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# An Analysis of the Exegesis of Surah Al-Baqarah (2:30) on Human Responsibility and Its Relevance to Da'wah in the Contemporary Era

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## Abstract

**Objective:** This study examines the concept of *amanah* (human responsibility) in the interpretation of QS. Al-Baqarah verse 30 and explores its relevance as a normative framework for contemporary da'wah in addressing the ethical and social challenges of the digital era. **Theoretical framework:** The study is grounded in thematic Qur'anic exegesis (*tafsīr maudū'ī*), the Qur'anic concept of human responsibility, Islamic ethics, and contemporary da'wah theory, positioning *amanah* as a comprehensive paradigm integrating theological, ethical, social, and ecological dimensions. **Literature review:** Previous studies have discussed 'khilāfah', Islamic ethics, and contemporary da'wah separately. However, limited research has reconstructed 'amanah' in QS. Al-Baqarah verse 30 as an integrated interpretive framework for responding to digital transformation, misinformation, moral decline, social polarization, and environmental responsibility. This study addresses that gap by connecting Qur'anic interpretation with contemporary da'wah discourse. **Method:** This research employs a qualitative library research design using a thematic Qur'anic exegesis approach. Data were collected from classical and contemporary Qur'anic commentaries and relevant scholarly literature, then analyzed through qualitative content analysis. **Results:** The findings reveal that '*amanah*' in QS. Al-Baqarah verse 30 comprises three interrelated dimensions: responsibility toward Allah through obedience and accountability, responsibility toward fellow human beings through justice and social welfare, and responsibility toward the environment through sustainable stewardship. These dimensions provide a normative foundation for transformative da'wah that promotes ethical communication, counters misinformation and intolerance, strengthens digital integrity, and fosters moral awareness and social responsibility. Consequently, da'wah should be understood not merely as the transmission of religious teachings but as a process of ethical and civilizational transformation. **Implications:** The study offers a

conceptual framework for strengthening contemporary da'wah through Qur'anic values while contributing to interdisciplinary discussions on Islamic communication and digital ethics. **Novelty:** This study reconstructs 'amanah' in QS. Al-Baqarah verse 30 as an integrated paradigm that links Qur'anic exegesis with contemporary da'wah, thereby enriching both Qur'anic studies and the theoretical development of da'wah in the digital age.

**Keywords:** human responsibility, amanah, contemporary da'wah, digital ethics, qur'anic exegesis.

## INTRODUCTION

Advances in science, information technology and communication have transformed almost every aspect of human life in the contemporary era. Digitalisation has created new spaces for interaction, enabling the rapid, widespread exchange of information without geographical boundaries. This ease of access brings numerous benefits to social, economic, educational and religious life. On the other hand, technological progress also presents increasingly complex challenges, such as the spread of misinformation, disinformation, hoaxes, hate speech, digital radicalism, moral degradation, a crisis of scientific authority, and the erosion of ethical values in public communication.

In Indonesia, social media has become one of the public's main sources of information. The Reuters Institute Digital News Report 2024 notes that 60 per cent of Indonesians obtain news via social media, making the digital sphere highly vulnerable to the spread of misinformation, disinformation, propaganda, hoaxes and hate speech.[1]

At a global level, UNESCO has emphasised that the development of digital media has accelerated the spread of disinformation and hate speech, which threaten social cohesion, peace and societal stability. UNESCO also reports that 62 per cent of digital content creators do not systematically fact-check information before sharing it, although the majority state that they wish to improve their information literacy and fact-checking skills.[2]

This phenomenon demonstrates that technological progress does not always go hand in hand with moral progress. Consequently, modern civilisation requires a foundation of values capable of guiding the development of science and technology so that it remains oriented towards the common good, justice and responsibility.

In this context, Islamic da'wah occupies a highly strategic position as a process of value transformation aimed at guiding humanity towards a life grounded in tawhid, akhlak and the common good. Da'wah must be understood as a systematic endeavour to raise awareness, shape character, improve individual behaviour, and foster constructive social change. The development of the digital society demands that da'wah be able to respond adaptively to various contemporary issues without losing its normative grounding.[3] Therefore, da'wah must act as a moral force that not only conveys the teachings of Islam, but also provides solutions to the various humanitarian issues arising from social change and technological developments.

