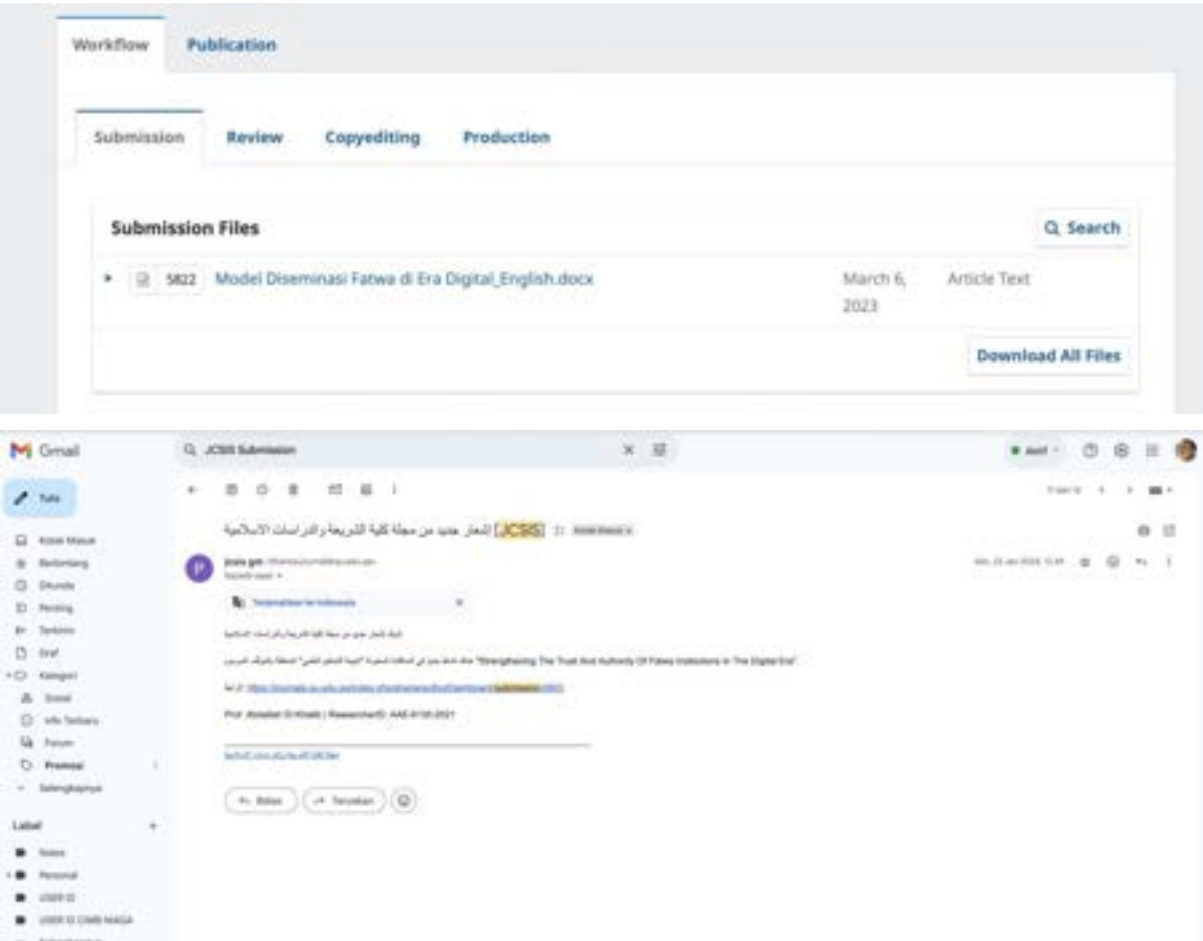


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PROSES SUBMISSION ARTICLE



STRENGTHENING THE TRUST AND AUTHORITY OF FATWA INSTITUTIONS IN THE DIGITAL ERA: LESSONS FROM INDONESIA

ABSTRACT

The purpose of this study is to investigate the factors that influence the response of the digital generation to fatwas on cryptocurrency issued by the Indonesian Ulema Council (MUI) and Nahdlatul Ulama (NU). Previous research has only briefly explored the digital generation's response to the MUI fatwa on cryptocurrency in Indonesia. A qualitative sentiment analysis was conducted using QSR NVivo 12 software on comments made by millennials on YouTube accounts of major media outlets reporting on the fatwas issued by MUI and NU regarding cryptocurrency. Content analysis techniques were used to comprehend the context of the comments. The results revealed that negative sentiment was more prevalent compared to positive sentiment, with 82% of comments having a negative sentiment towards the fatwas. One of the reasons for negative comments is the lack of comprehensive understanding of the content and context of fatwas. The sentiment of the millennial generation towards cryptocurrency fatwas can differ based on various factors such as religious and technological understanding, investment views, and personal experience. To enhance legal awareness and strengthen public understanding of crypto fatwas, the government, Islamic educational institutions, and Islamic financial institutions should collaborate to provide high-quality education and training on Islamic law and economics, including views on investment. Social media and digital platforms can also be utilized to disseminate information about crypto fatwas and Islamic law more efficiently. Furthermore, there is a need to strengthen the trust and authority of fatwa institutions and improve the efficiency and effectiveness of fatwa dissemination in the digital era.

Keywords: *cryptocurrency; digital generation; islamic law; sentiment analysis; fatwa*

INTRODUCTION

Islamic law, also known as Sharia law, serves as the primary legal system in Islam and guides the daily lives of Muslims (Lombardi, 2013). However, there is ongoing debate about who can enforce Sharia law as states cannot impose it on their citizens (Hallaq, 2016; Lombardi, 2013; Quraishi-Landes, 2013). The mufti, an expert in Islamic law, plays a crucial role in providing authoritative opinions in the Muslim community, leading to the adoption of Sharia law as an alternative legal system (Haida, 2020; Hallaq, 1994; Otto, 2008; Powers, 2010).

In Indonesia, fatwas play an important role in guiding decision-making, although they do not have legally binding power (Achmad et al., 2022; Al Umar et al., 2022; Nasution & Tahir, 2010; Rosidi, 2021). Fatwas provide legal opinions and can influence the behavior of society, as seen in the case of the Ahmadiyah group ban. Despite not having legal consequences, fatwas can affect the social, economic, and political development of the Muslim community (Achmad et al., 2022; Akmaliah, 2020; Rosidi, 2021).

However, the digital era has brought new challenges and opportunities for scholars and muftis issuing fatwas (Caeiro, 2018, 2019; Dahlan, 2020; Rosidi, 2021; Yahya & Junaidi, 2021). For example, the fatwa issued by the Indonesian Ulema Council (MUI) on cryptocurrency has generated controversial reactions from the digital generation. Although the MUI fatwa on cryptocurrency does not have legally binding power, it has influenced the behavior of society, creating a dilemma for Muslims interested in using cryptocurrency.

One of the main changes brought by the digital era is the increased prevalence of digital fatwas. These are fatwas issued through digital channels, such as websites and social media platforms. This allows for faster and wider dissemination of fatwas, but also raises questions about the legitimacy and authority of digital fatwas (Rusli, 2011; Rusli et al., 2020; Rusli & Nurdin, 2022).

Several studies have investigated various issues related to fatwas in Muslim society. Iman & Samsuri (2022) examined cryptocurrency from an Islamic perspective and its permissibility in Indonesia, highlighting the need for further research to clarify this issue. Amrin & Amirullah (2022) studied the theory of fatwa change according to Yusuf Qardhawi, demonstrating that fatwa change reflects societal changes and needs. Additionally, studies have investigated the impact of digital technology on the issuance of fatwas in Muslim society. Achmad et al. (2022) analyzed the effects of the MUI fatwa against the Shi'a community in Sampang, Madura, discovering significant impacts on the community. Finally, Akmaliah (2020) researched the effects of new media on the decline of moderate Islam and the contestation of religious authority, revealing the emergence of conservative and extremist voices and a decrease in the influence of moderate voices.

Online platforms have increased accessibility and transparency for scholars issuing fatwas, but also pose challenges in balancing state control and religious autonomy, as well as ensuring autonomy in the online fatwa system. Social media has played a significant role in increasing awareness and accessibility of fatwas among Malaysian Muslims, but verifying the authenticity and credibility of fatwas disseminated on social media platforms remains a challenge (Rosidi, 2021). Scholars have also played a crucial role in shaping the use of the internet for religious purposes, including the dissemination of fatwas, in Saudi Arabia (Ali, 2010).

Additionally, it should be noted that while the literature review includes a number of studies on the impact of digital technology on the issuance and dissemination of fatwas, there appears to be none that specifically address the factors influencing the digital generation's response to MUI fatwas on cryptocurrency in Indonesia. This is a major research gap that this study aims to fill.

Several studies have explored the role of fatwas and muftis in the Muslim community. Caeiro (2018, 2019) also shows that Muslims now reach out to online muftis for more than just legal decisions, and that muftis must carefully define and limit their areas of expertise, referring to specialists in other fields if necessary while still committing to asserting the relevance of Islamic legal traditions for modern times. However, limited research has examined the factors that influence the digital generation's response to the MUI fatwa on cryptocurrency.

OBJECTIVES

The purpose of this article is to identify the reasons behind the acceptance or rejection of the digital generation towards the MUI fatwa on cryptocurrency, explore how digital technology has affected the issuance and dissemination of fatwas, and help scholars and muftis understand the challenges and opportunities offered by the digital era in spreading religious guidance and maintaining authority in the Muslim community.

METHODS

The method selected to address the research problem in this study is a qualitative content analysis approach. Specifically, the study initially conducted a sentiment analysis using QSR NVivo 12 software, which is a qualitative software used to analyze unstructured data. The text analyzed consisted of comments made by millennials on YouTube accounts of major media

outlets reporting on the fatwas issued by MUI and NU regarding cryptocurrency. Examples of these YouTube accounts include Kumparan, Detik, CNN, Kompas, iNews, and BeritaSatu.

Firstly, data collection was performed using the N-Capture N-Vivo feature, where comments from the millennial generation on websites reporting on the cryptocurrency fatwas were collected in CSV format. Then, the data was manually reduced by deleting non-comment texts, and comment texts were classified based on broadcasting media. While the Autocode feature in N-Vivo can be used to perform sentiment analysis automatically, this feature was not suitable in this case as the text was in Indonesian. Therefore, researchers manually created codes by assigning two classifications - negative and positive comments. The classification results were then formed in a comparison diagram. Content analysis techniques were then used to understand the context of each result. The results of the content analysis were classified based on the similarity of the text and its context and were comprehensively understood to identify the reasons and response factors given, including evaluating the level of understanding of the fatwa itself by the millennial generation.

RESULT AND DISCUSSION

Negative Sentiment Dominance of Millennial Generation towards Fatwa on Crypto

In this study, data was analyzed from comments of the millennial generation found on several social media pages such as Kumparan, CNN, Kompas, iNews, and BeritaSatu that discussed MUI and NU fatwas related to cryptocurrency. There were a total of 1,344 millennial comments processed using N-Vivo software with several sentiment categories, namely very positive, somewhat positive, very negative, and somewhat negative. The results of the study showed that negative sentiment was more dominant compared to positive sentiment (BeritaSatu, 2021; Indonesia Tv, 2021; iNews id, 2021; KOMPASTV, 2021; kumparan, 2021).

Table 1 Number of Millennial Comments on Youtube Media

No	Media Youtube	Number of Comments
1	FATWA MUI Beritasatu	198
2	FATWA MUI CNN INDO	458
3	FATWA MUI iNews	126
4	FATWA MUI Kompas Tv Youtube 2	181
5	FATWA MUI Komptas TV Youtube 1	65
6	FATWA MUI KUMPARAN	98
7	FATWA NU CNN INDO	31
8	Fatwa NU Kompas	187
TOTAL		1344

Table 2 Sentiment Analysis of MUI Fatwa Based on Media Type

Media Type	Very Positive	Positive	Negative	Very Negative
FATWA MUI Beritasatu	21	87	37	53
FATWA MUI CNN INDO	10	35	146	267
MUI iNews FATWA	4	10	112	0
FATWA MUI Kompas Tv Youtube 2 5		27	57	92
FATWA MUI Kompas TV Youtube 10		0	64	1
FATWA MUI KUMPARAN	0	8	28	62
FATWA NU CNN INDO	0	10	13	8
Fatwa NU Kompas	0	20	6	161

The data in Table 2 was analyzed using N-Vivo software with several categories: very positive, fairly positive, very negative, and fairly negative. The research results indicate that negative sentiment is more dominant than positive sentiment.

The lack of comprehensive understanding of the content and context of fatwas is one of the factors that causes many negative comments as shown in Table 1 and Table 2. Therefore, fatwa institutions such as MUI and NU need to better socialize these fatwas to the public through social media. In addition, it is important for scholars and muftis to educate the public about the concepts of Islamic economics and how they apply in the context of cryptocurrency. Based on the previous analysis, several classifications of millennial generation responses were found as follows:

1. Some millennials feel that the Crypto Fatwa is an appropriate action because it reminds people of religious provisions regarding transactions and investments.
2. However, there are also millennials who consider the Crypto Fatwa as a form of government intervention in investment freedom.
3. There are also those who doubt the credibility of the Crypto Fatwa because it is considered too slow to respond to the cryptocurrency phenomenon that has been present for several years.
4. However, there are also those who view the Crypto Fatwa as an important action to maintain national economic stability and protect the public from unclear investment risks..

