

# The relevance of Muhammad Shahrur's views on democracy to the discourse of *da'wah* thought and democracy in Indonesia

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## Abstract

**Purpose** - This study examines Muhammad Shahrur's views on freedom, democracy, and *shura* and evaluates their relevance to contemporary *da'wah* thought in Indonesia

**Method** - this study applied library research by analyzing Shahrur's major works and related scholarly literature through a hermeneutic and historical contextual approach.

**Result** - The study finds that Shahrur positions freedom as the foundation of human life, understands democracy as the social expression of collective freedom, and interprets *shura* as both a theological principle and a social political practice. His perspective challenges authoritarian religiosity and Islamic views that reject democracy as incompatible with religion.

**Implication** - These findings support the development of *da'wah* in Indonesia that is more inclusive, dialogic, and responsive to democratic life and social plurality while preserving Islamic ethical commitments.

**Originality/Value** - This study offers a focused reading that directly connects Shahrur's thought with the discourse and practice of contemporary *da'wah* in Indonesia.

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**Kata kunci:**

Muhammad Syahrur, kebebasan, demokrasi, syûrâ, dakwah, Indonesia.

**Abstrak**

**Tujuan** - Penelitian ini mengkaji pandangan Muhammad Syahrur tentang kebebasan, demokrasi, dan syura serta menilai relevansinya bagi pemikiran dakwah kontemporer di Indonesia.

**Metode** - Penelitian ini menggunakan studi kepustakaan dengan menganalisis karya utama Syahrur dan literatur ilmiah terkait melalui pendekatan hermeneutik dan historis kontekstual.

**Hasil** - Hasil penelitian menunjukkan bahwa Syahrur menempatkan kebebasan sebagai dasar kehidupan manusia, memandang demokrasi sebagai ekspresi sosial dari kebebasan kolektif, dan menafsirkan syura sebagai prinsip teologis sekaligus praktik sosial politik. Pandangan ini mengkritik keberagamaan yang otoriter dan penolakan terhadap demokrasi atas nama agama.

**Implikasi** - Penelitian ini mendukung pengembangan dakwah di Indonesia yang lebih inklusif, dialogis, dan responsif terhadap kehidupan demokratis serta pluralitas sosial dengan tetap menjaga komitmen etis Islam.

**Orisinalitas/Nilai** - Penelitian ini menawarkan pembacaan terfokus yang menghubungkan pemikiran Syahrur secara langsung dengan diskursus dan praktik dakwah kontemporer di Indonesia.

## **Introduction**

Da'wah, as both a normative religious obligation and a form of social praxis, does not operate in a vacuum; rather, it continuously interacts with socio-cultural, political, and historical realities (Azra, 2006). This interaction produces a dynamic relationship in which da'wah may function as a transformative force shaping society while simultaneously being shaped by changing social contexts (Achmad, 1985). Consequently, da'wah should not be understood merely as the transmission of doctrinal teachings, but as a contextual and adaptive practice embedded within historical processes. In this regard, the success of da'wah is not solely determined by the accuracy of its theological content, but also by its ability to respond meaningfully to the evolving conditions of society in which it is practiced.

In the contemporary era, the discourse of da'wah has increasingly intersected with global issues such as democracy, human rights, pluralism, and social justice (Esposito & Voll, 2001; Hefner, 2011). This intersection requires da'wah to move beyond normative preaching toward a more dialogical and critical engagement with modern societal challenges. As Abdullah (2014) argues, religiosity in modernity must be understood as an ethical praxis that actively responds to changing social realities rather than as a static and ritualistic expression of faith. In this sense, da'wah becomes not only a medium of religious communication but also a space for intellectual engagement, moral reflection, and social transformation. It demands a balance between maintaining doctrinal integrity and embracing contextual flexibility in addressing contemporary issues.

One of the most contested issues within this negotiation is the relationship between Islam and democracy. Democracy has become the dominant paradigm of governance in the modern world and is widely regarded as a normative standard for political legitimacy (Held, 2010). However, within Muslim societies, democracy remains a subject of intense debate. Some scholars view it as compatible with Islamic principles such as justice (*'adl*), consultation (*shūrā*), and public participation, while others reject it as a secular system that contradicts divine sovereignty (Mujani, 2007; Abou El Fadl, 2004). This divergence reflects a broader epistemological tension between religious authority and modern political thought, particularly concerning the source of legitimacy, the role of human agency, and the interpretation of religious texts in public life.

