

Digitalizing Fatwas: A Jurisprudential Analysis of Muslim Social Interactions in Virtual Spaces

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Abstract:

This research aims to examine the application of *fiqh* in online Muslim communities and to identify how social interaction and religious practices in digital spaces are regulated within the framework of Islamic law. This research focuses on the rapid growth of the Muslim community online, raising challenges for the legitimacy of worship and communication ethics. This study uses a qualitative case study design integrating netnography, in-depth interviews, and document analysis to collect data from digital platforms such as WhatsApp, YouTube, Instagram, and TikTok. The main findings of this study are, first, the deconcentration of religious authorities through digital algorithms that form virtual *fatwas*; second, the recontextualization of manners and *muamalah* that change social ethics from oral communication to digital; and third, rituals that are increasingly fluid in cyberspace, prioritizing the alignment of intentions over physical proximity. The contribution of this research is to provide a contemporary framework of *fiqh* relevant to the Muslim community in the digital space, as well as recommendations to improve digital literacy among religious institutions. This research proposes that religious authorities understand the role of technology in shaping virtual religious practices.

Keywords: *Digital Fiqh, Online Muslim Community, Fatwa Algorithm, Digital Adab*

INTRODUCTION

The phenomenon of online Muslim communities has become an important element in the social and religious life of contemporary Muslim society. With the rapid development of digital technology, religious and social interactions are no longer limited to physical space but take place in a virtual world that offers easy access to information and participation. In this context, research on the *fiqh* of virtual interaction is particularly important for providing relevant legal guidance to Muslims. In their daily lives, Muslims rely on digital spaces to discuss, learn, and even worship, but this phenomenon raises questions about the validity and ethics of religious activities conducted virtually (Adeoye & Noorhayati, 2024; Muharromah, 2025). Therefore, this research is highly relevant to addressing the need for *fiqh* guidelines that provide appropriate guidance for carrying out religious practices in cyberspace.

The massive development of digital platforms poses a major challenge regarding the validity and legitimacy of religious practices in virtual spaces. This issue is not only about ordinary social interactions but also about how worship rituals, marriage contracts, and religious discussions can be carried out legally in the digital space. One example that

is often debated concerns the limitations of aurah in video calls, the implementation of online marriage, or interaction between the sexes in religious discussions. This requires careful attention in the context of *fiqh* to provide guidance in accordance with Islamic principles, but there is still much room for further study in this regard.

In the field, the online Muslim community is growing, especially among the younger generation who use social media to preach, learn religion, and carry out religious activities virtually. Platforms such as YouTube, Instagram, and video conferencing applications have become common means of worship together, of participating in book studies, and even of performing certain worship rituals online. Although this technology offers many benefits, in its implementation, several issues related to the validity of worship, communication ethics, and the limits of the awrah have not received clear *fiqh* guidance. In this case, it is important to conduct research that provides guidelines on *fiqh* for religious activities in cyberspace.

Various previous studies have made significant contributions to understanding the dynamics of Muslim communities in cyberspace. For example, research by (Lüders et al., 2022; Sarkaya, 2023) in the Journal of Computer-Mediated Communication highlights how online communities shape collective norms and identities that differ from those in the real world. Meanwhile, (Alharbi, 2025; Chowdhury, 2024) research in the Digital Islam Journal shows that social media serves as a space for expressing religious identity and fostering solidarity among Muslims. However, these studies focus more on sociological and communication aspects, while research on *fiqh* related to virtual social interaction remains very limited. Therefore, there is a need for more in-depth research from a *fiqh* perspective to fill this gap.

Most traditional *fiqh* literature discusses social interaction and worship practices in face-to-face, real-world contexts. This creates a significant gap in the application of *fiqh* principles in virtual social interactions. Research by (Mohiuddin, 2023; Zaid et al., 2022) in Muslim Cultures in the Digital Age reveals how religious authorities use the internet to shape religious narratives. However, the *fiqh* approach to issues such as the validity of online marriage contracts or the limitations of aurat in virtual communication has not been widely studied. Thus, there is a lack in the *fiqh* literature regarding the application of Islamic law in the digital space, and this study aims to address this gap.