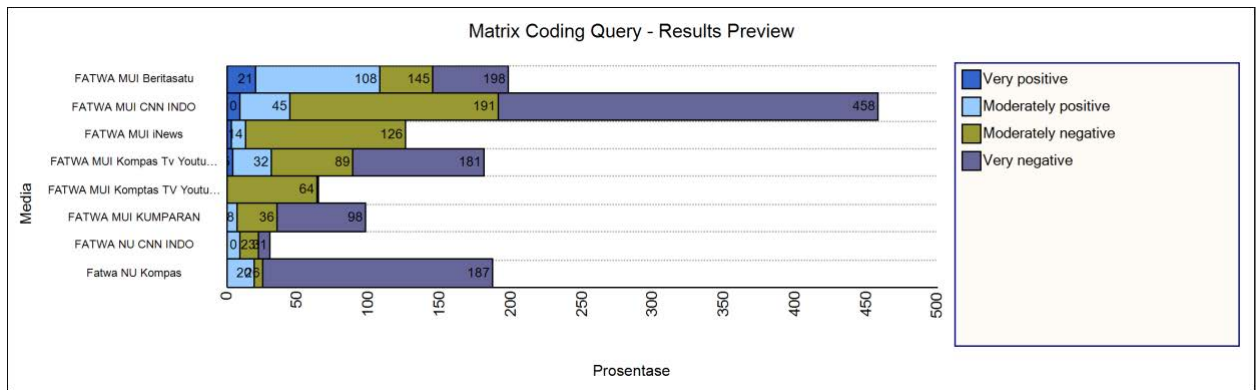


Figure 1 Sentiment Analysis of Coding Matrix based on Media Type

The sentiment of the millennial generation towards cryptocurrency fatwas as shown in Figure 1 can vary depending on various factors such as the level of religious and technological understanding, views on investment, and personal experience. Some millennials may support the fatwa because they believe that cryptocurrency investment is contrary to Islamic principles such as usury and speculation. However, there are also millennials who question the relevance of the fatwa given the constantly evolving economic and technological conditions.

Out of a total of 1,344 millennial comments analyzed, 18% had a positive sentiment and 82% had a negative sentiment towards the MUI and NU fatwas related to cryptocurrency. To better understand the results, a diagram was created showing the sentiment of each comment and providing a visual understanding of the findings. The diagram can help identify patterns and trends in comment sentiment.

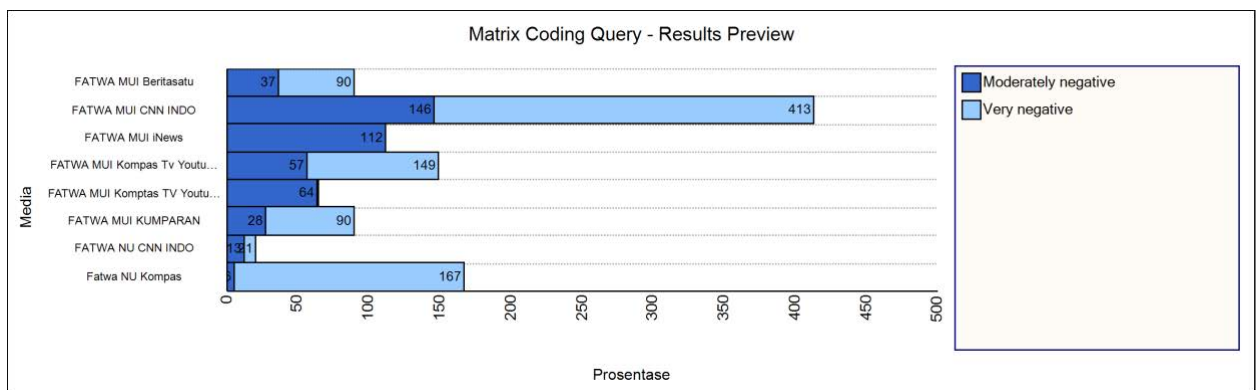


Figure 2 Patterns and trends of Matrix Coding in sentiment based on Media Type

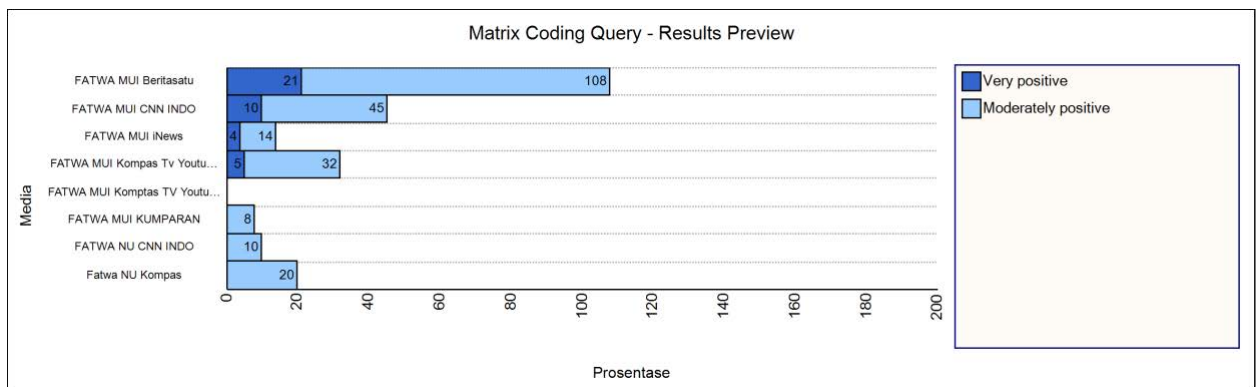


Figure 3 Patterns and trends of Matrix Coding in sentiment based on Media Type

According to the analysis by CNN Indo, the majority of people hold negative views on the decision (Fatwa) about cryptocurrency by a religious organization called MUI. Out of 413 comments on the decision, 90% expressed negative sentiment. This negative sentiment is consistent across various platforms, such as on Kompas 1's YouTube news which has 100% negative comments and on Kompas 2 which has 82% negative comments. The only platform where sentiment towards the decision is less negative is on Beritasatu's YouTube news, where only 45% of comments are negative. This trend indicates dissatisfaction and general disagreement with MUI's stance on cryptocurrency among internet users. Additionally, it was found that the Beritasatu and CNN Indo YouTube accounts received the most positive responses compared to other news sites as shown in Figure 2 and 3.

Millennials Respons to Fatwa on Cryptocurrency

Cryptocurrency is seen by digital netizens as similar to Gopay

Cryptocurrency is seen by digital netizens as similar to Gopay (an e-wallet service in Indonesia). This understanding has triggered their opposition to the fatwa on cryptocurrency issued by MUI and NU.

"If there is a concrete form of buying and selling, buying and selling services, there is also no concrete form. Gopay is also the same. If it is called a cryptocurrency asset, it is not clear what it is, a cryptocurrency asset is clearly worth how much. It is clear how much it costs and it is clear where it can be bought or sold > based on its underlying value. If there is none, then there will be no buying and selling. If the transaction is money for money, forex is more money for money. Buying dollars and rupiah to the exchange is money for money. If the speculative price of TTG goes up, it goes back to the issue of stocks. Stocks are also speculative. The rise and fall in land prices, the rise and fall in gold prices, etc., are all based on assumptions. If there is no guarantee, it is a blockchain system, and its validation is decentralized. If it is called gambling, it could be speculative again. Going back to stocks, gold, land, forex, oil, etc. are all the same... One more thing, if the price is fluctuating, then cooking oil is also fluctuating. Vegetables in the market are also fluctuating." (CNN Indonesia, 2021).

Crypto is equal to Rupiah

Netizens believe that if Rupiah can be used as a medium of exchange and Rupiah does not have an underlying asset, then the conditions are the same as for crypto.

"Buy crypto in Indonesia using Rupiah, sold also in Rupiah, crypto is not a currency in Indonesia, I really want to hear the explanation. 2. Crypto is part of blockchain technology, have you understood blockchain? 3. Currently, the technology sector is working on integrating blockchain, for example, this news is only on the YouTube platform, right, in the future we will also be on the blockchain platform, this will become a unity in our daily lives. 4. This statement is far from its basic understanding, not connected (CNN Indonesia, 2021). "

"Crypto speculation, stocks are also the same speculation. The stock price is also not in line with the actual value of the company, if there is no one buying the stock, the stock price will not rise. All speculation when talking about speculation. Stocks can also rise based on supply and demand, the law of supply and demand. Prices rise not based on the performance of the company itself. If you prohibit crypto but justify stocks, then you need to explore and re-examine, it is true/false as you say. Don't just call it halal/haram, it shouldn't be. Basically, it's the same, stocks and crypto are the same, if

someone answers stocks, there is an underlying asset, namely the company itself, while crypto doesn't have one. Does the electric token have physical assets? Does the credit on your phone have physical assets? Now I ask, is there really an underlying asset? Is there a reserve? Even if there is an underlying asset, what underlies it is only trust. We believe that the dollar has value, the dollar has value, even though the dollar is just printed paper and there are no reserves. Crypto Haram Halal Stocks? You enter stocks, the gambling agent throws tens of thousands of lots, as a result, the stock price drops, is that speculation or not? Is it not harmful? The point is that if one thing is haram, everything is haram because the way they work together, and crypto is the same, the ebb and flow is based on supply and demand, the law of demand and supply, if demand (buyers) is high but supply (sellers) is low, then the price will go up, and vice versa, if demand is low but supply is high, then the price will go down, stocks and crypto are the same. Crypto was created to fight banks, if you hold fiat money every year it is subject to inflation whose value continues to decrease, if you hold crypto its value will continue to grow because the supply is limited, unlike fiat money that can be printed as much as desired. Sending crypto from one person to another or from one country to another is also peer-to-peer without going through a third party, the cost is cheap, whether transferring small or large amounts, the costs are the same, the process is also fast, in seconds it has reached the recipient. Want to transfer 1 million, 10 million, 100 million, 1M, 100m/1T, even the cost will not change, only \$1 transaction fee, the lightning process is in seconds. When sending fiat money between countries, can it be done in seconds? Can the price be so cheap? It must go through a third party, hitting this part takes a long time, the cost is high. Is crypto harmful? Crypto is far more useful, Crypto is not legitimate? You need to learn again, because if it's only religious knowledge, it's (CNN Indonesia, 2021).

Cryptocurrency is not the same as Rupiah because it is illegal

There is also another perspective that arises from internet users, who generally understand the reasons behind the prohibition of cryptocurrency in Indonesia. They believe that legal protection for cryptocurrency in this country is still lacking, making it deserving of its illegal status.

" It should be emphasized that cryptocurrency is haram because it is not recognized in Indonesia as a currency/payment, because what is legitimate according to the law is Rupiah and not cryptocurrency, unless it is not used as a currency, it is allowed for example for trading, investment, or the like. With certain conditions (BeritaSatu, 2021). "

" The problem is, if cryptocurrency is used as a currency it is not stable, unlike the Rupiah which is maintained by BI with foreign exchange reserves. If it is a commodity, it is also not possible because cryptocurrency like Bitcoin does not have real value, the real value I mean is the usefulness of the object. For example, gold can still be used as jewelry, electronics, etc. and silver can also be used. As for stock ownership in companies, if it is made for trading, I think it is haram, because it is called an investment, it is better to earn money from the company's profits, not from buying and selling stocks (KOMPASTV, 2021). "

"In reality, it is possible, but if it is a pure asset like Bitcoin, it cannot. Because if an object is said to be an asset, it can be used like gold which is used as jewelry, rice which can be eaten, etc. As a currency, it is clear that it can be used, but there must be an institution that makes its value stable, such as BI which maintains the value of the Rupiah to remain stable by using foreign exchange reserves, so that it is not too high in

two arrivals, and also does not suddenly fall. For example, the Rupiah is stable at 15 thousand, rising to 14 thousand for a long time, which is good so that buyers and sellers do not feel disadvantaged (KOMPASTV, 2021). "

The Weakness of Fatwa Literacy among Millennial Generation

This study also found that the understanding of the position of fatwa among internet users is still weak. Internet users believe that fatwas should be followed, but they also equate the conditions of fatwas from one country to another. This shows that there is a lack of understanding about the nuances and contexts surrounding fatwas. Fatwa is a religious decision or opinion issued by a scholar or Muslim legal expert. This decision can vary depending on the specific context and issue being addressed. For example, a fatwa issued in one country may not apply in another country due to different cultural and legal contexts.

"The new law from MUI, clearly this is a fintech progress. In countries like the UAE, they don't know if it will happen and in New York, there will be a crypto school curriculum (CNN Indonesia, 2021)".

" A smart Muslim should comply with the MUI fatwa that prohibits CRYPTO, you should sell it completely and will enter heaven..... And I bought all of it, oh happy moment...the most beautiful moment (CNN Indonesia, 2021). "

"However, this fatwa is speculative and harmful (ghoror), it's funny issuing a haram fatwa against something that is not fully learned and understood, if you ask about the form, it's a digital asset, understand the term digital, then it will be equated with a physical object. If asked about its function, ask the actors/investors/holders, the fact is that they can gain many benefits. Hopefully, the MUI administrators will learn and be aware of technology, so it's not even funnier (CNN Indonesia, 2021)."

In conclusion, the study found that internet users have a weak understanding of the position of fatwas and tend to equate the conditions of fatwas from one country to another. This highlights the need for education and awareness about the nuances and contexts surrounding fatwas. It is important for individuals to understand that fatwas are not legally binding and can vary depending on the situation. Overall, it is crucial for everyone to have a proper understanding of the topic before making any assumptions.

Ideal Model for Dissemination of Fatwa: Learning from the Negative Responses to Crypto Fatwa in Indonesia.

To enhance legal awareness and strengthen public understanding of crypto fatwas, collaboration between the government and Islamic educational institutions is essential to provide quality education and training on Islamic law and economics, including views on investment. Islamic financial institutions can also support the public by providing education and guidance on crypto investments that align with Islamic principles.

Furthermore, social media and digital platforms can be effectively utilized to disseminate information about crypto fatwas and Islamic law through digital campaigns and partnerships with influencers to reach a wider audience and strengthen legal awareness. By making these efforts, it is anticipated that legal awareness and public understanding of crypto fatwas will improve, resulting in a better understanding of crypto investments that are in line with Islamic principles, and benefiting the Islamic economy and society at large.

Strengthening the Trust and Authority of Fatwa Institutions

According to a survey conducted by the Indonesian Survey Institute (LSI) in 2020, the majority of Indonesians (around 73%) still trust the authority of the MUI Fatwa Council in determining Islamic law (Majelis Ulama Indonesia, 2019; Riza & Yoyok, 2014). This indicates that the authority of fatwa institutions still holds significant influence among the Indonesian population (Riza & Yoyok, 2014).

