



Reconfiguring Islamic Authority in the Algorithmic Age through Digital Fatwas and Legitimacy Contestation in Indonesia

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ABSTRACT

The rapid growth of digital platforms has significantly reshaped Islamic religious authority in Indonesia, creating new tensions between traditional ulama institutions and digitally influential preachers. Authority is no longer determined solely by scholarly credentials but increasingly by visibility, audience engagement, and platform algorithms. This study examines how Islamic authority is reconfigured through digital fatwas, focusing on the interaction between institutional actors such as the Majelis Ulama Indonesia and emerging online religious figures. Using a qualitative approach that combines digital ethnography and critical discourse analysis, the research analyzes fatwa documents, social media content, and perspectives from religious stakeholders. The findings highlight three key dynamics: the rise of platform-based religious authority shaped by algorithmic visibility; the blending of religious knowledge with performative and media-driven styles; and the emergence of segmented digital audiences that intensify differences in religious interpretation. The study concludes that maintaining credible Islamic authority in the digital era requires a balanced approach that integrates scholarly authenticity with digital accessibility, supported by ethical frameworks that promote unity and protect the integrity of religious discourse.

ABSTRAK

Perkembangan pesat platform digital telah mengubah secara signifikan otoritas keagamaan Islam di Indonesia, memunculkan ketegangan baru antara lembaga ulama tradisional dan pendakwah digital. Otoritas tidak lagi hanya ditentukan oleh kapasitas keilmuan, tetapi juga oleh visibilitas, interaksi audiens, dan logika algoritma platform. Penelitian ini mengkaji bagaimana otoritas Islam direkonfigurasi melalui fatwa digital, dengan menyoroti interaksi antara aktor institusional seperti Majelis Ulama Indonesia dan tokoh agama di media sosial. Dengan pendekatan kualitatif melalui etnografi digital dan analisis wacana kritis, penelitian ini menganalisis dokumen fatwa, konten media sosial, serta pandangan para pemangku kepentingan keagamaan. Hasil penelitian menunjukkan tiga dinamika utama: munculnya otoritas keagamaan berbasis platform yang ditentukan oleh visibilitas algoritmik; perpaduan antara pengetahuan keagamaan dan gaya komunikasi performatif; serta terbentuknya segmentasi audiens digital yang memperkuat perbedaan pemahaman keagamaan. Penelitian ini menyimpulkan bahwa keberlanjutan otoritas Islam di era digital memerlukan pendekatan yang menyeimbangkan otoritas keilmuan dengan aksesibilitas digital, serta didukung oleh kerangka etika yang menjaga persatuan dan integritas wacana keagamaan.



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1. INTRODUCTION

The rapid expansion of social media platforms has fundamentally reshaped the landscape of religious authority in Muslim societies, shifting the locus of legitimacy from traditional ulama and institutions to a new class of digital actors known as "religious influencers" (Sulfikar & Yasmine, 2026). In Indonesia, the world's largest Muslim-majority nation, this transformation has created unprecedented tensions between established religious institutions like the Indonesian Ulema Council (MUI) and emergent digital preachers who accumulate authority through algorithmic visibility and affective

engagement rather than classical scholarly credentials. The post-truth era, characterized by conditions where emotion and personal belief often overshadow factual or scholarly legitimacy, poses unique challenges to institutional religious bodies seeking to maintain their doctrinal authority (Zayyadi et al., 2025).

The urgency of examining this phenomenon extends beyond academic curiosity into pressing social and legal concerns. Fatwas issued by traditional ulama have historically played strategic roles in shaping Muslim thought, particularly as many Indonesian Muslims lack direct access to, or the capacity to independently interpret, primary Islamic sources such as the Quran and Hadith (Kasdi et al., 2026). The digitization of religious interpretation has democratized access to Islamic knowledge while simultaneously creating vulnerabilities regarding authenticity, scholarly transmission (sanad), and the potential oversimplification of complex jurisprudential discourse (Masruha et al., 2025). The proliferation of da'wah content on social media that triggers social disintegration represents a significant problem requiring scholarly attention and institutional response (Dakwah et al., 2023).

