilization. Crisis, in this context, is seen as an epistemological and spiritual as well as structural and material problem. Furthermore, this study attempts to unravel and analyze how da'wah strategies can build holistic awareness among the people and motivate the formation of a socio-political order that is in harmony with sharia (Islamic teachings).

Transformational da'wah is a strategic approach to addressing this issue. The transformative paradigm differs from conventional dakwah, which is often symbolic and normative. Sharia, in the perspective of transformative dakwah, is positioned as the foundation for building a new generation of civilized society oriented towards the afterlife, as exemplified by the civilization built by the Prophet Muhammad in Medina and continued by subsequent generations.

Academically, this article combines criticism of secular capitalism with proposals for strategies to revitalize Sharia preaching. In reality, however, criticism of secular capitalism comes not only from Muslim thinkers but also from Western thinkers. This shows that capitalist ideology, as a Western concept, is not comprehensive or sufficient in responding to the various challenges of the times. In fact, the existence of capitalist ideology today has caused damage everywhere.

Max Weber, for example, criticized capitalism as a "iron cage" for humans because it overly glorifies efficiency and calculation at the expense of more substantial values.[3] However, there is not much research that comprehensively links this

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[2] https://www.cnnindonesia.com/nasional/20190814184758-32-421367/surya-paloh-sebut-indonesia-negara-kapitalis-liberal, diakses 8 Agustus 2025

[3] Yohanes Hasiholan Tampubolon dan Dreitsohn Franklyn Purba, "Kapitalisme Global sebagai Akar Kerusakan Lingkungan: Kritik terhadap Etika Lingkungan," *Societas Dei: Jurnal Agama dan Masyarakat* 9, no. 1 (2022), hlm. 83

with da'wah methods that respond ideologically and practically. Therefore, this study was conducted to fill this gap by investigating how Islamic da'wah can function as a medium for freeing oneself from oppression as a whole and as a driver of social transformation that reaches the root of the problems faced by the ummah.

B. Research Methods

Penelitian ini merupakan studi kualitatif yang menggunakan pendekatan deskriptif-analitis melalui metode studi pustaka *(library reseach).* This research is a qualitative study that uses a descriptive-analytical approach through library research methods. This method was chosen based on the nature of the research, which aims to examine normative and historical ideas about Sharia and transformational da'wah. The qualitative approach was chosen because it is capable of providing in-depth analysis and description of religious texts and the thoughts of prominent figures, rather than merely statistical figures.

The primary data sources in this study include the classic work of Imam Mawardi entitled Ahkam as Sulthaniah, which contains the principles of Sharia and Islamic governance. Meanwhile, the contemporary sources used are Sayid Quthb's work entitled Ma'alim Fit Thariq, which contains the concept of da'wah as a transformational movement towards modern jahiliyyah society; and Fi Dzilalil Qur'an, a tafsir book that has inspiring and applicable characteristics of Qur'an-based da'wah for social change. Secondary data was taken from various supporting literature such as scientific journals, academic articles, and books discussing transformational da'wah. All data was analyzed using descriptive analytical techniques to find the relevance of Islamic da'wah as a strategic instrument in the revitalization of Islamic law amid secular capitalist challenges.

C. Discussion and Research Results
The Concept of Islamic Law and Its Relevance in the Contemporary Era

Islamic law (sharia) is a set of norms and principles originating from Allah SWT to regulate human life as a whole, including relationships between humans, humans and nature, and humans and their God.[4] In Islamic conception, Sharia law encompasses all aspects of life. With its concept of maqashid syariah, Islam is able to address various contemporary issues.[5] Not only worship, but also criminal law,

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[4] Nurhayati Nurhayati, "Memahami Konsep Syariah, Fikih, Hukum Dan Ushul Fikih," *JURNAL HUKUM EKONOMI SYARIAH* 2, no. 2 (2018), hlm. 130

[5] Muhamad Mas'ud, "Maqashid Syariah Dalam Pertimbangan Kajian Hukum Islam (Islamic

economic systems, social relations, military and judiciary.

