

MAQĀSĪD AL-SHARĪ'AH AS A FRAMEWORK FOR REVITALIZING DA'WAH: A STUDY OF VOLUNTEER VULNERABILITY IN COMMUNITY RELIGIOUS INSTITUTIONS IN BANYUWANGI

Emi Hidayati¹, M. Iqbal Fardian², Ainur Rofiq³

¹Faculty of Da'wah, Ibrahimy Islamic University, Banyuwangi Indonesia

²Economica Institute, Banyuwangi Indonesia

³Faculty of Da'wah, Ibrahimy Islamic University, Indonesia

Email: moh.iqbal.fardian@gmail.com

Abstract: This article examines the vulnerability of volunteers within Islamic community-based da'wah institutions that experience functional disorientation due to weak institutional structures. Despite the growing prevalence of religious expressions such as *majelis taklim* and communal sermons, da'wah often remains trapped in ritualism without substantial orientation towards social protection. In the framework of *maqāṣid al-sharī'ah*, however, da'wah is expected to function as a form of social praxis aimed at safeguarding life (*ḥifẓ al-nafs*), lineage (*ḥifẓ al-nasl*), and religion (*ḥifẓ al-dīn*). This study employs a descriptive qualitative approach through observation, interviews, and document analysis conducted in rural da'wah communities. The findings reveal that volunteerism in these institutions is largely ceremonial, individualistic, and ineffective in advocacy due to the absence of internal regulation, structured training, and cross-sectoral collaboration. Social fragmentation and the digitalization of da'wah further exacerbate this dysfunction, causing volunteers to lose grounding in both values and institutional support. This article proposes a revitalization framework for Islamic da'wah based on *maqāṣid al-sharī'ah* as an integrative approach that emphasizes the need for responsive and sustainable institutional design to address social vulnerability. These findings contribute to contemporary Islamic institutional discourse by positioning da'wah not merely as a spiritual medium, but as a critical node of long-term social advocacy and protection.

Keyword: *Maqāṣid al-Sharī'ah; Islamic da'wah; social volunteerism; institutional revitalization; religious communities; social protection; community-based advocacy.*

A. INTRODUCTION

The religious expression of Muslims in Indonesia shows significant growth, as seen from the existence of various activities such as majelis taklim, sholawatan, and recitation that are increasingly prevalent in cities and villages. These activities are not only spiritual platforms but also provide space for communities to interact and collaborate in strengthening faith and social . However, despite the increase in religious activities, many social issues still threaten vulnerable groups, such as high rates of child marriage and increasing violence against women and children. Rates of stunting and debt among poor housewives also show alarming trends, signaling a dissonance between religious fervor and ineffective social advocacy at the community level (Rahmat 2021; Wastiyah 2020).

Mosques and assemblies are places where people gather, but these religious activities tend to focus on symbolic rituals and celebrations without providing real alignment to pressing social issues (Triantoro 2018). The practice of da'wah, which should function to transform and empower society, is now disoriented, prioritizing rhetorical activities over real social implementation (Aswad et al. 2024; Khumaedi and Fatimah 2019). A study shows that online da'wah, although it has the potential to reach more people, also faces challenges in terms of the effectiveness and relevance of its content (Ulfa and Efrina 2024; Wibowo, Avianto, and Hermawan 2021).

In addition, the phenomenon of digitalization in da'wah, especially during the COVID-19 pandemic, demands a change in methodology in message delivery (Mujamil and Fatimah 2023; Rasyid and Rahmawati 2022). The use of social media has become an important tool, especially among the younger generation (Mukhlis et al. 2023; Nurrahmi and Farabuana 2020), yet it is often not matched by tangible efforts to address social issues faced in society. This suggests that while symbolic dakwah is strong, its mission as a transformative social agency is weak (Ilhamuddin et al. 2022; Oktavia, Muhid, and Hamidah 2021). In turn, this indicates the need for a more integrated approach to da'wah that incorporates both spiritual and social aspects. Religious institutions need to act not only as providers of spiritual space, but also as advocates of social change that respond to the needs of society (Dermawan 2023; Wali and Zen 2023). Dakwah should serve as a bridge between spiritual commitment and social responsibility, prioritizing collective efforts to empower marginalized communities and combat pressing social justice issues (Arifin 2022; Wastiyah 2020).

