

Moderation of religion in the Fatwa of Majelis Ulama Indonesia about the Ethics of *da'wah* in the Digital Age

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Abstract

Purpose - The rampant *da'wah* content in social media that triggers social and national disintegration is a problem and a big task for the government and Muslims in Indonesia to prevent it. This study seeks to identify the values of moderation in the fatwa of the Majelis Ulama Indonesia of East Java Province Number—06 of 2022 concerning *da'wah* Ethics in the Digital Era.

Method - This qualitative study uses a philosophical normative approach. The study's primary data used the fatwa document of the Majelis Ulama Indonesia, East Java Province Number—06 of 2022 concerning *da'wah* Ethics in the Digital Era. Indicators of religious moderation conceptualized by the Ministry of Religious Affairs of the Republic of Indonesia as the primary analysis theory. The documentation techniques used in collecting data in this study and the data analysis techniques used were data reduction, presentation, and verification.

Results - This study concludes that there is a dimension of religious moderation in the fatwa of Majelis Ulama Indonesia of East Java Province Number—06 of 2022 concerning *da'wah* Ethics in the Digital Era, among others, the value of anti-radicalism in the prohibition of the delivery of provocative *da'wah* content, the value of tolerance in the recommendation of delivering pluralist *da'wah* content, the value of national commitment in the recommendation of delivering *da'wah* content that leads to compliance with the country's constitution, and the accommodating value of local wisdom in the recommendation of delivering *da'wah* content that maintains public conduciveness.

Implications - This study shows that mainstreaming religious moderation in Indonesia can be internalized in religious social fatwas.

Originality - This study shows that the four indicators of religious moderation in Indonesia (tolerance, anti-radicalism, national commitment, and accommodating to local wisdom) can be internalized in the digital media space's code of ethics for *da'wah* activities.



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Abstrak

Tujuan - Maraknya konten dakwah di media sosial yang memicu disintegrasi sosial dan bangsa merupakan masalah dan tugas besar bagi pemerintah dan umat Islam di Indonesia untuk mencegahnya. Kajian ini berupaya mengidentifikasi nilai-nilai moderasi dalam fatwa Majelis Ulama Indonesia Provinsi Jawa Timur Nomor—06 Tahun 2022 tentang Etika Dakwah di Era Digital.

Metode – Penelitian kualitatif ini menggunakan pendekatan filosofis normatif. Data primer penelitian ini menggunakan dokumen fatwa Majelis Ulama Indonesia Provinsi Jawa Timur Nomor—06 Tahun 2022 tentang Etika Dakwah di Era Digital. Indikator moderasi beragama dikonseptualisasikan oleh Kementerian Agama Republik Indonesia sebagai teori analisis utama. Teknik dokumentasi yang digunakan dalam mengumpulkan data dalam penelitian ini dan teknik analisis data yang digunakan adalah reduksi data, penyajian, dan verifikasi.

Hasil - Penelitian ini menyimpulkan bahwa terdapat dimensi moderasi beragama dalam fatwa Majelis Ulama Indonesia Provinsi Jawa Timur Nomor—06 Tahun 2022 tentang Etika Dakwah di Era Digital antara lain nilai anti radikalisme dalam larangan penyampaian konten dakwah yang provokatif, nilai toleransi dalam rekomendasi penyampaian konten dakwah pluralis, nilai komitmen nasional dalam rekomendasi penyampaian konten dakwah yang mengarah pada kepatuhan terhadap konstitusi negara, dan akomodatif nilai kearifan lokal dalam rekomendasi penyampaian konten dakwah yang menjaga kondusifitas publik.

Implikasi – Kajian ini menunjukkan bahwa pengarusutamaan moderasi beragama di Indonesia dapat terinternalisasi dalam fatwa-fatwa sosial keagamaan.

Orisinalitas - Studi ini menunjukkan bahwa empat indikator moderasi beragama di Indonesia (toleransi, anti radikalisme, komitmen kebangsaan, dan akomodatif terhadap kearifan lokal) dapat diinternalisasikan dalam kode etik ruang media digital untuk kegiatan dakwah.