The responsibilities of da'wah in the contemporary era have become increasingly wide-ranging, as society faces a variety of challenges that are not

only spiritual in nature, but also social, cultural, political, economic and digital. The emergence of social media, artificial intelligence, information algorithms and the digital communication ecosystem has transformed the patterns of public opinion formation and social behaviour.[4] Information that has not been properly verified can develop into misinformation, disinformation, or even hoaxes, which have the potential to cause social conflict, polarisation and a loss of public trust.

On the other hand, the tide of globalisation also brings with it various values that are not entirely in line with Islamic principles. In such a situation, da'wah bears the responsibility of instilling the values of honesty, trustworthiness, justice, moderation, digital literacy, and communication ethics so that society is able to utilise technological advances wisely and responsibly.

This responsibility is, in essence, rooted in the concept of humanity as Allah's vicegerents on earth, as explained in Surah Al-Baqarah, verse 30. This verse is one of the theological foundations explaining humanity's position as the recipient of Allah's trust to manage the earth in accordance with His guidance. When Allah informed the angels that He intended to appoint a vicegerent on earth, the angels questioned the possibility of humanity causing corruption (*fasād*) and shedding blood.

This dialogue demonstrates that human potential always lies between two possibilities: bringing about benefit or causing corruption. Allah then affirmed that He possesses wisdom unknown to the angels, indicating that humankind has been endowed with the ability, knowledge and potential to fulfil this trust responsibly.

An exegetical perspective on Surah Al-Baqarah, verse 30, suggests that the caliphate is not merely a position or honour bestowed upon humankind, but rather a trust that carries moral, spiritual and social consequences. This trust requires humanity to utilise all its potential, including knowledge, technology and communication skills, as instruments to bring about the common good and prevent various forms of corruption on earth. Thus, the development of information technology is not something that contradicts Islamic teachings, but rather forms part of the means that must be managed in accordance with the principles of trust, justice and responsibility.

Conversely, if science and technology are used to spread hatred, manipulate information, exploit people, or engage in various forms of moral deviance, then this constitutes a manifestation of the '*fasād*' against which the verse implicitly warns.

From the perspective of da'wah, the concept of the caliphate provides a guiding principle that all communication activities must be directed towards bringing values of mercy to all creation (*rahmatan li al-'ālamīn*).[5] Dakwah serves not only to convey the teachings of Islam, but also to build a civilised society through the promotion of knowledge, ethics, social responsibility and care for one's fellow human beings. Therefore, the success of dakwah is not measured solely by the number of messages conveyed, but by the extent to which it is able to shape individuals who are conscious of their duty as vicegerents of God, thereby bringing about positive social change.

In this context, an examination of Surah Al-Baqarah, verse 30, becomes all the more relevant, as this verse not only explains the origins of humanity's purpose on earth, but also provides a framework for understanding the relationship between knowledge, trust, responsibility and the development of civilisation. Various contemporary issues, such as the digital ethics crisis, the misuse of technology, environmental degradation, social inequality, and the decline in the moral quality of society, demonstrate that material progress is not necessarily accompanied by spiritual progress.

Therefore, a comprehensive exegetical understanding of Surah Al-Baqarah, verse 30, is required so that the concept of khilafah can be understood as a normative foundation for the development of da'wah that is responsive to the challenges of the times. Through this perspective, da'wah is expected to become an instrument of transformation that not only strengthens individual faith but also builds a society that is knowledgeable, virtuous, responsible, and capable of managing all aspects of life in accordance with the values desired by Allah SWT.

## LITERATURE REVIEW

Studies on Surah Al-Baqarah, verse 30, have been extensively conducted across various academic disciplines. The majority of these studies examine the concept of humankind as the stewards of Allah's trust on earth, the nature of human creation, and its implications for leadership, Islamic education and character development.

One such study, entitled 'The Meaning of the Word "Khalifah" in Surah Al-Baqarah [2]:30 (A Comparative Study of the Tafsir Al-Manar and Al-Jawahir)', compares the interpretations of Muhammad Rasyid Ridha and Tantawi Jauhari regarding the term 'khalifah'. [5] This study demonstrates that the term 'khalifah' does not merely signify a leader or successor, but also encompasses the dimension of human responsibility in managing life in accordance with Allah's guidance. The study contributes to enriching the conceptual understanding of the meaning of 'khalifah', but has not yet specifically linked it to the responsibility of da'wah in addressing the challenges of the digital society and contemporary social transformation.