The literature on Islamic da'wah and social volunteerism has highlighted the importance of Ummah participation in community social action. Studies by Haski-Leventhal & Meijs (2011) , as well as Smith & Warburton (2014), emphasize that the effectiveness of volunteer work is largely determined by institutional support, such as internal policies, cadre training, and financing. In the Indonesian context, Abdullah (2018) and Rismawati (2021) show that many community da'wah institutions such as majelis taklim do not have the institutional tools to carry out advocative functions in a sustainable manner. The weakness of internal structures, the lack of social incentives, and the dependence on spontaneous volunteer patterns cause the volunteerism that is formed to be ceremonial and unable to answer complex social challenges.

So far, da'wah studies have focused more on the normative dimension, morality discourse, and symbolic religious expressions. Some studies explore the effectiveness of digital da'wah, volunteer motivation, or forms of community participation in religious activities. However, there are still very limited studies that systematically analyze the **vulnerability of volunteers in Islamic da'wah institutions from an institutional point of view**, especially in the context of a society experiencing **social and digital fragmentation**. This is an important empirical gap in the study of da'wah institutions: there is no in-depth study that maps the relationship between weak institutional design and the failure of religious community-based social advocacy. In fact, in practice in the field, volunteers are the main actors in carrying out the social functions of da'wah institutions.

This research rests on three main theoretical frameworks. First, institutional **theory** from Douglass North (1990) and Elinor Ostrom (1990) who see institutions as a set of formal and informal rules that govern collective action. Second, Haski-Leventhal & Meijs'(2011) and Wilson's (2000) **theory of social volunteering**, which emphasizes the importance of institutional infrastructure in maintaining the sustainability of volunteer participation. Third, the **maqāṣid al-sharī'ah framework** (Auda 2008; Chapra 2008; Kamali 2008), which in this context is used not only as a normative value, but as the basis for the institutional design of da'wah for the protection of the soul (*ḥifẓ al-nafs*), offspring (*ḥifẓ al-nasl*), and religion (*ḥifẓ al-dīn*).

Although Muslim religious expressions such as majelis taklim and digital da'wah are increasingly widespread, there is a glaring gap between the symbolic religious spirit and real involvement in social advocacy. Community-based da'wah organizations often lack adequate institutional structures to support sustainable volunteer work. The lack of training, absence of internal

regulations, and weak cross-sector collaboration leave volunteers in a vulnerable position, uncoordinated, and losing their transformative direction.

This condition reflects a deeper institutional crisis, where da'wah has lost its transformative role in responding to pressing social issues. In fact, Islam has a normative framework through *maqāṣid al-sharī'ah* that emphasizes the importance of protection for humans and communities. But in practice, these values have not been institutionally implemented in the structure of community da'wah.

The main problem lies not in the lack of religious fervor, but in the absence of an institutional design capable of transforming da'wah into an advocative social movement based on Islamic values. Therefore, this research seeks to answer the following problem formulation:

1. How do forms of social and digital fragmentation affect the effectiveness of community-based Islamic da'wah in carrying out social advocacy functions?
2. What are the forms of vulnerability faced by volunteers in Islamic da'wah organizations due to weak institutional support?
3. How can the *maqāṣid al-sharī'ah* framework be used to design the revitalization of da'wah institutions that support the work of volunteers in a sustainable and transformative manner?

The novelty of this research lies in its approach that integrates modern institutional theory with *maqāṣid al-sharī'ah* values to formulate an institutional model of Islamic da'wah that is not only symbolic, but operational and advocative. This research also expands the function of da'wah volunteers as strategic actors in community social protection, a perspective that is still rarely raised in contemporary da'wah studies.

B. LITERATURE REVIEW

1. Institutional Theory in the Framework of Da'wah and Volunteerism

In classical institutional studies, institutions are understood not only as formal structures, but as systems of rules, norms, and patterns of relationships that shape and direct collective action (North 1990). In this framework, Islamic da'wah is also a socio-religious institution that has values, norms, and internal mechanisms aimed at transforming society. This theory is reinforced by Elinor Ostrom's community institutional approach, which shows that social systems will survive when there are shared control mechanisms, social sanctions, and citizen involvement in shaping and managing rules. Da'wah as a social activity

should work within this logic, where majelis taklim, Islamic organizations, and other religious activities form social institutions that are able to overcome social problems, not just ceremonial forums.