In this context, the statements made by great Islamic scholars of the past and contemporary times are interesting. Imam Mawardi, in his ahkam, explains in detail the Islamic political system, the Islamic judicial system, the monetary system, and so on.[6] His thoughts hold a unique place in Islamic history to this day due to his position as an imam recognized for his knowledge, both formally and informally. He is known as the imam of the Shafi'i school of thought, a qadi (religious scholar) with expertise in Arabic, and an expert in ushul fiqh (Islamic jurisprudence) and various other branches of sharia knowledge.

The ulama emphasize that the main aim of implementing sharia is to realize Muslims' absolute obedience to Allah and to realize the benefit of humans and the universe. These benefits are inherent in sharia law itself. So, separating sharia law and benefits is impossible. As expressed by Syatibi and Al Ghazali, the entire application of sharia is in an effort to achieve benefit.[7] Therefore, every law that has been established by Islam has enormous wisdom, whether directly or indirectly.

In the study of ushl fiqh or fiqh, scholars term the objectives of sharia as maqashid sharia, namely a basic principle of life to protect religion, reason, soul, descendants and property.[8] Contemporary Muslim thinker Sayyid Quthb stated that sharia is the only system of life that embodies true devotion to God. Therefore, the goal of Islamic preaching must be directed not merely at improving individuals but also at building a society and system that fully submits to God.[9] To achieve welfare, in this context, cannot be achieved except by implementing sharia laws in life.

In terms of policy application, countries implementing Sharia must consider the maqasid of Sharia. In other words, the state must consider the alignment of policies with Sharia, namely protecting lives, protecting property,

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Jurisprudence)," *ISLAMIKA* 11, no. 2 (2020), hlm. 35

[6] Imam Mawardi, *Al-Ahkam As-Sulthaniyyah: Hukum-Hukum Penyelenggaraan Negara dalam Syariat Islam* (Darul Falah, 2020), hlm. 12

[7] Suansar Khatib, "Konsep Maqashid Al-Syari`Ah: Perbandingan Antara Pemikiran Al-Ghazali dan Al-Syathibi," *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi Dan Keagamaan* 5, no. 1 (2018), hlm. 56

[8] Ahmad Muhammad Sa'dul Kholqi, "Hubungan Antara Maqashid Syari'ah Dan Ushul Fiqih," *MIYAH : Jurnal Studi Islam* 19, no. 02 (2023), hlm. 390

[9] S. Qutb, *Ma'alim fi ath-thariq* (Darul Uswah, 2011)., hlm. 35

protecting the economy, and so on. Furthermore, fatwas or ijtihad of Islamic scholars are important guidelines in all aspects of life.[10] The evidence that obliges the implementation of Sharia law is Allah's statement: *"Whoever does not rule by Allah's law is the infidel."* (Quran 10:44)

According to Sayid Quthb in Fi Dzilal, this verse means that those who refuse to rule by Allah's law have declared their rejection of Allah's sovereignty and oneness. They have declared their rejection through their reality and actions, even though they have not declared it with their tongues and mouths.[11]

In the current context of relations between Islam and the state, the implementation of Islamic law remains problematic in Indonesia. The problem lies in the fact that the religious text (the Quran) calls for Islamic law, yet the Indonesian state system does not adopt Islamic law, even though the majority of the population is Muslim.[12] The reason is that from the outset, this country was designed by nationalist groups not as an Islamic state,[13] because it is feared that it will cause rifts in a country inhabited by diverse religions and cultures. This concern is not based on a proper understanding of the characteristics of Islamic sharia and the historical journey of Islam.

Sharia has several features that make it unique from other laws in the world:

First, Islamic law, or Sharia, is permanent and does not change with the times. Since its first mandatory implementation, Sharia law has remained unchanged, although its practical application has undergone changes. Even though times change, Sharia remains the foundation for judging these realities.