This research has significant novelty in examining the application of *fiqh* in the digital world. Previously, the research focused more on the social and sociological aspects of online Muslim communities, without highlighting the *fiqh* principles that are crucial for guiding Muslims in legally interacting with and worshipping in cyberspace. Therefore, it is important to help fill the void in *fiqh* research examining religious issues in the context of cyberspace, with the principles of *maqasid al-shari'ah* as the main guide.

This research aims to identify, analyze, and develop an understanding of *fiqh* relevant to social interaction and religious practices in the digital world. Important issues addressed in this study include the validity of virtual worship, the limitations of aurat in video calls, and ethics in online religious discussions. With reference to contemporary *maqasid al-shari'ah* and *istinbat al-ahkam*, this study aims to provide a comprehensive *fiqh* framework in understanding and regulating virtual social interactions and religious practices in online Muslim communities.

This study argues that classical *fiqh*, contextualized through the *maqasid al-shari'ah* approach, can provide relevant guidelines for religious practices and social interactions in cyberspace. The essence of Islamic teachings on ethics of communication, maintaining

honor, and carrying out worship remains relevant, even in a virtual space. However, its implementation requires adjustments to the unique characteristics of the digital space, such as anonymity and rapid information dissemination. The study will also analyze potential challenges, such as the spread of misinformation and online extremism, and how *fiqh* can mitigate them.

RESEARCH METHODS

This study employs a qualitative approach, integrating a virtual case study design with netnography, to explore the dynamics of social interaction and religious activities in online Muslim communities. The selection of netnography is considered crucial because it allows researchers to do a deep dive into the communicative symbols and norms of "cyber-*fiqh*" that emerge in mediated digital spaces (Miller et al., 2023; Mtisi, 2022). The "case" in this study is defined as a bounded system by digital interaction on three main platform archetypes: interactive platforms (WhatsApp and Telegram), broadcast discussion platforms (YouTube and Facebook), and micro-visual content platforms (Instagram and TikTok). The research subjects were selected using purposive sampling, combined with snowball sampling, to identify key informants, including group administrators as gatekeepers, religious leaders (*ustaz/ustazah*) as providers of *da'wah* content, and active community members with a high level of involvement in digital religious discourse.

Data were collected through triangulation of three main methods to guarantee the comprehensiveness of the findings. First, online participatory observation (netnography) was conducted through passive immersion over a six-month period to examine interaction patterns, the use of religious linguistic markers, and the organic formation of digital manners. Second, semi-structured in-depth interviews were conducted via video conferencing platforms or phone to explore informants' subjective motivations for interpreting Islamic law (*fiqh*) in a virtual context. Third, the analysis of digital documents focused on artifacts such as *fatwa* uploads, chat logs (with permission), and religious infographics that represent the formalization of *fiqh* practices in cyberspace. All collected data were then analyzed inductively using a six-stage thematic analysis framework (Alejandro & Zhao, 2024; Riazi et al., 2023), including data familiarization, initial coding, and the development of key themes.

The validity of the data (trustworthiness) in this study is ensured through triangulation of methods and sources, as well as member checking procedures, in which the initial findings are presented back to the informant to verify their accuracy. In addition, the research is fully committed to the digital research ethics standards set by the Association of Internet Researchers (AoIR). The researcher ensured the anonymity of all participants through pseudonymous techniques, obtained digital written consent (informed consent), and maintained the confidentiality of data from private groups by obtaining explicit permission from the relevant community authorities (Edi Wardani et al., 2025; Ismail & Moh. Wardi, 2025). Critical reflection is also carried out periodically to mitigate researchers' biases, thereby producing objective, credible, and accountable findings in the discourse of the sociology of religion and contemporary Islamic law.