Introduction

The presence of digital-based social media (online) is widely used in Islamic *da'wah* activities (Briandana et al., 2020). Even *da'wah* activities through social media have become a global phenomenon, including those in Indonesia (Ali et al., 2021). However, Social media can also have positive or negative implications for *da'wah* activities in Indonesia (Akmaliah, 2020). Only a little was found. *Da'wah* content on social media tends to have various ideological motives (Husaini & Islamy, 2022). Based on a study by Erwin Jusuf Talib, they have explained that two frequent factors trigger polemic in *da'wah* on social media. First, *da'wah* material is polluted by a pragmatic orientation. Second, the profile of the preacher is incompetent from a scientific aspect, so it has implications for *da'wah* content and triggers various social conflicts (Thaib, 2019).

As mentioned above, various responses to *da'wah* problems in social media exist. Provincial Majelis Ulama Indonesia Java East 2022 established fatwa no—06 of 2022 about ethics propaganda in the digital age. The fatwa is intended as a code of ethics for Indonesian preachers to convey the content of preaching in a manner wise in the digital space. On the fatwa, several provisions of law become the code of ethics of preachers in the digital space, including the content of *da'wah* in the digital space must uphold the proper attitude of tolerance, prevent all forms of violence, and maintain unity as a state (Fatwa of the Majelis Ulama Indonesia of East Java Province Number—06 of 2022 concerning the Ethics of *da'wah* in the Digital Era', 2022).

If you look closely, various *da'wah* codes of ethics above show that the Majelis Ulama Indonesia, East Java Province, through its fatwa authority, puts its efforts to emphasize preachers to convey moderate *da'wah* content in the digital space. This emphasis parallels mainstreaming religious moderation promoted by the Ministry of Religion of the Republic of Indonesia (Ministry of Religion, 2019). In this context, the initial argument built by this study states that there is a dimension of religious moderation in the fatwa of the Majelis Ulama Indonesia, East Java Province, regarding the ethics of preaching in the digital era.

Based on the background above, this qualitative study is oriented to identify the value of moderation deep inside the fatwa of the Majelis Ulama Indonesia, East Java Province Number—06 of 2022, concerning the Ethics of *da'wah* in the Digital Age. There are previous studies that are correlative to the subject matter of this study, including studies by Abdul Aziz Harahap and Muhammad Ali Yunus which conclude that there are Pancasila values in the missionary orientation of the Majelis Ulama Indonesia (Harahap & Yunus, 2021). Furthermore, a study by Husaini and Athoillah Islamy states that religious moderation is valued in the *da'wah* orientation of the Majelis Ulama Indonesia (Husaini & Islamy, 2022). Furthermore, Abdul Aziz Harahap and Setiawan Alfiandri, in their study, concluded that there is a prophetic social dimension of Islam in the *da'wah* orientation of the Majelis Ulama Indonesia (Harahap & Setiawan, 2022). Studies by Agus Fatuh Widoyo and Athoillah Islamy also reveal a dimension of *maqasid sharia* values contained in the formulation of the *da'wah* orientation of the Majelis Ulama Indonesia (Widoyo & Islamy, 2022). Next, a study by Umdatul Hasanah and Nur Asia Tawang also states that the distinction of authority, the interests, ideology, and market of *da'wah* have an impact on the formation of different views and meanings in the discourse of preacher certification in Indonesia (Hasanah & Tawang, 2022).

The distinctive aspect and novelty of this study from the variety of previous studies above are that the focus of this study is to identify the existence of the dimensions of the value of religious moderation in the fatwa of the Majelis Ulama Indonesia, East Java Province regarding the ethics of *da'wah* in the digital space. This more specifically examines the dimension of religious moderation in the fatwa of the Majelis Ulama Indonesia regarding ethics in conveying *da'wah* content in the digital space. This study is urgently carried out amidst the rampant content of *da'wah* material in the digital space, which is counter-productive to the mission of Islamic *da'wah* teachings itself.

Research Methods

The study aims to identify the dimensions of moderation values reverberating on the fatwa of the Majelis Ulama Indonesia, East Java Province, regarding the ethics of *da'wah* in the digital era. This study uses a philosophical normative approach. The study's primary data uses the fatwa document of the Majelis Ulama Indonesia, East Java Province Number—06 of 2022 concerning the Ethics of *Da'wah* in the Digital Age. Secondary data uses several scientific studies relevant to this study's subject matter. Religious moderation indicators conceptualized by the Ministry of Religion of the Republic of Indonesia as theory analysis tree discussion studies this. Documentation techniques used in study data collection and technique analysis of the data used in the study are in the form of reduction, presentation, and data verification.