2. The Concept of Social Volunteering in Islamic Da'wah Institutions

Volunteering is an altruistic act that is voluntary, done for the common good without expecting material rewards (Wilson 2000). In the Islamic context, volunteerism is enshrined in the spirit of *ukhuwah Islamiyah* and the commandment of *ta'awun* (helping in goodness), which is the basis of social ethics in da'wah. However, according to Haski-Leventhal and Meijs (2011), in modern society, volunteer work is highly dependent on institutional support, whether in the form of regulation, training, or financing. Contemporary Islamic da'wah, if not associated with efforts to build the capacity of social volunteers- for example through advocacy training, community mentoring, or legal literacy-will fail to achieve substantial *maqāṣid al-sharī'ah*. Unfortunately, many da'wah institutions today focus more on religious ritualization than transformational social work.

3. Social Fragmentation and Disorientation of Da'wah Institutions

In a society experiencing social fragmentation - where social solidarity is broken down due to polarization of ideology, economy or access to information - volunteerism is vulnerable to losing its way. Bauman (2001) refers to this phenomenon as *liquid modernity*, where social relations become fluid and non-binding, and religious organizations lose their cohesive role. In the Indonesian context, research from Abdullah (2018) shows that many religious communities are trapped in symbolism and ideological polarization, while substantial problems such as child abuse, stunting, early marriage, and women's poverty persist. This fragmentation is exacerbated by the presence of digitalization of da'wah that tends to be individualistic and consumptive, such as the rise of the personal cult of celeb preachers without a collective agenda of empowerment. Dawah institutions, in this condition, experience functional disorientation: more busy building followers than building social solutions.

4. Volunteer Institutional Variables and Indicators

Research from Sazonets et al. (2023) presents seven institutional variables that support the effectiveness of volunteer work: (1) legal framework and protection of volunteers; (2) financial support; (3) training and networking infrastructure; (4) monitoring and evaluation systems; (5) professional development; (6) cross-

sector collaboration; and (7) public promotion and campaigns. This is reinforced by Smith & Warburton (2014) who mention that the success of volunteerism is highly dependent on the existence of work standards, reward schemes, and social incentive systems. In the context of da'wah, indicators of the success of da'wah organizations in fostering volunteers should include the ability to produce advocative cadres, transparent funding structures, and involvement in social advocacy work such as child protection and poor families. If these indicators are not present, then religious organizations only become a space for symbolic expression without social transformation.

5. Ritualistic Da'wah Institutional Phenomenon

Field data shows that many community-level da'wah institutions (majelis taklim, pengajian, and sholawatan forums) are still far from advocative work. They are more involved in religious celebrations such as Maulid, Isra' Mi'raj, or haul kyai, without touching social issues that entangle people. This is in line with the findings of Rismawati (2021) who noted that the majority of women's da'wah communities in East Java do not yet have domestic violence advocacy programs or legal assistance for housewives in debt. Even in ritually active communities, awareness of child protection, stunting prevention, or women's rights is low. This phenomenon strengthens the thesis that religiousness does not automatically give birth to social piety, especially if it is not accompanied by an institutional structure that leads to the defense of vulnerable groups.

6. Urgency of Revitalizing Da'wah Institutions Based on Volunteerism Values

Therefore, the revitalization of Islamic da'wah institutions must start from revamping the institutional system that supports volunteer work. Da'wah should not stop at moral narratives or the romanticism of the Prophet's history, but must be transformed into social institutions that have institutional capacity: internal regulations, regeneration incentives, training curriculum, and cross-sector collaboration systems. Research from Plant (1996) and Murphy (2013) suggests that religious institutions build *volunteer support programs* that are integrated with local social policies. Thus, Islamic da'wah institutions do not only become centers of recitation, but become centers of empowerment that can answer social fragmentation, strengthen collective solidarity, and fulfill the ideals of maqāṣid al-sharī'ah in real terms.