RESULTS AND DISCUSSION

This section elucidates the profound transformation of the Islamic jurisprudential landscape as it converges with digital affordances and virtual communal dynamics. Drawing on the thematic analysis of netnographic data and in-depth interviews, the findings reveal a multifaceted shift in how online Muslim communities negotiate authority, social ethics, and ritual validity. The empirical evidence suggests that "Digital Islam" is not merely a transposition of traditional practices into a virtual setting, but rather an ontological recontextualization where classical *fiqh* principles are dynamically adapted to the logic of mediated environments. These results are structured into three pivotal themes: the deconcentration of religious authority via algorithmic mediation, the technical formalization of *muamalah* and *adab* (social ethics) into "Cyber-*Adab*," and the emergence of "fluid rituals" that prioritize the connectivity of intention over physical proximity.

The Deconcentration of Religious Authority: The Rise of "Algorithmic *Fatwa*" and Digital Gatekeepers

The deconcentration of authority in this study is defined as the shift in the mechanism of Islamic law-making from a single central figure (such as a traditional *kiai* or *mufti*) to a technology-mediated networked authority model. In the field, this phenomenon manifests itself in the form of "Algorithmic *Fatwa*", where the validity of a legal opinion is not only measured by the scientific pedigree of the fatwa giver but also by its level of visibility in the digital ecosystem. Digital gatekeepers, made up of administrators and moderators, play a crucial role in curating the flow of religious information, thus creating information filters that determine which legal narratives are dominant in the virtual Muslim community.

The interview data corroborates these findings. Informant A1 (WhatsApp Group Administrator) stated: "We do not carelessly share video lectures. Usually, we see which ones are viral, and many members ask questions. If there are ustadz whose videos pass on the homepage (FYP) and the content is relevant to daily problems in the group, that is what we use as the main reference to answer members' questions."

The researchers' interpretation shows that religious authority is now highly situational and dependent on the platform's curation. The administrator's decision to select content based on the algorithm's popularity suggests that *fatwas* are no longer seen as static legal products, but rather as information commodities that must meet the requirements of "digital relevance" to be acceptable to the audience.

Informant B2 (Active Community Member) adds another perspective on collective verification: "I don't immediately believe in one *ustadz* post. Usually, I check the comment column first or look for comparisons with other da'wah accounts with millions of followers. If many people agree and the explanation makes sense in digital logic, then I follow the law."

This data indicates a shift from traditional *taqlid* (blindly following one sect/figure) to "Digital *Tabayyun*". The researchers observe that community members decentralize truth by making the "majority voice of netizens" and "digital consensus" new parameters for determining religious authority, thereby transcending institutional authority.

The results of the six-month participatory observation showed a consistent pattern of interaction where trending topic features often triggered religious discussions. The researcher observed that high-engagement legal narratives, such as likes and shares, tend to be considered "standard *fatwas*" by the community, even though they do not necessarily come from official fatwa institutions. Interactions in the comment column serve as a collective *ijtihad* space, where *fiqh* norms are negotiated in real-time by users

with diverse religious educational backgrounds.

Overall, the data from this study confirm that, in virtual space, religious authorities have transformed a hierarchical, vertical model into a networked, horizontal one. The truth of Islamic law is no longer top-down, but participatory and algorithmic. This phenomenon creates a paradox in which access to religious information is increasingly open, but legal validity is increasingly vulnerable to algorithmic manipulation and digital market tastes.

Table 1. Description of Patterns: Influence of Digital Ideals

Informant Position	Key Interview Quotes	Digital Authority Indicator
Administrator (Gatekeeper)	"... We see which ones are going viral, and many members ask questions."	Curational Power: Authority is determined by algorithmically curated popular content.
Ustaz (Content Creator)	"The content of the study must be adjusted to the duration of Reels so that the user does not skip it."	Structural Adaptation: Islamic law is compressed to meet the platform's technical standards.
Active Members (User)	"... Look for comparisons on other <i>da'wah</i> accounts with millions of followers."	Crowdsourced Validation: Legal credibility is measured by the number of followers and mass validation.

The table above shows the pattern of "Hybrid Authority", where religious legitimacy no longer stands alone, but rather has to interact with the logic of digital media. The researcher interprets that positions in digital communities (such as administrators) have almost the same discursive power as traditional clerics in terms of determining what is "allowed" and "not" read by community members. The "Curational Power" and "Crowdsourced Validation" indicators demonstrate that the check-and-balance mechanism in Islamic law has now migrated to the platform's technical features, such as follower count and engagement metrics.

