



The Role of Moral Critical Thinking in Addressing Contemporary Challenges in Da'wah from a Spiritual Counseling Perspective

Tuti Alawiyah^{1*}, Syamsu Yusuf², Juntika Nurihsan³ & Yusi Riska Yustiana⁴

¹²³⁴Universitas Pendidikan Indonesia

*tutialawiyabrahman@gmail.com.

ABSTRACT

This study aims to explore in depth the role of moral critical thinking in facing contemporary challenges in da'wah, particularly in the context of spiritual counselling. Using a qualitative approach, this study examined the subjective experiences of da'wah practitioners, spiritual counsellors and religious leaders through semi-structured interviews, focus group discussions and document analysis. Through thematic analysis, the study sought to identify major emergent themes related to the application of moral critical thinking in da'wah practice. The primary goal of this study is to emphasise the importance of moral critical thinking in ensuring that da'wah remains an effective tool for social transformation in the modern era, particularly in the face of challenges such as globalisation, pluralism, and rapid technological development. The findings highlight the significance of moral critical thinking in tackling modern issues in da'wah from a spiritual counselling approach. Through in-depth analysis of data collected from interviews, focus group discussions, and document analysis, several key themes emerged, highlighting the need for da'wah practitioners to develop critical thinking skills in navigating the complexities of the digital age, addressing social injustices, and fostering peace and resilience. By integrating moral critical thinking with spiritual counselling, da'wah practitioners can effectively address contemporary challenges, promote ethical engagement, and make meaningful contributions to the spiritual and social well-being of individuals and communities.

Keywords: Contemporary challenges; critical thinking; moral; spiritual counseling.

INTRODUCTION

In today's rapidly evolving world, the role of da'wah has become more complex and nuanced, necessitating a variety of techniques to handle the

diverse difficulties confronting individuals and society. Da'wah is no longer limited to traditional approaches; it increasingly addresses contemporary social, political, and ethical challenges that require moral clarity and contemplation. One important tool that can enhance the effectiveness of da'wah in addressing these challenges is moral critical thinking.

Moral critical thinking, as defined by Paul and Elder (2020), involves the ability to analyse, assess and reconstruct one's thinking to improve its quality. In the context of da'wah, this requires a thorough comprehension of Islamic principles, the ability to critically analyse material, and the ability to participate in polite and productive discourse with varied viewpoints. Moral critical thinking helps ensure that da'wah remains ethical, relevant and responsive to the needs of society.

Da'wah has historically played an essential role in spreading the teachings of Islam and directing people towards spiritual growth. However, in the face of fast globalisation and technological breakthroughs, contemporary da'wah faces a number of obstacles, including the spread of misinformation, increased societal division, and the degradation of ethical principles (Iqbal, 2018). Therefore, da'i must adapt to a globalised and digitalised world while remaining grounded in their core values. The integration of moral critical thinking into da'wah practice ensures that Islamic teachings are spread in ways that are not only doctrinally correct, but also ethically responsible and socially relevant. In this context, moral critical thinking provides the framework for addressing contemporary societal issues like as justice, welfare, and tolerance, which are becoming increasingly essential in today's global discourse (Setiawan & Santoso, 2020; Samar, 2017).

In the face of such complicated difficulties, moral critical thinking becomes increasingly important for da'i. With moral critical thinking, da'i may examine information in depth, discriminate between truth and deception, and create da'wah messages that are relevant and sensitive to changing social settings (Paul, R., & Elder, L., 2020). Critical thinking also allows da'i to engage in constructive discourse with members of other religions and community groups, resulting in harmonious and respectful relationships. Moral critical thinking is an invaluable tool for da'i in dealing with contemporary challenges (Iqbal, M. S., 2018). Da'i who improve their critical thinking skills can make a greater contribution to disseminating the message of Islam and developing a better society. Da'wah based on moral

critical thinking can act as a bridge to reduce tensions and improve dialogue between various communities. This is very important, considering that da'wah's mission is not simply to impart Islamic teachings, but also to foster harmony, tolerance, and respect in society (King, R. D., 2004).