The study of social volunteerism cannot be separated from institutional theory, which emphasizes the importance of structures, norms, and rules as a support

for the sustainability of collective action. Within this framework, Eckstein (2001) and Evers & Laville (2004) assert that social practices such as volunteerism will not flourish without being supported by institutions that provide a strong legal, cultural and operational foundation. Institutions are not simply understood as formal entities, but encompass an ecosystem of values and regulations that enable social practices - including volunteering - to survive and have an impact.

The concept of volunteerism in society is often interpreted as a form of solidarity and participation of citizens in solving social problems voluntarily. In Islam, the value of volunteerism is closely related to the essence of da'wah, which teaches concern for others and *amar ma'ruf nahi munkar*. However, without institutional support, volunteerism activities are prone to siltation, trapped in ritualistic symbolism, and lose the mission of social protection as outlined in *maqāṣid al-sharī'ah*-particularly the protection of the soul (*ḥifẓ al-nafs*), offspring (*ḥifẓ al-nasl*), and religion (*ḥifẓ al-dīn*).

Various studies show that the effectiveness of volunteerism is strongly influenced by the existence of *institutional tools*. Murphy (2013) and Fowler (2005) mention a number of important instruments, among others: legal regulations that recognize and protect volunteer activities; financial support through grant programs or social funds; provision of infrastructure such as training centers and volunteer databases; training and capacity building programs; monitoring and evaluation systems; strengthening networks and partnerships between organizations; and public promotion to raise awareness about the importance of volunteers. These seven instruments not only support the performance of volunteers, but also ensure the sustainability and professionalism of value-based social work.

Indicators of institutional success in supporting volunteerism can be measured through the presence of policies or laws that favor volunteers, the availability of incentives or rewards that motivate participation, the existence of training that equips volunteers with knowledge and skills according to field needs, and the existence of neat coordination between elements of society. Horton Smith et al. (2016) and Haski-Leventhal & Meijs(2011) emphasize that without these indicators, volunteers will work sporadically, easily experience emotional exhaustion (*burnout*), and tend to leave the social arena when structural support is not available.

Field phenomena in the context of Islamic da'wah show a gap between high religious fervor and the advocative role of religious communities. Taklim

assemblies and recitation communities in various regions have indeed grown quantitatively and are active in religious ceremonies, such as sholawatan, haul, and grand recitation. However, these activities are often not connected to the social protection agenda. Empirical data shows that strategic issues such as women's poverty, child stunting, domestic violence, and loan sharks are not part of the collective work of the da'wah community. This shows the absence of institutions that can bridge between religious values and organized social advocacy work.

These conditions strengthen the argument that the revitalization of Islamic da'wah requires a stronger institutional approach. It is not enough for da'wah to stop at verbal or ritual activities, but it must transform into a social movement supported by a system of regulation, training, financing, and coordination across actors. The state, civil society, and the private sector must become partners in creating a healthy institutional ecosystem for da'wah volunteers. Thus, da'wah will not only live in words and ceremonies, but transform into a social force that frees people from various forms of vulnerability and structural injustice.

Early work on the theoretical and methodological basis of volunteer studies has been systematically explored by Bezpalko et al. (2001), especially in the context of community-based socio-pedagogical activities in Ukraine. They emphasize that organizational form - the institutional structure of volunteering - functions as a social technological tool to mediate between institutional goals and concrete actions on the ground.

In addition, Nazarchuk's study (2022) offers a human rights perspective, pointing out the urgent need for volunteer organizations to include human rights protection at the core of their activities. She recommends a multidimensional approach - incorporating law, education and local advocacy - for volunteers to be at the forefront of the fight for justice and protection of vulnerable groups.

