

“THE EXISTENCE OF ARGUMENTATIVE DA’WAH OF KH. MA’RUF KHOZIN ON FACEBOOK: A CONTEMPORARY ISLAMIC DA’WAH PERSPECTIVE”

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Abstract

This study examines the existence of KH. Ma'ruf Khozin's argumentative da'wah through Facebook from the perspective of contemporary Islamic da'wah. The presence of social media has created a new space for preachers to convey religious messages. KH. Ma'ruf Khozin, a young cleric active in da'wah in the digital world, utilizes Facebook as a medium to explain, correct, and clarify various Islamic issues emerging in society. This study aims to analyze how his argumentative da'wah strategy was developed and how it contributed to shaping the face of Islamic da'wah that is relevant to the needs of the community in the modern era. The research method used was qualitative with a descriptive-analytical approach. Data were obtained through literature review, documentation of KH. Ma'ruf Khozin's Facebook posts, and content analysis that highlighted the da'wah messages conveyed. The results indicate that his da'wah is argumentative in nature, based on naqli evidence (the Quran and Hadith) systematically combined with aqli evidence (logical reasoning). This da'wah style displays a critical, moderate, and solution-oriented approach to addressing religious issues, while avoiding provocative rhetoric. Furthermore, KH. Ma'ruf Khozin's straightforward, open, and interactive communication style makes Facebook not only a medium for disseminating information but also a space for dialogue between preachers and their audiences. This study concludes that the existence of KH. Ma'ruf Khozin's argumentative da'wah on Facebook represents a contemporary model of Islamic da'wah that is adaptive to digital technology, contextualized with social realities, and effective in reinforcing Islamic values that are rahmatan lil 'alamin (blessing for the universe).

Keywords. Existence, argumentative, provocative, represent, reinforcing

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Introduction

In the present age, digital technology has become an integral part of everyday life, particularly through the pervasive influence of social media. Platforms once designed primarily for entertainment and personal networking now serve as vital spaces for religious communication and identity formation. For Muslims—who represent nearly a quarter of the global population—these platforms provide new opportunities for da'wah (Islamic outreach), enabling the transmission of Islamic values in ways that transcend geographical and cultural boundaries. Facebook, as one of the largest social networking sites, has emerged as a dynamic arena where sermons, debates, and interfaith dialogues take place daily, functioning as a "digital mosque" that is reshaping how religious communities interact with their faith (Maknun et al., 2024; Uswatussolihah, Zaenab, & Syafriani, 2023; Khotimah et al., 2023).

Throughout the history of Islam, da'wah has been a central practice in maintaining and transmitting religious values. Traditionally, da'wah was delivered in mosques, articulated through public sermons, fostered in Islamic boarding schools (*pesantren*), and disseminated through classical texts and scholarly treatises (Rosidi, Mubasit, & Zaelani, 2021; Rosyad & Millah, 2022). In the contemporary digital era, geographical boundaries no longer limit da'wah practices. A Muslim in Indonesia can easily access religious teachings from scholars abroad, while professionals in urban centers can participate in online theological discussions through platforms like Facebook. This transformation reflects that while the core mission of da'wah—spreading Islamic values—remains unchanged, its media and style have evolved to align with technological advances (Hasanah, 2023; Hidayat & Nuri, 2023).

Indonesia, home to the world's largest Muslim population, provides a unique context for examining contemporary da'wah (Islamic da'wah). The nation's religious discourse is shaped not only by large Islamic organizations such as Nahdlatul Ulama (NU) and Muhammadiyah, but also by smaller reformist movements and transnational Islamic networks. This plurality enriches the spirit of Indonesian Islamic thought but also creates space for contestation. Differing views on theology, jurisprudence, and socio-political issues frequently emerge, with social media serving as a public arena where these debates are amplified and negotiated (Rahmat, 2020; Nuryana, 2021; Rizky, 2022).