Furthermore, in practice, fatwa decisions issued by the MUI Fatwa Council also have a significant impact on government policy and religious practices of the community (Auladi, 2020). For example, the MUI fatwa on vaccination in 2020 influenced the Indonesian government's policy in addressing the Covid-19 pandemic (Auladi, 2020). The fatwa also affected the public's perception and behavior towards vaccination (Darwis, 2022; Kusumaninghati, 2020; Putri, 2019).

Systematically, the supervision of the MUI Fatwa Council by the National Sharia Council (DSN) and the Indonesian Ulama Council (MUI) can also strengthen the authority of the fatwa (Hidayati et al., 2021; Tamam, 2021). This supervision is carried out to ensure that the issued fatwas are in accordance with the basic principles of Islamic law and not contradictory to the values of Pancasila and the constitution.

However, why did negative responses occur towards the Crypto fatwa? The answer is that the authority and its relationship with sources of power influence the strength of the fatwa itself. Therefore, scholars and muftis need to improve their expertise and authority as fatwa issuers and strengthen support from prominent scholars and the community.

In addition, the expertise and reputation of scholars and muftis involved in the fatwa issuance process can also strengthen the authority of the fatwa (Burhanuddin, 2012). For example, fatwas issued by scholars or muftis recognized as authorities in their fields such as KH. Ma'ruf Amin or Prof. Dr. Quraish Shihab will be more respected by the public and have greater influence than fatwas issued by less well-known or perceived as less competent scholars or muftis (Masrurah & Muzalifah, 2022; Mohd Kamel Bin Mat Salleh et al., 2016; Rasyid, 2021).

Furthermore, support from fatwa officials and the community is also important to strengthen the authority of the fatwa. Fatwa officials such as the MUI, DSN, and the Indonesian Ulama Council must continue to strengthen their capacity and credibility in providing fatwas that are in line with the social, cultural, and political context of Indonesia (Indahsari, 2021; Jannah, 2021). In addition, the community also needs to be encouraged to continually strengthen their religious literacy so that they can understand and apply fatwas correctly and in a timely manner.

Mature Consideration Needed Before Issuing Fatwa

Muftis need to thoroughly understand cryptocurrency technology, its characteristics, and its implications for society. It should also be considered that the approach to issuing fatwas can vary and depend on the interpretation made. The expertise and authority of the fatwa giver are crucial in determining the strength of the fatwa and its impact on society.

In 2021, the Council of Ulama in Egypt issued a fatwa allowing the use of cryptocurrency in trading activities as long as it adheres to Islamic Shariah rules. They considered that cryptocurrency has the potential to improve financial transactions and accelerate payments (Kamis, N. S., & Abd. Wahab, 2022).

In 2021, the Council of Ulama in Egypt issued a fatwa allowing the use of cryptocurrency in trading activities as long as it adheres to Islamic Shariah rules. They considered that

cryptocurrency has the potential to improve financial transactions and accelerate payments (Afrizal et al., 2021).

Meanwhile, in Indonesia in 2019, the Indonesian Council of Ulama (MUI) decided that the use of cryptocurrency is not allowed in Islamic financial systems. They considered that the use of cryptocurrency could be used in illegal transactions and does not comply with the principles of justice in Islamic Shariah (Afrizal et al., 2021).

From these examples, it can be seen that the approach to issuing fatwas can vary and depend on the interpretation made by the fatwa giver. However, the expertise and authority of the fatwa giver are crucial in determining the strength of the fatwa and its impact on society. Therefore, it is important to thoroughly consider cryptocurrency technology and its implications for society before issuing a fatwa.

Many countries have regulated the use of cryptocurrency in their financial systems. Some countries have allowed the use of cryptocurrency, while others have banned it. This indicates the importance of considering the legal implications of cryptocurrency use before issuing a fatwa (Ausop & Aulia, 2018; Dwi Kurniawan et al., 2021).

Improving Efficiency and Effectiveness of Fatwa Dissemination in the Digital Era

There is a pressing need for more active efforts to disseminate fatwas related to digital era topics, such as cryptocurrency fatwas. This can be achieved through various means, including social media, infographics, influencers, and influential scholars in the media. It is equally important to increase legal literacy and legal awareness among the Muslim community, particularly with regard to fatwas and Islamic legal decisions issued by religious institutions. In this regard, religious institutions should improve the system that establishes the authority of fatwas, ensuring that the fatwas issued are respected and accepted by the community.

To maintain their authority within the Muslim community, scholars and muftis must recognize that the community holds diverse perspectives and must be respected accordingly. As such, there is a need for open and constructive dialogue between religious institutions and the community. Moreover, there should be an open and constructive exchange between scholars and muftis and technology and economic experts so that the fatwas issued consider relevant aspects and gain support from various parties. Additionally, scholars and muftis should consider the perspective of the millennial generation, who rely on digital technology to seek information and understand Islam.

For example, some religious institutions have adopted more active strategies in interacting with the community through social media. The Indonesian Council of Ulama's Food, Drug, and Cosmetics Assessment Agency (LPPOM MUI) has Instagram and Facebook accounts that are used to share information on halal certification of food, drugs, and cosmetics products, as well as fatwas. Furthermore, some religious institutions have launched mobile applications that the Muslim community can use to obtain information about fatwas and Islamic legal decisions.

In facing the challenges of the digital era, strengthening the authority of fatwa institutions and maintaining the relevance of Islam in everyday life requires cooperation and collaboration between religious institutions and the community. Therefore, scholars and muftis must continuously enhance their abilities and qualities in providing relevant religious guidance while considering the digital era context. By doing so, religious institutions can ensure that their fatwas are effectively disseminated and respected by the Muslim community, while adapting to the changing times and technological advancements.

CONCLUSION

In conclusion, the issuance of fatwas related to cryptocurrency requires mature consideration, as the approach to issuing fatwas can vary and depend on the interpretation made. The expertise and authority of the fatwa giver are crucial in determining the strength of the fatwa and its impact on society. To increase legal awareness and strengthen public understanding of crypto fatwas, efforts should be made to collaborate between the government, Islamic educational institutions, and Islamic financial institutions to provide quality education and training on Islamic law and economics, including views on investment. Social media and digital platforms can also be utilized to more effectively disseminate information about crypto fatwas and Islamic law. Moreover, there is a need to strengthen the trust and authority of fatwa institutions, as they still hold significant influence among the Muslim population. Finally, efforts are needed to improve the efficiency and effectiveness of fatwa dissemination in the digital era, which can be done through more active strategies in interacting with the community through social media and mobile applications. By continuously strengthening the abilities and qualities of scholars and muftis in providing relevant religious guidance, religious institutions can ensure that their fatwas are effectively disseminated and respected by the Muslim community, and that they can adapt to the changing times and technological advancements.

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PRE REVIEW EDITING

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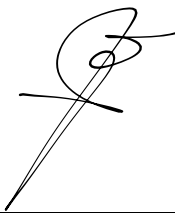
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تعزير نفوذ مؤسسات الفتوى والثقة فيها في العصر الرقمي: دروس من إندونيسيا

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ملخص البحث

أهداف البحث: تهدف هذه الدراسة إلى تحقيق العوامل التي تؤثر في استجابة الجيل الرقمي للفتاوى بشأن العملات المشفرة الصادرة عن مجلس العلماء الإندونيسي (MUI) ونهضة العلماء (NU)

منهج الدراسة: أجرت هذه الدراسة تحليلاً نوعياً للمشاعر للتعليقات على يوتيوب (YouTube) التي أدلى بها جيل الألفية تجاه وسائل الإعلام التي نقلت هذه الفتاوى باستخدام برنامج QSR NVivo 12 ، واستخدمت هذه الدراسة تقنيات تحليل المحتوى لفهم سياق التعليقات.

النتائج: وجدت هذه الدراسة أن المشاعر السلبية سادت، حيث كان 82٪ من التعليقات لها مشاعر سلبية تجاه هذه الفتاوى. ومن أسباب التعليقات السلبية هو عدم وجود فهم شامل لمحتوى الفتاوى وسياقها. ينبني اختلاف هذه المشاعر على عوامل، منها: الفهم نحو الدين والتكنولوجيا، ووجهات النظر الاستثمارية ، والتجربة الشخصية.

أصالة البحث: تكمن أصالة هذا الدراسة في تركيزها على مشاعر الجيل الرقمي تجاه الفتاوى في العملات المشفرة ، والتي لم يتم استكشافها إلا وجيزة في الدراسات السابقة. تقترح هذه الدراسة أن الحكومات والمؤسسات التعليمية الإسلامية والمؤسسات المالية الإسلامية تتعاون لتوفير تعليم وتدريب عالي الجودة حول الشريعة الإسلامية والاقتصاد ، بما في ذلك وجهات النظر حول الاستثمار ، لزيادة الوعي القانوني وتعزيز الفهم العام للفتاوى في العملات المشفرة.

الكلمات المفتاحية : العملات الرقمية؛ الجيل الرقمي؛ الشريعة الإسلامية؛ تحليل المشاعر؛ الفتوى

Strengthening The Trust and Authority Of Fatwa Institutions In The Digital Era: Lessons From Indonesia

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ABSTRACT

Purpose: This study aims to investigate the factors that influence the digital generation's response to fatwas on cryptocurrency issued by the Indonesian Ulema Council (MUI) and Nahdlatul Ulama (NU).

Methodology: The study conducted a qualitative sentiment analysis on YouTube comments made by millennials on media outlets reporting on the fatwas using QSR NVivo 12 software. The content analysis technique was used to comprehend the context of comments.

Findings: The study found that negative sentiment prevailed, with 82% of comments having a negative sentiment towards the fatwas. One of the reasons for negative comments was the lack of a comprehensive understanding of the content and context of the fatwas. The digital generation's sentiment towards cryptocurrency fatwas can vary based on factors such as religious and technological understanding, investment views, and personal experience.

Originality/Value: This study's originality lies in its focus on the digital generation's sentiment towards cryptocurrency fatwas, which has only been briefly explored in previous research. The study suggests that the government, Islamic educational institutions, and Islamic financial institutions collaborate to provide high-quality education and training on Islamic law and economics, including views on investment, to enhance legal awareness and strengthen public understanding of crypto fatwas.

Keywords: *cryptocurrency; digital generation; islamic law; sentiment analysis; fatwa*

INTRODUCTION

Islamic law, also known as Sharia law, serves as the primary legal system in Islam and guides the daily lives of Muslims.¹ However, there is ongoing debate about who can enforce Sharia law as states cannot impose it on their citizens.²³⁴ The mufti, an expert in Islamic law, plays a crucial role in providing authoritative opinions in the Muslim community, leading to the adoption of Sharia law as an alternative legal system.⁵⁶⁷⁸

In Indonesia, fatwas play an important role in guiding decision-making, although they do not have legally binding power.⁹¹⁰¹¹¹² Fatwas provide legal opinions and can influence the behavior of society, as seen in the case of the Ahmadiyah group ban. Despite not having legal consequences, fatwas can affect the social, economic, and political development of the Muslim community.

¹ Clark B. Lombardi, "Designing Islamic Constitutions: Past Trends and Options for a Democratic Future," *International Journal of Constitutional Law* 11, no. 3 (July 1, 2013): 615–45, <https://doi.org/10.1093/icon/mot038>.

² Wael B. Hallaq, *The Formation of Islamic Law*, ed. Wael B. Hallaq (Routledge, 2016), <https://doi.org/10.4324/9781315239606>.

³ Lombardi, "Designing Islamic Constitutions: Past Trends and Options for a Democratic Future."

⁴ ASIFA Quraishi-Landes, "The Sharia Problem with Sharia Legislation," *Ohio Northern University Law Review* 47 (2013): 46–47.

⁵ Nur Haida, "Analisis Implementasi Produk Hasanah Card Pada BNI Syariah Kota Cirebon," *Ecobankers : Journal of Economy and Banking* 1, no. 2 (2020): 28–43, <http://journal.bungabangsacirebon.ac.id/index.php/EcoBankers/article/view/98>.

⁶ Wael B. Hallaq, "From Fatwās to Furū': Growth and Change in Islamic Substantive Law," *Islamic Law and Society* 1, no. 1 (1994).

⁷ Jan Michiel Otto, *Sharia and National Law in Muslim Countries. Tensions and Opportunities for Dutch and EU Foreign Policy*, *Sharia and National Law in Muslim Countries. Tensions and Opportunities for Dutch and EU Foreign Policy* (Leiden University Press, 2008), https://doi.org/10.26530/oapen_595098.

⁸ David S. Powers, "Wael B. Hallaq on the Origins of Islamic Law: A Review Essay," *Islamic Law and Society* 17, no. 1 (January 15, 2010): 126–57, <https://doi.org/10.1163/092893809X12587131153384>.

⁹ Mukhsin Achmad et al., "Positivisation of MUI Fatwa: From Morally Binding to Legally Binding (Case Study MUI Fatwa Against Madurese Shi'ite in Sampang, Madura)," *KnE Social Sciences*, July 5, 2022, 210–18, <https://doi.org/10.18502/kss.v7i10.11359>; Khoiruddin Nasution and Masnun Tahir, "Morality of Fatwa in the Islamic Law Thinking," *Millah* ed, no. khus (December 20, 2010): 85–97, <https://doi.org/10.20885/millah.ed.khus.art5>; Ahmad Ulil Albab Al Umar et al., "Analysis of Cryptocurrency in Islamic Perspective and Its Existence in Indonesia," in *1st Virtual Workshop on Writing Scientific Article for International Publication Indexed SCOPUS* (Sciendo, 2022), 85–90, <https://doi.org/10.2478/9788366675827-016>; Mohd Harifadilah Rosidi, "The Impact Of Social Media On The Acceptance Of Fatwas Among Malaysian Muslims," *Journal of Fatwa Management and Research*, October 1, 2021, 17–36, <https://doi.org/10.33102/jfatwa.vol26no1.389>.