Another study, entitled 'The Concept of the Khalifah in Surah Al-Baqarah/2:30 and Its Implications for the Aims of Islamic Education in the Society 5.0 Era', examines the concept of the khalifah through the lens of classical and contemporary exegesis, before linking it to the aims of Islamic education in the Society 5.0 era. [6] The research findings indicate that the concept of the caliph forms the basis for the development of individuals who are faithful, knowledgeable, of good moral character, and capable of engaging with advances in science and technology. Although relevant to the context of the digital age, this study focuses primarily on aspects of Islamic education and therefore does not yet address the implications of the concept of the caliphate for the development of da'wah as a process of social transformation.

The subsequent study, entitled 'Diverse Interpretations of the Concept of the Khalifah in Surah Al-Baqarah [2]:30: A Living Qur'an Study of Hizbut Tahrir Indonesia, Muhammadiyah and Nahdlatul Ulama', reveals that the concept of the khalifah is understood in various ways by Islamic organisations in Indonesia. This research found that Hizbut Tahrir tends to interpret the khalifah as an Islamic system of government, whilst Muhammadiyah and Nahdlatul Ulama place greater

emphasis on ethical, humanitarian and social responsibility aspects in fulfilling the mandate of the khalifah.[7] The study highlights the dynamics of the reception and implementation of the verse in socio-religious life, but has not yet developed an analysis of the relevance of the interpretation of Surah Al-Baqarah, verse 30, to the contemporary da'wah paradigm.

Meanwhile, research in the field of da'wah has largely focused on communication strategies, the use of digital media, digital literacy, and the effectiveness of conveying Islamic messages. The findings of this research indicate that da'wah needs to adapt to technological developments and changes in the characteristics of society. However, the majority of research still emphasises the technical aspects of communication, whilst the theological foundations derived from the Qur'an—which form the ethical basis of da'wah—have not yet been studied in depth.

Based on this analysis, there is a research gap indicating that studies on Surah Al-Baqarah, verse 30, generally stop at a normative discussion of the concept of human amanah, whilst contemporary da'wah research places greater emphasis on strategic and media aspects. There has been little research integrating an exegetical study of Surah Al-Baqarah, verse 30, with the challenges of contemporary da'wah, such as digital disinformation, moral crises, social polarisation, a lack of social responsibility, and environmental degradation.

The novelty of this study lies in its attempt to reconstruct the concept of human responsibility (amanah) in the exegesis of Surah Al-Baqarah verse 30 as a paradigm for contemporary da'wah. Consequently, this study not only examines the theological meaning of the verse but also links it to the challenges of da'wah in the digital age through an approach that integrates spiritual, ethical, social, and ecological dimensions.

Consequently, this study offers a new perspective: that the concept of human responsibility serves as the normative foundation for the development of transformative da'wah, focused on character building, the strengthening of communication ethics, and the development of civilisation.