In this pluralistic and sometimes controversial religious environment, scholars who are able to integrate traditional Islamic scholarship with a rational and dialogical approach play a crucial role. Among them is KH. Ma'ruf Khozin, an influential Nahdlatul Ulama (NU) cleric known for his mastery of fiqh (Islamic jurisprudence) and kalam

(theology), as well as for his use of Facebook as a platform to engage in contemporary religious discourse (Syamsuddin, 2022; Amin, 2023). KH. Ma'ruf Khozin represents a cadre of contemporary scholars who, while deeply rooted in the intellectual tradition of Islamic boarding schools (*pesantren*), have also capitalized on the opportunities offered by digital media. His distinctive contribution lies in his application of an argumentative model of *da'wah*, which prioritizes rational deliberation, systematic explanation, and the integration of Qur'anic and Hadith texts (Fauzi, 2021; Hidayat & Syam, 2022). Rather than solely focusing on motivational messages or spiritual reminders, KH. Ma'ruf Khozin actively engages in dialogue by debating, clarifying misunderstandings, and responding directly to criticism. This approach is highly relevant within Indonesia's digital Muslim community, especially among the younger generation, who are familiar with interactive discussions and critical exchanges on online platforms (Lubis, 2020; Nuryana & Fauzi, 2021; Prasanti, 2022).

The significance of this argumentative style of *da'wah* becomes even clearer when viewed against the backdrop of rising radical and extremist narratives. In the past two decades, Indonesia has witnessed the expansion of groups advocating a rigid and exclusive understanding of Islam. These movements skillfully utilize social media as a tool to amplify their messages, cultivating digital echo chambers that perpetuate intolerance and sectarianism (Hikam, 2016; Anshari, 2020; Haryanto, 2021). For moderate figures like KH. Ma'ruf Khozin, Facebook serves not only as a platform for religious *da'wah* but also as a strategic arena for confronting and challenging extremist discourse. Through the use of structured arguments rooted in classical Islamic scholarship, he is able to deconstruct radical claims while advancing an interpretation of Islam that emphasizes *wasatiyyah* (moderation), tolerance, and inclusiveness (Fauzi, 2020; Hidayat, 2022).

The use of Facebook in Islamic *da'wah* presents both challenges and opportunities due to its interactive nature. Unlike traditional media such as radio or television, which rely on one-way communication, Facebook allows for direct audience engagement. Followers can ask questions, dispute interpretations, or even openly criticize preachers. For KH. Ma'ruf Khozin, this interactivity has become a valuable resource: he frequently replies to comments, engages in lengthy discussions, and sometimes debates with critics. Thus, his *da'wah* has evolved from a monologue to a dynamic dialogue. Such dialogical engagement not only conveys religious knowledge but also fosters critical thinking among audiences, encouraging them to evaluate arguments rather than blindly accepting them (Gufran, Ida, & Suyanto, 2023; Harahap & Mailin, 2022).

From an academic perspective, KH. Ma'ruf Khozin's strategy illustrates a broader transformation of religious authority in the digital age.

While in the past authority was primarily based on scholarly credentials, mastery of Islamic sciences, and institutional position, it is now also built through online visibility, interactive engagement, and communicative competence. KH. Ma'ruf Khozin embodies this shift: his Islamic boarding school background provides traditional legitimacy, while his consistent and reasoned activity on Facebook broadens his reach to a wider audience (Gufran, Ida, & Suyanto, 2023). Furthermore, his argumentative style of da'wah extends beyond defending orthodoxy to affirming Islam's compatibility with rational inquiry and critical dialogue. Using reason and textual evidence, he highlights intellectual engagement as an essential dimension of Islamic tradition. This approach resonates with young, educated Muslims in Indonesia who are active online and value open discussion, thus positioning Islamic da'wah as dialogical and intellectually robust (Harahap & Mailin, 2022).

Research Methodology

This study uses a qualitative research design with a descriptive-analytical approach. The focus is on exploring and analyzing KH. Ma'ruf Khozin's argumentative da'wah on Facebook, emphasizing how he constructs arguments, interacts with audiences, and articulates Islamic teachings in a digital context. Qualitative research was chosen because it allows researchers to examine social phenomena in depth, considering textual content and the meanings contained therein (Creswell & Poth, 2018).

The primary data for this study consists of KH. Ma'ruf Khozin's posts, comments, and discussions on his official Facebook account, particularly those that illustrate his argumentative da'wah style. Selected posts from January to March 2025 were analyzed, as these months were a period of active online engagement, particularly regarding religious debates and responses to contemporary issues. Secondary data includes relevant literature on digital da'wah, online religious authority, and Islamic communication studies in Indonesia. The research method used is content analysis, focusing on textual patterns, rhetorical strategies, and the use of Quranic verses, hadith, and classical Islamic studies in his arguments. In addition, discourse analysis was used to understand the broader context of his online interactions, including how audiences responded to his posts and how he responded to criticism or opposing views (Fairclough, 2013).