¹⁰ Achmad et al., "Positivisation of MUI Fatwa: From Morally Binding to Legally Binding (Case Study MUI Fatwa Against Madurese Shi'ite in Sampang, Madura)."

¹¹ Wahyudi Akmaliah, "The Demise of Moderate Islam: New Media, Contestation, and Reclaiming Religious Authorities," *Indonesian Journal of Islam and Muslim Societies* 10, no. 1 (May 29, 2020): 1–24, <https://doi.org/10.18326/ijims.v10i1.1-24>.

¹² Rosidi, "The Impact Of Social Media On The Acceptance Of Fatwas Among Malaysian Muslims."

However, the digital era has brought new challenges and opportunities for scholars and muftis issuing fatwas.¹²³⁴⁵ For example, the fatwa issued by the Indonesian Ulema Council (MUI) on cryptocurrency has generated controversial reactions from the digital generation. Although the MUI fatwa on cryptocurrency does not have legally binding power, it has influenced the behavior of society, creating a dilemma for Muslims interested in using cryptocurrency.

One of the main changes brought by the digital era is the increased prevalence of digital fatwas. These are fatwas issued through digital channels, such as websites and social media platforms. This allows for faster and wider dissemination of fatwas, but also raises questions about the legitimacy and authority of digital fatwas.⁶⁷⁸

Several studies have investigated various issues related to fatwas in Muslim society. Iman & Samsuri examined cryptocurrency from an Islamic perspective and its permissibility in Indonesia, highlighting the need for further research to clarify this issue.⁹ Amrin & Amirullah studied the theory of fatwa change according to Yusuf Qardhawi, demonstrating that fatwa change reflects societal changes and needs.¹⁰ Additionally, studies have investigated the impact of digital technology on the issuance of fatwas in Muslim society. Achmad et al. analyzed the effects of the MUI fatwa against the Shi'a community in Sampang, Madura, discovering significant impacts on the community.¹¹ Finally, Akmaliah researched the effects of new media on the decline of

¹ Alexandre Caeiro, "The Politics of Family Cohesion in the Gulf: Islamic Authority, New Media, and the Logic of the Modern Rentier State," *Chroniques Yéménites*, no. 10 (2018), <https://doi.org/10.4000/cy.3762>.

² Alexandre Caeiro, "Cyber-Muftis, Digital Fatwas - the Ongoing Transformation of Religious Authority," *Daily Sabah*, 2019, <https://www.dailysabah.com/op-ed/2019/03/27/cyber-muftis-digital-fatwas-the-ongoing-transformation-of-religious-authority>.

³ Mohamad Dahlan, "Respons Jamaah Tabligh Terhadap Fatwa Majelis Ulama Indonesia Tentang Covid-19," *Qiyas, Jurnal Hukum Islam Dan Peradilan* 5, no. 1 (2020): 53–69, <https://ejournal.iainbengkulu.ac.id/index.php/QIYAS/article/view/3232/2426>.

⁴ Rosidi, "The Impact Of Social Media On The Acceptance Of Fatwas Among Malaysian Muslims."

⁵ Imam Yahya and Akhmad Arif Junaidi, "Authority of Fatwa in Digital Era: Methodology and Transmission of Nahdlatul Ulama's Bahtsul Masail in Indonesia," *Webology* 18, no. 2 (December 23, 2021): 654–74, <https://doi.org/10.14704/web/v18i2/web18345>.

⁶ Rusli, "Tipologi Fatwa Di Era Modern: Dari Offline Ke Online," *Hunafa: Jurnal Studia Islamika* 8, no. 2 (2011).

⁷ Rusli Rusli, Muhammad Syarif Hasyim, and Nurdin Nurdin, "A NEW ISLAMIC KNOWLEDGE PRODUCTION AND FATWA RULINGS: How Indonesia's Young Muslim Scholars Interact with Online Sources," *JOURNAL OF INDONESIAN ISLAM* 14, no. 2 (December 1, 2020): 499, <https://doi.org/10.15642/JIIS.2020.14.2.499-518>.

⁸ Rusli Rusli and Nurdin Nurdin, "Understanding Indonesia Millennia Ulama Online Knowledge Acquisition and Use in Daily Fatwa Making Habits," *Education and Information Technologies* 27, no. 3 (April 19, 2022): 4117–40, <https://doi.org/10.1007/s10639-021-10779-7>.

⁹ Aldi Khusmufa Nur Iman and Andriani Samsuri, "Cryptocurrency; Financial Risk And Shariah-Compliant Alternative Concept," *Equilibrium: Jurnal Ekonomi Syariah* 10, no. 1 (2022): 109, <https://doi.org/10.21043/equilibrium.v10i1.13278>.

¹⁰ Amrin Amrin and Amirullah Amirullah, "Contemporary Legal Istimbat: Study on the Theory of Changes in Fatwa According to Yusuf Qardhawi," *Mizan: Journal of Islamic Law* 6, no. 1 (2022): 89, <https://doi.org/10.32507/mizan.v6i1.1244>.

¹¹ Achmad et al., "Positivation of MUI Fatwa: From Morally Binding to Legally Binding (Case Study MUI Fatwa Against Madurese Shi'ite in Sampang, Madura)."

moderate Islam and the contestation of religious authority, revealing the emergence of conservative and extremist voices and a decrease in the influence of moderate voices.¹

Online platforms have increased accessibility and transparency for scholars issuing fatwas, but also pose challenges in balancing state control and religious autonomy, as well as ensuring autonomy in the online fatwa system. Social media has played a significant role in increasing awareness and accessibility of fatwas among Malaysian Muslims, but verifying the authenticity and credibility of fatwas disseminated on social media platforms remains a challenge.² Scholars have also played a crucial role in shaping the use of the internet for religious purposes, including the dissemination of fatwas, in Saudi Arabia.³

Additionally, it should be noted that while the literature review includes a number of studies on the impact of digital technology on the issuance and dissemination of fatwas, there appears to be none that specifically address the factors influencing the digital generation's response to MUI fatwas on cryptocurrency in Indonesia. This is a major research gap that this study aims to fill.

Several studies have explored the role of fatwas and muftis in the Muslim community. Caeiro also shows that Muslims now reach out to online muftis for more than just legal decisions, and that muftis must carefully define and limit their areas of expertise, referring to specialists in other fields if necessary while still committing to asserting the relevance of Islamic legal traditions for modern times.⁴ However, limited research has examined the factors that influence the digital generation's response to the MUI fatwa on cryptocurrency.

OBJECTIVES

The purpose of this article is to identify the reasons behind the acceptance or rejection of the digital generation towards the MUI fatwa on cryptocurrency, explore how digital technology has affected the issuance and dissemination of fatwas, and help scholars and muftis understand the challenges and opportunities offered by the digital era in spreading religious guidance and maintaining authority in the Muslim community.

METHODS

The method selected to address the research problem in this study is a qualitative content analysis approach. Specifically, the study initially conducted a sentiment analysis using QSR NVivo 12 software, which is a qualitative software used to analyze unstructured data. The text analyzed consisted of comments made by millennials on YouTube accounts of major media outlets reporting on the fatwas issued by MUI and NU regarding cryptocurrency. Examples of these YouTube accounts include Kumparan, Detik, CNN, Kompas, iNews, and BeritaSatu.

Firstly, data collection was performed using the N-Capture N-Vivo feature, where comments from the millennial generation on websites reporting on the cryptocurrency fatwas were collected in

¹ Akmaliah, "The Demise of Moderate Islam: New Media, Contestation, and Reclaiming Religious Authorities."

² Rosidi, "The Impact Of Social Media On The Acceptance Of Fatwas Among Malaysian Muslims."

³ Shaheen Sardar Ali, "Cyberspace as Emerging Muslim Discursive Space? Online Fatawa On Women and Gender Relations and Its Impact on Muslim Family Law Norms," *International Journal of Law, Policy and the Family* 24, no. 3 (October 1, 2010): 338–60, <https://doi.org/10.1093/lawfam/ebq008>.

⁴ Caeiro, "Cyber-Muftis, Digital Fatwas - the Ongoing Transformation of Religious Authority"; Caeiro, "The Politics of Family Cohesion in the Gulf: Islamic Authority, New Media, and the Logic of the Modern Rentier State."

CSV format. Then, the data was manually reduced by deleting non-comment texts, and comment texts were classified based on broadcasting media. While the Autocode feature in N-Vivo can be used to perform sentiment analysis automatically, this feature was not suitable in this case as the text was in Indonesian. Therefore, researchers manually created codes by assigning two classifications - negative and positive comments. The classification results were then formed in a comparison diagram. Content analysis techniques were then used to understand the context of each result. The results of the content analysis were classified based on the similarity of the text and its context and were comprehensively understood to identify the reasons and response factors given, including evaluating the level of understanding of the fatwa itself by the millennial generation.

RESULT AND DISCUSSION

Negative Sentiment Dominance of Millennial Generation towards Fatwa on Crypto

In this study, data was analyzed from comments of the millennial generation found on several social media pages such as Kumparan, CNN, Kompas, iNews, and BeritaSatu that discussed MUI and NU fatwas related to cryptocurrency. There were a total of 1,344 (Table 1) millennial comments processed using N-Vivo software with several sentiment categories, namely very positive, somewhat positive, very negative, and somewhat negative. The results of the study showed that negative sentiment was more dominant compared to positive sentiment.¹²³⁴⁵⁶

Table 1 Number of Millennial Comments on Youtube Media

No	Media Youtube	Number of Comments
1	FATWA MUI Beritasatu	198
2	FATWA MUI CNN INDO	458
3	FATWA MUI iNews	126
4	FATWA MUI Kompas Tv Youtube 2	181
5	FATWA MUI Komptas TV Youtube 1	65

¹ BeritaSatu, "MUI Haramkan Mata Uang Kripto," 2021, <https://www.youtube.com/watch?v=vDRXEBTWrcI>.

² Cnn Indonesia Tv, "VIDEO: Nahdatul Ulama Jatim Keluarkan Fatwa Haram Uang Kripto," 2021, <https://www.cnnindonesia.com/tv/20211104162420-407-716688/video-nahdatul-ulama-jatim-keluarkan-fatwa-haram-uang-kripto>.

³ CNN Indonesia, "VIDEO: Nahdatul Ulama Jatim Keluarkan Fatwa Haram Uang Kripto," 2021, <https://www.cnnindonesia.com/tv/20211104162420-407-716688/video-nahdatul-ulama-jatim-keluarkan-fatwa-haram-uang-kripto>.

⁴ iNews id, "Ijtima Ulama MUI Putuskan Uang 'Crypto' Haram," 2021, <https://www.youtube.com/watch?v=a0JpWN0KYPc>.

⁵ KOMPASTV, "MUI Terbitkan Fatwa Haram Pinjol Dan Kripto," 2021, <https://www.youtube.com/watch?v=VOQH0UQ9DfQ>.

⁶ kumparan, "MUI Terbitkan Fatwa Haram Uang Kripto, Bitcoin Dan Pinjol," 2021, <https://www.youtube.com/watch?v=Rhi6qKbbXtY>.

6	FATWA MUI KUMPARAN	98
7	FATWA NU CNN INDO	31
8	Fatwa NU Kompas	187
TOTAL		1344

Table 2 Sentiment Analysis of MUI Fatwa Based on Media Type

Media Type	Very Positive	Positive	Negative	Very Negative
FATWA MUI Beritasatu	21	87	37	53
FATWA MUI CNN INDO	10	35	146	267
MUI iNews FATWA	4	10	112	0
FATWA MUI Kompas Tv Youtube 2 5		27	57	92
FATWA MUI Kompas TV Youtube 10		0	64	1
FATWA MUI KUMPARAN	0	8	28	62
FATWA NU CNN INDO	0	10	13	8
Fatwa NU Kompas	0	20	6	161

The data in Table 2 was analyzed using N-Vivo software with several categories: very positive, fairly positive, very negative, and fairly negative. The research results indicate that negative sentiment is more dominant than positive sentiment.

The lack of comprehensive understanding of the content and context of fatwas is one of the factors that causes many negative comments as shown in Table 1 and Table 2. Therefore, fatwa institutions such as MUI and NU need to better socialize these fatwas to the public through social media. In addition, it is important for scholars and muftis to educate the public about the concepts of Islamic economics and how they apply in the context of cryptocurrency. Based on the previous analysis, several classifications of millennial generation responses were found as follows:

1. Some millennials feel that the Crypto Fatwa is an appropriate action because it reminds people of religious provisions regarding transactions and investments.
2. However, there are also millennials who consider the Crypto Fatwa as a form of government intervention in investment freedom.
3. There are also those who doubt the credibility of the Crypto Fatwa because it is considered too slow to respond to the cryptocurrency phenomenon that has been present for several years.

4. However, there are also those who view the Crypto Fatwa as an important action to maintain national economic stability and protect the public from unclear investment risks..

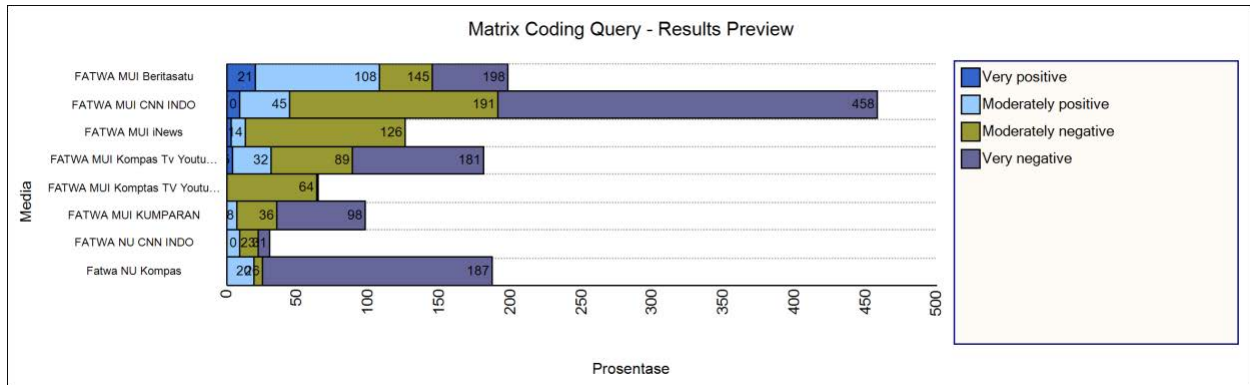


Figure 1 Sentiment Analysis of Coding Matrix based on Media Type

The sentiment of the millennial generation towards cryptocurrency fatwas as shown in Figure 1 can vary depending on various factors such as the level of religious and technological understanding, views on investment, and personal experience. Some millennials may support the fatwa because they believe that cryptocurrency investment is contrary to Islamic principles such as usury and speculation. However, there are also millennials who question the relevance of the fatwa given the constantly evolving economic and technological conditions.