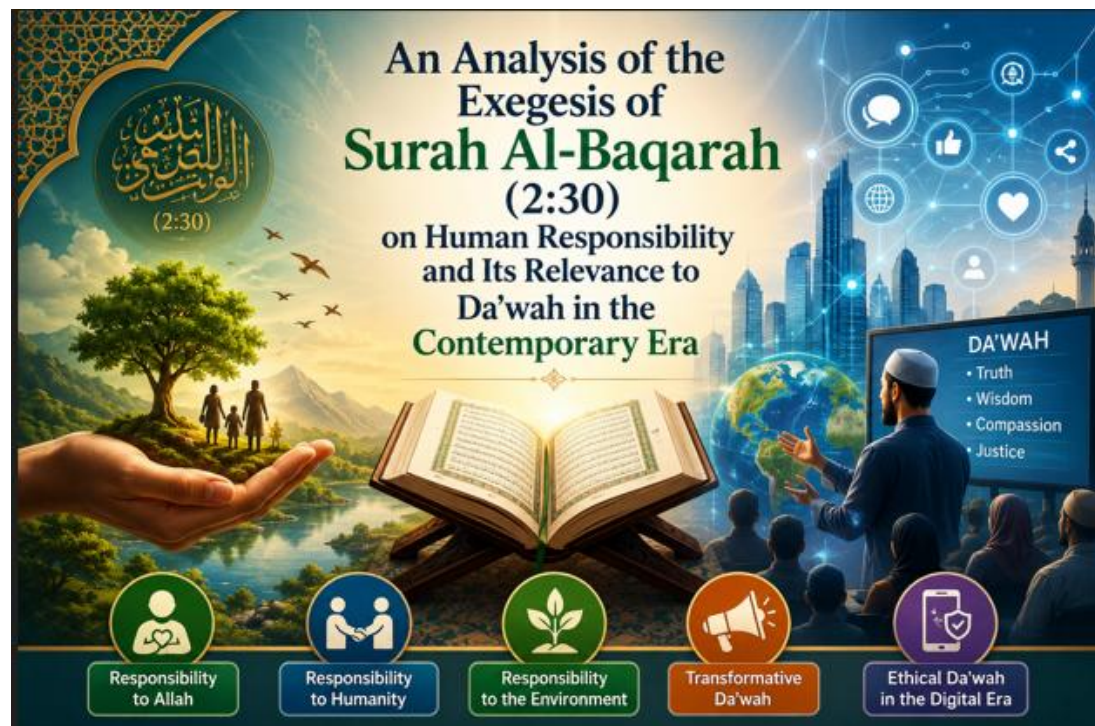
Based on the above, this study aims to analyse the concept of human responsibility (amanah) as interpreted in Surah Al-Baqarah, verse 30, to identify the dimensions of responsibility contained therein, and to explain its relevance to the development of da'wah in the contemporary era. It is hoped that this study will make a theoretical contribution to the development of exegesis and da'wah studies, whilst also serving as a conceptual foundation for formulating a paradigm of da'wah that is more responsive to the challenges of modern society.

## METHODOLOGY

This study employs a qualitative approach in the form of library research. This approach was chosen because the study focuses on the analysis of written sources relating to the interpretation of Surah Al-Baqarah, verse 30, and its relevance to da'wah in the contemporary era. Research data were obtained from primary sources, namely the Qur'an—specifically Surah Al-Baqarah, verse 30—as well as authoritative exegetical works, including those by al-Ṭabarī, Ibn Kathīr, Tafsīr al-Miṣbāḥ and M. Quraish Shihab.

Secondary sources included books, articles from reputable journals, and literature discussing exegesis, the science of da'wah, da'wah communication, and contemporary da'wah.

Data collection was carried out through a documentary study by identifying, classifying and examining various relevant sources. Data analysis utilised the thematic exegesis (tafsīr maudū'ī) method, which involves compiling and examining the interpretations of exegetes regarding Surah Al-Baqarah, verse 30, to gain a comprehensive understanding of the concept of amanah as human responsibility. Subsequently, the data were analysed using content analysis techniques through the stages of data reduction, categorisation, interpretation, and drawing conclusions.



**Figure 1. Exploring Qur'anic Perspectives on Amanah to Strengthen Ethical Da'wah, Human Stewardship, and Digital Responsibility in Contemporary Society**

To enhance the validity of the findings, the study employed source triangulation by comparing the perspectives of classical and contemporary exegetes and relating them to the literature on da'wah. The results of the analysis were then interpreted contextually to explain the relevance of the concept of amanah—human responsibility—in Surah Al-Baqarah, verse 30, to various challenges facing da'wah in the contemporary era, such as digital transformation, moral crises, disinformation, social polarisation, and environmental degradation.

## RESULTS AND DISCUSSION

### An Analysis of The Exegesis Of Surah Al-Baqarah, Verse 30, On The Trust And Responsibility Of Humanity

One of the most fundamental verses explaining the nature of human creation and the trust entrusted to humankind is Surah Al-Baqarah, verse 30. This verse reads :

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ  
وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

*"And (remember) when your Lord said to the angels, 'I am going to create a human being on earth.' They said, 'Will You place upon it one who will cause corruption and shed blood, whilst we constantly glorify You and declare Your purity?' Allah said, 'I know what you do not know.'"*

This verse begins with Allah's announcement to the angels of His intention to create humankind on earth.[8] At first glance, this dialogue does not indicate any doubt on the part of the angels regarding God's decision, but rather a desire to understand the wisdom behind the creation of human beings, who have the potential to cause corruption (*fasād*) and bloodshed. God's reply, 'Verily, I know what you do not know,' affirms that humankind possesses great potential that no other creature possesses, namely the ability to acquire knowledge, to choose between good and evil, and to fulfil their trust in accordance with God's guidance.[9]

According to Imam At-Thabari, the word 'khalifah' mentioned above can also be understood to mean that Prophet Adam (peace be upon him) and his descendants were entrusted with the task of acting as Allah's representatives on earth.[10] This means that human beings are tasked with implementing and upholding all of Allah's commands and prohibitions, in contrast to other creatures.