To ensure validity, data triangulation was conducted by comparing Facebook content with interviews, published articles, and reports from Islamic media covering KH. Ma'ruf Khozin's da'wah. This methodological framework provides a comprehensive understanding of his argumentative da'wah within the broader realm of contemporary Islamic communication.

Result and Discussion

The early months of 2025 marked a pivotal moment in Indonesia's digital Islamic discourse, with platforms like Facebook remaining crucial spaces for religious debate and dialogue. Despite the growing popularity of YouTube and TikTok among younger generations, Facebook remains a form of digital *pesantren* (Islamic boarding school)—a virtual arena where middle-aged and educated Muslims seek arguments based on textual evidence, logical reasoning, and theological reflection (Fauzi, 2020). In this context, KH. Ma'ruf Khozin, a prominent Nahdlatul Ulama (NU) cleric with expertise in *fiqh* and *kalam* (Islamic jurisprudence), actively engages audiences through an approach characterized by argumentative *da'wah* (Islamic *da'wah*).

Unlike preachers who rely heavily on motivational narratives or spiritual encouragement, Khozin employs a communication model that blends classical Islamic studies with rational analysis and contextual interpretation. Such an approach not only addresses pressing contemporary issues but also reaffirms Islam's capacity for *wasatiyyah* (moderation). This method aligns with previous findings that emphasize how rational-argumentative *da'wah* helps dismantle extremist rhetoric and encourages inclusivity in the digital realm (Hidayat & Nugroho, 2021).

This part outlines a chronological analysis of KH. Ma'ruf Khozin's *da'wah* activities, highlighting seven recurring themes: the defense of traditional Islamic practices, interpretations of *jihad*, interfaith engagement, women's roles in Islam, the discourse on *Islam Nusantara*, debates surrounding the caliphate (*khilafah*), and the principle of moderation. Each monthly reflection did not emerge in isolation but was shaped by ongoing issues within Indonesia's public sphere, showing how online *da'wah* frequently intersects with wider sociopolitical dynamics (Burhani, 2021). More importantly, the sequence of themes illustrates how Khozin gradually developed a coherent argumentative strategy—one that draws from classical texts while adapting to the discursive patterns of social media (Campbell & Tsuria, 2021)

January 2025: Reasserting Traditional Authority

In early 2025, online religious debates in Indonesia centered on contested traditions such as *tahlilan* (religious gatherings), *maulid* (religious recitations), and communal prayers for the deceased. On Facebook, reformist groups often dismissed these practices as *bid'ah* (illegible innovations), sparking heated debates with Nahdlatul Ulama (NU)-affiliated communities (Bruinessen, 2013). In response, KH. Ma'ruf Khozin employed an argumentative approach aimed at defending *turāth* (Islamic intellectual and ritual heritage). He articulated a nuanced distinction between harmful innovations (*bid'ah dalālah*) and innovations that enrich Islamic practice (*bid'ah hasanah*).

On January, KH. Ma’ruf Khozin actively utilized Facebook as a platform for religious communication, producing a total of eighteen posts throughout the month. Based on the researcher’s observation, the majority of these posts can be categorized as informative da’wah, focusing primarily on the dissemination of knowledge, clarification of Islamic rulings, and the provision of textual references from the Qur’an and Hadith. This indicates his consistent role as a religious educator who seeks to enrich the digital public’s understanding of Islam through accessible and authoritative explanations.

However, among these posts, at least six entries stand out as explicitly argumentative. These posts demonstrate Khozin's distinctive style of engaging in rational debate, addressing controversial topics, and responding to challenges posed by reformist or Salafi critics. The presence of argumentative da'wah, while not as prevalent as informative posts, highlights his dual strategy: educating audiences about fundamental aspects of faith while simultaneously defending traditional practices through reasoned argumentation. Like at fifth of Januari he posted an article by the title **Cara Jitu Menguasai Tuduhan Bid’ah** this article commented 56 times and shared 127 time by his follower. It indicated that the article is really showed the use of argumentative communication which he used.

This combination reflects what digital religion scholars describe as a "layered communication model," in which religious leaders adapt their messages to suit the needs of different audiences (Campbell & Tsuria, 2021). While informative posts are aimed at general Muslim readers seeking knowledge, argumentative posts target polemical debates and are intended to maintain the legitimacy of NU's religious heritage. Thus, the January data illustrates that Khozin's online activity relies not solely on didactic transmission but also incorporates elements of critical dialogue and polemical engagement when appropriate.