Results and Discussion

Indicator of Religious Moderation in Indonesia

The mainstreaming of moderate Islamic discourse cannot be separated from the dynamics of the existing political policies. The reason for this moderate Islamic discourse in domestic political life is strongly influenced by the political configuration that runs in Indonesia (Alvian & Ardhani, 2023). Even so, the facts show that efforts to disseminate religious moderation, both intellectually, culturally, and politically, always work through various strategies and actors in line with the dynamics of dynamic social conditions (Irham, 2021).

In 2019, The Ministry of Religion of the Republic of Indonesia launched a book entitled "Moderation Religion." In books, several values indicate moderate religious diversity in Indonesia (Azis et al., 2021). Such a thing in a manner No directly, the honest Indonesian government has to make an effort to realize the construction of life in religious moderate Indonesian society, not except in the life of religious Muslims. In this context, it is the Ministry of Religion of the Republic of Indonesian that formulate four indicators of moderation religion in life state in Indonesia, as follows:

First is the national commitment. This first indicator emphasizes the building of understanding and understanding of individual religious attitudes so that they still have loyalty to the constitution of Indonesia. On this basis, this first indicator can be used to identify the diversity of individuals and groups to what extent related to awareness can carry out religious teachings in moderation in the life of the state in Indonesia. Second, tolerance. The second indicator emphasizes the development of understanding and understanding religious attitudes of individuals to have the awareness to be able to appreciate the fact of diversity in social, religious, and state life. Third, anti-radicalism. This third indicator emphasizes the building of understanding or attitude to religion as individual trends

change social and political systems with covert violence on behalf of religion. Fourth, accommodating local culture. The fourth indicator emphasizes the building of understanding or attitude toward religion or individual (group) for wise attitude in respecting the diversity of local traditions as long as they are not against religious teachings (Ministry of Religion, 2019; Karim et al, 2021).

The four indicators above, in the context of the code of ethics propaganda on social media, should become the basis of universal values for preachers in Indonesia, namely to realize conducive and tolerant da'wah activity, spreading the spirit of Islamic teachings, which is full of love. While in the context of social life or state. Moreover, Indonesia, with its diverse ethnicity, language, religion, and beliefs, emphasizes the urgency and awareness to maintain social harmony (Subchi et al., 2022). In studying this, various indicators of religious moderation above as theory analysis on the subject discussion is used to identify the time to explore dimensions of values moderation religion in the fatwa of the Majelis Ulama Indonesia, Province East Java about ethics propaganda in the digital era.

Mainstreaming Religious Moderation in the Fatwa of the Majelis Ulama Indonesia, Province East Java About the Ethics of Da'wah in the Digital Age

The emergence of online social media based on today's digital era plays a significant role in building a medium of communication and interaction with social news for all aspects of the life of modern man, with no exception for one aspect of life religion (Islam, 2019) such as the phenomenon activity of Islamic da'wah through social media (Briandana et al., 2020). The rise of social media use in the activity of preaching can be released from the existence of social media alone as a virtual space that functions as a publication and is effective, as well as is easily accessed by the public widely anywhere and anytime (Fauzi et al., 2022)

However, on the other hand, the rampant activity of preaching through social media found that the content of preaching needs to be aligned; they even tend to contradict Islamic teachings. A condition that later pushes the importance of the code of ethics of preaching in the digital space. Especially the actualization of the transformation of da'wah is also an enjoyable urgency accompaniment to pilgrims post-da'wah (Achfandhy et al., 2022). In this context, this is the importance of the competence good preacher (Zaini & Ahmad, 2022).

The emergence of the fatwa of the Majelis Ulama Indonesia, Province East Java in 2022 issued fatwa no—06 of 2022 about ethics propaganda in the digital age. The presence of the fatwa is well motivated by the rampant content of preaching on various social media platforms that spread hatred and attack people (groups) personally. It is also found that the content of material *da'wah* tends to attack the nation's ideology and jeopardize national integration. Because of that, on the fatwa, there is a variety of provisions of law that becomes the code of ethics of preachers in the digital space so that they can convey their preaching material but remain to uphold the attitude of tolerance, prevent all form of violence, and take good care of unity as a nation. In this context, Majelis Ulama Indonesia, Province East Java, via its fatwa authority, try to give signs as a code of ethics for preachers in Indonesia so that they can convey content-wise and moderate preaching in the digital space (Fatwa of the Majelis Ulama Indonesia of East Java Province Number—06 of 2022 concerning the Ethics of *da'wah* in the Digital Age, 2022).