In the Indonesian context, this debate becomes particularly significant. As the largest Muslim-majority country practicing democracy, Indonesia represents a unique arena where Islamic values and democratic principles coexist and interact. Since the Reformasi era, democratic openness has expanded public participation, freedom of expression, and political pluralism (Mietzner, 2012). At the same time, it has also generated new challenges, including the politicization of religion, ideological polarization, and competing interpretations of Islam's role in public life (Hefner, 2011; Hadiz, 2017). These dynamics illustrate that democracy is not a neutral space, but one that continuously negotiates meaning, authority, and identity among various social actors. Therefore, da'wah in Indonesia cannot remain static or purely normative; it must evolve into a more responsive and context-sensitive practice capable of addressing both the opportunities and tensions produced by democratic life.

Despite the growing body of literature on Islam and democracy, studies that specifically connect contemporary Islamic thought with the discourse of da'wah in democratic Indonesia remain limited. Existing research tends to focus either on political Islam or on abstract theological debates without sufficiently addressing how these ideas influence the practice and paradigm of da'wah. In particular, the contribution of contemporary Muslim thinkers such as Muhammad Shahrur to the development of a contextual and democratic da'wah framework has not been adequately explored. This limitation indicates a significant gap in the literature, especially in understanding how theoretical reinterpretations of Islamic concepts can be translated into practical approaches to religious communication and social engagement.

Muhammad Shahrur is known for his progressive and hermeneutic approach to Islamic texts, emphasizing freedom, rationality, and historical contextualization (Christmann, 2004; Kersten, 2011). His interpretation of key concepts such as freedom (*hurriyyah*), democracy, and *shūrā* offers an alternative framework that challenges authoritarian and literalist readings of Islam. By positioning freedom as the foundation of human existence and understanding democracy as its social manifestation, Shahrur provides a conceptual bridge between Islamic teachings and modern democratic values. His approach also highlights the importance of reinterpreting religious texts in light of contemporary knowledge, thereby enabling Islam to remain relevant in addressing modern socio-political realities.

However, while Shahrur's thought has been widely discussed in the fields of Qur'anic studies and Islamic intellectual history, its relevance to the discourse and practice of da'wah—particularly within the Indonesian democratic context—remains underexplored. This gap highlights the need for a focused analysis that not only examines Shahrur's ideas but also situates them within the practical and conceptual challenges of contemporary da'wah. Such an analysis is important in order to assess whether his ideas can serve as a viable framework for developing a more inclusive and dialogical model of da'wah.

Therefore, this article aims to analyze Muhammad Shahrur's views on freedom, democracy, and *shūrā*, and to evaluate their relevance to the development of da'wah thought in democratic Indonesia. By doing so, this study seeks to contribute to the formulation of a da'wah paradigm that is more inclusive, dialogical, and responsive to pluralistic and democratic social realities, while remaining grounded in Islamic ethical principles. Ultimately, this research aspires to enrich contemporary discourse on Islamic da'wah by offering a perspective that bridges tradition and modernity in a constructive and intellectually rigorous manner.

## Research Methods

This study employs a qualitative library research design with a conceptual-historical orientation. This design is appropriate because the study does not seek to measure the empirical effectiveness of da'wah practices, but rather to analyze Muhammad Shahrur's ideas on freedom, democracy, and shura and to assess their conceptual relevance to contemporary da'wah discourse in Indonesia. To avoid an ad hoc review process, the study follows an explicit literature-based analytical procedure, including transparent source selection, concept-focused analysis, and interpretive synthesis (Snyder, 2019). The study is grounded in an interpretive-critical paradigm that understands Islamic thought as emerging from the interaction among text, reason, and socio-historical context. Within

this framework, texts are approached not as closed doctrinal statements but as historically situated arguments that can be re-read in relation to contemporary democratic and da'wah debates.