In a society connected through social media, where ideas and information can be instantly spread, moral critical thinking plays a role in ensuring that the da'wah narratives conveyed remain ethical, just, and accurate, and are not misled by fake news or destructive external influences. Moral critical thinking enables da'i to distinguish between fact and opinion, identify bias in information, and create da'wah sermons that are relevant to changing social and cultural environment. Thus, the da'wah message can be delivered effectively and well received by the community. Furthermore, critical thinking enables da'i to engage in constructive discourse with other religious beliefs, foster respectful understanding, and help to create a harmonious community. This is consistent with Paul and Elder's (2020) ideas, which highlight the importance of critical thinking as a process of information processing, assessment, and synthesis. In addition, critical thinking in da'wah is very strongly tied to the Islamic idea of hikmah, which refers to a thorough comprehension of religion and the ability to apply it in daily life (al-Ghazali, 2009). Thus, moral critical thinking is more than just an intellectual capacity; it is also a demonstration of strong faith.

Moreover, moral critical thinking is crucial in spiritual counselling because it helps people negotiate the problems in their personal and spiritual lives. As Wright (2015) argues, moral critical thinking is an important tool in spiritual counselling since it allows for a more in-depth comprehension of religious teachings while also providing strategies for overcoming psychological and emotional challenges. By grounding da'wah in moral critical thinking, practitioners can provide a comprehensive approach to spiritual and social guidance, maximising the impact of their efforts to promote a more ethical, compassionate, and tolerant society.

This study will explore the role of moral critical thinking in addressing contemporary challenges in da'wah, focusing on its application in the context of spiritual counselling. By examining the intersection between moral reasoning, Islamic teachings, and contemporary social issues, this study aims to highlight the importance of moral critical thinking in ensuring that da'wah remains a powerful tool for social transformation in the modern world. This study uses a qualitative research methodology because of its focus on in-depth comprehension and investigation of

subjective experiences (Creswell, 2014).

To gain a rich and nuanced understanding of the research topic, this research uses three data collection techniques, namely: 1) Semi-structured interviews: In-depth interviews were conducted with key informants, including experienced Da'wah practitioners, spiritual counselors, religious scholars, and individuals actively engaged in Da'wah activities. While allowing for flexibility, semi-structured interviews ensuring that important themes pertaining to moral critical thinking and current issues in Da'wah were methodically examined (Kvale, 1996). 2) Focus group discussions: Focus group discussions were facilitated with small groups of Da'wah practitioners and individuals who have benefited from spiritual counseling. These discussions provided a platform for participants to share their perspectives, engage in dialogue, and explore shared understandings and experiences related to the research topic (Krueger & Casey, 2018). 3) Document Analysis: Document analysis involved a systematic review of relevant scholarly articles, religious texts, reports from relevant organizations as well as contemporary discourse on Da'wah challenges. This method provided valuable insights into the theoretical and contextual frameworks surrounding the research topic (Mayring, 2014).

Researcher employs the thematic analysis during the data analysis phase to examine the qualitative information gathered from document analysis, focus groups, and interviews. In order to produce themes that represent the viewpoints and experiences of the participants, it entails a methodical process of finding, analyzing, and interpreting patterns in the data (Braun & Clarke, 2006). The thematic analysis goes beyond simply identifying and labeling themes. It involves a deeper level of interpretation that considers the context, relationships between themes, and the underlying meanings within the data. In addition, it is crucial for researchers to be reflexive in this process, recognising their own prejudices and interpretations while striving to be impartial and reliable in their research (Guest, MacQueen, and Namey, 2012; Boyatzis, 1998).

As a versatile approach, thematic analysis can be tailored to a wide range of research issues and situations. It places a high priority on determining and interpreting the data's underlying meanings and implications, stressing the value of comprehending the viewpoints and experiences of the participants. Additionally, thematic analysis is based on the particular data that was gathered, guaranteeing that the conclusions are deeply anchored in the experiences and words of the participants. The

researcher used thematic analysis in order to produce deep and perceptive findings that faithfully capture the viewpoints and experiences of the participants with regard to the function of moral critical thinking in addressing current issues in Da'wah from the standpoint of spiritual counseling.

RESULTS AND DISCUSSION

Based on thematic analysis of the results of semi-structured interviews, FGDs and document analysis, the results and discussion of the research can be described as follows:

Table 1.