Table Of KH Ma’ruf Khozin Post on Facebook

No	Date	Theme	Dakwah Type	Like	Com ment	Share
1	1/1/25	Seratus Tahun Pondok Ploso, Bukan Hanya Memberi Manfaat Tapi Perjuangan Menjaga Sistem	Informati f	1500	54	93
2	2/1/25	Hadis Palsu Salat 12 Rakaat Malam Jumat Pertama Bulan Rajab	Argumen tatif	3000	148	644

3	3/1/25	Bu Dr. dr. SasQa SasQa , Sp.JK(K)., FESC, FAsCC, FASE, FIHA	Informati f	145	24	8
4	5/1/25	Cara Jitu Menguasai Tuduhan Bidah	Argumen tatif	2000	56	127
5	6/1/25	Tabarruk Sanad Kiai Toifur, Madura	Informati f	149	26	95
6	8/1/25	Perpustakaan Seperti Hutan	Informati f	156	36	36
7	10/1/25	Wudu Pakai Spray	Argumen tatif	2340	47	393
8	12/1/25	Menguasai Tuduhan Bidah	Argumen tatif		74	276
9	15/1/25	"Meniru Salafi"		4000	127	436
10	16/1/25	16 Rajab, Nahdlatul Ulama Berdiri	Informati f	546	40	227
11	17/1/25	Nabi Dan Interaksi Sosialnya; Keluarga, Sahabat, Non Muslim dan Tradisi	Informati f dan Pesuasif	700	75	149
12	18/1/25	Anak Adopsi Jadi Mahram Melalui Induksi Laktasi	Agument atif	3500	98	544
13	20/1/25	Kiai-kiai Penulis Kitab Tafsir 30 Juz Bahasa Arab	Informati f	1576	80	325
14	21/1/25	Bulan Madu"	Informati f	241	40	23
15	22/1/25	Tikungan Perubahan	Informati f	212	125	20
16	24/1/25	Nabi Tidak Melakukan" atau "Nabi Melarang", Mana Yang Harus Ditinggalkan?	Argumen tatif	5453	108	549
17	25/1/25	Di Atas Hak Dan Kewajiban Untuk Kelanggengan Pernikahan	Informati f & Persuasif	3425	45	281
18	30/1/25	sra Mi'raj Di Rsi Surabaya Jemursari	Informati f			

Februari 2025, Tighten the Aswaja Teaching

In February, KH. Ma’ruf Khozin did not post many explicitly argumentative da’wah articles. This month coincided with Sha’ban, during which his writings frequently highlighted the virtues of the month, interspersed with informative and persuasive posts. He began February with a post on “Practical Fiqh Formulas,” which summarized the key points of a seminar he delivered at Pesantren Al Amin, Parenduan, Sumenep. Despite the predominance of non-argumentative content, Khozin still published a notable article entitled “*Practicing Hadiths Already Processed by the Ijtihad of Ulama.*” From the researcher’s perspective, this post represents one of the few examples of his argumentative da’wah during the early weeks of February.

In this month, KH. Ma’ruf Khozin posted approximately 18 times, most of which can be categorized as informative and persuasive da’wah. Nevertheless, whenever he shared argumentative da’wah content, his posts typically attracted significant engagement—evident through numerous likes, comments, and shares from his more than 140,000 followers. For instance, on February 26, he delivered a lecture to a women’s *Majelis Ta’lim* (religious study group), which he later shared on his Facebook page. This post exemplifies how argumentative da’wah often resonates more strongly with audiences in digital Islamic spaces. This phenomenon aligns with research findings that highlight the effectiveness of argumentative and dialogical da’wah in digital environments, where audience participation and interactivity are essential in shaping the discourse (Rahmawati & Yuliana, 2023; Fitriyani et al., 2023).