In the main sub-chapter of this study, an analysis of the existence of the mainstreaming dimension will describe the values of religious moderation in the fatwa of the Majelis Ulama Indonesia, East Java Province, regarding the ethics of preachers in the digital space. Explanation further as follows.

JID | 112 *The Value of Anti-Radicalism in the Prohibition of the Delivery of Provocative Preaching*

Various radicalism against the doctrine of Islamic teachings become unjustifiable actions deviating from Islamic religiosity. Although it can be denied that from the point of view of the psychology of religion, there is an extrinsic orientation of action nuanced inclined to religion that makes religion the legitimacy of subjective motives. Therefore, addressing religious nuanced radicalism needs massive, intensive, and synergistic efforts, both from among the Muslims themselves and the government's active role in preventing it. Islamic da'wah activities significantly contribute to building the religious character of moderate Muslims to prevent Muslims from having radical religious mindsets and attitudes (Husaini & Islamy, 2022). However, the facts on the ground show that not a tiny amount of da'wah content is found on social media, which tends to provoke violence and spread hatred toward individuals and groups who are viewed differently (Nuwairah & Munsyi, 2022). Apart from functioning as a medium for communicating various Islamic teachings to humanity, da'wah is also a medium for spreading Islamic teachings that respect freedom or the absence of religious coercion on humans (Safrodin, 2022). In addition, in practice, *da'wah* activities should be carried out in a persuasive, rational, and non-intimidating manner. (Suhaimi & Raudhonah, 2020) .

As for the fatwa of the Majelis Ulama Indonesia, East Java Province, regarding the ethics of *da'wah* in the digital space, it is emphasized that the legal provisions for preachers include the prohibition against spreading hatred and contempt, both towards other individuals (groups), even if the reason is good and forbidding evil (Fatwa). Majelis Ulama Indonesia of East Java Province Number—06 of 2022 concerning the Ethics of *da'wah* in the Digital Era, 2022). The existence of the *da'wah* code of ethics shows that the Majelis Ulama Indonesia, East Java Province emphasizes preachers in the digital space not to deliver provocative or anarchist *da'wah* content even with the reasons of *amar ma'ruf nahi munkar*. Such a code of ethics for preaching can be said to be in line with mainstreaming religious moderation in Indonesia in the form of anti-radicalism indicators. It is important to note again that the existence of indicators of religious moderation in the form of anti-radicalism can be an approach or concrete steps in preventing various acts of radicalism and terrorism that use the legitimacy of Islamic teachings. Because, consciously or not, one of the factors for the emergence of Islamophobia in numerous countries, namely radicalism in the name of Islam, which in its practical realm has damaged public safety and security (Rohayana & Sofi, 2021). For this reason, it is no exaggeration to say that through the authority of its fatwa, the Majelis Ulama Indonesia, East Java Province, is trying to be actively involved in realizing the social diversity of moderate Muslims through a fatwa code of ethics for *da'wah* in the digital space, namely a code of ethics that prohibits the delivery of content. *Da'wah* materials that are radical or anarchist, even under the pretext of upholding the truth in the name of Islamic teachings.

Mark Inner Tolerance Recommendation Delivery Content Da'wah, the Pluralist

The distinction in understanding, attitude, or ritual among fellow Muslims internally should already be addressed wisely and moderately. Because if the attitude is in a manner a priori to the realm, the praxis can potentially trigger disintegration in social life among Muslims themselves (Zuhdi, 2019). The awareness for admiration and the understanding to respect to diversity or attitude in religious Muslims also become urgent matter to be realized by Islamic preachers in the digital space, because the existing content of preaching delivered in the social media space triggers conflict between individuals or groups in addressing the content material of preaching (Rizkiansyah, 2021).

On fatwas of Majelis Ulama Indonesia, Province East Java, about ethical preaching in the digital space is emphasized that there is a provision of law that can become the code of ethics for preachers, among others, delivery material of preaching which states what is right and wrong related to the problem already become consensus (*mujma' alaih*). Whereas the related problem is still debated (*mukhtalaf fih*) and potentially may cause social disintegration in middle-life Muslims to harm the unity of Muslims; therefore, the preaching is condemned as haram (Fatwa of the Majelis Ulama Indonesia of East Java Province Number—06 of 2022 concerning the Ethics of Da'wah in the Digital Age, 2022).