Out of a total of 1,344 millennial comments analyzed, 18% had a positive sentiment and 82% had a negative sentiment towards the MUI and NU fatwas related to cryptocurrency. To better understand the results, a diagram was created showing the sentiment of each comment and providing a visual understanding of the findings. The figure 2 can help identify patterns and trends in comment sentiment.

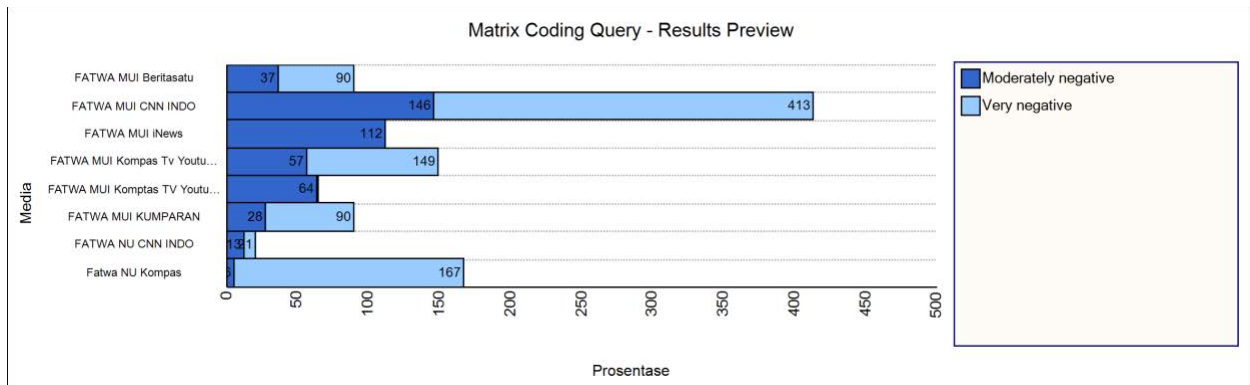


Figure 2 Patterns and trends of Matrix Coding in sentiment based on Media Type

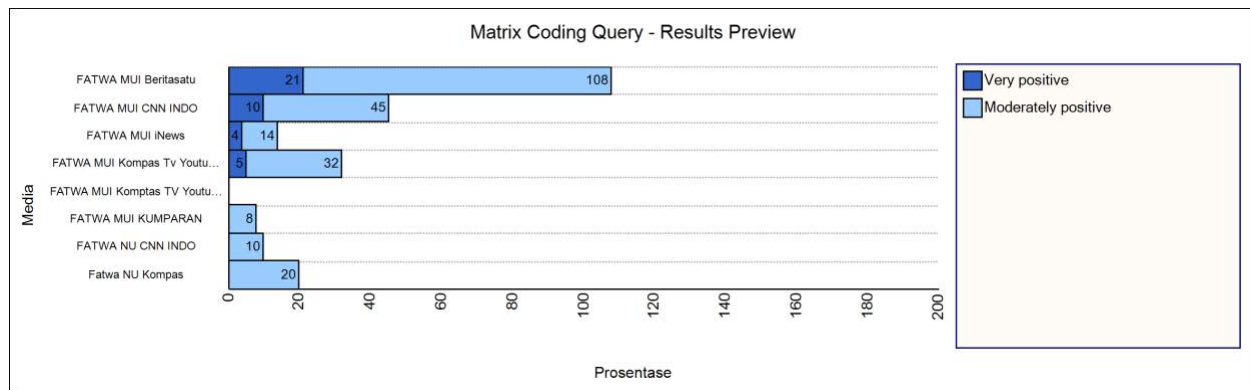


Figure 3 Patterns and trends of Matrix Coding in sentiment based on Media Type

According to the analysis by CNN Indo, the majority of people hold negative views on the decision (Fatwa) about cryptocurrency by a religious organization called MUI see Figure 2 and Figure 3. Out of 413 comments on the decision, 90% expressed negative sentiment. This negative sentiment is consistent across various platforms, such as on Kompas 1's YouTube news which has 100% negative comments and on Kompas 2 which has 82% negative comments. The only platform where sentiment towards the decision is less negative is on Beritasatu's YouTube news, where only 45% of comments are negative. This trend indicates dissatisfaction and general disagreement with MUI's stance on cryptocurrency among internet users. Additionally, it was found that the Beritasatu and CNN Indo YouTube accounts received the most positive responses compared to other news sites as shown in Figure 2 and 3.

Millennials Respons to Fatwa on Cryptocurrency

Cryptocurrency is seen by digital netizens as similar to Gopay

Cryptocurrency is seen by digital netizens as similar to Gopay (an e-wallet service in Indonesia). This understanding has triggered their opposition to the fatwa on cryptocurrency issued by MUI and NU.

"If there is a concrete form of buying and selling, buying and selling services, there is also no concrete form. Gopay is also the same. If it is called a cryptocurrency asset, it is not clear what it is, a cryptocurrency asset is clearly worth how much. It is clear how much it costs and it is clear where it can be bought or sold > based on its underlying value. If there is none, then there will be no buying and selling. If the transaction is money for money, forex is more money for money. Buying dollars and rupiah to the exchange is money for money. If the speculative price of TTG goes up, it goes back to the issue of stocks. Stocks are also speculative. The rise and fall in land prices, the rise and fall in gold prices, etc., are all based on assumptions. If there is no guarantee, it is a blockchain system, and its validation is decentralized. If it is called gambling, it could be speculative again. Going back to stocks, gold, land, forex, oil, etc. are all the same... One more thing, if the price is fluctuating, then cooking oil is also fluctuating. Vegetables in the market are also fluctuating.".¹

¹ CNN Indonesia, "VIDEO: Nahdatul Ulama Jatim Keluarkan Fatwa Haram Uang Kripto."

Crypto is equal to Rupiah

Netizens believe that if Rupiah can be used as a medium of exchange and Rupiah does not have an underlying asset, then the conditions are the same as for crypto.

"Buy crypto in Indonesia using Rupiah, sold also in Rupiah, crypto is not a currency in Indonesia, I really want to hear the explanation. 2. Crypto is part of blockchain technology, have you understood blockchain? 3. Currently, the technology sector is working on integrating blockchain, for example, this news is only on the YouTube platform, right, in the future we will also be on the blockchain platform, this will become a unity in our daily lives. 4. This statement is far from its basic understanding, not connected ¹. "

"Crypto speculation, stocks are also the same speculation. The stock price is also not in line with the actual value of the company, if there is no one buying the stock, the stock price will not rise. All speculation when talking about speculation. Stocks can also rise based on supply and demand, the law of supply and demand. Prices rise not based on the performance of the company itself. If you prohibit crypto but justify stocks, then you need to explore and re-examine, it is true/false as you say. Don't just call it halal/haram, it shouldn't be. Basically, it's the same, stocks and crypto are the same, if someone answers stocks, there is an underlying asset, namely the company itself, while crypto doesn't have one. Does the electric token have physical assets? Does the credit on your phone have physical assets? Now I ask, is there really an underlying asset? Is there a reserve? Even if there is an underlying asset, what underlies it is only trust. We believe that the dollar has value, the dollar has value, even though the dollar is just printed paper and there are no reserves. Crypto Haram Halal Stocks? You enter stocks, the gambling agent throws tens of thousands of lots, as a result, the stock price drops, is that speculation or not? Is it not harmful? The point is that if one thing is haram, everything is haram because the way they work together, and crypto is the same, the ebb and flow is based on supply and demand, the law of demand and supply, if demand (buyers) is high but supply (sellers) is low, then the price will go up, and vice versa, if demand is low but supply is high, then the price will go down, stocks and crypto are the same. Crypto was created to fight banks, if you hold fiat money every year it is subject to inflation whose value continues to decrease, if you hold crypto its value will continue to grow because the supply is limited, unlike fiat money that can be printed as much as desired. Sending crypto from one person to another or from one country to another is also peer-to-peer without going through a third party, the cost is cheap, whether transferring small or large amounts, the costs are the same, the process is also fast, in seconds it has reached the recipient. Want to transfer 1 million, 10 million, 100 million, 1M, 100m/1T, even the cost will not change, only \$1 transaction fee, the lightning process is in seconds. When sending fiat money between countries, can it be done in seconds? Can the price be so cheap? It must go through a third party, hitting this part takes a long time, the cost is high. Is crypto harmful? Crypto is far more useful, Crypto is not legitimate? You need to learn again, because if it's only religious knowledge, it's. ²

¹ CNN Indonesia.

² CNN Indonesia.

Cryptocurrency is not the same as Rupiah because it is illegal

There is also another perspective that arises from internet users, who generally understand the reasons behind the prohibition of cryptocurrency in Indonesia. They believe that legal protection for cryptocurrency in this country is still lacking, making it deserving of its illegal status.

" It should be emphasized that cryptocurrency is haram because it is not recognized in Indonesia as a currency/payment, because what is legitimate according to the law is Rupiah and not cryptocurrency, unless it is not used as a currency, it is allowed for example for trading, investment, or the like. With certain conditions. "¹

" The problem is, if cryptocurrency is used as a currency it is not stable, unlike the Rupiah which is maintained by BI with foreign exchange reserves. If it is a commodity, it is also not possible because cryptocurrency like Bitcoin does not have real value, the real value I mean is the usefulness of the object. For example, gold can still be used as jewelry, electronics, etc. and silver can also be used. As for stock ownership in companies, if it is made for trading, I think it is haram, because it is called an investment, it is better to earn money from the company's profits, not from buying and selling stocks. "²

"In reality, it is possible, but if it is a pure asset like Bitcoin, it cannot. Because if an object is said to be an asset, it can be used like gold which is used as jewelry, rice which can be eaten, etc. As a currency, it is clear that it can be used, but there must be an institution that makes its value stable, such as BI which maintains the value of the Rupiah to remain stable by using foreign exchange reserves, so that it is not too high in two arrivals, and also does not suddenly fall. For example, the Rupiah is stable at 15 thousand, rising to 14 thousand for a long time, which is good so that buyers and sellers do not feel disadvantaged. "³

The Weakness of Fatwa Literacy among Millennial Generation

This study also found that the understanding of the position of fatwa among internet users is still weak. Internet users believe that fatwas should be followed, but they also equate the conditions of fatwas from one country to another. This shows that there is a lack of understanding about the nuances and contexts surrounding fatwas. Fatwa is a religious decision or opinion issued by a scholar or Muslim legal expert. This decision can vary depending on the specific context and issue being addressed. For example, a fatwa issued in one country may not apply in another country due to different cultural and legal contexts.

"The new law from MUI, clearly this is a fintech progress. In countries like the UAE, they don't know if it will happen and in New York, there will be a crypto school curriculum ".⁴

" A smart Muslim should comply with the MUI fatwa that prohibits CRYPTO, you should sell it completely and will enter heaven..... And I bought all of it, oh happy moment...the most beautiful moment. "⁵

"However, this fatwa is speculative and harmful (ghoror), it's funny issuing a haram fatwa against something that is not fully learned and understood, if you ask about the form, it's a

¹ BeritaSatu, "MUI Haramkan Mata Uang Kripto."

² KOMPASTV, "MUI Terbitkan Fatwa Haram Pinjol Dan Kripto."

³ KOMPASTV.

⁴ CNN Indonesia, "VIDEO: Nahdatul Ulama Jatim Keluarkan Fatwa Haram Uang Kripto."

⁵ CNN Indonesia.

digital asset, understand the term digital, then it will be equated with a physical object. If asked about its function, ask the actors/investors/holders, the fact is that they can gain many benefits. Hopefully, the MUI administrators will learn and be aware of technology, so it's not even funnier."¹

In conclusion, the study found that internet users have a weak understanding of the position of fatwas and tend to equate the conditions of fatwas from one country to another. This highlights the need for education and awareness about the nuances and contexts surrounding fatwas. It is important for individuals to understand that fatwas are not legally binding and can vary depending on the situation. Overall, it is crucial for everyone to have a proper understanding of the topic before making any assumptions.

Ideal Model for Dissemination of Fatwa: Learning from the Negative Responses to Crypto Fatwa in Indonesia.

To enhance legal awareness and strengthen public understanding of crypto fatwas, collaboration between the government and Islamic educational institutions is essential to provide quality education and training on Islamic law and economics, including views on investment. Islamic financial institutions can also support the public by providing education and guidance on crypto investments that align with Islamic principles.

Furthermore, social media and digital platforms can be effectively utilized to disseminate information about crypto fatwas and Islamic law through digital campaigns and partnerships with influencers to reach a wider audience and strengthen legal awareness. By making these efforts, it is anticipated that legal awareness and public understanding of crypto fatwas will improve, resulting in a better understanding of crypto investments that are in line with Islamic principles, and benefiting the Islamic economy and society at large.

Strengthening the Trust and Authority of Fatwa Institutions

According to a survey conducted by the Indonesian Survey Institute (LSI) in 2020, the majority of Indonesians (around 73%) still trust the authority of the MUI Fatwa Council in determining Islamic law.²³ This indicates that the authority of fatwa institutions still holds significant influence among the Indonesian population.⁴

Furthermore, in practice, fatwa decisions issued by the MUI Fatwa Council also have a significant impact on government policy and religious practices of the community.⁵ For example, the MUI fatwa on vaccination in 2020 influenced the Indonesian government's policy in addressing the

¹ CNN Indonesia.