For greater validity, the author will create a posting table for February as follows:

No	Date	Theme	Dakwah Type	Like	Comment	Share
1	2/2/25	Rumus Fikih Praktis (Segera Terbit)	Informatif & Argumentatif	564	27	57
2	3/2/25	Liburan Pondok Dengan Ziarah	Informatif	236	20	67
3	4/2/25	Mengamalkan Hadis-hadis Yang Sudah Diproses Ijtihad Ulama	Informatif	435	32	74
4	5/2/25	Mengintip Cara Ulama Berijtihad	Argumentatif	1567	136	134
5	6/2/25	Bolehkah Nikah Mut’ah Saat Darurat? (Komparasi Ushul Fiqh Su-Si*)	Agumentatif	149	24	54

6	8/2/25	Banser Ngaji Aswaja	Argumentatif	156	36	36
7	10/2/25	Lamaran	Informatif	165	23	64
8	12/2/25	Amaliah Nishfu Syaban di Mekah (Besok Malam Jumat)	Argumentatif	7000	163	1500
9	13/2/25	Doa Apa Yang Diminta Saat Malam Nishfu Syaban?	Argumentatif	543	20	322
10	18//25	Waktu Yang Tepat Untuk Mengeluarkan Zakat Harta	Informatif	547	29	83
11	20/2/25	Alhamdulillah Perkembangan Kesehatan KH M Musleh Adnan Madura	Informatif dan Pesuasif	568	100	71
12	21/2/25	Khataman Ramadan Kitab Syaikhona Kholil	Agumentatif	310	17	74
13	23/2/25	"Puasa Bagi Penderita Penyakit Dan Mensyukuri Musibah",	Argumentattif	476	17	98
14	25/2/25	Madura Punya Cerita Seputar Teknologi, Dulu Dan Sekarang	Informatif	221	15	12
15	26/2/25	Fikih Ramadan Untuk Wanita	Argumentatif	2700	38	534
16	27/2/25	Ziarah Kubur Jelang Ramadan	Argumentatif	1453	17	189
17	28//25	Haflah / Imtihan Bersama Anak-anak	Argumentatif	425	27	79
18	28/2/25	Andaikan Rukyat Berhasil Tapi Ditolak Saat Sidang Itsbat	Argumentatif	231	167	548

March 2025 served to cultivate and reinforce NU’s theological arguments

In March, KH Ma'ruf Khozin remained consistent with his argumentative da'wah posts. However, at the beginning of the month, he shared a lighter piece titled "Men's Complexity: Wounded and Valuable." In this post, Ma'ruf Khozin reflected on the ups and downs of married life. His next post returned to the argumentative style, titled "Does It Invalidate or Not?"—a discussion recorded with TV9, a channel known for defending Nahdlatul Ulama (NU) religious practices. Still in the first week of March, on March 6, 2025, KH Ma'ruf Khozin presented a study of Khataman Fathul Qarib (The Final Resurrection) and its concise interpretation. Although this post was primarily informative, it still received a significant response, with the material shared by approximately 120 people and generating 29 comments.

Early in the second week of March, Ma'ruf Khozin posted a post about How to Perform I'tikaf in Japan. According to researchers, this post contained both informative and argumentative elements. However, his next post was even more argumentative, as he responded to a preacher from another Islamic organization who questioned the practice of separating the three rak'ahs of the witr prayer. This post received one of the highest responses from his followers, with over 1,500 shares, 702 comments, and thousands of likes. At the beginning of the third week, KH Ma'ruf uploaded a lighter, argumentative da'wah article entitled "Continuing the Interpretation of Legal Verses in the Qur'an." In the fourth week, almost all of his articles were argumentative, ranging from "Tips for Healthy Fasting and Eid" by Dr. Syifa Mustika (SpPD-KGEH, FINASIM)—a summary he compiled from a session with Dr. Syifa Mustika—to an article entitled "Evidences for Dhikr Haul." According to the researcher, this last article served as a rebuttal to certain groups opposing religious practices practiced by the Nahdlatul Ulama (NU) community at all levels, from the grassroots to the upper middle class.

For clarity, the researcher will present a table of KH Ma'ruf Khozin's articles in March as follows.