Furthermore, this pattern illustrates that in the future, *fiqh* challenges will no longer be limited to legal texts, but rather to how they survive in algorithmic competition. Researchers observe that the "idealism" of religion in virtual spaces has shifted: from seeking the most authoritative truths in the book to seeking the most functional and digitally popular truths. This marks a new era in which Islamic jurisprudence is becoming increasingly fluid, dynamic, and fragmented.

Recontextualization of *Adab* and *Muamalah*: The Transformation of Oral Ethics to Typing Ethics

The recontextualization of *adab* and *muamalah* in this study is defined as the process of adapting traditional Islamic ethical values into text-based behavior and virtual interaction. In the field, this phenomenon emerged through the crystallization of "Cyber-*Adab*", where the classical *fiqh* norms that regulate oral language are now transformed into "typing" or digital footprint arrangements. The operationalization of this sub-finding is evident in how the online Muslim community manifests the concept of oral *hifzhul* (guarding the tongue) through technical policies and user behavior aimed at preventing digital slander, bullying, and unproductive discourse in anonymous public spaces.

Interview data revealed how this principle of *muamalah* was put into practice. Informant A2 (Telegram Group Moderator) explained: "We implemented an automatic 'Mute' system for members who use profanity or start debates without knowledge. This is our *ijtihad* to maintain *ukhuwah*. We consider this technical feature to be a tool to prevent *ghibah* and *namimah* instantly before it spreads more widely."

The researcher's interpretation shows that the platform's technical features now function as an automatic instrument for the "prevention of evil" (*nahi munkar*). The researcher sees that digital moderation is not just technical management, but a form of formalization of *fiqh* in regulating the boundaries of social interaction, in line with the value of *saddu ad-dzari'ah* (closing the gap of damage).

Informant B3 (Active User of *Da'wah* Platform) added regarding the ethics of same-sex interaction (*ikhtilat*): "In our community, there is a separation of chat channels between men and women. If someone deliberately enters or flirts via a private channel (DM) without the need for *sharia*, the admin will immediately block. For me, maintaining our view in cyberspace is precisely through our thumbs so that we don't carelessly type or click."

The interpretation of this data indicates that digital piety is measured by individuals' ability to self-censor. The researchers observed a shift in the meaning of *ghadhul bashar* (lowering the gaze) from mere physical sight to control over digital access and text-based interaction, suggesting that virtual *muamalah* demands a higher level of ethical literacy than face-to-face interaction.

The above flow describes the process of transforming traditional *fiqh* values (such as the prohibition of *ghibah* and *ikhtilat*) through the filter of community policies (Community Guidelines), then implemented through technical features (Block, Mute, Separate Channels), until finally forming "Cyber-Piety" behavior in users. The researcher interprets this flow as proof that technology is not value-neutral, but can be guided by the principles of *maqashid sharia* to create a dignified digital ecosystem.

The results of participatory observation revealed a very careful pattern of interaction in language use. The researcher observed that in well-managed religious discussion forums, certain labels or emojis were used to replace emotional expressions to avoid misunderstandings. Observations also show that communities tend to impose "social sanctions" by ignoring users considered to be violating typing manners, effectively replacing the role of verbal reprimands in traditional assemblies.

Overall, these findings confirm that virtual social interactions within online Muslim communities have given rise to new ethical standards of a technical-judicial nature. The restatement of this data is that manners are no longer limited to physical behavior, but have been digitized in the form of thumb controls and platform filters. Contemporary *fiqh muamalah* in cyberspace now emphasizes the management of "typing slander" and the protection of personal integrity amid digital anonymity.

Table 2. Transformation of Digital Adab

The Role of the Informant	Key Interview Quotes	Cyber-Adab Indicators
Moderator	"... This technical feature is a tool to prevent <i>ghibah</i> and <i>namimah</i> instantly."	Algorithmic Moralizing: The use of the block/mute feature as an instrument of Islamic law.
Content Creator	"The caption must be arranged so as not to provoke debate (<i>jidat</i>) in the comments."	Preventive Communication: Language strategies to minimize digital conflicts.
Active Users	"... Keeping our eyes on the cyber world is precisely through our thumbs."	Digital Self-Control: The transformation of physical piety into a discipline of digital access.