In this context, human beings were not placed on earth by chance, but to fulfil the trust He has entrusted to them. Therefore, human life must be understood as part of a divine mission that demands obedience to Allah and the stewardship of the earth in accordance with the values of Sharia.

Meanwhile, according to Ibn Kathīr, as quoted by Quraish Shihab, the angels' question was based on their knowledge of previous creatures who had caused destruction on earth, and was not a form of rejection of Allah's decree.[11] Allah then highlights the superiority of humankind through their capacity to acquire knowledge, as explained in the following verse (Surah Al-Baqarah: 31). Thus, the superiority of humankind does not lie in physical strength, but rather in their intellectual, moral and spiritual capacities, which form the basis for fulfilling their trust.

Meanwhile, Fakhr al-Dīn al-Rāzī interprets this dialogue as an affirmation of the existence of two potentials within humankind.[12] On the one hand, human beings have a tendency to follow their base desires, which can lead them to cause harm; but on the other hand, they have been endowed with reason, revelation and free will, enabling them to build a just and dignified civilisation. The trust bestowed by Allah is a test to ensure that human beings utilise their full potential to bring about the common good.

According to M. Quraish Shihab, this verse affirms humanity's moral responsibility. In his view, humanity's presence on earth is not a licence to exploit nature at will, but rather a mandate to cultivate the earth, maintain the balance of life, and realise social justice.[13] Thus, the concept of 'amanah' referred to in this verse has interrelated spiritual, social and ecological dimensions.

Based on these various interpretations, the concept of 'amanah'—human responsibility—in Surah Al-Baqarah, verse 30, can be understood through several dimensions.

Firstly, spiritual responsibility. Human beings are creatures whose every activity must be oriented towards devotion to Allah the Almighty. This trust relates not only

to life in this world, but also to accountability in the Hereafter.[14] Therefore, every human action must be grounded in the values of tawhid, sincerity and piety. This is because every human action taken to bring prosperity to the earth will be held to account as part of the fulfilment of the trust of khilafah.

Secondly, moral responsibility. The potential for causing harm, as mentioned by the angels, indicates that humans must control their desires through moral values. This trust demands honesty, integrity, justice, and the ability to distinguish between right and wrong. Morality serves as the measure of human success in fulfilling Allah's trust.

Indeed, from the Qur'anic perspective, the trust is not merely understood as a responsibility to be safeguarded, but also as a moral commitment that demands honesty (ṣidq), integrity, justice (al-'adl), and the ability to distinguish between truth and falsehood in every decision-making process.[15] As stewards on earth, human beings are required to use the reason, knowledge and freedom bestowed upon them by Allah responsibly, so that every policy and action taken is oriented towards the common good and avoids deviation and corruption (fasād). Therefore, the concept of amanah is not only relevant to the individual sphere, but also serves as an ethical foundation for social life, leadership, communication and da'wah.

Thirdly, social responsibility. Human beings were created as social beings with a duty to build a harmonious life. The concept of amanah in this verse contains a command to uphold justice, respect the rights of others, maintain unity, and foster the common good. All forms of oppression, corruption, discrimination and violence are contrary to the purpose of this amanah.

The concept of amanah in Surah Al-Baqarah, verse 30, is explained in more practical terms through Surah An-Nisā', verse 58. Whilst Surah Al-Baqarah, verse 30, affirms that humanity has been appointed by Allah as vicegerents on earth, entrusted with the responsibility of managing life in accordance with His will, Surah An-Nisā', verse 58, explains how this amanah must be realised in daily life.[15] Allah the Almighty says, "Verily, Allah commands you to entrust the trust to those entitled to receive it, and when you judge between people, judge with justice.

Fourthly, intellectual responsibility. The dialogue in this verse continues with the teaching of names to the Prophet Adam (Surah Al-Baqarah: 31), which indicates that knowledge is the primary instrument in fulfilling the trust.[16] Humanity is called upon to advance knowledge, think critically, and utilise technology for the common good, not to cause harm.