Moral Thinking and Comtemporany Da'wah Challenges

No	Theme		Sub-Theme	Data Source	Findings
1	Moral Thinking Da'wah	Critical in	Definition of moral critical thinking	Semi-Structured Interview (P1, P3, P5)	Moral critical thinking is understood as the ability to analyse and evaluate actions or da'wah teachings based on universal moral values.
			Critical Thinking's Significance for Da'wah Ethics	FGD (P4, P6)	Participants said that by emphasizing ethics in the dissemination of Islamic teachings, moral critical thinking enhances the quality of da'wah.
			Using Critical Thinking to Make Decisions in Da'wah	Document Analysis (Da'wah Report, P7)	Moral critical thinking can be used for decision-making in dealing with contemporary social issues, such as issues of justice, welfare and tolerance.
2	Contemporary Challenges Da'wah	of	Social and Cultural Change	FGD (P2, P5)	Da'wah must adapt and stay relevant in the face of rapid social change without sacrificing moral standards.
			Response to Global and	Semi-Structured Interview	Integrating moral critical thinking with regard to global issues (such as

3	The Role of Spiritual Counselling in Da'wah	Technology Issues	(P3, P6)	poverty, human rights, war, and climate change) is a challenge for da'wah.
		Psychological Support in Da'wah	Semi-Structured Interview (P1, P4, P7)	When used in spiritual counseling, moral critical thinking enhances a person's comprehension of religious doctrine and helps them deal with psychological problems.
4	Strategies overcome challenges	Cultivating Empathy in Da'wah	FGD (P2, P6)	Spiritual counseling grounded in moral critical thinking helps the da'wah community resolve disputes, build empathy, and increase tolerance.
		Education and training for da'wah instructors	Document Analysis (Da'wah Report, P8)	The quality of da'wah in the modern period is thought to be greatly enhanced by providing da'wah practitioners with ongoing education in moral critical thinking.
		Social Media Utilisation in Da'wah	FGD (P3, P7)	In order to keep da'wah narratives on social media consistent with moral standards and religious beliefs, moral critical thinking is required.

Source: Author's Observation, 2026

Definition of Moral Critical Thinking

Based on the analysis of individuals' semi-structured responses regarding their understanding of moral critical thinking, there are three similarities in their responses, namely: 1) The value of moral reflection: Every responden acknowledged that moral critical thinking entails a thorough process of introspection and moral analysis of choices or behaviors. 2) Link to decisions and action: all respondents recognized the strong connection between morally critical thinking and making morally and ethically sound decisions in both personal and da'wah contexts. 3) Relevance in da'wah and counseling: They all emphasized how crucial this approach is in da'wah

and counseling to make sure that choices are not only morally and socially acceptable but also religiously proper (Junoh, et. al., 2021).

The above findings are in line with the concept of reflective thinking proposed by Dewey (1933). According to Dewey, reflection is an active process of thought that enables people to assess ideas and acts in light of their experiences, leading to more morally and intelligently sound conclusions. This is further reinforced by King & Kitchener (1994) in reflective judgment theory, which claims that moral critical thinking entails the ability to analyze complex circumstances by considering diverse perspectives and moral ideals. In addition, Berkowitz (1999) in his research also said that moral reflection is a vital aspect of healthy moral development, which can assist individuals in making smarter choices and in accordance with universal ethical principles. Therefore, respondents' knowledge of the necessity of moral reflection in critical thinking might be understood as an application of these notions.

The responses from respondents regarding the relationship between moral critical thinking and moral decision making as shown in the table above are in line with Kohlberg's (1981) theory of moral thinking. According to Kohlberg, a person's capacity to make choices that take into account both their own well-being and the well-being of others is directly tied to their moral development. Depending on their level of moral growth, moral critical thinking in this setting enables people to analyze circumstances more thoroughly and make more moral decisions. The aforementioned conclusions are also supported by Rest's (1986) moral guidance theory, which holds that moral problem detection, moral judgment, moral decision-making, and decision implementation are the four essential elements of sound moral decision-making.

In the context of counselling, reflection and critical thinking are important tools to help individuals understand their moral values and beliefs, as well as how those values translate into social action. In da'wah moral critical thinking is just as crucial in ensuring that the religious message is both socially relevant and religiously sound. As a type of spiritual counseling, da'wah encourages people to critically examine religious teachings in order to develop their moral understanding. Therefore, moral critical thinking in da'wah helps people cultivate a more open, socially conscious, and morally sound perspective that is consistent with universal moral principles (Palmer,1993; Chickering & Reisser,1993).

Critical Thinking's Significance for Da'wah Ethics

The participants' response that focusing on ethics in the spread of Islamic teachings can enhance the quality of da'wah is consistent with Habermas's (2003) theory of communication ethics, which highlights the significance of ethics in public communication to foster inclusive and productive discourse.