Second, Sharia law applies universally and encompasses all aspects of life. Islamic Sharia is a comprehensive and universal system that encompasses all aspects of life, both ritual and socio-political. Its primary goal is to maximize submission to Allah and save humanity in this world and the hereafter.[14] There is

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[10] Asman Asman dan Tamrin Muchsin, "Maqasid al-Shari'ah in Islamic Law Renewal: The Impact of New Normal Rules on Islamic Law Practices during the Covid-19 Pandemic," *Mazahib*, 12 Juli 2021,, hlm. 78

[11] Sayyid Qutb, *Tafsir Fi Zhilalil Qur`an Juz 6* (Gema Insani, 2000)., hlm. 157

[12] Munawir Munawir, "Penerapan Hukum Allah : Studi Pribumisasi HAMKA terhadap QS. Al-Ma>'idah: 44, 45, dan 47 dalam Tafsir Al-Azhar," *Nun: Jurnal Studi Alquran dan Tafsir di Nusantara* 4, no. 1 (2019), hlm. 85

[13] Yudi Latif, *Negara Paripurna (Cover Baru)* (Gramedia Pustaka Utama, 2016), hlm. 76

[14] Arijulmanan Arijulmanan, "Revitalisasi Syariah Islam Sebagai Pedoman Hidup Manusia,"

no human life that is not regulated by sharia, from the moment we wake up to the moment we establish a nation.

Third, through the mechanisms of ijtihad and the principles of fiqh, sharia can meet the ever-changing demands of the times. [15] Thus, sharia never loses its relevance in human life at any age. It only takes knowledge to explore the depths of sharia as a divine legal system. This is the argument that sharia is relevant not only for the past but also for the future.

In terms of implementation, sharia faces dynamics that make it difficult to implement comprehensively. This is because, despite Indonesia being predominantly Muslim, awareness of living according to sharia remains very low. Many even reject it. The ideology that rejects the implementation of sharia in Indonesia is known as sepilis (secularism, pluralism, and liberalism).

The Crisis of Civilization and Its Impact on Islamic Law

The crisis of human civilization, as explained in the previous section, is caused by secular capitalist ideology, which is based on the principle of separating religion from life. Linguistically, secularism is an ideology that focuses on contemporary life without considering spiritual matters, such as the existence of life after death, which is fundamental to religious teachings. This ideology emphasizes solely material things and separates religion from politics. [16] Secular-capitalist civilization is a historical product of the major transformations in Western society after the Renaissance and Enlightenment, characterized by a clear separation between religion and public life.[17]

The history of secular capitalism begins with the Industrial Revolution and the French Revolution, where the church was seen as an obstacle to the progress of science and human freedom.[18]   Secularization emerged in response to the dominance of religious institutions in Europe, which were considered repressive and anti-intellectual.

Al-Mashlahah Jurnal Hukum Islam dan Pranata Sosial 6, no. 02 (2018), hlm. 141

[15] Muhammad Taufiq dan Tgk. Syarkawi, M. Pem. I, "Fleksibilitas Hukum Fiqh Dalam Merespons Perubahan Zaman," *Jurnal Al-Nadhair* 1, no. 01 (2022), hlm. 45

[16] Markus Meran, "Agama dan Sekularisme Di Indonesia (Hybriditas dan Komoditas Agama)," *Jurnal Masalah Pastoral* 7, no. 1 (2019), hlm. 75

[17] Rangga Saptya Mohamad Permana dkk., "Keterkaitan Antara Pencerahan di Eropa dan Tradisi Kritik Barat," *Kabuyutan* 2, no. 3 (2023), hlm. 216

[18] Anisa Septianingrum, *Revolusi Industri: Sebab dan Dampaknya* (Anak Hebat Indonesia, 2018). hlm. 5

In the process of globalization, secular capitalist society spread through international mechanisms such as the World Bank, the IMF, global media, education systems, and political intervention.[19] Muslim countries, including Indonesia, entered this system through economic liberalization, the implementation of a positivistic legal system that deviates from sharia principles, and educational reforms that tend to adopt a secular paradigm.

The impact of this condition is a tendency for Muslims to accept the dominant system without considering its ideology. For example, secularism is often perceived as state neutrality towards religion. However, in reality, secularism removes religion from public life. Therefore, some scholars argue that secularism can threaten the role of religion in society.[20]

Transformational Da'wah: Concept and Theoretical Foundation

Theoretically, transformational da'wah is related to preachers who have a role as agents of change in society, such as freeing society from poverty, ignorance, moral decadence, and living systems that contradict Islamic law. Da'i have epistemological and ideological awareness by making Islamic law the foundation.[21] Transformational da'wah strategy requires a critical understanding of social reality through an Islamic ideological lens that does not only use a verbal approach but also a process of liberation (tahrîr), awareness (taw'iyah), and empowerment (tamkîn) of the people to implement Islam in its entirety.