Although various studies have made significant contributions to the understanding of social volunteering from sociological, pedagogical and institutional perspectives, there is still a void in linking volunteering to the context of Islamic da'wah institutions that deal directly with the social problems of grassroots communities. Most studies still focus on the technical aspects of volunteers, program effectiveness, or the challenges of volunteers in civil organizations in general. Meanwhile, the dynamics of volunteers in religious

institutions, especially community-based da'wah institutions such as majlis taklim, have not been critically touched upon. Not many studies have explored how the *institutional structure of da'wah* affects the vulnerability of social volunteerism, especially in the context of a society that is experiencing social fragmentation—both ideologically, institutionally, and digitally. In fact, in local reality, da'wah institutions have great potential as a node of social change, but often experience functional disorientation due to weak institutional design that is responsive to the social needs of the community. Therefore, this article is here to fill the void by positioning volunteerism not merely as an individual moral expression, but as part of a da'wah institutional building that requires structural design, norms, and institutional instruments in order to carry out advocative functions effectively and sustainably.

C. Method

1. Research Design

This study employed a **qualitative descriptive approach** with an **interpretive paradigm** to explore the institutional vulnerability of volunteers in Islamic community-based da'wah organizations. The focus of this research lies in understanding the dynamics of institutional disorientation, social fragmentation, and the weakening of volunteerism through the perspective of **maqāsid al-sharī'ah** as a framework for revitalization.

2. Research Sites and Participants

The research was conducted in **Banyuwangi Regency**, East Java, Indonesia — a region with diverse and active religious community movements, including *majelis taklim*, *sholawatan*, and digital da'wah networks. The study involved **11 community-based da'wah institutions**, both in rural and semi-urban areas, selected through purposive sampling based on their continuity of religious and social activities.

Participants included:

- a) 7 da'wah volunteers and administrators of *majelis taklim*,
- b) 4 *ustadzah* or preachers actively engaged in women's religious forums, and
- c) 4 community members involved in advocacy-related activities (child protection, family counseling, or economic empowerment).

These 15 informants were chosen for their active engagement and institutional knowledge.

3. Data Collection Techniques

Data were collected through **three primary techniques**:

a) **In-depth Interviews**

Conducted semi-structurally to elicit information about participants' experiences, perceptions of institutional management, and challenges in volunteer work.

Each interview lasted 60–90 minutes and was recorded with participants' consent.

b) **Participant Observation**

Researchers attended and observed da'wah activities such as weekly *majelis taklim* sessions, *sholawatan* events, and training sessions. Observations were focused on interaction patterns, volunteer coordination, and institutional practices.

c) **Document Analysis**

Examination of meeting notes, social media posts, program documentation, and organizational archives to trace institutional policies and communication patterns.

4. Data Analysis

The analysis followed the **Miles and Huberman (2014)** model, consisting of **data reduction, data display, and conclusion drawing**. After transcription, all data were coded using thematic analysis to identify key categories related to:

- a) The transition from oral to digital da'wah,
- b) The disconnection between religiosity and social advocacy,
- c) The erosion of communal solidarity,
- d) Volunteer vulnerability, and
- e) Institutional revitalization mechanisms.

The interpretation was guided by the **theoretical triangulation** of three frameworks:

- a) **Institutional Theory**(Ostrom 1990, 1990),
- b) **Social Volunteerism Theory** (Haski-Leventhal and Meijs 2011; Wilson 2000).
- c) **Maqāṣid al-Sharī'ah Framework** (Auda 2008; Chapra 2008; Kamali 2008).

5. Data Validation

To ensure credibility and reliability, the study applied multiple validation strategies:

- a) **Triangulation** across data sources (interviews, observations, documents);
- b) **Member checking** by confirming key interpretations with participants;
- c) **Peer debriefing** among research team members; and
- d) **Audit trail** to document the analytic process systematically.

6. Ethical Considerations

All participants provided informed consent before participation. Their identities were anonymized to maintain confidentiality. The research adhered to ethical guidelines for qualitative research involving religious and community institutions.

D. Results and Discussion

a. The Transition of Oral Da'wah to Digital Da'wah

Field Finding Data:

An administrator of the taklim assembly said:

"Now the congregation prefers to open Ustaz Youtube lectures, TikTok da'wah, or WhatsApp group statuses. The assembly is only crowded when there is a viral kiai or Maulid moment, the rest is quiet."

Observations in 9 out of 11 majelis taklim show that documentation of activities through social media is more dominant than social dialog in the forum.

Interpretation:

This finding indicates a shift from oral and collective communication-based da'wah to passive and individualized digital da'wah consumption. Da'wah is no longer understood as a space for social deliberation, but as media content that is consumed personally and fragmented.