The table shows the pattern of "Techno-Ethics Integration", where religious values are no longer only theoretically understood, but must be integrated with the function of technology. The researcher interprets that the informant's position greatly influences how

they view the ideals of *muamalah*. For the moderator, ideality is the order of the system; For users, idealism is self-control. The "Algorithmic Moralizing" indicator proves that moral authority is now delegated to automated systems to maintain the sanctity of interactions.

Two paragraphs of in-depth analysis of this table show that the ideal influence pattern in virtual *muamalah* has shifted from "presence-based ethics" to "trace-based ethics". The researchers see that this pattern creates a new challenge for individual Muslims. Whereas in the past *ghibah* may have disappeared with the wind, now digital traces make it permanent, so that the *fiqh's* demands on "typing ethics" become much heavier than those on oral ethics. This pattern concludes that online Muslim communities have successfully created private spaces within digital public spaces through technical restrictions, which ultimately redefine the meaning of social piety in the 21st century.

Fluid Rituals: Shifting from Physical Proximity (*Ittishal*) to Connectivity of Intention

The fluidity of ritual in this study is operationally defined as the normalization of "Mediated Piety," where the validity and spiritual efficacy of religious acts are no longer strictly tethered to physical presence or geographical co-location. In the field, this phenomenon manifests as the collective acceptance of digital religious activities, such as synchronized Quranic recitations (*khatm*) via WhatsApp, and financial worship through QRIS, as being jurisprudentially and spiritually equivalent to their physical counterparts. This shift signifies a redefinition of *ittishal* (connection); while classical *fiqh* emphasizes the physical alignment of rows (*ittishal al-shufuf*), the digital Muslim community reinterprets this as a synchronization of time and a unity of purpose (*niyyah*) within a virtual network.

Table 3. Narratives of Mediated Rituals and Spiritual Connectivity

Interview Snippet	Indicator	Informant
"Even though we only report our progress in the WhatsApp group, I feel the same 'sakina' (tranquility) as if we were sitting in a circle. The digital log is our witness before Allah."	Spiritual Transubstantiation: The shift of spiritual essence from physical space to digital documentation.	Informant C1 (Active Member)
"For online dhikr sessions via Zoom, the key is the 'ittihad al-zaman' (unity of time). As long as we are heart-to-heart in the same second, the physical distance becomes irrelevant in the eyes of <i>Sharia</i> ."	Temporal Synchronization: Prioritizing simultaneous participation over spatial proximity.	Informant B1 (Religious Teacher)
"Donating via QRIS feels more 'afdhal' (better) now because it is transparent. The digital receipt is a modern form of a 'contract' that secures the intention more firmly than cash."	Verified Intentionality: Digital artifacts serving as proof of a valid jurisprudential contract.	Informant C3 (Community Member)

The data in Table 3 suggest a profound ontological shift in how religious "presence" is constructed. The researcher interprets this as the "de-territorialization of grace," where the traditional requirement of being in the same room is replaced by the requirement of being in the same "digital moment." Informant B1's emphasis on *ittihad al-zaman* indicates that for the digital *ummah*, time has superseded space as the primary unifying factor of ritual validity. This represents a pragmatic jurisprudential evolution: the community is not abandoning *fiqh* rules, but rather expanding the definition of "connection" to accommodate the realities of a hyper-connected world.

Furthermore, the transition to "Verified Intentionality" via digital receipts (as seen in Informant C3's account) reveals that technology is being used to satisfy the *fiqh* requirement of *siddiq* (truthfulness) and *amānah* (trustworthiness). The researcher argues that digital Muslim communities are subconsciously developing a "Jurisprudence of

Metadata," where logs, timestamps, and screenshots act as contemporary religious witnesses. This normalization of mediated piety demonstrates that for modern believers, the "virtual" is no longer the "fake"; rather, the digital record provides a layer of certainty (*yaqin*) that reinforces the spiritual intention.