In the context of da'wah, communication ethics help ensure that the message conveyed is not only morally and socially acceptable to a varied culture, but also religiously valid. Syaifuddin & Fahmy (2015) in their research also demonstrated that da'wah that prioritizes ethics not only enhances the quality of message delivery, but also allows better acceptance by audiences with various viewpoints and backgrounds. This implies that the quality of da'wah and its applicability to current issues will be enhanced by moral critical thinking combined with an emphasis on ethics. The goal of communication ethics is to ensure that the message is not only morally and socially acceptable to a varied society, but also religiously genuine (Saleh, et. al., 2022).

Moral critical thinking in this context is not only related to moral decision-making, but also to how to manage social interactions in da'wah that are more inclusive and based on universal values that apply worldwide (Thahir, 2023). Furthermore, da'wah that prioritizes moral ethics, such as honesty, justice, and mutual respect, can have a positive impact on the audience, particularly in increasing mutual respect between individuals and groups in society (Syaifuddin & Fahmy, 2015; Tariq & Iqbal, 2019). In the Indonesian context, Saifuddin & Al-Farabi (2016) also observed that da'wah that prioritises moral critical thinking will be more easily accepted in society, especially in the face of increasingly complicated social difficulties. They believe that moral critical thinking in da'wah can assist bridge the social and cultural divides that present in society, while retaining the quality of da'wah messages that remain relevant to current societal realities.

Using Critical Thinking to Make Decisions in Da'wah

The statement that moral critical thinking can be used for decision-making in dealing with contemporary social issues such as justice, welfare, and tolerance is in line with the ethical theory of moral decisions developed by Lawrence Kohlberg (1981). Kohlberg emphasised that moral decision-making is based on an individual's ability to think critically about moral and

social issues and to assess their impact on collective well-being. In this context, moral critical thinking enables individuals to deal with social issues with deeper consideration and based on universal ethical values, such as justice and equality.

In addition, Beauchamp & Childress (2019) developed the concept of principled ethics that emphasises respect for individual autonomy, non-maleficence, justice and beneficence in making moral decisions. According to them, ethical decisions in social issues, including justice and welfare, should be based on these principles to achieve balance and fair outcomes for all parties. Moral critical thinking applied in this context helps individuals to analyse various viewpoints before making decisions that affect society at large.

Research by Setiawan & Santoso (2020) on critical thinking in the context of da'wah and social issues also confirms that moral critical thinking is vital to handle contemporary social difficulties, such as questions of equality, social justice, and tolerance. They state that da'wah based on moral critical thinking can make a positive contribution in shaping a more just and tolerant view of society towards social and cultural differences. They state that morally critical thinking-based da'wah can help create a more equitable and accepting society that respects social and cultural diversity. By applying moral critical thinking, da'wah can play a role in educating people to be more sensitive to societal situations and act on appropriate ethical principles (Dermawan, 2023).

Social and Cultural Change

The idea of ethical adaptation in da'wah, which was developed by Syed (2012), emphasizes the importance of flexibility in the da'wah approach to respond to social change without compromising the moral principles underlying Islamic teachings. This is consistent with the statement that da'wah must adapt and remain relevant in the face of rapid social change without compromising moral standards. He contends that da'wah must help society uphold the moral principles provided in religion in addition to keeping up with current dynamics (Setiawati, et. al., 2022). In this instance, adaptable da'wah that upholds moral principles may handle changing social issues like changing human values and social conventions.

Da'wah must have the ability to respond to growing social concerns, such as developments in technology, social media, and globalisation. While da'wah needs to adapt to these developments, it is necessary to maintain

moral and ethical aspects in message delivery. Moral critical thinking-based da'wah will be more successful in closing social divides and teaching individuals to uphold moral principles when confronted with contemporary issues (Muzayanah & Lubis, 2023). In addition, da'wah must be flexible enough to change with the times without compromising the purity of Islamic moral principles. While ensuring that moral standards are upheld, adaptive da'wah will assist in lowering the likelihood of societal conflict that may result from a discrepancy between religious teachings and contemporary needs (Hasan & Sulaiman, 2019; Samar, 2017).

At the international level, Abdul-Rahman (2020) addresses the importance of da'wah adaption in a fast-paced digital environment. According to him, da'wah conducted through digital platforms and social media must maintain high moral standards, even though these media pose great challenges in terms of message and communication control. Abdul-Rahman highlights that effective da'wah in the digital age needs to be able to strike a balance between the public's acceptance of contemporary da'wah methods and firm, unwavering moral principles.