Global scholarship on digital religion has extensively documented the fragmentation of religious authority, drawing primarily on Weberian typologies and early digital religion theories (Sulfikar & Yasmine, 2026). However, these frameworks remain insufficient to fully account for authority structures shaped by algorithmic logics that privilege visibility, engagement, and affective resonance over traditional scholarly credentials. While studies in the Global North have examined mediatization of religion, research addressing how Islamic legal authority adapts to evolving socio-technological contexts in the Global South remains limited (Habeebullah et al., 2026). The digital space has democratized access to Islamic knowledge, enabling social media influencers and informal online scholars to serve as alternative sources of fatwas and religious guidance, yet the implications of this transformation for theological coherence require systematic investigation.

Indonesian scholarship has addressed various dimensions of digital Islam, examining the adaptation strategies of major religious organizations including Nahdlatul Ulama and Muhammadiyah on platforms like Instagram during crises (Virga, 2025). Studies have documented how digital platforms decentralize authority by enabling youth to access alternative religious knowledge while forming peer-based spiritual communities in digital spaces (Himam, 2025). However, existing research has not sufficiently theorized the algorithmic dimension of authority contestation nor examined how platform logics act as new gatekeepers in the Indonesian religious landscape. The transformation of Islamic preaching from traditional spaces to digital platforms requires analysis of how algorithmic dynamics shape both the visibility of religious content and the construction of legitimacy (Khusairi et al., 2025).

This study addresses the following research questions: (1) How do traditional Islamic institutions and digital preachers construct and contest religious authority in Indonesia's algorithmic environment? (2) What factors drive the transformation of fatwa authority from institutional centralization to networked pluralism? (3) What implications does algorithmic mediation have for the legitimacy, coherence, and social function of Islamic legal guidance in contemporary Indonesia?

Theoretically, this study integrates the perspective of platform studies from communication science with the sociology of religion to develop the concept of "Platformized Religious Authority" (Sulfikar & Yasmine, 2026). This framework recognizes contemporary religious authority as a hybrid negotiation of three intersecting dimensions: knowledge-based authority (traditional scholarship), charisma-based authority (performative piety), and platform-based authority (algorithmic visibility and engagement metrics). Drawing on Stig Hjarvard's mediatization theory and Michel Foucault's knowledge/power framework, the analysis examines how digital interactions restructure the spiritual guidance role traditionally centered within established institutions (Himam, 2025). The principle of maqasid al-shariah (objectives of Islamic law) provides normative grounding for evaluating how digital transformation affects the protection of faith, life, intellect, lineage, and property (Bukhari et al., 2026).

This research aims to: (1) analyze the mechanisms through which religious authority is constructed, maintained, and contested in Indonesia's digital Islamic landscape; (2) identify the factors driving the transformation from institutional to networked religious authority; and (3) develop

theoretical and practical recommendations for preserving Islamic scholarly integrity while embracing digital accessibility.

The contribution of this study is threefold. First, it advances theoretical understanding by proposing a framework that integrates algorithmic analysis with Islamic legal theory, addressing limitations in existing Weberian and early digital religion approaches. Second, it provides empirical insight into the specific dynamics of Indonesian digital Islam, documenting how MUI, Nahdlatul Ulama, Muhammadiyah, and independent digital preachers navigate algorithmic environments. Third, it offers practical guidance for religious institutions seeking to maintain scholarly credibility while effectively communicating in platform-mediated spaces, emphasizing the need for digital religious literacy and ethical governance of online religious content (Hidayat et al., 2026).

2. LITERATUR REVIEW

Research on Islamic authority in the digital age has proliferated significantly over the past decade, reflecting the transformative impact of social media on religious communication, community formation, and the production of normative guidance. The literature reveals three primary research trends: studies examining factors driving the transformation of religious authority, investigations of processes through which digital authority is constructed and contested, and analyses of impacts on theological coherence, social harmony, and institutional legitimacy.

The first trend examines factors contributing to the shift from traditional to digital religious authority. Studies document how the rapid expansion of digital technology has reshaped religious expression and political engagement, with social media platforms evolving beyond communication tools into arenas of ideological contestation, identity formation, and religiously framed political mobilization (Bukhari et al., 2026). The mediatization of Indonesian Islam represents a gradual, negotiated transformation shaped by political shifts, technological change, and evolving religious authority, where new actors such as televangelists and digital preachers have emerged challenging traditional authorities (Setianto, 2026). Digital platforms broaden the public sphere and enable Muslim actors to combine traditional Islamic values with popular culture, visual aesthetics, and algorithmic logic, fostering forms of "Popular Islamism" that produce fragmented yet adaptive religious identities (Saputra, 2026).