The data consist of primary and secondary sources. The primary sources are limited to Shahrur's major works that explicitly address the concepts of freedom, democracy, shura, the state, and society, especially *al-Kitab wa al-Qur'an: Qira'ah Mu'asirah* and *Dirasat Islamiyyah Mu'asirah fi al-Dawlah wa al-Mujtama'*. The secondary sources include peer-reviewed journal articles, scholarly books, and prior studies on Islam and democracy, contemporary Islamic political thought, Qur'anic hermeneutics, and da'wah in democratic Muslim societies. Secondary sources were selected using three criteria: substantive relevance to the research problem, analytical engagement with Shahrur or related democratic-Islamic debates, and academic credibility. The unit of analysis consists of key concepts, major arguments, and recurrent interpretive patterns related to freedom, democracy, shura, authority, and da'wah.

Data were collected through systematic documentation by identifying, classifying, and reviewing relevant texts. The analysis was conducted in four stages. First, the primary texts were read closely to identify Shahrur's central conceptual formulations. Second, the data were coded thematically using qualitative content analysis in order to organize recurring categories and patterns of meaning (Hsieh & Shannon, 2005; Elo & Kyngäs, 2008). Third, critical discourse analysis was employed to examine how Shahrur constructs and legitimizes ideas such as freedom, consultation, authority, and democracy within broader Islamic intellectual debates, as well as how those ideas may be positioned in relation to Indonesian da'wah discourse (Rogers et al., 2016). Fourth, the findings were interpreted comparatively by placing Shahrur's arguments in dialogue with contemporary scholarship on Islam, democracy, and da'wah in Indonesia.

To enhance trustworthiness, the study applied source triangulation across primary and secondary materials, cross-text comparison of key concepts, and analytic consistency in the coding and interpretation process. In addition, reflexive caution was maintained throughout the analysis by recognizing that interpretive research is shaped by the researcher's theoretical position and reading horizon; therefore, claims were limited to conceptual interpretation rather than empirical generalization (Elo et al., 2014; Berger, 2015). Through these procedures, the study aims to provide a more rigorous and academically defensible account of Shahrur's thought and its relevance to democratic, inclusive, and contextual da'wah discourse in Indonesia.

## **Results and Discussion**

### *The Hermeneutical Foundations of Muhammad Shahrur's Thought*

The intellectual construction of any scholar cannot be separated from the epistemological foundations that sustain it. For that reason, a proper understanding of Muhammad Shahrur's thought must begin with an examination of the basic assumptions and epistemological premises underlying his hermeneutics. In reading and interpreting the Qur'an, Shahrur does not follow classical exegetical methodology, which is generally based on transmitted reports and the authority of earlier commentators. Instead, he develops a linguistic-philosophical approach as the primary framework of interpretation and places language at the center of the epistemic process of understanding revelation (Maya, 2025; Christmann, 2004).

This methodological choice is closely related to Shahrur's interdisciplinary background. Although he was formally trained in civil engineering, he devoted considerable attention to the philosophy of language, Arabic linguistics, modern semantics, and contemporary epistemology. Even without formal academic training in linguistics, his competence in the field developed through independent study and intellectual dialogue, especially with Ja'far Dikr al-Bab, an expert in Arabic language. In his major work *al-Kitab wa al-Qur'an: Qira'ah Mu'asirah*, Shahrur claims to employ what he terms *al-manhaj al-tarikhi al-'ilmi*, or the historical-scientific method, although he does not explain this method systematically and in sufficient detail; this has invited criticism from a number of scholars of Islamic studies (Kersten, 2011).

In formulating his hermeneutic framework, Shahrur first establishes several foundational assumptions that function as the epistemological basis of his thought (Alfathah, 2023). First, he affirms a correspondence between human consciousness and an objective external reality that is material in nature. According to him, the source of knowledge is not a priori ideas detached from the empirical world, but external reality as perceived through the senses and processed by consciousness. This position leads him to affirm the objective and real character of human knowledge. In this regard, he explicitly rejects idealist epistemology that separates consciousness from material reality, a tendency he believes still informs certain strands of classical Islamic thought (Syahrur, 2023a).

Second, Shahrur regards the cosmos as a material reality that can be perceived and known by human reason. Reason, for him, has no principled limit in understanding material reality so long as it operates in accordance with rational and empirical principles. As a consequence, reason occupies a highly central epistemic position in the construction of Islamic knowledge (Syahrur, 2023b).

Third, he argues that human knowledge begins with concrete perception and develops toward rational abstraction of a universal kind. Within this framework, what is often called the unseen realm and the visible realm are understood as two dimensions of the same reality, both material and real, although they differ in terms of epistemic accessibility. This view reveals a naturalistic tendency in Shahrur's thought that distinguishes it from classical theological epistemology (A. Christmann, 2014).