The existence of a code of ethics of *da'wah* in the digital space shows that Majelis Ulama Indonesia, Province East Java, tries to emphasize preachers in the digital space so that they can convey the content of preaching that can value and respect the diverse opinion or understand Islam. It remains debatable; no problem already becomes the consensus of the provision of law by the clergy. Such a code of ethics for preaching aligns with Indonesia's mainstreaming indicators of religious moderation as indicators of tolerance. It is important to note again that the existence of this tolerance indicator can be used as a barometer in identifying the religion of individual (groups) of Muslims in Indonesia, namely in terms of the extent to which they have the awareness to respect and value pluralism in understanding religious attitudes, both internally and externally: the Islamic community itself and the non-Muslim community. Moreover, the existence of Pancasila as the state ideology, namely as the socio-political foundation of being a state in Indonesia, will not make Indonesia a secular state. However, it also does not make Indonesia a theocratic country based on particular religious teachings amid a plurality of religious life (Ropi, 2019). In this context, through various forms of public policy, the state must be neutral toward its citizens' religious practices (Islamy, 2021b). This is similar to various programs for mainstreaming religious moderation by the Ministry of Religion of the Republic of Indonesia.

In practice, the fatwa of the Majelis Ulama Indonesia, Province East Java, about the ethics of *da'wah* in the digital age can contribute to building civilization life tolerance in the middle digital society. This is because, in the current era of information and modern technology, it is essential to internalize the values of tolerance between religious communities through communication technology. This statement is due to the existence of the mass media has an essential role in constructing the reality of a life of tolerance amid the plurality of religious life (Halwati & Alfi, 2022). On this basis, the existence of *da'wah* content in the social media space that upholds tolerance towards the religious views and attitudes of Muslims in the realm of practice can encourage Muslims to be able to open spaces of dialogue and also cooperate between Muslims even though they have differences in understanding and religious attitudes to solve everyday problems.

Value of National Commitment in Recommendation Delivery Content Nationalist Da'wah

The importance of the strategy of instilling the spirit of nationalism in the community in the current era of globalization is non-negotiable (Husaini & Islamy, 2022). Moreover, the importance of the spirit of nationalism has also been a great strength of the Indonesian nation in history that managed to expel colonial troops (Sulistiyono, 2018). At the Majelis Ulama Indonesia, Province East Java, ethical preaching in the digital space is emphasized by the provision of law for preachers, among other things, prohibition for conveying content that is preaching resistant against the state ideology as well as the potential damage of the Unity of the Republic of Indonesia despite the reason of amar ma'ruf nahi munkar. Even the content, such as preaching in the fatwa, is judged as not pure since it potentially raises harm and division in the life nation and state (Fatwa of the Majelis Ulama Indonesia of East Java Province Number—06 of 2022 concerning the Ethics of da'wah in the Digital Era', 2022).

The existence of the code of ethics of preaching above shows that Majelis Ulama Indonesia of Province East Java tries to emphasize preachers to convey their content of preaching that can create loyal and obedient Muslims to the constitution of Indonesia. Because the preacher is forbidden to convey the content accurately, the preaching delivers Muslims' understanding and social attitude that is not against the spirit of nationalism and national unity. Such *da'wah* code of ethics parallels mainstreaming religious moderation in Indonesia as an indicator of national commitment. The existence of these indicators can practically be used as a barometer in identifying the religiousness of individuals (groups) of Muslims in Indonesia regarding the loyalty and obedience to the constitution that applies in Indonesia. Indicators of national commitment can also be used to identify whether individuals (groups) of Muslims in Indonesia can moderately implement religious teachings.

Accommodative Value of Local Wisdom in Suggestions for Submission of Da'wah Content that Maintains Conduciveness and Public Stability

Regarding the Indonesian nation with all forms of diversity of its people, it is essential to understand and be aware of responding to it, including in the context of spreading Islamic religious teachings, even though it is one of the religions with the most adherents in Indonesia. This is none other so that the activities of spreading the Islamic religion can continue to run harmoniously and conducive to the socio-cultural conditions of a pluralistic Indonesian society. Such a statement is not an exaggeration. This is because the reality of a pluralistic society can encourage the social behavior of its people who uphold social norms in their daily lives as a form of local wisdom (Sutrisna, 2021).