Participant observations of Zoom-based *istighosah* (mass prayer) and WhatsApp-based Quranic groups confirm these interpretations. The researcher observed that participants maintained high levels of ritual decorum, such as wearing modest clothing and performing ablution (*wudu*), even in their private homes. This "hybridity of space" proves that the ritual's sanctity is maintained through a collective psychological and digital contract. The observation reveals that the "digital row" is formed through active participation in the chat box and the shared visual field of the screen, creating a sense of *jama'ah* (congregation) that transcends the physical walls of a mosque.

In summary, the results indicate that religious rituals in the digital age are characterized by extreme fluidity, where the "connectivity of intention" serves as the new benchmark for spiritual validity. To restate the core finding: the digital Muslim community has successfully decoupled the essence of *ibadah* (worship) from its physical constraints, repositioning the "heart's intention" and "digital presence" as the primary pillars of ritual legitimacy. This shift reflects a broader jurisprudential acceptance that the *Ummah* is no longer a localized body of worshippers, but a synchronized global network of intentions.

Table 4. The Influence of the Digital Ideal

Role of Informant	Key Interview Snippet	Indicator of Digital Ideal
Religious Teacher (Ustaz)	"The digital platform is just a <i>wasilah</i> (medium); the <i>maqashid</i> (goal) of the heart is what Allah judges."	Instrumental Minimalism: Technology is viewed as a transparent medium for eternal values.
Group Administrator	"I ensure everyone posts their 'done' status on time to maintain the collective energy of the group."	Synchronized Discipline: Ritual validity is tied to communal digital punctuality.
Youth Member	"Online rituals fit my lifestyle; it's about the connection, not just the location."	Spiritual Pragmatism: Prioritizing accessibility and connectivity over traditional form.

The patterns shown in the table above highlight a shift toward "Notional Proximity," where the feeling of "closeness" to God and the community is mediated by digital consistency. The researcher interprets that the "Ideal" in virtual worship has moved from "Physical Accuracy" (standing correctly in a row) to "Digital Integrity" (being present and active in the network). For the Administrator, the ideal is a well-oiled, synchronized system, whereas for the Youth Member, the ideal is a seamless, integrated religion that fits a mobile lifestyle.

This pattern suggests that the "Digital Ideal" creates a new form of religious discipline. While traditional rituals require physical movement to a specific place, digital rituals require a constant "on-call" spiritual readiness. The two-paragraph analysis of this data suggests that the recontextualization of *ittishal* has birthed a "Liquid Jurisprudence," in which the boundaries of what constitutes a "valid assembly" are constantly being negotiated. Ultimately, the influence of these ideals ensures that the Muslim social interaction in virtual spaces remains anchored in spiritual purpose, even as the physical forms of that purpose continue to dissolve and reshape in the digital crucible.

The finding regarding the deconcentration of authority aligns with the concept of "networked religion," where traditional clerical hierarchies are increasingly superseded by algorithmic prominence and digital gatekeepers. Unlike the centralized authority described

in earlier studies, this research demonstrates that "Algorithmic Fatwas" emerge through a synergy of platform visibility and administrative curation (Ivancsics et al., 2023; Sabharwal, 2021). While Awais et al. (2025) and Khattak (2024) highlight the rise of "Cyber-Muftis," our study suggests that authority is now shared with non-clerical administrators who act as modern mujtahids by filtering content based on engagement metrics. This shift indicates a departure from traditional taqlid (imitation) toward a more participatory form of religious inquiry, where the community's consensus, facilitated by social media algorithms, validates religious truth (Fuadi, 2025; Jamil, 2024). Theoretically, this implies that religious legitimacy in the digital age is a hybrid construct, blending traditional theological credentials with the technical "curational power" of digital actors.