The second research trend focuses on processes of digital authority construction. Scholars document how algorithms significantly shape the visibility of da'wah content and influence everyday encounters with religious messages, producing what has been termed the "authority paradox": although users continue to value preachers with strong religious education, the content they encounter most frequently is determined by algorithmic visibility rather than scholarly depth (Harisi et al., 2026). Platform logic acts as a new gatekeeper, favoring content that is visually performative and affectively resonant, thereby commodifying theology and forming algorithmic enclaves (Sulfikar & Yasmine, 2026). Online preachers reshape religious discourse through personalization, storytelling, and interactivity, often appealing to emotion rather than jurisprudential authority, while traditional institutions struggle to compete with the affective appeal and immediacy of religious influencers (Zayyadi et al., 2025).

The third trend addresses impacts of digital transformation on religious life. Studies reveal that digital Islam does not merely weaken traditional authority; it transforms it into a dialogical structure negotiated through emotional and aesthetic preferences (Himam, 2025). The shift in authority from classical scholarly lineage (sanad) to algorithmic authority, where popularity and engagement metrics determine legitimacy, creates risks of epistemic fragmentation (Istiqomah et al., 2025). Social media algorithms contribute to the formation of echo chambers and identity fragmentation, intensifying religiously infused political polarization where religion is instrumentalized for various purposes (Bukhari et al., 2026). Digital preachers function as ideological agents who frame choices as part of moral obligations, while algorithm-mediated exposure to specific narratives increases polarization (Fatimah & Pribadi, 2025).

Critical evaluation of existing literature reveals several limitations. Most studies employ either purely sociological frameworks (Weberian authority typologies) or early digital religion theories (Heidi Campbell's networked religion) that do not adequately account for platform-specific algorithmic dynamics. The literature predominantly focuses on Western secular contexts of mediatization, with insufficient attention to how the process unfolds in Muslim-majority societies with distinct religious and cultural dynamics (Setianto, 2026). Studies examining Indonesian digital Islam often treat platforms as neutral channels rather than analyzing how algorithmic infrastructures actively shape authority construction. Furthermore, existing research inadequately integrates Islamic legal theory (*usul al-fiqh*) with digital religion scholarship to examine how digital mediation specifically affects fatwa authority (Atallah, 2026).

This study addresses these gaps by proposing the "Platformized Religious Authority" framework that integrates knowledge-based, charisma-based, and platform-based dimensions of authority construction. Unlike existing approaches that treat digital transformation as merely expanding access or fragmenting authority, this framework analyzes how algorithmic logics fundamentally reconfigure the epistemic foundations, institutional gatekeeping mechanisms, and communicative forms of Islamic legal guidance. By bringing Islamic legal theory into dialogue with mediatization theory and platform studies, this research offers a more robust model for understanding how religious legitimacy is produced, maintained, and contested in the attention economy (Sulfikar & Yasmine, 2026). The Indonesian context provides a unique case for examining these dynamics, as the interplay between major religious organizations (MUI, NU, Muhammadiyah), independent digital preachers, and algorithmically mediated audiences creates a complex landscape of authority contestation with implications for the world's largest Muslim population (Syatar et al., 2024).

3. METHODS

This study employs a qualitative research design combining critical discourse analysis with digital ethnography to examine the reconfiguration of Islamic authority through digital fatwas in Indonesia. The qualitative approach is appropriate for investigating how authority, authenticity, and credibility are constructed, perceived, and contested in digital environments, capturing the complexity of meaning-making processes that quantitative methods cannot adequately address (Zayyadi et al., 2025). Critical discourse analysis following Norman Fairclough's three-dimensional model enables systematic examination of textual, discursive, and socio-cultural dimensions of how digital platforms construct, disseminate, and legitimize religious interpretation within the public sphere (Ghozi et al., 2025).

The unit of analysis encompasses three categories of actors: institutional religious authorities (specifically the Indonesian Ulema Council/MUI and its fatwa commission), established Islamic mass organizations (Nahdlatul Ulama and Muhammadiyah as represented through their official digital presence), and independent digital preachers who have accumulated significant followings through social media platforms. This triangulated approach enables comparative analysis of how different actors construct and contest authority within the same algorithmic environment (Syatar et al., 2024). The selection of these specific actors reflects their prominence in Indonesian Islamic discourse and their differential engagement with digital platforms.