Fifth, ecological responsibility. Humanity's presence on Earth entails a duty to safeguard the environment. The excessive exploitation of natural resources, pollution and the destruction of ecosystems constitute a breach of God's trust.[17] Therefore, environmental conservation is an integral part of human responsibility from the perspective of the Qur'an.

An examination of Surah Al-Baqarah, verse 30, shows that amanah is not merely a status bestowed upon humankind, but a divine mandate that must be realised in all aspects of life. This amanah encompasses the relationship between humankind and Allah (ḥabl min Allāh), the relationship with fellow human beings (ḥabl min al-nās), and the relationship with nature as a shared living space.[18] These three dimensions form a comprehensive paradigm of responsibility, ensuring that human beings are not solely focused on personal interests, but also on the common good of society and the sustainability of life.

Thus, Surah Al-Baqarah, verse 30, not only explains the process of human creation, but also presents a theological paradigm concerning the trust of human responsibility as the foundation of a civilised life. This verse emphasises that human dignity is determined by one's ability to fulfil this trust through devotion to Allah, the advancement of knowledge, the upholding of justice, the preservation of the

environment, and tangible contributions to the common good of humanity. It is this concept that serves as the normative foundation for the development of da'wah that is relevant to the challenges of contemporary society.

### **The Concept of Human Responsibility from the Perspective of Surah Al-Baqarah, Verse 30**

In Surah Al-Baqarah, verse 30, the term 'khalifah' conveys the meanings of trust, responsibility and the embodiment of divine values in the management of life.[19] Therefore, the concept of amanah in this verse cannot be separated from the purpose of humanity's creation as beings endowed with freedom of choice, the capacity for reason, and the obligation to be held accountable for all their actions before Allah. The interpretation of this verse forms an important foundation for developing an Islamic paradigm concerning individual ethics, leadership, social development and environmental management.

Etymologically, the word khalifah derives from the root word khalafa, which means 'to come after', 'to succeed', or 'to carry on'. [20] In classical exegetical studies, this meaning evolved to refer to a person entrusted with the mandate to carry out the will of the party that appointed them. Imam al-Ṭabari explains that humankind is called khalifah because they constitute successive generations that manage the earth in accordance with Allah's decrees. Meanwhile, al-Qurṭubi emphasises that the caliphate is a mandate limited by the laws of Allah. Thus, humankind does not possess absolute authority over the earth, but merely acts as a trustee (trusteeship) obliged to maintain the balance of Allah's creation by upholding the Islamic Sharia revealed by Allah.

Fakhruddin al-Razi, in *Mafātīḥ al-Ghayb*, offers a more philosophical analysis of Surah al-Baqarah, verse 30. According to him, the distinctive quality of humankind as *khalifah* lies in their intellectual and spiritual capacities, which no other creature possesses.[21] Human beings are endowed with reason, knowledge, free will (ikhtiyār), and the ability to distinguish between right and wrong. These qualities make human beings worthy of a trust not granted to angels or any other creatures.

Meanwhile, the dialogue between Allah and the angels reveals the profound wisdom behind the creation of humankind. The angels' concern regarding the possibility of humankind causing corruption (fasād) and bloodshed was not a rejection of Allah's decision, but rather a question aimed at understanding divine wisdom. Allah's reply, "Verily, I know what you do not know", affirms that Allah is aware of humanity's potential to produce prophets, scholars and the righteous, as well as to build a civilisation based on knowledge and justice—a potential unknown to the angels. This perspective demonstrates that the trust is always linked to the potential for the development of knowledge and the moral responsibility that accompanies it.

Furthermore, the relationship between amanah and knowledge is also a crucial aspect in understanding Surah Al-Baqarah, verse 30. Following the announcement of the creation of the vicegerent, Allah taught Adam the names of all things (Surah Al-Baqarah: 31).[22] The sequence of these verses indicates that a trust is always preceded by the imparting of knowledge. This means that a responsibility must not be undertaken without the necessary competence. In the context of Islamic education, knowledge is the primary means by which people are able to fulfil their trusts correctly. Therefore, the development of human resources through education forms an integral part of the implementation of the concept of khalifah.[23] Education aims not only to produce intellectually capable individuals, but also those with moral and spiritual integrity, enabling them to lead their lives in accordance with the values of the Qur'an.