As demonstrated by the Prophet Muhammad's preaching in Mecca, morality was not the only means of transforming a pre-Islamic society; it also involved eradicating the ideology of the Quraysh, rejecting usury, and implementing Islam as a comprehensive way of life. According to this strategy, the preacher must possess political vision, intellectual ability, and a drive for just social change.

By strengthening the preaching of thought (fikriyah), the preacher tries to eliminate the myths of modernity such as the neutrality of knowledge, unlimited freedom and objective positive law, which actually originate from the

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[19] Muhammad Solihin, "Kapitalisme pendidikan (analisis dampaknya terhadap upaya mencerdaskan kehidupan bangsa)," *Nur El-Islam* 2, no. 2 (2015), hlm. 56

[20] Fadlurrahman Ashidqi, "Problem Doktrin Sekulerisme," *KALIMAH* 12, no. 2 (2014), hlm. 213

[21] Ahmad Faisal, "Syariat Islam di Indonesia: Pergulatan antara Sakralitas dan Profanitas," *Al-Ulum* 19, no. 1 (2019), hlm. 27

West.[22] Furthermore, it is necessary to revive Islamic epistemology, centered on revelation as the foundation of worship and as a means to resolve the social and political problems of the community.

In this context, there is a need for guidance for preachers in the material, mental, knowledge, technological, and psychological aspects. Furthermore, various Islamic preaching figures and organizations are striving to demonstrate transformational preaching, for example by encouraging the enactment of sharia regulations, sharia banking, sharia businesses, and so on.[23] This implementation is considered by some parties as a success in implementing the integralist paradigm of the relationship between Islam and the state.

On the one hand, these efforts reflect the psychological state of the community, which desires the implementation of sharia as a theological and historical requirement. However, on the other hand, sharia regulations do not fully reflect sharia, but remain at the symbolic and normative level.[24] Ideologically and in practice, sharia regulations have not yet reached deeper structural levels. In a secular state like Indonesia, sharia's position remains a dilemma within national law.[25] Even sharia regulations are often merely a tool for political gain. Sharia regulations are not based on sound ideological foundations but rather simply to garner public support or fulfill political ambitions.

Another transformative form of da'wah is carried out by an Islamic organization called the Indonesian Ulema Council. This non-governmental organization houses Muslim ulama (ulama), zuama (religious leaders), and scholars who hold authority in issuing Islamic fatwas (religious edicts) to address contemporary issues.[26] The MUI is a tool of da'wah (Islamic outreach) that has significant influence, particularly on public behavior and opinion. For example, laws prohibiting heretical sects, usury, and abstention have raised public awareness of theological, economic, and political issues. Although liberal groups

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[22] Ihwan Agustono dkk., "The Qur'anic Concept of Mīthāq in the Critique of Modernity: A Comparative Study of Al-Attas and Taha Abdurrahman," *Afkar: Jurnal Akidah dan Pemikiran Islam* 27, no. 1 (2025), hlm. 259

[23] M. Khoirul Hadi Al-Asy'ari, "Dakwah Transformatif Mohammad Natsir," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 22, no. 2 (Desember 2014), hlm.457

[24] Ahmad Abrori, "Refleksi Teori Kritis Jurgen Habermas atas Konsesus Simbolik Perda Syariah," *AHKAM : Jurnal Ilmu Syariah* 16, no. 1 (2016), hlm. 27

[25] Wasisto Raharjo Jati, "Permasalahan Implementasi PERDA Syariah Dalam Otonomi Daerah," *Al-Manahij: Jurnal Kajian Hukum Islam* 7, no. 2 (2013), hlm. 305

[26] Fuad Thohari, *Fatwa-fatwa di Indonesia - Jejak Pustaka* (Jejak Pustaka, 2023), hlm. 93

and civil society groups that support state neutrality toward religion often oppose these fatwas.