Fourth, Shahrur insists that there is no inherent contradiction between the Qur'an and philosophy as the parent of many branches of knowledge. Revelation and reason stand in a complementary rather than antagonistic relationship. Even so, he limits the authority to interpret the Qur'an to those who possess sufficient scholarly depth and methodological competence, so that interpretation does not collapse into subjectivity (Arkoun, 2006).

Fifth, he reinterprets modern cosmological theory, especially the big bang theory, as part of a wider framework for reading Qur'anic passages on the creation of the universe. For Shahrur, the universe undergoes dynamic transformations in its material character, both in its origin and in its eventual destruction. This approach illustrates his attempt to place revelation in dialogue with the findings of modern science (Guessoum, 2011).

On the basis of these epistemological assumptions, Shahrur proposes a mode of rereading the Qur'an that differs substantially from conventional commentary centered on classical exegetical authority. He formulates a new framework of interpretation that may be summarized in several major principles (Salsabila et al., 2017). First, he employs contemporary Arabic linguistic analysis

while drawing on classical linguistic traditions such as those of Abu 'Ali al-Farisi, Ibn Jinni, and 'Abd al-Qahir al-Jurjani, but rereads them through the lens of modern linguistics. Second, he adopts a synchronic approach to language study and rejects the dominance of diachronic analysis, which he believes confines textual meaning to the historical past. Third, based on the assumption that Islam is relevant to every place and time, he argues that al-Kitab addresses all generations - past, present, and future - so the reading of revelation must continually be adjusted to each generation's horizon of knowledge and social reality without ignoring the history of earlier interpretation (Abdullah, 2014). Fourth, he emphasizes that the Qur'an was revealed as guidance for humankind, not for God, and therefore its contents are in principle intelligible to human reason. On this basis, he rejects the claim that some verses are entirely beyond rational comprehension. Fifth, because reason occupies such a central place in his theological outlook, Shahrur concludes that no substantive contradiction can exist between reason and revelation; any apparent tension is the result of methodological error in interpretation (Ichwayudi & Alfani, 2023).

### *Muhammad Shahrur's Views on Freedom, Democracy, and Shura*

Within his broader intellectual framework, Muhammad Shahrur places freedom (*hurriyyah*) at the center of human and social life. Freedom, for him, is the conscious human capacity to choose between negating and affirming something within the horizon of existence. It is therefore not merely the absence of coercion, but the reflective capacity to make responsible decisions on the basis of knowledge and ethical awareness. From this perspective, democracy is understood as the social praxis of freedom, namely a collective mechanism through which a community can express its will in accordance with the authority of knowledge, ethics, aesthetics, and prevailing social norms (Ulfiyati, 2018).

Shahrur argues that freedom is the only mode of life that allows internal and external conflicts to be expressed openly and resolved through rational dialogue. Freedom, however, is not the final telos of human life; rather, it is the medium through which people can pursue humane ends with dignity. Consequently, restrictions on freedom not only hinder individual development but also create the conditions for social tension and structural violence (Sen, 2014).

In Shahrur's view, neither freedom nor democracy automatically guarantees economic prosperity. They do not in themselves eliminate poverty or inequality. Even so, democracy remains the most rational mechanism through which competing interests and social disparities can be managed in a peaceful and just manner. On this basis, Shahrur contends that a state may be materially prosperous, yet if it deprives its citizens of freedom and democratic rights, it has in fact betrayed humanity itself (Belyaeva & Proskuryakova, 2008).

He further contends that the normative basis of Islamic life is freedom (*hurriyyah*) and permissibility (*ibahah*). The principle of *ibahah* means that, in principle, all things are permitted unless a clear prohibition exists. Human beings therefore possess broad space to express opinions, ideas, and life choices without requiring authorization from a particular religious or political authority. This position reflects Shahrur's strong commitment to the idea of individual moral autonomy in Islam (Yuhendri, 2019).

The political context of the Arab world also helps explain Shahrur's strong emphasis on freedom and democracy. He lived and wrote in a social environment long marked by authoritarian and repressive state structures. For this reason, he believed that Arab-Islamic political life should be grounded in freedom, public participation, and democracy as prerequisites for building a just and civilized society (R. W. Hefner, 2011).