In the context of modern society, the concept of amanah in Surah Al-Baqarah, verse 30, holds ever-greater relevance. Various global crises—such as corruption, abuse of power, social conflict, digital disinformation, economic exploitation and environmental degradation—are, in essence, manifestations of humanity's failure to fulfil its amanah. Technological progress that is not balanced by moral integrity and adherence to Sharia actually increases the likelihood of such destruction, as warned in the dialogue between Allah and the angels. Therefore, the value of amanah must form the foundation of every public policy, governance, scientific development, and da'wah activity, so that material progress always goes hand in hand with moral progress.

From a da'wah perspective, the concept of amanah in Surah Al-Baqarah, verse 30, demonstrates that da'wah is not merely aimed at encouraging people to perform ritual acts of worship, but also at fostering an awareness of their role as stewards of Allah's trust on earth. Da'wah must instil the values of responsibility, integrity, honesty, professionalism, social concern and environmental conservation as part of the implementation of the teachings of Tawhid.[24] Thus, da'wah serves as a process of both individual and social transformation towards a just and civilised society.

### **THE RELEVANCE OF HUMAN RESPONSIBILITY TO DA'WAH IN THE CONTEMPORARY ERA**

The concept of the trust of khilafah in Surah Al-Baqarah, verse 30, is highly relevant to the practice of da'wah in the contemporary era. In this regard, this trust not only positions humankind as stewards of the earth, but also as agents responsible for bringing about the common good and preventing fasād (corruption) in various aspects of life.

According to the Tafsir al-Mishbah, humanity's position as khalifah is a divine mandate to steward the earth in accordance with Allah's will; thus, all human activities must be directed towards the realisation of well-being and the sustainability of life, rather than exploitation or destruction.[25] This view is in line with Abu Ishaq al-Shatibi's theory of maqāṣid al-sharī'ah, which asserts that the primary objectives of the Sharia are to promote the public good through the protection of religion (ḥifẓ al-dīn), life (ḥifẓ al-nafs), reason (ḥifẓ al-'aql), lineage (ḥifẓ al-nasl), and property (ḥifẓ al-māl).[26] Thus, the trust of the caliphate is not merely spiritual in nature, but also entails social, economic and environmental responsibilities, as well as the governance of life in a just manner.

In the context of da'wah, the trust of the caliphate requires every Muslim—particularly da'is—to make da'wah activities a means of building a civilisation founded on the values of tawhid, justice, knowledge and noble character. In addition to being oriented towards the dissemination of Islamic teachings (tablīgh), da'wah also aims to bring about social change (taghyīr al-mujtama') towards the realisation of a society that is faithful, just and civilised.[27] Therefore, the practice of da'wah is one form of fulfilling the mandate of the caliphate, as emphasised in Surah Al-Baqarah, verse 30, namely to direct all human potential towards bringing about public good (jalb al-maṣāliḥ) and preventing harm (dar' al-mafāsid) in life.

This relevance becomes all the more apparent as society enters the digital age, characterised by the rapid development of information technology, social media and artificial intelligence. These changes have created a more open space for communication whilst simultaneously presenting new challenges in the form of the spread of disinformation, hoaxes, hate speech, social polarisation and a decline in public communication ethics. In such circumstances, da'wah bears the responsibility of fostering a culture of digital literacy, tabayyun, and the responsible use of media.[27]

The trust of the caliphate, as emphasised in Surah Al-Baqarah, verse 30, requires that the full potential of science and technology be utilised as instruments for spreading truth and the common good, not as a means of causing harm within society.

This perspective is in line with Surah An-Nisā', verse 58, which commands that every trust be fulfilled to its rightful owner and that every decision be carried out fairly. In the context of da'wah, this trust entails a moral obligation for preachers to convey the teachings of Islam honestly, based on sound knowledge, and to refrain from manipulating information for personal or group interests.

Meanwhile, da'wah founded on the principle of amanah demands intellectual integrity, objectivity in understanding religious evidence, and responsibility in conveying religious information to the public. Therefore, the dissemination of religious content that is provocative, unverified, or contains hate speech constitutes a deviation from the amanah of da'wah as taught by the Qur'an.

On the other hand, the mandate of the caliphate also requires da'wah to contribute to resolving the social issues arising within society. The phenomena of corruption, social inequality, intolerance, environmental degradation, the misuse of technology, and the weakening of social solidarity are real challenges that require a more transformative approach to da'wah. Dakwah is not merely about encouraging the public to improve the quality of their ritual worship; it must also foster social awareness, public ethics and collective responsibility in building a just and dignified life. Thus, dakwah becomes a concrete implementation of the mandate of the Caliphate through the processes of community empowerment, moral strengthening and character building.