Response to Global and Technology Issues

The statement that integrating moral critical thinking with global issues such as poverty, human rights, war, and climate change is a challenge for da'wah is in line with the views of Nussbaum (2011), who emphasizes the importance of an ethical approach in solving global challenges involving social justice and humanity. To solve global concerns, Nussbaum developed the capacities approach, which emphasizes the value of putting one's own well-being first and resolving social injustices through more general moral considerations. This method is pertinent to da'wah. According to Nussbaum, moral critical thinking should be enlarged to incorporate global difficulties, so that da'wah can be more relevant and beneficial in addressing major issues such as poverty and human rights (Najikh, 2024).

Furthermore, Sen (2013) established a theory of justice founded on respect for individual freedom and equal opportunity for all people in his essay *The Idea of Justice*. He claims that in addition to legislative intervention, moral critical thinking that takes into account both individual rights and larger moral responsibility to humanity is necessary to address global crises like poverty and social injustice. As a part of Islamic teachings that are applicable both locally and globally, moral critical thinking can be

utilised in the context of da'wah to educate people about the value of justice and human rights. In the Indonesian context, it was noted that local and global factors must be taken into account at the same time in da'wah that incorporates moral critical thinking into global issues like poverty and climate change. Da'wah that tackles global concerns must teach people to see the issue as a moral dilemma that directly impacts their lives, rather than just an external one (Prastyo, 2024).

As a result, da'wah gains greater significance in the local social context while offering a more comprehensive worldwide viewpoint to address shared difficulties. In order to foster more extensive and constructive social change, da'wah must be able to relate the moral lessons of religion to worldwide concerns and use it as a vehicle to accomplish universal good without sacrificing fundamental moral values (Setiawan & Santoso, 2020; Samar, 2017).

Psychological Support in Da'wah

Palmer (1993), who highlights the value of critical reflection in the context of spiritual counselling, concurs with the claim that moral critical thinking in spiritual counselling can improve a person's comprehension of religious doctrines and assist them in resolving psychological issues. He says that spiritual counseling integrating moral critical thinking not only helps individuals to better understand religious teachings, but also enables them to confront psychological and moral difficulties in a more thorough and integrated manner. In this instance, moral critical thinking acts as a link between heightened self-awareness and a more profound comprehension of religious precepts that can impact a person's life choices.

Moral critical thinking in spiritual counseling plays an important role in helping individuals understand and resolve the internal conflicts they face, whether related to psychological, ethical, or spiritual issues (Groot & Hoek, 2017). Counsellors can assist clients in evaluating and processing their issues more objectively and in making connections between their comprehension of religious ideas and their daily lives by employing moral critical thinking. This is in keeping with what claims that in the counseling process, character development through moral critical thinking can help individuals overcome psychological issues and achieve mental balance. Finding purpose and direction in life, which in turn aids in overcoming psychological issues like anxiety and depression, requires a thorough comprehension of the moral principles that underpin religious ideas.

Therefore, moral critical thinking is a technique to improve people's psychological and spiritual well-being in addition to offering insight into religious ideas (Wright, 2015; Peterson & Seligman, 2004).

In their study on Islam-based spiritual counselling in Indonesia, Nugroho & Rachman (2019) found that moral critical thinking in counselling significantly aids people in comprehending religious teachings in a more contextual way. They mentioned that moral critical thinking not only improves understanding of religious doctrines, but also improves the quality of one's life decisions in dealing with psychological problems. This critical thinking allows clients to see problems from various moral perspectives, which in turn helps them cope with problems more wisely and in accordance with religious teachings.

Cultivating Empathy in Da'wah

The idea that moral critical thinking-based spiritual counselling aids in conflict resolution, empathy development, and tolerance building within the proselytising community is consistent with Palmer's (1993) assertion that spiritual counselling that employs a moral critical thinking approach helps people gain a better understanding of both themselves and those around them. Palmer highlights how in-depth moral contemplation can foster empathy and an understanding of diversity, which in turn promotes tolerance and conflict resolution. In the context of da'wah, moral critical thinking acts as a tool to bring individuals closer to universal human ideals, facilitate more constructive discourse, and assist build a harmonious atmosphere.

Wright (2015) also underlines the vital function of moral critical thinking in spiritual counselling in overcoming disputes and developing interpersonal connections. According to Wright, this method fosters empathy, encourages tolerance in interpersonal interactions, especially within the proselytising community, and allows people to see problems from a variety of moral and ethical angles. He also stated that people can more readily put aside their differences and cooperate to accomplish shared objectives when internal conflicts are resolved through moral critical thinking.