Furthermore, the recontextualization of adab and *muamalah* into "Cyber-Adab" reflects a critical adaptation of Islamic social ethics to mediated environments. While classical *Fiqh* emphasizes oral and physical modesty, this study finds that digital platforms have formalized these virtues through technical features such as "mute" or "block" functions, which serve as modern instruments of *saddu ad-dzari'ah* (Negara & Hidayat, 2025; Sugitanata et al., 2023). This mirrors the "techno-moral governance" discussed by Papakostas (2025) and Rifat et al. (2020), in which platform architecture dictates religious behavior. However, this study uniquely highlights that "digital piety" is now measured by one's ability to manage "typographic fitnah," suggesting that the essence of *hifzhul lisan* (guarding the tongue) has evolved into a disciplined management of digital footprints (Shalahuddin et al., 2025). In practice, this necessitates a shift in Islamic education toward a "Digital *muamalah*" curriculum that emphasizes ethical texting and data privacy as religious obligations.

The fluidity of ritual observed in this study, particularly the transition from physical ittishal (proximity) to a "connectivity of intention," challenges the spatial rigidity of traditional worship. Previous literature often framed online rituals as mere emergency measures (*darurah*) during the pandemic, yet our findings align with Guzek and Bobkowski, (2023) and Himam (2025) in arguing that these practices are becoming normalized as a form of "Mediated Piety." By redefining the requirements for collective worship as temporal synchronization rather than physical co-presence, the digital Ummah is expanding the boundaries of jurisprudential validity (Alharbi, 2025). This ontological shift suggests that the "virtual row" is constructed through synchronized metadata and shared intentionality, providing a sense of *jama'ah* (congregation) that is no longer geographically bounded (Hidayat et al., 2024). Theoretically, this provides a basis for "Liquid Jurisprudence," where the *maqashid* (objectives) of a ritual take precedence over its traditional physical form.

These findings carry significant theoretical implications for the sociology of religion and Islamic law, suggesting that the "Digital Ummah" operates as a decentralized network of pious actors rather than a hierarchical institution. The emergence of the "Algorithmic Fatwa" provides a theoretical foundation for understanding how artificial intelligence and machine learning might eventually influence the production of religious knowledge (Ab Rahim et al., 2025; Sya'diyah et al., 2025). This research highlights a tension between traditional institutional *Fiqh* and the lived experiences of digital users, suggesting that religious validity is increasingly shaped by social-technical negotiation. As rituals and ethics become "liquid," the traditional monopoly of the mosque as the sole site of religious production is being dismantled, giving way to a more ubiquitous and accessible form of spiritual life that persists in the pockets of believers through their mobile devices.

In practice, this research underscores the urgent need for religious institutions to develop sophisticated digital literacy that goes beyond mere content broadcasting. The role of digital gatekeepers as moral arbiters suggests that formal religious training must now include the ethical management of online communities to prevent the fragmentation of authority and the spread of misinformation. For the global Ummah, the normalization of mediated rituals offers a practical solution for maintaining spiritual connectivity in a hyper-mobile, fragmented world, provided that "Cyber-Adab" remains anchored in the core values of Islamic social justice. Ultimately, this study calls for a proactive jurisprudential response that embraces digital transformation as an opportunity to revive the inclusive and dynamic spirit of Islamic civilization in the twenty-first century, ensuring that the *Sharia* remains relevant and functional in an era of unprecedented technological mediation.

CONCLUSION

The most important finding of the study is the significant shift in religious authority in cyberspace, now more decentralized and influenced by digital algorithms and gatekeeper platforms. This research shows that digital *fatwas* and cyber manners are creating a new form of "Cyber-Piety" that is changing the way Muslims interact and perform worship in virtual spaces. In this case, the principles of *fiqh* applied in cyberspace have been adapted to account for digital characteristics, such as anonymity and the rapid dissemination of information. As a result, this study provides an important lesson on how Islamic values remain relevant despite new challenges in social interaction and virtual worship.

The strength of this writing lies in its significant contribution to the development of contemporary *fiqh* in a digital context. This research not only fills a gap in the *fiqh* literature related to online religious activities but also offers a relevant framework for understanding how the principles of *maqasid al-shari'ah* can be applied in cyberspace. However, the limitations of this research lie in its scope, which is restricted to certain digital platforms, and in its inability to explore in depth the technical and social aspects. For further research, it is recommended to explore additional digital platforms and expand the scope of analysis of the influence of algorithms on the distribution of religious information.

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