Polarization of Digital Da'wah Patterns:

1. The congregation becomes passive consumers of da'wah content, no longer active actors in religious dialog forums.
2. The focus of assembly administrators is more on documentation and digital imaging than community social transformation.

3. Taklim assemblies experience mediatization, becoming an extension of social media logic.

b. Disconnection between Religion and Social Action

Interview Data:

An ustazah who is a regular speaker said:

"We regularly study every week, but the material is about morals, the virtues of dhikr, or salawat. We have never discussed stunting, child abuse. That is not the business of taklim."

Despite the massive spread of Islamic content in WhatsApp groups, there is no real movement on social issues such as family health, gender-based violence or child education.

This separation shows the dominance of personal spirituality that is not connected to the social responsibility of the ummah. The function of religion is reduced to moral inspiration, rather than advocacy towards structural problems experienced by society.

Pattern of Disconnection:

1. Consumption of religious content is symbolic without real action.
2. Recitation themes are dominated by individual moral values, not social transformation.
3. Religion is reduced to an inspirational spectacle, not the foundation of a collective movement.

c. Weakening of Communalism and Social Control of the Assembly

FGD and Observation Data:

An FGD participant's mother said:

"In the past, after the recitation, we would continue with arisan (social gathering), deliberation to help the neighbors. Now we go home quickly, everyone is holding their cellphones, busy updating stories."

Observations of five religious activities showed the absence of social agendas such as donation raising, child health advocacy, or solidarity with vulnerable families.

The taklim assembly, which was previously the center of social interaction and community control, has dysfunctioned. Its collective function has narrowed to ritualism and ceremonial celebrations, no longer a space for social awareness or protection of shared norms.

Pattern of Social-Community Dysfunction:

1. Togetherness is ceremonial, without substantive solidarity.
2. Lack of assembly leadership in mainstreaming social advocacy issues.
3. The loss of *srawung* has led to the collapse of social mechanisms to respond to issues of stunting, domestic violence and economic burden.

d. Decline in Institutional Function and Social Volunteerism

In general, *majelis taklim* experience institutional dysfunction due to the digitalization of *da'wah*, the separation between religious values and social reality, and the fragmentation of social relations. The main functions in *maqāsid al-sharī'ah*-such as the protection of the soul (*ḥifẓ al-nafs*), offspring (*ḥifẓ al-nasl*), and religion (*ḥifẓ al-dīn*)-are no longer the foundation of the recitation agenda and social activities. This has a direct impact on the fragility of the volunteer ethos, because it loses the direction of values, collective awareness, and structural support from the community.

4. Discussion

4.1 The Paradox of Da'wah and the Fragmentation of Social Responsibility in a Religious Society

The social phenomena found in the field illustrate the striking gap between religious expression and the practice of social protection. On the one hand, *majelis taklim*, recitation, and *sholawatan* traditions flourish and are massive. On the other hand, the number of stunted children due to poor consumption patterns due to poverty is still high, child marriage continues to occur (with 1,010 cases in 2019 only in the Religious Courts office), moneylenders who hit poor women's households are increasing, and cases of broken homes, divorce, and violence against children are getting stronger. All of these problems directly touch the basic protection dimension in *maqāsid al-sharī'ah*: *ḥifẓ al-nafs* (protection of the soul), *ḥifẓ al-nasl* (protection of offspring), and *ḥifẓ al-dīn* (protection of religion).

From an institutional point of view, this situation reflects the symptoms of institutional fragmentation within Islamic society. This fragmentation is not only in the form of disconnection between social elements, but also the weak substantive orientation of da'wah institutions towards actual social problems. In the perspective of **institutional** theory, this condition can be explained through the **Historical Institutionalism** approach (Mahoney and Thelen 2010), which shows that institutional change is not always revolutionary, but can occur gradually through institutional **conversion-that is, a** change in the direction of the institution's function without formally changing its structure. Majelis taklim remains symbolically and structurally alive, but loses its advocacy orientation.