The results of the research in the context of da'wah in Indonesia suggest that moral critical thinking in Islamic-based spiritual counseling can help the da'wah community overcome problems and disputes that often occur in social interactions in society. This moral values-based counseling

can also build empathy between diverse persons, as well as increase tolerance for diversity, both in terms of religious beliefs and social viewpoints. Counsellors can contribute to the development of a more welcoming and peaceful society by presenting this idea in da'wah.

Da'wah also has the power to settle conflicts and increase societal awareness of the value of empathy and tolerance by promoting free discussion based on universal moral norms (Agayev, 2025). In this context, moral critical thinking facilitates the development of more cordial and courteous connections within the da'wah community by acting as a bridge between religious ideals and the social ethics that underlie interpersonal interactions (Setiawan & Santoso, 2020; Samar, 2017).

Education and Training for Da'wah Instructors

The statement that giving da'wah practitioners ongoing training in moral critical thinking can significantly raise the quality of da'wah in the modern era is consistent with the opinions of Chickering & Reisser (1993), who emphasise the importance of thorough and ongoing education with a focus on moral and ethical issues in order to develop people who are prepared to handle social and religious challenges in the modern era. In the context of da'wah, they claim that the development of moral critical thinking is helpful for da'wah practitioners to not only grasp religious teachings, but also to be able to express those principles in a way that is relevant to changing times and modern concerns.

In their study conducted in Indonesia, Hasan & Sulaiman (2019) also underlined the significance of ongoing training in moral critical thinking for those who do da'wah. They found that da'wah practitioners are better equipped to handle complicated social challenges including socioeconomic injustice, intolerance, and radicalisation when they have an education that fosters moral critical thinking. It also helps them to offer da'wah lessons that are not only proper from a theological standpoint, but also relevant to existing societal dynamics. According to them, continuing study in this sector will result in da'wah that is more profound, introspective, and can bridge the gap between religious traditions and the challenges of the times.

Peterson & Seligman (2004) also agree that character education is important for fostering moral critical thinking, which is especially helpful in proselytising because it helps people better understand religious teachings and how to apply them in everyday situations (Peterson & Seligman, 2004). They point out that continual moral education not only

enriches knowledge but also increases the capacity of individuals to deal with moral difficulties regularly faced in modern society.

Social Media Utilisation in Da'wah

The assertion that moral critical thinking is necessary to maintain proselytising narratives on social media in accordance with moral principles and religious convictions is consistent with Bgureanu's (2014) perspective, which highlights the significance of ethical considerations in online discourse. This covers values like accountability, integrity, and respect. These moral guidelines are essential in the context of da'wah to guarantee that messages are conveyed online in a manner consistent with Islamic principles and refrain from disseminating false information or damaging material (Rustandi & Aliyudin, 2025).

This viewpoint is also consistent with that of Wright (2015), who highlights the value of applying critical thinking in counselling and communication, including when spreading religious messages via social media. He contends that it calls for a mature approach in which moral critical thinking serves as the cornerstone to guarantee that the messages conveyed are not only consistent with religious teachings but also ethical and considerate of the larger social context. Social media proselytising narratives can be readily misinterpreted or even abused for ends that run counter to the moral values they are meant to uphold if critical thinking skills are lacking.

Social media offers a wide platform for spreading da'wah ideas, yet frequently the stories that surface do not accurately represent religious teachings or high moral standards in their entirety. Da'wah practitioners must therefore be able to evaluate and filter the information that is presented, as well as make sure that the messages are consistent with religious principles and do not disseminate potentially false information. Critical thinking abilities are also necessary to assess material, have civil online conversations, and comprehend the possible repercussions of online behaviour (Rigold, 2012; Hasan & Sulaiman, 2019).

From an Islamic perspective, scholars such as Muhammad al-Ghazali (2009) have emphasized the importance of wisdom in conveying religious messages. This entails knowing the target audience, selecting suitable language, and making sure the message is conveyed with empathy and comprehension. Therefore, moral critical thinking helps to ensure that the message is in line with da'wah's actual goal, which is to inform and mentor

people to live in accordance with moral and religious values (Samar, 2017). This is consistent with Peterson & Seligman's (2004) assertion that moral critical thinking plays a crucial role in making moral decisions, particularly in the face of pressures or conundrums in a dynamic social setting. When it comes to da'wah on social media, moral critical thinking assists practitioners in ensuring that their messages remain true to moral standards and are not readily influenced by attitudes or trends that emerge on digital platforms. Therefore, moral critical thinking is a technique to make sure that social media da'wah stays ethical, relevant, and consistent with religious principles.