In addition, community-based da'wah movements such as Muhammadiyah, Nahdlatul Ulama, and independent Islamic mass organizations have become social forces that internalize Islamic values into community practices.[27] Real examples of transformational preaching include economic empowerment of the community, alternative education, and advocacy related to community problems.

Maintaining ideological consistency amidst the pressures of cultural globalization and political pragmatism is a challenging missionary endeavor. According to Khalid, the existence of social organizations actually dampens the spirit of the community in fighting for Islam. Their energy has diverted Muslims to trivial matters when compared to the urgency of establishing Islam worldwide.[28] Therefore, in order for this Islamic movement to be able to become a driving force for sustainable socio-political transformation, integration between an ideological missionary vision and strong institutional capacity is required.

The Role of Transformational Da'wah in the Revitalization of Islamic Law

The transformational da'wah approach requires profound changes in the structure of societal life, encompassing cognitive, affective, and behavioral aspects. In relation to the revitalization of Islamic law, transformational da'wah not only preaches Islam in the realm of worship and morals but also strives to transform the legal system through public awareness toward an Islamic order. To build an understanding of Islamic law as an essential part of social and state life, this strategy combines spiritual, intellectual, and structural approaches.

To revitalize Islamic law, da'wah must be able to strategize to penetrate ideological boundaries that prohibit the implementation of sharia on the grounds that it is no longer relevant to contemporary life. The focus of transformational da'wah is to dismantle this stigma through a contextual and rational educational and argumentative approach. In this context, transformational da'wah practitioners act as agents of change, explaining the urgency of the Islamic legal system in ensuring justice, security, and welfare within the framework of

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[27] Katni Katni dkk., "Internalisasi Nilai Islam Dalam Membangun Kemandirian Sosial Melalui Filantropi Islam Berbasis Organisasi Keagamaan Di Ponorogo," *Muaddib : Studi Kependidikan dan Keislaman* 11, no. 2 (2021), hlm. 140

[28] Muhammad Khalid Abdurahman, *Soal Jawab Seputar Gerakan Islam* (Al Izzah Press, 2003), hlm. 46

maqasid al-shari'ah and tauhid.[29]

In the context of information technology developments, transformation is not only related to the medium of delivery but also requires consideration of the form, content of the message, and religious authority.[30] However, religious authority is not interpreted as it is in secular systems, which focus solely on the spirituality of spiritual authority but also on the comprehensive enforcement of Islamic principles.

Furthermore, scientific forums, public discussions, digital media, and Islamic legal education are tools that can be maximized to achieve the goals of transformational da'wah. This awareness is directed not only at individuals as legal subjects but also at social and political structures as systems that need to be imbued with Islamic values. Thus, the revitalization of Islamic law is not merely a legalistic project, but also a civilizational one.

Finally, transformational da'wah serves as a tactical tool to restore the supremacy of Islamic law amidst the challenges of globalization and secularization. A comprehensive, wise, sustainable, and science-based approach is needed to revitalize Islamic law through da'wah. The process of transformation toward a society subject to God's law will proceed more quickly when da'wah can inform people that Islamic law is the solution to complex issues of justice, morality, and crisis.

D. Conclusion

Social inequality, moral degradation, and power imbalance are some of the multidimensional crises caused by the dominance of today's capitalist-secular civilization, which places material wealth and individual freedom above divine values. This condition has resulted in a societal order that has lost its spiritual direction and substantive justice in all aspects. In this context, based on monotheism as a system of life, Islam offers a crucial solution to this problem through the application of sharia values that balance the rights and responsibilities of each person within the framework of maqāṣid al-syarī'ah. To address this problem, it is crucial to develop transformative da'wah, a da'wah approach that is not partial but rather penetrates the structural roots of

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[29] Nasruddin Yusuf dkk., "Examining The Basis Of Maqashid Syariah In Renewal Of Islamic Law In Indonesia," *PETITA: JURNAL KAJIAN ILMU HUKUM DAN SYARIAH* 9, no. 1 (2024), hlm. 56

[30] Moh Muhtador, "Studi Kritis atas Transmisi dan Otoritas Keagamaan di Media Sosial," *FIKRAH* 6, no. 2 (2018), hlm. 323

inequality by voicing justice and raising the political awareness of the community.

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