² Majelis Ulama Indonesia, "Survei: MUI Lembaga Non-Pemerintah Paling Dipercaya Masyarakat," 2019, <https://mui.or.id/berita/24913/survei-mui-lembaga-non-pemerintah-paling-dipercaya-masyarakat/>.

³ Hadikusuma Riza and Sabar Waluyo Yoyok, "Sikap Dan Pandangan Masyarakat Terhadap Fatwa-Fatwa Majelis Ulama Indonesia (MUI) (Studi Kasus Pada Civitas Akademika Politeknik Negeri Jakarta)," *Epigram*, 2014, 68–79, <https://jurnal.pnj.ac.id/index.php/epigram/article/view/450>.

⁴ Riza and Yoyok.

⁵ Akrom Auladi, "Kuasa Pengetahuan Masyarakat Dan Analisis Hirarki Maqâsid Syarî'ah Terhadap Fatwa MUI Tentang Pencegahan Penyebaran Covid-19," *Syariati: Jurnal Studi Al-Qur'an Dan Hukum* 6, no. 01 (2020): 31–42, <https://doi.org/10.32699/syariati.v6i01.1259>.

Covid-19 pandemic.¹ The fatwa also affected the public's perception and behavior towards vaccination.²³⁴

Systematically, the supervision of the MUI Fatwa Council by the National Sharia Council (DSN) and the Indonesian Ulama Council (MUI) can also strengthen the authority of the fatwa.^{5 6} This supervision is carried out to ensure that the issued fatwas are in accordance with the basic principles of Islamic law and not contradictory to the values of Pancasila and the constitution.

However, why did negative responses occur towards the Crypto fatwa? The answer is that the authority and its relationship with sources of power influence the strength of the fatwa itself. Therefore, scholars and muftis need to improve their expertise and authority as fatwa issuers and strengthen support from prominent scholars and the community.

In addition, the expertise and reputation of scholars and muftis involved in the fatwa issuance process can also strengthen the authority of the fatwa.⁷ For example, fatwas issued by scholars or muftis recognized as authorities in their fields such as KH. Ma'ruf Amin or Prof. Dr. Quraish Shihab will be more respected by the public and have greater influence than fatwas issued by less well-known or perceived as less competent scholars or muftis.⁸⁹¹⁰

Furthermore, support from fatwa officials and the community is also important to strengthen the authority of the fatwa. Fatwa officials such as the MUI, DSN, and the Indonesian Ulama Council must continue to strengthen their capacity and credibility in providing fatwas that are in line with

¹ Auladi.

² Nur Alifyah Darwis, "Tinjauan Yuridis Fatwa Majelis Ulama Indonesia Terhadap Vaksin Covid-19," *Skripsi Universitas Hasanuddin* (Universitas Hasanuddin, 2022).

³ S M Kusumaninghati, "Pengaruh Religiusitas Dan Pengetahuan Tentang Fatwa MUI No. 33 Tahun 2018 Terhadap Keputusan Masyarakat Menggunakan Vaksin MR Untuk Imunisasi Di Desa ..." (IAIN PONOROGO, 2020), <http://etheses.iainponorogo.ac.id/12296/>.

⁴ T N Putri, "Efektivitas Fatwa Mui No 33 Tahun 2018 Tentang Penggunaan Vaksin Mr (Measles Rubella) Produk Dari Sii (Serum Intitute of India) Untuk Imunisasi (Studi Kasus Di Kecamatan Jetis Kabupaten Ponorogo)" (IAIN PONOROGO, 2019), http://etheses.iainponorogo.ac.id/5620/1/TRISTINNA_NAWIDIA_PUTRI_%28210214189%29_EFEKTIVITAS_FATWA_MUI_NO_33_TAHUN_2018_TENTANG_PENGUNAAN_VAKSIN_MR.pdf.

⁵ Noor Kholifah Hidayati, Ro'fah Setyowati, and Ninik Zakiyah, "Peran Dewan Pengawas Syariah (DPS) Dan Dewan Syariah Nasional Majelis Ulama Indonesia (DSN-MUI) Dalam Pengembangan Industri Wisata Halal Indonesia," *Jurnal Masharif Al-Syariah: Jurnal Ekonomi Dan Perbankan Syariah* 6, no. 3 (2021): 688, <https://doi.org/10.30651/jms.v6i3.7585>.

⁶ Ahmad Badrut Tamam, "Kedudukan Fatwa Majelis Ulama Indonesia (MUI) Dan Fatwa Dewan Syariah Nasional (DSN) Dalam Sistem Hukum Indonesia," *Al-Musthofa: Journal Of Sharia Economics* 4, no. 2 (2021): 172–81.

⁷ Jajat Burhanuddin, *Ulama & Kekuasaan : Pergumulan Elite Muslim Dalam Sejarah Indonesia* (NouraBooks, 2012).

⁸ Abidah Masrurah and Muzalifah Muzalifah, "Urgensi Fatwa Mui Dalam Pembangunan Sistem Hukum Ekonomi Islam Di Indonesia," *Indonesian Journal of Shariah and Justice* 2, no. 1 (2022): 67–91, <https://doi.org/10.46339/ijjs.v2i1.27>.

⁹ Mohd Kamel Bin Mat Salleh, Mohd Al Adib Bin Samuri, and Mohd Izhar Ariff Bin Mohd Kashim, "Kedudukan Fatwa Dan Pendapat Mufti Sebagai Autoriti Di Mahkamah Syariah Malaysia," *Journal of Contemporary Islamic Law* 1, no. 1 (2016): 1–23.

¹⁰ M. Haras Rasyid, "FATWA ULAMA DAN EKSISTENSINYA DALAM MENYELESAIKAN PROBLEMA UMAT ISLAM DI INDONESIA (Studi Terhadap Fatwa MUI Dalam Pelaksanaan Ibadah Akibat Kasus Corona)," *Ash-Shabah* 7 No.1, no. 1 (2021): 19.

the social, cultural, and political context of Indonesia.¹² In addition, the community also needs to be encouraged to continually strengthen their religious literacy so that they can understand and apply fatwas correctly and in a timely manner.

Mature Consideration Needed Before Issuing Fatwa

Muftis need to thoroughly understand cryptocurrency technology, its characteristics, and its implications for society. It should also be considered that the approach to issuing fatwas can vary and depend on the interpretation made. The expertise and authority of the fatwa giver are crucial in determining the strength of the fatwa and its impact on society.

In 2021, the Council of Ulama in Egypt issued a fatwa allowing the use of cryptocurrency in trading activities as long as it adheres to Islamic Shariah rules. They considered that cryptocurrency has the potential to improve financial transactions and accelerate payments.³

In 2021, the Council of Ulama in Egypt issued a fatwa allowing the use of cryptocurrency in trading activities as long as it adheres to Islamic Shariah rules. They considered that cryptocurrency has the potential to improve financial transactions and accelerate payments.⁴

Meanwhile, in Indonesia in 2019, the Indonesian Council of Ulama (MUI) decided that the use of cryptocurrency is not allowed in Islamic financial systems. They considered that the use of cryptocurrency could be used in illegal transactions and does not comply with the principles of justice in Islamic Shariah.⁵

From these examples, it can be seen that the approach to issuing fatwas can vary and depend on the interpretation made by the fatwa giver. However, the expertise and authority of the fatwa giver are crucial in determining the strength of the fatwa and its impact on society. Therefore, it is important to thoroughly consider cryptocurrency technology and its implications for society before issuing a fatwa.

Many countries have regulated the use of cryptocurrency in their financial systems. Some countries have allowed the use of cryptocurrency, while others have banned it. This indicates the importance of considering the legal implications of cryptocurrency use before issuing a fatwa.⁶⁷

¹ Nur Indahsari, "Pengalaman Masyarakat Mengimplementasikan Fatwa MUI Tentang Ibadah Dalam Masa Pandemi Covid-19 Di Desa Bonto Birao Kabupaten Pangkep (Tinjauan Sosiologi Agama)," *Makassar: Universitas Muhammadiyah Makassar*, 2021, ii–118.

² Raudhah Tul Jannah, "Fenomena Dan Respon Atas Fatwa Haram MPU Aceh Terhadap Game Online Higgs Domino Island Dalam Masyarakat Gampong Panjang Baru Kecamatan Susoh Kabupaten Aceh Barat Daya" (UIN Ar-Raniry, 2021).

³ N. Kamis, N. S., & Abd. Wahab, "Analysing The Loopholes On Estate Administration Of Cryptocurrency In Malaysia: Shariah And Law Perspectives.," *International Journal of Islamic Business* 7, no. 2 (2022): 65–77.

⁴ Afrizal Afrizal, Marliyah Marliyah, and Fuadi Fuadi, "Analisis Terhadap Cryptocurrency (Perspektif Mata Uang, Hukum, Ekonomi Dan Syariah)," *E-Mabis: Jurnal Ekonomi Manajemen Dan Bisnis* 22, no. 2 (2021): 13–41, <https://doi.org/10.29103/e-mabis.v22i2.689>.

⁵ Afrizal, Marliyah, and Fuadi.

⁶ Itok Dwi Kurniawan et al., "Transformasi Penggunaan Cryptocurrency Melalui Bitcoin Dalam Transaksi Komersial Dihubungkan Dengan Diskursus Perlindungan Hukum (Legal Protection) Konsumen Di Indonesia," *Jurnal Hukum Mimbar Justitia* 7, no. 1 (2021): 65–86.

⁷ Asep Zaenal Ausop and Elsa Silvia Nur Aulia, "TEKNOLOGI CRYPTOCURRENCY BITCOIN UNTUK INVESTASI DAN TRANSAKSI BISNIS MENURUT SYARIAT ISLAM," *Jurnal Sositelknologi* 17, no. 1 (April 30, 2018): 74–92, <https://doi.org/10.5614/sostek.itbj.2018.17.1.8>.

Improving Efficiency and Effectiveness of Fatwa Dissemination in the Digital Era

There is a pressing need for more active efforts to disseminate fatwas related to digital era topics, such as cryptocurrency fatwas. This can be achieved through various means, including social media, infographics, influencers, and influential scholars in the media. It is equally important to increase legal literacy and legal awareness among the Muslim community, particularly with regard to fatwas and Islamic legal decisions issued by religious institutions. In this regard, religious institutions should improve the system that establishes the authority of fatwas, ensuring that the fatwas issued are respected and accepted by the community.

To maintain their authority within the Muslim community, scholars and muftis must recognize that the community holds diverse perspectives and must be respected accordingly. As such, there is a need for open and constructive dialogue between religious institutions and the community. Moreover, there should be an open and constructive exchange between scholars and muftis and technology and economic experts so that the fatwas issued consider relevant aspects and gain support from various parties. Additionally, scholars and muftis should consider the perspective of the millennial generation, who rely on digital technology to seek information and understand Islam.

For example, some religious institutions have adopted more active strategies in interacting with the community through social media. The Indonesian Council of Ulama's Food, Drug, and Cosmetics Assessment Agency (LPPOM MUI) has Instagram and Facebook accounts that are used to share information on halal certification of food, drugs, and cosmetics products, as well as fatwas. Furthermore, some religious institutions have launched mobile applications that the Muslim community can use to obtain information about fatwas and Islamic legal decisions.

In facing the challenges of the digital era, strengthening the authority of fatwa institutions and maintaining the relevance of Islam in everyday life requires cooperation and collaboration between religious institutions and the community. Therefore, scholars and muftis must continuously enhance their abilities and qualities in providing relevant religious guidance while considering the digital era context. By doing so, religious institutions can ensure that their fatwas are effectively disseminated and respected by the Muslim community, while adapting to the changing times and technological advancements.

CONCLUSION

In conclusion, the issuance of fatwas related to cryptocurrency requires mature consideration, as the approach to issuing fatwas can vary and depend on the interpretation made. The expertise and authority of the fatwa giver are crucial in determining the strength of the fatwa and its impact on society. To increase legal awareness and strengthen public understanding of crypto fatwas, efforts should be made to collaborate between the government, Islamic educational institutions, and Islamic financial institutions to provide quality education and training on Islamic law and economics, including views on investment. Social media and digital platforms can also be utilized to more effectively disseminate information about crypto fatwas and Islamic law. Moreover, there is a need to strengthen the trust and authority of fatwa institutions, as they still hold significant influence among the Muslim population. Finally, efforts are needed to improve the efficiency and effectiveness of fatwa dissemination in the digital era, which can be done through more active strategies in interacting with the community through social media and mobile applications. By continuously strengthening the abilities and qualities of scholars and muftis in providing relevant religious guidance, religious institutions can ensure that their fatwas are effectively disseminated

and respected by the Muslim community, and that they can adapt to the changing times and technological advancements.

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NOTIFIKASI CATATAN REVIEW ARTIKEL

Participants

Messages	
Note	From
السلام عليكم ورحمة الله وبركاته	—
الدكتور/ صالح حسن حفظة الله	2023-11-27 12:03 PM
تفيدكم بأن بحثكم المعنون بـ (Strengthening The Trust and Authority Of Fatwa Institutions In The Digital Era: Lessons From Indonesia)	
قد عُرض للتحكيم ليتسنى لشره بمجلة الكلية، وقد جاءت نتيجة التحكيم: (البحث صالح للنشر بعد إجراء التعديلات المرفقة) فالرجاء التكرم بسرعة إرسال الآتي:	
1. البحث في صورته النهائية عن طريق الإيميل بعد إجراء التعديلات. 2. الأخذ بملاحظات المحكم. 3. يرجى الإشارة بتقرير مختصر بملف منفصل إلى مواطن التعديل برقم الصفحة في القديم والحديث. 4. يرجى إضافة مصدر من مجلة كلية الشريعة بدءاً من العدد 2018 إلى بحثكم ومصدر من منصة سكوبس و من المجلات المدرجة في الويب أوف ساينس والإشارة إليه باللون الأحمر لتمييزه.	
مع خالص الشكر والتقدير	
☐ External Review Form2 المحكم.pdf	
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Reviewer affinity to the discipline of the reviewed article

☒ **Major** ☐ Minor

Kindly evaluate the Article enclosed for review in terms of quality authenticity, novelty, methodology, documentation, academic integrity and used references.