CONCLUSION

The importance of moral critical thinking in assessing and disseminating Islamic teachings in the modern world is becoming more widely acknowledged. Fundamentally, moral critical thinking is the capacity to evaluate and analyse deeds, teachings, and choices in light of universal moral principles. This method guarantees that the teachings of Islam are communicated in a manner consistent with moral standards, promoting a more profound comprehension and significant bond with the religion.

Addressing global issues like poverty, human rights, conflict, and climate change makes the incorporation of moral critical thinking all the more crucial. Da'wah must participate in a wider ethical conversation in order to address these urgent problems and contribute to the development of solutions based on moral accountability and a common humanity. Da'wah must rise to the challenge if it is to remain relevant in the modern world, even though it can be difficult because global concerns frequently call for a comprehensive grasp of both local and global moral frameworks.

Moral critical thinking has equal value in the context of spiritual counselling. In addition to offering resources for overcoming psychological and personal challenges, it aids people in developing a deeper comprehension of religious ideas. For the da'wah community itself, moral critical thinking plays a pivotal role in resolving disputes and promoting tolerance. Even among people who hold different views, da'wah practitioners can cultivate empathy and respect for one another by firmly establishing discussions and interactions on moral contemplation. This is especially important in today's multicultural and frequently divisive society, where tolerance and understanding are necessary for harmonious

cohabitation.

The foundation for successful, moral, and pertinent da'wah in the contemporary society is moral critical thinking. It helps practitioners to maintain the moral principles of Islam in a culture that is changing quickly, adjust to change, and interact constructively with current social challenges. Through continued education and application, moral critical thinking will ensure that da'wah remains a powerful force for good, fostering empathy, tolerance, and understanding in communities worldwide.

REFERENCES

- Abdul-Rahman, S. (2020). Digital Da'wah: The challenges of maintaining moral standards in the modern era. *Journal of Media and Islamic Studies*, 18(3), 134-148.
- Agayev, J. (2025). Interfaith dialogue and tolerant approaches to different religions according to the qur'an. *Metafizika*, 8(3), 97-115. <https://doi.org/10.33864/2617-751x.2025.v8.i3.97-115>
- Al-Ghazali, M. (2009). *Ihya' 'Ulum al-Din*.
- Beauchamp, T. L., & Childress, J. F. (2019). *Principles of biomedical ethics (8th ed.)*. Oxford University Press.
- Berkowitz, M. W. (1999). Character education: A shared responsibility. *Journal of Moral Education*, 28(1), 9-17. <https://doi.org/10.1080/030572499103188>
- Bgureanu, I. (2014). *Ethics in online communication: A philosophical perspective*. Peter Lang.
- Boyatzis, R. E. (1998). *Transforming qualitative information: The thematic analysis process*. Sage.
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77-101. <https://doi.org/10.1191/1478088706qp063oa>
- Chickering, A. W., & Reisser, L. (1993). *Education and identity*. Jossey-Bass.
- Dermawan, A. (2023). Da'wah management science and its contributions towards religious moderation in indonesia. *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan*. <https://doi.org/10.31436/alrisalah.v7i1.431>
- Dewey, J. (1933). *How we think*. D.C. Heath & Co.
- Groot, J. de, & Hoek, M. E. C. van. (2017). Contemplative Listening in Moral Issues: Moral Counseling Redefined in Principles and Method. *The Journal of Pastoral Care and Counseling*, 71(2), 106-113.