On the other hand, the weakness of **institutional** capacity can also be understood through the perspective of **Neo-Institutionalism** (Scott 2008), which explains that institutional legitimacy does not only come from technical performance, but from symbolic adjustment to the environment. In this context, many majelis taklim are more busy building symbolic legitimacy through a digital religious image than fulfilling the social expectations of their communities. This leads to **institutional ritualization**, where the structure remains but loses its function.

As stated by Bauman (2001) in the concept of liquid modernity, modern society tends to live in fluid, instant, and symbolic social relations. These symptoms enter the realm of religion, where the expression of da'wah turns into a digital performance or public ritual, but lacks structural depth.

Majlis taklim and recitations often fill public spaces with vibrant sounds and celebrations, but neglect advocative social work that involves real interventions on poverty, domestic violence, mother-child health, or family economic literacy. This is where the institutional function of da'wah shifts from the center of empowerment to a ceremonial symbolic forum. Da'wah loses its transformative power because it is uprooted from the supporting structure: there is no volunteer training, no social advocacy instruments, and no partnerships with child and women's protection agencies.

This finding is consistent with Abdullah's study (2018) which shows the weak role of religious organizations in the child protection and women empowerment agenda in rural communities. In many cases, religious moral values are used to legitimize early marriage or normalize power relations in the

household. This is a form of failure of da'wah institutions in making maqāṣid al-sharī'ah the basis of social praxis.

For this reason, this analysis proposes that the problem lies not in the lack of religious expression, but in the absence of institutional social volunteers in the da'wah body. Volunteerism that is symbolic, unstructured, and not supported by an adequate legal, financial and technical framework, will be easily fragile and lose social impact. In fact, as emphasized by Haski-Leventhal and Meijs (2011), volunteerism must be professionally managed, have training, legal protection, and access to resources in order to become a tool for social change.

Therefore, this analytical framework combines three important nodes:

1. The Preaching-Social Paradox - high religious expression does not guarantee social protection.
2. Institutional Fragility of Volunteers - weak structures, incentives, and training within proselytizing organizations.
3. Social Fragmentation and Religious Individualization - religion becomes a symbolic identity, not a transformative collective praxis.

The solution is not just to strengthen the formal religiosity side, but to design a strong social volunteer-based da'wah institution: having training, collaboration with state-civilian actors, and a measurable vision of protection. Da'wah must be revitalized from a ritual space to an advocacy space-becoming a savior institution (muṣliḥ) not just a preacher institution (muballigh). This finding is in line with Abdullah's study (2018) on the weakness of religious organizations in the issue of child protection and women's empowerment in rural communities. In addition, Nurhayati and Fauzia's research (2020) shows that many majelis taklim in urban areas have experienced a shift in function to become a symbolic and consumptive social space, no longer an arena for social transformation. Meanwhile, a study by Rizkiana and Halim (2021) highlights the gap between digital religiosity and social literacy which has an impact on the blunt advocacy agenda of religious communities. In some cases, religious moral values are even used to legitimize early marriage or normalize power relations in the household. This indicates a failure in translating the value of maqāṣid al-sharī'ah into institutional praxis.

6. Conclusion

This research reveals that although religious expressions in the form of recitation, sholawatan, and majelis taklim flourish, there is a significant gap between symbolic religiosity and real social action at the community level. Da'wah, which used to function as a space for collective awareness, is now experiencing institutional dysfunction due to digitalization without substance, social fragmentation, and weakening control and solidarity functions. Field findings show a shift in the institutional function of majelis taklim from an empowerment center to a passive and ritualistic digital documentation arena. Religion is reduced to inspirational spectacles on social media, while social problems such as stunting, domestic violence, and poverty are untouched by the da'wah movement. Through an institutional theory approach - specifically Historical Institutionalism and Neo-Institutionalism - it can be concluded that changes in the da'wah body take place gradually and symbolically, without repositioning functions that touch the core social needs of the community. The absence of professional, legal and empowered volunteer institutions is the main factor that exacerbates this situation.

Efforts are needed to revitalize da'wah institutions that not only emphasize individual spirituality, but also encourage social advocacy based on maqāṣid al-sharī'ah values. Collaboration between sectors, formulation of a transformative curriculum, and legalization of volunteer work are absolute requirements for da'wah to be present again as a defender of the ummah and protector of vulnerable groups in an increasingly complex society.

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