1. **Quality** (in terms of language, wording, solid evidence, analysis methodology, outline, and findings).

The language is good, and so is the methodology adopted as well as the analysis and the outline. However, there are some concerns surrounding the findings and the evidence that led to them. Refer to the justifications for the decision for further details.

2. Authenticity

It is an original work

3. Novelty and contribution to the cognitive discipline

Although the work is novel, its contribution to the discipline is limited. Refer to the justifications for the decision for further details.

4. Methodology

Suitable for the nature of the topic treated in the paper

5. Documentation and academic integrity

Good

6. References validity and up-to-dateness

Rich and relevant references

Decision

Based on the review standards adopted by the Journal of College of Sharia and Islamic Studies (JCSIS), and your overall evaluation of the Article, kindly provide your decision with justification (Please click on the required field)

☐ *Accepted for publication without changes/ after minor revisions*

☐ *Accepted for publication after major revisions*

Please provide clear justification for the decision

In my personal view, the primary concern in the paper relates to its core. The fatwa on Cryptocurrencies was criticized and not well received by a lot of people not because of its relevance to the digital world or the digital era per se, but rather to the very controversial and doubtful nature of cryptocurrencies. Any matter that is as controversial as cryptocurrencies would be naturally disputed by people, regardless of the platform through which its relevant fatwa is disseminated and regardless of its very relevance to the digital world. However, with social media and the digital world people become more able to voice their concerns and criticism over any matter of interest to them, such as politics, religion and even sport. Hence, the issue in the digital world in relevance to crypto assets does not relate to trust or lack of trust in the authority of fatwa in particular as the title or the

theme of the paper suggests, but rather to the very controversial nature of crypto assets in general. As such, the trust is the authority of Fatwa institutions does not relate much to the fatwa platform or the modernity of its applications, but rather it relates to the controversial nature of the fatwa itself more than anything else. For example, the fatwas on Tawarruq in Islamic banking invoked lots of criticism and raised trust concerns on fatwa institutions before the emergence of the modern digital world, and the digital technology, if then developed as it is now, would only have enabled more people to voice their concerned over such controversial product. Thus, the authority of fatwa remains the same regardless of its subject matter and regardless of the technology used in its dissemination, while the trust in it relates to its soundness or controversial nature.

External Review Form	
Current Position	
Title of the Article	

Reviewer affinity to the discipline of the reviewed article

☐ Major ☐ Minor

Kindly evaluate the Article enclosed for review in terms of quality, authenticity, novelty, methodology, documentation, academic integrity and used references.

1. **Quality** (in terms of Language „ wording, solid evidence, analysis methodology, outline, and findings).

Please see the report below. The language is good, but the article suffers from some methodological issues.

2. **Authenticity**

The article is original.

3. **Novelty and contribution to the cognitive discipline**

It can contribute to the existing knowledge but in need of many modifications.

4. **Methodology**

The overall methodology is relevant; however, the author has to respond to some issues I raised in the review report at the end of the template.

5. **Documentation and academic integrity**

It is well documented.

6. **References validity and up-to-dateness**

The references are relevant, up-to-date.

Decision

Based on the review standards adopted by the Journal of College of Sharia and Islamic Studies (JCSIS), and your overall evaluation of the Article, kindly provide your decision with justification (Please click on the required field)

☒ *Accepted for publication without changes/ after minor revisions*

☐ *Accepted for publication after major revisions*

☐ *Not acceptable for publication*

Please provide clear justification for the decision

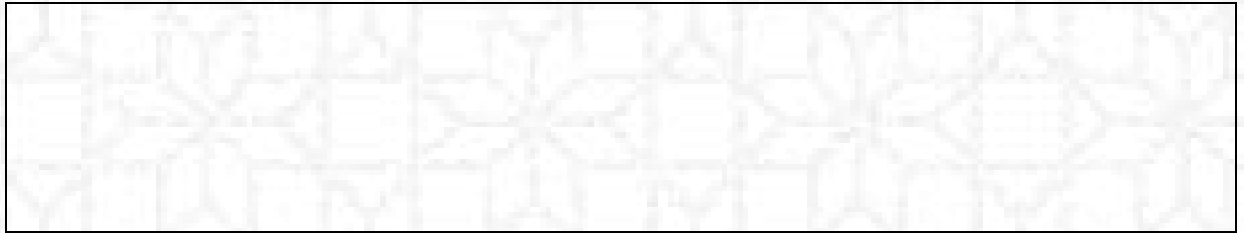
While the article's topic is original and approached from a new perspective deserving our respect, significant revisions are required for the structure, research methods, narrative and results, as outlined below.

1. The author uses several specialized terms, such as the Ahmadiyah group ban, digital generation, millennial generation, fatwa change, which may be unfamiliar to his readers. It is important that the author can provide more detailed explanations to enhance clarity in conveying such ideas.
2. The author makes certain assumptions that are introduced as facts without providing supporting evidence or references. One such assumption is that fatwas, despite lacking legal consequences, can influence the social, economic, and political development of the Muslim community. The question arises: What evidence supports the influence of fatwas on these aspects?
3. The author has combined the introduction and the literature review under the title "introduction" providing a very superficial literature review. It is recommended that he discusses the most pertinent and recent publications in the field, whether directly or indirectly related to the article's topic. The purpose is to deepen our understanding of the issue under investigation and make his work more insightful.
4. The research method as used by the author fits the objective of identifying the reasons behind the acceptance or rejection of the digital generation towards the MUI fatwa on cryptocurrency. By analyzing the comments made by the recipients of fatwas, he was able to determinate the attitude

both quantitatively and qualitatively. However, the study stated another objective; to explore how digital technology has affected the issuance and dissemination of fatwas, and help scholars and muftis understand the challenges and opportunities offered by the digital era in spreading religious guidance and maintaining authority in the Muslim community. I am not sure whether he managed to achieve it.

5. The article is not founded on any theoretical or philosophical foundations that help in understanding the relationship between digital technologies in general, fatwa and cryptocurrency in particular. I hope the he can search for a relevant background that helps in examining examine his issue, explaining his results and in suggesting the recommendations.
6. The application of QSR NVivo 12 software remains unclear, lacking a comprehensive explanation of how it ensures the reliability and validity of results. There is uncertainty regarding whether other researchers can employ the same software in a similar manner and arrive at the same conclusions. This constitutes the main challenge in the study.
7. There is no direct relationship between the specific results of the study as outlined and discussed in the negative attitude toward cryptocurrency and the recommendations given at the end of the study.
8. It is obvious that the author has investigated the factors that influenced the digital generation's response to fatwas on cryptocurrency issued by the Indonesian Ulema Council (MUI) and Nahdlatul Ulama (NU) by focusing on the specific content related to cryptocurrency. This emphasis ignores the fact that such attitude is highly influenced by the general positions of the millennials towards MUI and their fatwas. I hope the author expands the framework not only to help us better understand his specific issue, but to enlighten the reader about the overall relationship between Ulama and the Ulema.
9. The author has ended his study without providing both the limitations of his work or the future studies that other scholars can work on. I suggest that outlining such issues will add much for this work.

Finally, I hope the author can revise his article in the light of these suggestions to improve the quality of his work and make it ready for publication in this respected journal.



REVISI ARTIKEL

Prof. Abdallah El-Khatib,

soleh

2023-12-12 09:15

AM

I am writing to inform you that, as per your guidance, I have revised my research titled "Strengthening The Trust and Authority Of Fatwa Institutions In The Digital Era: Lessons From Indonesia." The research has been presented for peer review for potential publication in the college journal, and based on the feedback received, it was deemed suitable for publication after certain modifications were made.

In line with the reviewer's comments, I have:

Finalized the research paper incorporating all suggested amendments.
Taken into account all the notes provided by the reviewer.
Prepared a brief report, in a separate file, detailing the modifications made, referencing the page numbers of the original and revised versions.
Added a source from the Sharia College Journal starting from the 2018 issue and a source from the Scopus platform, as well as from journals listed in the Web of Science, which are highlighted in red for easy identification.
I appreciate your guidance and look forward to your approval for the revised manuscript.

«السلام عليكم ورحمة الله وبركاته»

الأستاذ الدكتور عبدالله الخطيب

أكتب إليكم لأعلمكم بأنني قمت بمراجعة بحثي المعنون بـ "تعزيز الثقة والسلطة في مؤسسات الفتوى في العصر الرقمي: دروس من إندونيسيا"، وفقاً لتوجيهاتكم. وقد عُرض البحث للتحكيم العلمي للنشر المحتمل في مجلة الكلية، وبناءً على التغذية الراجعة المستلمة، تم اعتباره صالحاً للنشر بعد إجراء بعض التعديلات.

ووفقاً لتعليقات المحكمين، قمت بما يلي:

1. إعداد النسخة النهائية من البحث مع تضمين جميع التعديلات المقترحة.
2. أخذ بعين الاعتبار جميع الملاحظات التي قدمها المحكم.
3. إعداد تقرير موجز، في ملف منفصل، يتضمن تفاصيل التعديلات المنفذة، مع الإشارة إلى أرقام الصفحات في النسختين الأصلية والمعدلة.
4. إضافة مصدر من مجلة كلية الشريعة بدءاً من عدد 2018 ومصدر من منصة سكوبس، وكذلك من المجلات المدرجة في الويب أوف ساينس، وتم تمييزها باللون الأحمر لتسهيل التعرف عليها.

أقدر توجيهاتكم وأتطلع إلى موافقتكم على المخطوطة المعدلة.

"مع خالص الشكر والتقدير

Model+Diseminasi+Fatwa+di+Era+Digital_English.docx

REVISION REPORT

No.	Review notes	Change Result
1	I did the replacement on the abstract	Abstract is adjusted to the revised results with the results of the analysis and findings on pages 1 and 2.
2	Reviewer notes: The author uses several specialized terms, such as the Ahmadiyah group ban, digital generation, millennial generation, fatwa change, which may be unfamiliar to his readers. It is important that the author can provide more detailed explanations to enhance clarity in conveying such ideas.	The change is on page 3 with the sentence The Ahmadiyya group....
3	The author makes certain assumptions that are introduced as facts without providing supporting evidence or references. One such assumption is that fatwas, despite lacking legal consequences, can influence the social, economic, and political development of the Muslim community. The question arises: What evidence supports the influence of fatwas on these aspects?	Changes on pages 3-4 with the initial sentence In Indonesia, the role of fatwas in guiding decision-making extends beyond religious edicts, significantly impacting social, economic, and political spheres....
4	The author has combined the introduction and the literature review under the title "introduction" providing a very superficial literature review. It is recommended that he discusses the most pertinent and recent publications in the field, whether directly or indirectly related to the article's topic. The purpose is to deepen our understanding of the issue under investigation and make his work more insightful.	The author reviews the literature again in the introduction section on pages 5 to 6 and adds a literature review that begins with the sentence. Several studies have investigated various issues related to fatwas in Muslim society. Iman & Samsuri (2022)..... starting on page 3 to 4.
5	The research method used by the author fits the objective of identifying the reasons behind the acceptance or rejection of the digital generation towards the MUI fatwa on cryptocurrency. By analyzing the comments made by the recipients of fatwas, he was able to determine the attitude of the digital	I revised the study objective with This research examines the impact of digital technology on the authority and trust of fatwa institutions, with a focus on the Indonesian Ulema Council (MUI), namely its fatwas on cryptocurrencies, vaccinations, and boycotts of Israeli products. The study includes an analysis of social media conversations on

	generation towards the MUI fatwa on cryptocurrency. both quantitatively and qualitatively. However, the study stated another objective; to explore how digital technology has affected the issuance and dissemination of fatwas, and help scholars and muftis understand the challenges and opportunities offered by the digital era in spreading religious guidance and maintaining authority in the Muslim community. I am not sure whether he managed to achieve that.	Youtube. The aim is to explore how digital platforms influence public perceptions of these fatwas, as well as to identify the evolution of the digital public's trust in fatwa institutions. Can be seen on page 7
4	5. The article is not founded on any theoretical or philosophical foundations that help in understanding the relationship between digital technologies in general, fatwa and cryptocurrency in particular. I hope he can search for a relevant background that helps in examining his issue, explaining his results and in suggesting the recommendations. 6. The application of QSR NVivo 12 software remains unclear, lacking a comprehensive explanation of how it ensures the reliability and validity of results. There is uncertainty regarding whether other researchers can employ the same software in a similar manner and arrive at the same conclusions. This constitutes the main challenge in the study. 7. There is no direct relationship between the specific results of the study as outlined and discussed in the negative attitude toward cryptocurrency and the recommendations given at the end of the study. 8. It is obvious that the author has investigated the factors that influenced the digital generation's response to fatwas on cryptocurrency issued by the Indonesian Ulema Council (MUI) and Nahdlatul Ulama (NU) by focusing on the specific content related to cryptocurrency. This emphasis ignores the fact that such attitude is highly influenced by the general positions of the millennials towards MUI and their fatwas. I hope the author expands the framework not	1. The author improved the methodology section, added analysis and data by including the Vaccine Fatwa and the Boycott Israeli Products Fatwa to strengthen the arguments and conclusions. See pages 8 to 9 for the sentiment analysis results of the Vaccine Fatwa. See pages 12 to 13 for Sentiment of Netizens towards Israel Boycott Fatwa. 2. The author further analyzes Netizen Perspectives on the MUI's Vaccine Fatwa on pages 13 to 15, and Netizen Perspectives on the MUI's Boycott Fatwa on pages 18 to 20. 3. The author also conducts a more in-depth analysis based on the results of sentiment analysis of 3 fatwas, resulting in a new analysis as amended on pages 20 to 21 which states the need for Inclusive Approach and Marketing Fatwas. 4. The author adds a discussion in the sub-chapter "3.1 Strengthening the Trust and Authority of Fatwa Institutions" page 23 marked with the sentence "In this analysis, we also investigate the complex relationship between religious fatwas..."

	only to help us better understand his specific issue, but to enlighten the reader about the overall relationship between Ulama and the Ulema.	
5	The author has ended his study without providing either the limitations of his work or the future studies that other scholars can work on. I suggest that outlining such issues would add much to this work.	The author adds a limitations study in the conclusion section on page 27.
6	Adding sharia journal references	On page 26 I add an argument quoting from Al-Zanki, S. K. K. (2018). A Critical Reading of Fatwas on Satellite Channels. مجلة كلية الشريعة و الدراسات الإسلامية. https://doi.org/10.29117/jcsis.2018.0188

تعزير نفوذ مؤسسات الفتوى والثقة فيها في العصر الرقمي: دروس من إندونيسيا

صالح حسن واحد

محاضر في فقه المعاملات

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الغرض: يستكشف هذا البحث كيف تؤثر المنصات الرقمية، وخاصة يوتيوب، على تصورات الجمهور وثقتهم في الفتاوى الصادرة عن مؤسسات مثل المجلس العلمي الإندونيسي (MUI) في عالم متزايد الرقمية. يركز بشكل خاص على فتاوى MUI حول العملات المشفرة والتطعيمات ومقاطعة المنتجات الإسرائيلية، مقيماً تأثير النشر الرقمي على هذه الأحكام الدينية.