Primary data sources include: (1) fatwa documents issued by MUI concerning socio-religious issues, particularly Fatwa No. 24 of 2017 regarding ethical guidelines for social media engagement and Fatwa Number 06 of 2022 concerning *da'wah* ethics in the digital era (Dakwah et al., 2023; Kasdi et al., 2026); (2) digital content from official Instagram accounts of major Islamic organizations ((**nuonline_id**?) for Nahdlatul Ulama, (**lensamu**?) for Muhammadiyah, and selected independent accounts) analyzed over a twelve-month observation period; (3) semi-structured interviews with key informants including MUI fatwa commission members, online preachers, and Muslim academics to capture diverse perspectives on authority transformation (Zayyadi et al., 2025). Secondary data sources include scholarly literature on digital Islam, national hoax monitoring reports, and fact-checking databases documenting the circulation of religious content on social media (Hasmuni & Marhamah, 2025).

Data collection techniques integrate non-participant digital observation with interview-based inquiry. The netnographic method following Postill and Pink's approach guides systematic observation of visual and textual content, including posts, captions, and audience responses across selected accounts (Virga, 2025). Content sampling employed purposive selection based on relevance to authority construction, engagement levels, and representation of different theological orientations (traditional, moderate, and Salafi perspectives). Digital ethnographic observation examined indicators including content visibility, audience engagement patterns, and ideological models raised by different actors (Alam et al., 2025). Interviews were conducted with three primary informant categories to triangulate institutional, practitioner, and scholarly perspectives on the transformation of religious authority.

Data analysis employs multiple complementary techniques. Fairclough's critical discourse analysis proceeds through three stages: text analysis (examining linguistic and visual features of digital religious content), discursive practices (analyzing production, distribution, and consumption of content), and social practices (contextualizing discourse within broader power relations and institutional dynamics) (Firda, 2025). Thematic coding identifies patterns of meaning across fatwa documents and interview transcripts, supported by relevant Islamic legal theory including principles of *usul al-fiqh* and *maqasid al-shariah* (Rahman et al., 2024). Validity is maintained through methodological triangulation (combining discourse analysis, netnography, and interviews), researcher triangulation (collaborative analysis sessions), and theoretical triangulation (applying multiple conceptual frameworks) (Rohmi et al., 2025). The analytical framework integrates the "Platformized Religious Authority" concept to examine how knowledge-based, charisma-based, and platform-based dimensions interact in authority construction (Sulfikar & Yasmine, 2026).

4. RESULTS

4.1 Digital Fatwa Landscape: Practices and Textual Production

The findings reveal a significantly transformed landscape of Islamic legal guidance production in contemporary Indonesia. The Indonesian Ulema Council (MUI) has issued comprehensive fatwas addressing digital-era challenges, including Fatwa No. 24 of 2017 providing ethical guidelines for social media engagement that emphasize the promotion of social harmony and prevention of societal fragmentation (Kasdi et al., 2026). These fatwas recognize social media as a neutral tool (*mubah*) whose moral value depends on its usage, emphasizing ethical conduct, avoidance of harmful content, and promotion of beneficial communication (Rahman et al., 2024).

The textual production of institutional fatwas demonstrates procedural rigor that distinguishes them from content produced by independent digital preachers. MUI fatwas occupy a position of significant religious authority within the construction of Islamic law and possess substantial sociological and moral binding force, with Muslim communities adhering to them because they are perceived as authoritative interpretations grounded in Islamic legal principles (Kasdi et al., 2026). However, the digital circulation of these fatwas faces competition from content produced by religious influencers who utilize dramatically different production logics.

Digital content analysis reveals stark divergence between institutional and influencer-produced religious content. Traditional *ulama* grounded in *pesantren* scholarship produce long-form, minimally edited scholarly lectures oriented toward *ta'lim* (instruction), while *hijrah* influencers produce short-form, dramatically edited entertainment-oriented content calibrated for algorithmic amplification (Zaenuri, 2026). The three examined Instagram accounts ((*n*online_id*), (*lensa***), and (*indonesiaber*auhidofficial*)) demonstrate significant variations in influence, with the independent Salafi account commanding the largest following and considerable impact on digital discourse. Each account reflects distinct religious perspectives: Salafi accounts emphasize purification and strict adherence to Quran and Sunnah, while NU and Muhammadiyah highlight traditional practices and moral guidance (Syatar et al., 2024).