The relevance of Surah Al-Baqarah, verse 30, is also evident in the need for competent da'is in the contemporary era. The complexity of issues facing modern society demands that da'is not only master Islamic sciences but also possess an understanding of technological developments, digital media, public communication, and social dynamics. This is in line with the continuation of the story of Prophet Adam in Surah Al-Baqarah, verses 31–33, which demonstrates that knowledge is humanity's primary resource in fulfilling the mandate of khilafah. Therefore, contemporary da'wah must be knowledge-based, utilise technology creatively, and be capable of providing solutions to the various pressing issues faced by society.

Furthermore, the mandate of the caliphate also points towards the development of civilisation (civilisational da'wah). Da'wah must be capable of shaping a society that upholds justice, honesty, responsibility, critical thinking and respect for human dignity. In other words, the aims of da'wah are *islāḥ al-fard* (the reform of the individual) and *islāḥ al-mujtama'* (the reform of society).[28] In this context, the success of da'wah is not measured solely by the number of followers or the breadth of its media reach, but rather by its contribution to creating a more harmonious, civilised social life that is oriented towards the public good.

Thus, Surah Al-Baqarah, verse 30, provides a paradigm that da'wah is an integral part of fulfilling humanity's stewardship as vicegerents. Da'wah in the contemporary era must be able to address the challenges of digital transformation, the crisis in communication ethics, and various social issues whilst remaining grounded in the values of the Qur'an. Through this paradigm, da'wah functions not only as a medium for conveying the teachings of Islam, but also as an instrument of social transformation that integrates knowledge, ethics and responsibility in realising a civilised society that is pleasing to Allah SWT.

## CONCLUSION

An exegetical analysis of Surah Al-Baqarah, verse 30, shows that the concept of khalifah constitutes a theological foundation that affirms humanity's trust and responsibility as stewards of the earth in accordance with the guidance of Allah the Almighty. This trust encompasses not only spiritual dimensions, but also moral, social, intellectual and ecological responsibilities in realising the common good and preventing fasād (corruption). The perspectives of both classical and contemporary exegetes indicate that khilafah is not merely a human position, but rather a divine mandate that must be realised through the management of knowledge, resources and social life in a manner that is just, responsible and guided by the values of the Qur'an.

In the context of contemporary da'wah, the mandate of the Caliphate holds profound relevance to societal changes influenced by technological advancements, digitalisation and globalisation. Dakwah is no longer understood merely as the act of conveying Islamic teachings, but also as a process of social transformation that builds character, literacy, ethical communication, and collective awareness in addressing various contemporary issues, such as disinformation, the misuse of technology, crises of integrity, social inequality, and environmental degradation. The mandate of the Caliphate requires preachers to develop da'wah that is knowledge-based, oriented towards justice, upholding honesty and responsibility, and utilising technology ethically as a means of bringing about the common good.

This study affirms that Surah Al-Baqarah, verse 30, provides a normative paradigm for the development of da'wah that is adaptive to the dynamics of the times without losing its theological foundation. Dakwah grounded in the mandate of khilafah is expected to foster a society that is faithful, knowledgeable, of noble character, critical, responsible, and upholding human dignity. Thus, dakwah serves as an instrument for the development of civilisation that integrates the values of divine revelation with the challenges of modern society, thereby realising a life that is just, civilised, and oriented towards the common good.

This study is still limited to a thematic exegetical analysis of Surah Al-Baqarah, verse 30; therefore, future research could broaden the analysis by incorporating other verses relating to trust, justice and da'wah, such as Surah An-Nisā', verse 58, Surah Al-Ahzab, verse 72, and Surah Āli 'Imrān verse 104. Furthermore, empirical research is required on the implementation of the values of the caliphate's amanah in the practice of digital da'wah, public communication, and community development so that this theological concept can be actualised in a more contextual manner in addressing the challenges of the contemporary era.

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### **Author Contribution**

All authors contributed substantially to this study, including the formulation of the research concept, data collection and analysis, manuscript preparation, content review, and editing of the manuscript through to the final version. All authors have read, reviewed and approved the final published manuscript and are responsible for the content of the article.

## Conflicts of Interest

All authors declare that there are no conflicts of interest in the conduct of the research, the preparation, or the publication of this article.

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