- <https://doi.org/10.1177/1542305017708155>
- Guest, G., MacQueen, K. M., & Namey, E. E. (2012). *Applied thematic analysis*. Sage. <https://doi.org/10.4135/9781483384436>
- Habermas, J. (2003). *The future of human nature*. Polity Press.
- Hasan, I., & Sulaiman, A. (2019). Dakwah adaptif dalam menghadapi perubahan sosial di Indonesia. *Jurnal Dakwah Kontemporer*, 13(2), 59-72.
- Hasan, M., & Sulaiman, A. (2019). Pendidikan berkelanjutan dalam pemikiran kritis moral: Implikasinya dalam peningkatan kualitas dakwah di Indonesia. *Jurnal Dakwah dan Pendidikan*, 12(3), 45-58.
- Junoh, N., Mohamad, A. M., & Jusoh, N. A. M. (2021). Islamic Critical Thinking: An Analysis of Its Significance Based on The Al-Quran and Scholarly Views. 25(1), 33-48. <https://doi.org/10.33102/ABQARI.VOL24NO2.377>
- King, P. M., & Kitchener, K. S. (1994). *Developing reflective judgment: Understanding and promoting intellectual growth and critical thinking in adolescents and adults*. Jossey-Bass.
- Kohlberg, L. (1981). *Essays on moral development, Volume 1: The philosophy of moral development*. Harper & Row.
- Muzayanah, A., & Lubis, Y. M. (2023). Dinamika Dakwah Islam dalam Era Digital: Kajian terhadap Strategi Implementasi dan Tantangan yang Dihadapi. *El Madani*. <https://doi.org/10.53678/elmadani.v4i02.1461>
- Najikh, A. H. (2024). The concept of qur'anic thinking and its implications for the formation of critical attitudes in da'wah. *Indonesian Journal of Islamic Communication*, 7(1), 1-13. <https://doi.org/10.35719/ijic.v7i1.2141>
- Nugroho, A., & Rachman, S. (2019). Pemikiran kritis moral dalam konseling spiritual: Pengaruh terhadap pemahaman ajaran agama dan masalah psikologis. *Jurnal Konseling Spiritual*, 8(1), 45-57.
- Nussbaum, M. (2011). *Creating capabilities: The human development approach*. Harvard University Press. <https://doi.org/10.4159/harvard.9780674061200>
- Palmer, P. J. (1993). *To know as we are known: Education as a spiritual journey*. HarperOne.
- Peterson, C., & Seligman, M. E. P. (2004). *Character strengths and virtues: A handbook and classification*. Oxford University Press; American Psychological Association.

- Prastyo, D. T. (2023). Ecological Da'wa as an Alternative for Development Communication. *Journal of Islamic Communication and Counseling*, 2(1), 56–66. <https://doi.org/10.18196/jicc.v2i1.26>
- Rest, J. R. (1986). *Moral development: Advances in research and theory*. Praeger.
- Rheingold, H. (2012). *Net smart: How to thrive online*. MIT Press.
- Rustandi, R., & Aliyudin, M. (2025). Cyber Culture in the Transformation of Urban Da'wah: A Case Study of Pemuda Hijrah Community Bandung, Indonesia. *Komunika: Jurnal Dakwah dan Komunikasi*, 19(1), 29-46.
- Saifuddin, M., & Al-Farabi, A. (2016). Pemikiran kritis moral dalam dakwah dan pengaruhnya terhadap masyarakat Indonesia. *Jurnal Dakwah Kontemporer*, 10(1), 34-47.
- Saleh, S. P., Cangara, H., Sabreen, S., & Syamsuddin, A. (2022). Digital Da'wah Transformation: Cultural and Methodological Change of Islamic Communication in the Current Digital Age. *International Journal of Multidisciplinary Research and Analysis*, 05(08). <https://doi.org/10.47191/ijmra/v5-i8-18>
- Samar, I. (2017). *Islamic Da'wah in the age of globalization: The role of adaptation and moral integrity*. Cambridge University Press.
- Sen, A. (2013). *The idea of justice*. Harvard University Press.
- Setiawan, R., & Santoso, A. (2020). Pemikiran kritis moral dalam dakwah: Relevansi dan aplikasinya dalam isu sosial kontemporer. *Jurnal Studi Dakwah dan Masyarakat*, 12(2), 45-60.
- Setiawati, R., Rolando, D. M., Putra, R. A., & Koroglu, O. (2022). Da'wah among urban muslims in indonesia. *Majalah Akademika*, 27(2), 219–219. <https://doi.org/10.32332/akademika.v27i2.5505>
- Syaifuddin, M., & Fahmy, A. (2015). Etika dalam dakwah: Pengaruhnya terhadap penerimaan pesan dakwah. *Jurnal Ilmu Dakwah*, 14(2), 50-62.
- Syed, A. (2012). Islamic ethics and the relevance of Da'wah in the modern world. *International Journal of Islamic Studies*, 24(1), 33-45.
- Tariq, M., & Iqbal, H. (2019). The role of ethical thinking in Islamic Da'wah: A digital age perspective. *Journal of Islamic Communication and Media*, 12(3), 80-95.
- Thahir, M. F. (2023). Da'wah and the Dynamics of Modern Communication. *Al-Ulum*, 23(1), 74–90. <https://doi.org/10.30603/au.v23i1.3484>
- Wright, H. N. (2015). *Crisis counseling: A guide for ministers and other helping*

professionals. Baker Books.