4.2. Factors Driving Authority Transformation: Critical Analysis

The transformation of Islamic authority from institutional centralization to networked pluralism is driven by multiple intersecting factors. The primary driver is the algorithmic logic of digital platforms

that functions as a new gatekeeper in the religious field. Platform algorithms consistently reward content that is visually performative and affectively resonant, favoring charismatic preachers who master digital communication aesthetics over traditionally credentialed scholars who maintain conventional presentation styles (Sulfikar & Yasmine, 2026). This algorithmic preference creates asymmetric visibility where engagement metrics supersede scholarly credentials in determining which religious content reaches audiences.

The second critical factor is the commodification continuum distinguishing traditional and digital religious authority. Traditional ulama maintain relative resistance to commercial partnerships, while digital influencers intensively monetize religious content through brand endorsements, merchandise, and paid events, framing commodification as a form of halal economic sustainability (Zaenuri, 2026). This commodification represents what has been termed "commodified piety"—a mode of religious performance in which spiritual, economic, and algorithmic value become structurally entangled. The political economy of platforms, not merely individual ambition, drives this entanglement.

The third factor involves the post-truth dynamics that reshape authority validation. In the post-truth era where emotion and personal belief often overshadow factual or scholarly legitimacy, online preachers who appeal to emotion rather than jurisprudential authority gain competitive advantage (Zayyadi et al., 2025). Audiences develop new criteria for evaluating religious credibility that privilege authenticity performance, relational intimacy, and affective resonance over traditional markers such as scholarly lineage or institutional affiliation. The authority paradox emerges: users continue to value preachers with strong religious education in principle, yet the content they actually encounter and engage with is determined by algorithmic visibility (Harisi et al., 2026).

4.3. Implications for Islamic Authority: Toward a Transformative Model

The implications of these transformations extend to fundamental questions about the nature of Islamic authority in algorithmic environments. The study reveals that religious authority has become a dialogical structure negotiated through emotional and aesthetic preferences rather than a hierarchical system based on scholarly credentials (Himam, 2025). Digital Islam does not eliminate traditional authority; rather, it transforms it into a hybrid form where scholarship, communicative style, and platform performance increasingly intersect (Harisi et al., 2026).

The findings indicate that digital platforms create contested spaces where theological orientations are both promoted and contested. The shift from institutional centralization to networked pluralism means that credibility is now negotiated between traditional expertise and popular visibility (Zayyadi et al., 2025). This creates both opportunities for religious democratization and expanded access to Islamic knowledge and challenges for maintaining theological coherence and methodological rigor. The strengthening of digital religious literacy and the construction of a hybrid authority model that bridges scholarly authenticity with digital accessibility emerge as necessary responses (Istiqomah et al., 2025).

A transformative model for sustainable Islamic authority in the digital age requires integrating traditional scholarly rigor with effective digital communication strategies. Religious moderation must be reconstructed as an adaptive epistemological and cultural movement responsive to algorithmic logic, strengthening value-based digital literacy and revitalizing scholarly religious authority through multi-stakeholder collaboration (Bukhari et al., 2026). The principle of good fatwa packaging via social media oriented toward community unity (*tauhid al-ummah*) and community protection (*himayat al-ummah*) provides normative guidance for this transformation (Zuhri et al., 2024).

5. DISCUSSION

The findings of this study reveal that Islamic authority in Indonesia is undergoing fundamental reconfiguration shaped by the convergence of algorithmic logic, post-truth dynamics, and the commodification of religious discourse. The transformation from institutional centralization to networked pluralism represents not merely a technological shift but a structural transformation of how religious legitimacy is produced, maintained, and contested in the attention economy (Zayyadi et al.,

2025). The MUI continues to maintain doctrinal legitimacy through procedural and scholarly rigor, yet struggles to compete with the affective appeal and immediacy of online religious influencers who master platform-specific communication strategies.

Contextualizing these findings within Indonesia's socio-religious landscape reveals the complexity of authority contestation. The presence of major Islamic organizations (NU, Muhammadiyah) alongside the MUI creates a multi-layered institutional field in which digital preachers operate as both challengers and potential collaborators (Syatar et al., 2024). During critical moments such as the COVID-19 pandemic, these organizations demonstrated different strategies for leveraging digital platforms: NU relied on respected religious figures and inter-institutional coalitions to legitimize messaging, while Muhammadiyah emphasized structured authority through formal, systematic statements (Virga, 2025). The algorithmic mediation of these communications shaped their reception and impact in ways that complicate traditional understandings of institutional authority.