Within a Qur'anic theological framework, Shahrur identifies shura as Islam's normative counterpart to democracy. In *Tanzil al-Hakim*, he interprets shura as a collective human practice free from the domination of absolute political or religious authority. According to him, shura must be understood through a contemporary lens grounded in social dialectics and the prevailing legal order rather than through romanticized appeals to the past. He further argues that any restriction on the freedom of shura, freedom of thought, freedom of choice, scientific freedom, and legislative freedom will produce repressive ideology, anarchism, and destructive social conflict (K. Esposito et al., 2004).

Shahrur's equation of shura with democracy is inseparable from his hermeneutical approach to the Qur'an. He pays particular attention to the two Qur'anic passages that explicitly mention shura, namely Q. 42:38, a Meccan verse, and Q. 3:159, a Medinan verse. In reading these two verses, he emphasizes the importance of the historicity of revelation as an analytical framework (Abdillah, 2017).

According to Shahrur, the verse on shura in Q. 42:38 was revealed during the Meccan period, when the institutions of a state had not yet taken shape. In that setting, God places shura as an integral part of humanity's faithful response to the divine call, alongside the devotional obligations of prayer and almsgiving. Shura is thus understood as a foundational principle in the structure of faith and Islam, one that precedes and grounds social, political, and economic practice (Reza et al., 2024).

By contrast, the verse on shura in Q. 3:159, revealed in Medina, is understood by Shahrur as a concrete historical practice. Here, the Prophet Muhammad is instructed to deliberate with the community on matters not directly determined by revelation. In this reading, the Prophet is positioned not only as the Messenger who conveys revelation, but also as a social leader who practiced the principle of shura in accordance with the conditions of his time (K. Esposito et al., 2004).

On the basis of this reading, Shahrur concludes that shura has a dual character: it is at once a principle of faith and a socio-political practice. He emphasizes that freedom in Islam is manifested primarily in freedom of opinion and expression, which represents the conscious will of human beings in determining their existence. Democracy, which in Qur'anic language is normatively paralleled with shura, is therefore seen as the most rational mechanism for mediating the relationship between individual and collective interests in a plural social order (Held, 2004).

### *The Relevance of Shahrur's Interpretation of Freedom, Democracy, and Shura to Da'wah Thought in Democratic Indonesia*

The relationship between Islam and democracy in Muslim-majority countries such as Indonesia has long been debated and remains intellectually complex. The debate is not only theological, but also political, historical, and sociological. Muslim thinkers and scholars have developed diverse

responses to democracy, ranging from strongly affirmative positions that regard it as compatible with Islamic values to views that reject it outright as a secular system allegedly at odds with Islam. This spectrum of positions indicates that democracy is not a single concept within Islamic thought, but rather a site of interpretive and ideological contestation (Abou El Fadl, 2004; Elvandi et al., 2011).

In contemporary global discourse, democracy is frequently portrayed as a political system that has achieved a kind of historical victory over competing forms of government. Almost all modern regimes, including authoritarian ones, claim to be democratic because democracy is believed to provide normative legitimacy to power, law, and public policy. In this sense, democracy functions not merely as a system of government, but also as a discourse of modern political legitimacy (Held, 2004). Nevertheless, for some Muslim circles, democracy remains problematic because it is considered to carry Western epistemological and ideological assumptions that do not always align with Islamic principles.

Broadly speaking, Muslim responses to democracy can be grouped into three major tendencies. The first views Islam and democracy as substantively compatible because core democratic principles - justice, consultation, and participation - are already embedded in Islamic teaching. The second accepts democracy critically, arguing that democracy is fundamentally valuable but must be filtered and Islamized so that it remains consistent with Islamic norms. The third rejects democracy ideologically on the grounds that sovereignty in democracy lies in human hands rather than in God, and therefore conflicts with the concept of *hakimiyyat Allah* (Mujani, 2007).

These diverse responses cannot be separated from the historical relationship between the Muslim world and the West. On the global stage, Islam has often been positioned in a subordinate relation to Western political, economic, and cultural hegemony. This situation has produced a range of Muslim responses, from a priori hostility toward the West, to wholesale adoption of Western modernity, to selective efforts to appropriate its positive aspects while maintaining Islamic principles (Latif, 2006).