In the fatwa of the Majelis Ulama Indonesia, East Java Province, regarding the ethics of preaching in the digital space, it is emphasized that legal provisions for preachers, among other things, preachers in conveying *da'wah* content must be able to prioritize the conduciveness and the stability of public in general. However, the preaching content delivered is in the form of advice. In addition, it is also not permissible to convey *da'wah* content that can have negative implications for the living conditions of society in general (East Java Province Majelis Ulama Indonesia Fatwa Number-06 of 2022 concerning the Ethics of Da'wah in the Digital Age, 2022).

The existence of the da'wah code of ethics above shows that the Majelis Ulama Indonesia, East Java Province, puts their effort to emphasize preachers in conveying their da'wah content in the digital space so that they understand the plurality of the existing socio-cultural conditions of Indonesian society. This is to realize da'wah activities in the digital space, which can maintain the stability and conduciveness of the wider community. Such a da'wah code of ethics can align with the indicators of religious moderation in the form of an accommodative indicator of local wisdom, as long as it does not conflict with religious teachings. The da'wah code of ethics also parallels the activities of ancient preachers in spreading Islamic teachings in the archipelago (Indonesia). The statement, thereby, can be seen from the role of Walisongo. They were profound preachers who conveyed Islamic teachings and were capable of harmonizing and acting accommodating to the local wisdom that had already grown in the life of the people. They realized that long before the Islamic teachings, there had been a culture that lived in society (Husaini & Islamy, 2022). These historical facts reinforce the view that the spread of Islamic da'wah in Indonesia, which is carried out in moderation, is a factor in the success of spreading Islamic da'wah through social transformation without negative implications (Muzaki et al., 2020). This shows that implementing Islamic teachings can be carried out and developed culturally (Islamy, 2021a). From here, the code of ethics for preaching in the digital space, which emphasizes the importance of the awareness of preachers in conveying moderate da'wah content, is expected to maintain the stability and conduciveness of the social life of a pluralistic society.

The finding of the four dimensions of indicators of religious moderation in the fatwa of the East Java Provincial Ulema Council regarding the Ethics of Da'wah in the Digital Age corroborates the previous study conducted by Husaini and Athoillah Islamy. According to Husaini and Athoillah, moderate Islamic diversity is mainstreaming in formulating the da'wah orientation of the Central Majelis Ulama Indonesia (Husaini & Islamy, 2022). It is just that the object of study by Husaini and Athoillah is the orientation of the *da'wah* formulated by the Central Majelis Ulama Indonesia, not explicitly studying the fatwa of the ethics of *da'wah* in the digital space by the Majelis Ulama Indonesia of East Java Province. Therefore, the results of this study are the results of further studies related to the contribution of the Majelis Ulama Indonesia in mainstreaming religious moderation through fatwas on *da'wah* in Indonesia.

Conclusion

This study concludes that there is a dimension of moderation values in the fatwas of the Majelis Ulama Indonesia, East Java Province No—06 of 2022, concerning the Ethics of *da'wah* in the Digital Age. This conclusion can be explained as follows—first, the value of anti-radicalism in prohibiting the delivery of provocative *da'wah* content. The anti-radicalism dimension can be seen in the *da'wah* code of ethics, which prohibits *da'wah* content from triggering anarchism, both in the form of hatred and contempt, even though the reasons are *Amar makeup nahi munkar*. Second, respect the tolerance in suggestive delivery content of pluralist *da'wah*. The dimensions mark the tolerance that they can look at the code of ethics emphasized preaching content that can value and respect diverse opinions or understand debatable Islamic values has already become the consensus of the scholars. Third, value the national commitment in recommending the delivery of content of nationalist propaganda. The dimensions of national commitment can be seen in the code of ethics emphasizes preaching the content of *da'wah* that leads to loyalty and obedience to the Indonesian

state constitution. Fourth, accommodative value wisdom is local wisdom recommending the delivery of content maintaining missionary, conduciveness, and national stability. Dimensions' accommodative value to local wisdom can be viewed in the code of ethics emphasizing preaching content by understanding the preaching condition in Indonesia's social culture society to materialize the stability and the conduciveness public in general.

The theoretical implication of this study confirmed that mainstreaming the moderation of religion in the activity of *da'wah* in the digital media space can be manifested through social religious fatwas. Thus, implementing the fatwa can contribute to realizing life's socially moderate Islamic religion in Indonesia. The limitation of these studies still needs to be identified. The effectiveness of fatwa of the Provincial Majelis Ulama Indonesia of East Java the Ethics of *da'wah* in the Digital Age.

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