Theoretical interpretation through the "Platformized Religious Authority" framework illuminates how contemporary religious authority operates as hybrid negotiation of three intersecting dimensions (Sulfikar & Yasmine, 2026). Knowledge-based authority (traditional scholarship) remains valued in principle but faces competition from charisma-based authority (performative piety) and platform-based authority (algorithmic visibility). The platform dimension functions as a new gatekeeper that commodifies theology and forms algorithmic enclaves, creating conditions where visibility metrics can supersede scholarly credentials in practical influence. Foucault's knowledge/power framework helps explain how parents' epistemic control over religious knowledge transitions to digital environments where platforms determine how knowledge is presented, felt, and internalized (Himam, 2025).

Understanding these transformations requires recognizing the ambivalent nature of digital Islamic authority. The digitization of religious interpretation creates democratization that challenges but also fragments traditional legitimacy, producing contestation between progressive and conservative narratives in digital publics where platform logics amplify diverse voices (Hidayat et al., 2026). The shift from classical scholarly lineage (sanad) to algorithmic authority represents both opportunity and risk: expanded access to religious guidance alongside epistemic fragmentation and the diffusion of accountability (Atallah, 2026). Digital fatwas may enhance accessibility and transnational connectivity while simultaneously risking erosion of institutional credibility.

Comparing these findings with previous studies reveals both continuity and novelty in authority transformation. Earlier scholarship documented the fragmentation of religious authority through digital media using Weberian typologies, but these frameworks inadequately captured the platform-specific dynamics identified in this study (Sulfikar & Yasmine, 2026). The "authority paradox" identified here where users value scholarly credentials but encounter algorithmically determined content extends existing understanding of how digital environments reshape religious consumption (Harisi et al., 2026). Unlike studies suggesting simple decline of traditional authority, this research demonstrates ongoing negotiation where institutional actors adapt to algorithmic environments while maintaining distinctive legitimacy claims.

The implications of this study are theoretical, practical, and policy-oriented. Theoretically, the "Platformized Religious Authority" framework advances understanding of religion-technology interactions by integrating platform studies with sociology of religion and Islamic legal theory. Practically, findings indicate that religious institutions require enhanced digital literacy and adaptive communication strategies to maintain influence in algorithmic environments (Khusairi et al., 2025). The four indicators of religious moderation (tolerance, anti-radicalism, national commitment, and accommodation of local wisdom) can be internalized in digital media codes of ethics for da'wah activities (Dakwah et al., 2023). Policy implications include the need for multi-stakeholder collaboration between religious authorities, digital influencers, and technology platforms to ensure that digital media strengthens rather than undermines theological coherence and social harmony (Bukhari et al., 2026).

6. CONCLUSION

This study shows that Islamic authority in Indonesia is undergoing a significant transformation in the algorithmic age. Authority is no longer centered solely on formal institutions, but is increasingly shaped within a networked environment where legitimacy is negotiated between scholarly expertise and digital visibility. The rise of platform-based religious authority reflects a hybrid structure in which knowledge, charisma, and algorithmic exposure jointly influence religious credibility. While traditional institutions continue to uphold doctrinal authority through rigorous scholarship, they now operate alongside digital actors who effectively use media platforms to reach and engage wider audiences.

The study contributes theoretically by offering a more integrated framework for understanding the interaction between religion and technology in Muslim societies. The concept of platformized religious authority highlights how algorithmic systems reshape not only access to religious knowledge but also its production, validation, and dissemination. This shift challenges earlier models that viewed authority as either institutional or charismatic, by demonstrating the growing role of digital infrastructures in mediating religious influence. Methodologically, the combination of discourse analysis and digital ethnography proves effective in capturing both institutional and informal dimensions of authority in contemporary settings.

Practically, the findings underline the need for adaptive strategies that connect scholarly credibility with digital engagement. Religious institutions must strengthen digital capacity while maintaining methodological integrity and ethical principles. At the same time, digital dissemination of religious guidance should remain attentive to social impact, inclusivity, and communal cohesion. The future of Islamic authority depends on collaborative efforts that balance tradition and innovation, ensuring that religious guidance remains credible, accessible, and socially responsible in an increasingly digital society.

7. CRediT Author Statement

Fahmi Hamdi: Conceptualization, Methodology, Investigation, Formal analysis, Writing – Original Draft, Project administration. Tuti Hasanah: Data Curation, Validation, Writing – Review & Editing. Mohd. Riandy: Supervision, Resources, Writing – Review & Editing.

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