Munawir Sjadzali and other Indonesian scholars classify Islamic political thought into three broad streams: integralist, secularist, and substantivist (Sjadzali et al., 1990). The integralist stream maintains that Islam is a complete and comprehensive system governing all aspects of life, including politics and the state. Thinkers such as Rashid Rida, Hasan al-Banna, al-Maududi, and Sayyid Qutb are commonly placed in this category. In certain respects, Muhammad Shahrur's thought on freedom, democracy, and *shura* appears to intersect with this stream because it affirms the normative significance of Islam. At the same time, however, his hermeneutical and epistemological approach differs substantially from classical integralist positions (Asror, 2019).

The secularist stream argues that Islam does not prescribe a specific political system and that the Prophet Muhammad was not sent to establish a state. On this view, Muslims are free to adopt modern political systems, including those developed in the West, in order to pursue social progress. The third stream - often called substantivist or moderate - rejects both the claim that Islam provides a total political system and the extreme separation of religion from politics. Instead, it argues that Islam offers universal ethical values for politics that can be translated contextually in accordance with the historical and social conditions of Muslim societies. Thinkers such as Jamaluddin al-

Afghani, Muhammad Abduh, Muhammad Iqbal, Mahmud Syaltut, and Muhammad Natsir are often associated with this current (Sjadzali et al., 1990).

These three streams have also shaped the development of da'wah thought and political da'wah practice in Indonesia. Since the early formation of the nation, debates over Islam, democracy, and the state have colored Indonesian political life and often generated ideological tension. In contemporary Indonesia, democracy is understood as a concept that introduces new political possibilities and produces diverse Muslim responses, ranging from full acceptance, to critical acceptance, to total rejection (Al-Husaini, 2009).

Studies of Indonesian Muslim intellectual history show that democracy has been interpreted variously as a political instrument, a normative value, and an ideological threat. These debates continued throughout the reform and post-reform periods, especially with the emergence of Islamic groups that reject democracy ideologically and regard it as incompatible with tawhid (Abdillah, 2017).

It is precisely here that Muhammad Shahrur's thought becomes highly relevant to the discourse of da'wah in Indonesia. Unlike those who reject democracy outright, Shahrur offers a hermeneutic reading of the Qur'an that positions freedom and shura as fundamental principles of faith and social life. By interpreting shura as the normative equivalent of democracy, he provides a theological foundation for developing a model of da'wah that is compatible with democratic systems without requiring Muslims to abandon their religious identity and values (R. W. Hefner, 2011).

Within Indonesia's plural and democratic setting, Shahrur's approach makes an important contribution to the formulation of a dialogical, inclusive, and participatory paradigm of da'wah. Da'wah is no longer understood merely as a normative effort to impose formal Islamic symbols, but as a process of social transformation that upholds freedom of thought, deliberation, and social justice. In this way, Shahrur's thought can be positioned as a conceptual bridge between Islamic values and democratic practice, while also offering an alternative to exclusive and confrontational approaches to da'wah in Indonesia.

## Conclusion

This study concludes that Muhammad Shahrur's thought on freedom, democracy, and shura represents a progressive and contextual reinterpretation of Islamic teaching. By foregrounding reason, freedom of thought, and social reality as key elements in understanding religious texts, Shahrur views freedom as a fundamental principle of human life, while democracy is understood as a collective form of freedom in practice that remains consistent with ethics and rationality. In his thought, shura is not merely a formal tradition of consultation, but a normative principle that requires participation, openness, and recognition of plural viewpoints in social and political life.

The relevance of Shahrur's thought to the discourse of da'wah in democratic Indonesia lies in its ability to provide an inclusive, dialogical, and adaptive framework for religious communication in a plural society. In such a setting, a model of da'wah that emphasizes freedom of expression, respect for difference, and stronger public participation becomes especially significant. Shahrur's thought offers a conceptual alternative for a form of da'wah that does not stand in antagonism to democracy, but rather uses democracy as an ethical and cultural space for the persuasive and civilized articulation of Islamic values.

Accordingly, this article affirms that Muhammad Shahrur's thought makes an important contribution to contemporary Islamic da'wah discourse in Indonesia, especially in efforts to construct a mode of da'wah consistent with democratic principles, human rights, and national life. At the same time, his thought opens space for the development of a more contextual, critical, and responsive *ijtihad* of da'wah in addressing the socio-political challenges faced by Indonesian Muslim society in the democratic era.

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