No	Date	Theme	Dakwah Type	Like	Comment	Share
1	1/3/25	Lika-liku Laki-laki Yang Laku Dan Luka	Informatif	253	29	88
2	4/3/25	Batal Apa Tidak?	Argumentatif	2300	73	524
3	6/3/25	Khataman Fathul Qarib dan Pemahaman Ringkasnya	Informatif dan Argumentatif	145	29	125
4	9/3/25	Cara Itikaf Di Negeri Sakura	Argumentatif	650	22	45
5	11/3/25	Menyalahkan Witr 2+1	Argumentatif	7231	702	1500

		Mengatasnamakan Imam Syafi'i				
6	12/3/25	Tampa Judul	Informatif	126	35	48
7	14/3/25	Ramadan Dan Al Qur'an	Argumentatif	240	14	95
8	18/1/25	Melanjutkan Tafsir Ayat-ayat Hukum Dalam Al-Qur'an	Argumentatif	421	119	71
9	21/3/25	Mengenang Wafatnya Mbak Rara, Hafizah Di Luar Pesantren Tahfiz	Informatif	321	93	69
10	23/1/25	Salawat Di Sela-sela Tarawih	Argumentatif	634	59	254
11	25/1/25	Nabi Yunus	Informatif dan Pesuasif	400	23	131
12	27/3/25	Dalil Dzikra Haul	Agumentatif	3500	26	146
13	28/3/25	Amalan Sunah Setara Ibadah Semalam Penuh	Argumentatif	573	13	140
14	29/3/25	Mbah Wali Idris, Rangkah Surabaya, Peninggalan Masjid Dan Sekolah	Informatif	442	41	78
15	30/1/25	Tuntunan Idulfitri, Antara Sunah Dan Tradisi Muslim di Indonesia	Informatif	612	28	130
16	31/1/25	Maaf Untuk Keluarga	Argumentatif	473	75	57

Here are some parts of the arguments for da’wah in March in the post entitled “Menyalahkan Witr 2+1 Mengatasnamakan Imam Syafi’I” . Ma'ruf Khozin strengthened his argument by referring to various scholars of various schools of thought. He stated, "I also still need to consult the books of Imam Syafi'i. Is it true that Imam Syafi'i did not recommend witr as practiced by the followers of the Syafi'iyah? I found the following confirmation from Imam Syafi'i:

والذي أختار أن صلى عشر ركعات ثم أوتر بواحدة فقلت للشافعي فما الحجة في أن الوتر يجوز بواحدة؟
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Syafi'i said that my preferred opinion is if someone prays 10 rak'ahs then with 1 rak'ah. I (Rabi' Al Muradi) said to Syafi'i: "What is the proof that with can be 1 rak'ah?" Syafi'i answered with evidence from the Hadith and the history of the Companions.

Likewise with articles Dalil Dzikra Haul. **Ma'ruf Khozin stated on his article that** *"The method of deriving legal rulings can be textual, based directly on the explicit text, or through istinbāt. If the method of istinbāt is rejected, then all outcomes of ijtihād using istinbāt must also be rejected. "For example, the Prophet only performed night prayers in Ramadan for three nights. Scholars, through istinbāt, ruled that it is sunnah to perform night prayers for the entire month. Another example is the use of astronomical calculations (hisāb) to determine the beginning of the month."* *"The Haul ... once it is considered a tradition, it no longer falls under accusations of bid'ah because it does not belong to the realm of worship"* As stated by Yuda Dwi Apriani et al., argumentative da'wah involves several elements of argumentation: a claim to be proven, supporting facts or grounds, an explanation of why the evidence is valid (warrant), and efforts to address counterarguments (rebuttal)." (Apriani & Yulianto, 2025, 21-34)

Conclusion

The presence of KH. Ma'ruf Khozin's argumentative da'wah on Facebook from January to March 2025 demonstrates the dynamic role of social media in strengthening Islamic discourse from a Nahdliyyin perspective. His posts exhibit a consistent pattern: combining informative elements (quotations of Quranic verses, hadith, and classical texts) with argumentative strategies (logical reasoning, refutations, and clarification of misconceptions).

In January, KH. Ma'ruf emphasized light and introductory discussions, which gradually fostered the engagement of his followers. In February, his posts became more systematic, supported by textual evidence and jurisprudential reasoning, which solidified his authority as a preacher capable of delivering strong arguments. In March, his da'wah reached its peak of argumentative intensity, directly responding to criticism of NU's religious practices—such as the practice of witr (prayer) with two rak'ahs and the legitimacy of the Haul (pilgrimage)—by providing authentic sources and the opinions of authoritative scholars, particularly Imam Shafi'i.

Overall, the period from January to March 2025 illustrates that KH. Ma'ruf Khozin's argumentative da'wah on Facebook not only defended NU's theological and ritual practices, but also fostered the faith of followers, strengthened Islamic traditions with rational arguments, and positioned social media as an effective platform for contemporary da'wah.

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