المنهجية: يستخدم البحث تحليل المحتوى النوعي باستخدام QSR NVivo 12 ، مركزاً على العناصر العاطفية والموضوعية في مناقشات يوتيوب. تتضمن المنهجية تشفير المشاعر لتقييم التصورات العامة وتشفير الموضوعات لاستكشاف دقائق النشر الرقمي وفهم الجمهور وثقته في التوجيه الديني عبر الإنترنت.

النتائج: تشير التحليلات إلى سيادة المشاعر السلبية في المجتمع الإندونيسي عبر الإنترنت تجاه فتاوى MUI حول اللقاحات والعملات المشفرة ومقاطعة المنتجات الإسرائيلية. تعكس هذه السلبية فجوة في فهم وقبول هذه الأحكام الدينية بين الجمهور العام. كما أن التباين في فهم التمييز للمفاهيم الدينية والاقتصادية يؤثر بشكل كبير على ردودهم على هذه الفتاوى. يسلط البحث الضوء على الحاجة إلى تعليم أوسع واستراتيجيات اتصال أكثر فعالية فيما يتعلق بالفتاوى، مؤكداً على أهمية الشفافية والسياق.

الأصالة/القيمة: يؤكد البحث على أهمية توافق الفتاوى مع القضايا الاجتماعية والاقتصادية المعاصرة والسياق الثقافي في إندونيسيا. يقترح تعزيز القدرة والمصادقية لمؤسسات الفتوى في العصر الرقمي، مركزاً على تحسين القدرات التواصلية وزيادة المعرفة الدينية للحفاظ على صلة وفعالية الفتاوى في مواجهة التحديات الحديثة.

كلمات مفتاحية: الفتاوى، الفضاء الرقمي؛ الشريعة الإسلامية؛ السلطة الدينية؛ تحليل المشاعر.

STRENGTHENING THE TRUST AND AUTHORITY OF FATWA INSTITUTIONS IN THE DIGITAL ERA: LESSONS FROM INDONESIA

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ABSTRACT

Purpose: This study explores how digital platforms, especially YouTube, influence public perception and trust in fatwas issued by institutions like the Indonesian Ulema Council (MUI) in an increasingly digital world. It specifically examines MUI's fatwas on cryptocurrencies, vaccinations, and boycotts of Israeli products, assessing the impact of digital dissemination on these religious edicts.

Methodology: The study employs qualitative content analysis using QSR NVivo 12, focusing on sentiment and thematic elements in YouTube discussions. The methodology incorporates sentiment coding to assess general perceptions and thematic coding to explore the nuances of digital dissemination, public understanding, and trust in online religious guidance.

Findings: Analysis indicates a predominantly negative sentiment within the Indonesian online community towards MUI's fatwas on vaccines, cryptocurrencies, and boycotting Israeli products. This negativity reflects a disconnect in the public's understanding and acceptance of these religious edicts. Additionally, variations in netizens' comprehension of religious and economic concepts significantly shape their responses to these fatwas. The study highlights the need for broader education and more effective communication strategies concerning fatwas, stressing the importance of transparency and context.

Originality/Value: The research underscores the criticality of aligning fatwas with the contemporary socio-economic and cultural context of Indonesia. It advocates for enhancing the capacity and credibility of fatwa institutions in the digital era, focusing on improving communicative capabilities and increasing religious knowledge to ensure the continued relevance and effectiveness of fatwas in addressing modern challenges.

Keywords: *fatwas, digital spehere ; islamic law; religious authority; sentiment analysis.*

INTRODUCTION

Islamic law, also known as Sharia law, serves as the primary legal system in Islam and guides the daily lives of Muslims¹. However, there is ongoing debate about who can enforce Sharia law as states cannot impose it on their citizens². The mufti, an expert in Islamic law, plays a crucial role in providing authoritative opinions in the Muslim community, leading to the adoption of Sharia law as an alternative legal system³.

In Indonesia, fatwas play an important role in guiding decision-making, although they do not have legally binding power⁴. Fatwas provide legal opinions and can influence the behavior of society, as seen in the case of the Ahmadiyah group banned. **The Ahmadiyah group, a sect within Islam, was founded by Mirza Ghulam Ahmad. Mirza Ghulam Ahmad claimed to be a prophet, the promised Isa al-Masih (Jesus Christ), and a mujaddid (Islamic reformer). He established the Ahmadiyah movement, primarily focusing on the idea of renewing Islamic thought.** Despite not having legal consequences, fatwas can affect the social, economic, and political development of the Muslim community⁵.

In Indonesia, the role of fatwas in guiding decision-making extends beyond religious edicts, significantly impacting social, economic, and political spheres. Research has shown that fatwas

¹ Clark B. Lombardi, 'Designing Islamic Constitutions: Past Trends and Options for a Democratic Future', *International Journal of Constitutional Law* 11, no. 3 (1 July 2013): 615–45, <https://doi.org/10.1093/icon/mot038>.

² Wael B. Hallaq, *The Formation of Islamic Law*, ed. Wael B. Hallaq (Routledge, 2016), <https://doi.org/10.4324/9781315239606>; ASIFA Quraishi-Landes, 'The Sharia Problem with Sharia Legislation', *Ohio Northern University Law Review* 47 (2013): 46–47; Lombardi, 'Designing Islamic Constitutions: Past Trends and Options for a Democratic Future'.

³ Jan Michiel Otto, *Sharia and National Law in Muslim Countries. Tensions and Opportunities for Dutch and EU Foreign Policy*, *Sharia and National Law in Muslim Countries. Tensions and Opportunities for Dutch and EU Foreign Policy* (Leiden University Press, 2008), https://doi.org/10.26530/oopen_595098; David S. Powers, 'Wael B. Hallaq on the Origins of Islamic Law: A Review Essay', *Islamic Law and Society* 17, no. 1 (15 January 2010): 126–57, <https://doi.org/10.1163/092893809X12587131153384>; Nur Haida, 'Analisis Implementasi Produk Hasanah Card Pada BNI Syariah Kota Cirebon', *Ecobankers: Journal of Economy and Banking* 1, no. 2 (2020): 28–43, <http://journal.bungabangsacirebon.ac.id/index.php/EcoBankers/article/view/98>; Wael B. Hallaq, 'From Fatwās to Furū': Growth and Change in Islamic Substantive Law', *Islamic Law and Society* 1, no. 1 (1994).

⁴ Mukhsin Achmad et al., 'Positivation of MUI Fatwa: From Morally Binding to Legally Binding (Case Study MUI Fatwa Against Madurese Shi'ite in Sampang, Madura)', *KnE Social Sciences*, 5 July 2022, 210–18, <https://doi.org/10.18502/kss.v7i10.11359>; Khoiruddin Nasution and Masnun Tahir, 'Morality of Fatwa in the Islamic Law Thinking', *Millah* ed, no. khus (20 December 2010): 85–97, <https://doi.org/10.20885/millah.ed.khus.art5>; Ahmad Ulil Albab Al Umar et al., 'Analysis of Cryptocurrency in Islamic Perspective and Its Existence in Indonesia', in *1st Virtual Workshop on Writing Scientific Article for International Publication Indexed SCOPUS* (Sciendo, 2022), 85–90, <https://doi.org/10.2478/9788366675827-016>; Mohd Harifadilah Rosidi, 'The Impact Of Social Media On The Acceptance Of Fatwas Among Malaysian Muslims', *Journal of Fatwa Management and Research*, 1 October 2021, 17–36, <https://doi.org/10.33102/jfatwa.vol26no1.389>.

⁵ Rosidi, 'The Impact Of Social Media On The Acceptance Of Fatwas Among Malaysian Muslims'; Wahyudi Akmaliah, 'The Demise of Moderate Islam: New Media, Contestation, and Reclaiming Religious Authorities', *Indonesian Journal of Islam and Muslim Societies* 10, no. 1 (29 May 2020): 1–24, <https://doi.org/10.18326/ijims.v10i1.1-24>; Achmad et al., 'Positivation of MUI Fatwa: From Morally Binding to Legally Binding (Case Study MUI Fatwa Against Madurese Shi'ite in Sampang, Madura)'.

serve as an ethical embedding mechanism in Muslim societies, influencing the formation and development of communities through various discursive and non-discursive relations ¹. This influence is not confined to Indonesia alone; in Bahrain, fatwas have been a prominent factor in shaping the behavior and beliefs of individuals and groups, especially amidst volatile political and social situations, thereby impacting political dynamics ².

Furthermore, in Indonesia, fatwas issued by the Majelis Ulama Indonesia (MUI) have played crucial roles in both inciting and mediating sectarian violence, opening avenues for constructive discourse within the society ³. During the period from 1975 to 1988, MUI's fatwas in Indonesia targeted objectives such as gaining societal acceptance, maintaining good relations with Muslim organizations and the government, and encouraging Muslim participation in national development ⁴. Additionally, the issuance of these fatwas has influenced rising conservatism, affecting democratic values and the political landscape, highlighting their significant role in shaping social and political contexts ⁵. Fatwas have also played a regulatory role in socio-political issues, exerting influence on public consciousness to maintain stability and prevent conflicts ⁶.

However, the digital era has brought new challenges and opportunities for scholars and muftis issuing fatwas ⁷. For instance, fatwas issued by the Indonesian Ulema Council (MUI) on varied subjects like cryptocurrencies, vaccinations, and the boycott of Israeli products have elicited diverse reactions, particularly from the digital. Although these fatwas are not legally binding, their influence on societal behavior and choices is significant, as they present both dilemmas and guidance for Muslims navigating these modern issues.

¹ Yudi Harimurti et al., 'The Role of Majelis Ulama Indonesia and Its Fatwas within The Indonesian Governance System', in *Proceedings of The International Conference on Environmental and Technology of Law, Business and Education on Post Covid 19, ICETLAWBE 2020, 26 September 2020, Bandar Lampung, Indonesia* (EAI, 2020), <https://doi.org/10.4108/eai.26-9-2020.2302535>.

² Rashed Alrasheed and Simon Mabon, 'Fatwas and Politics in Bahrain: Exploring the Post 2011 Context', *Middle Eastern Studies* 57, no. 1 (2 January 2020): 151–65, <https://doi.org/10.1080/00263206.2020.1821666>.

³ Soleh Hasan Wahid, 'Pola Transformasi Fatwa Ekonomi Syariah Dsn-Mui Dalam Peraturan Perundang-Undangan Di Indonesia', *Ahkam: Jurnal Hukum Islam*, 2016.

⁴ Mun'Im Sirry, 'Fatwas and Their Controversy: The Case of the Council of Indonesian Ulama (MUI)', *Journal of Southeast Asian Studies* 44, no. 1 (14 February 2013): 100–117, <https://doi.org/10.1017/S0022463412000641>.

⁵ Sirry.

⁶ Omer Awass, *Fatwa: The Evolution of an Islamic Legal Practice and Its Influence on Muslim Society*, Omer Awass (Temple University, 2014).

⁷ Imam Yahya and Akhmad Arif Junaidi, 'Authority of Fatwa in Digital Era: Methodology and Transmission of Nahdlatul Ulama's Bahtsul Masail in Indonesia', *Webology* 18, no. 2 (23 December 2021): 654–74, <https://doi.org/10.14704/web/v18i2/web18345>; Rosidi, 'The Impact Of Social Media On The Acceptance Of Fatwas Among Malaysian Muslims'; Mohamad Dahlan, 'Respons Jamaah Tabligh Terhadap Fatwa Majelis Ulama Indonesia Tentang Covid-19', *Qiyas, Jurnal Hukum Islam Dan Peradilan* 5, no. 1 (2020): 53–69; Alexandre Caeiro, 'Cyber-Muftis, Digital Fatwas - the Ongoing Transformation of Religious Authority', *Daily Sabah*, 2019, <https://www.dailysabah.com/op-ed/2019/03/27/cyber-muftis-digital-fatwas-the-ongoing-transformation-of-religious-authority>; Alexandre Caeiro, 'The Politics of Family Cohesion in the Gulf: Islamic Authority, New Media, and the Logic of the Modern Rentier State', *Chroniques Yéménites*, no. 10 (2018), <https://doi.org/10.4000/cy.3762>.

One of the main changes brought by the digital era is the increased prevalence of digital fatwas. These are fatwas issued through digital channels, such as websites and social media platforms. This allows for faster and wider dissemination of fatwas, but also raises questions about the legitimacy and authority of digital fatwas ¹.

Several studies have investigated various issues related to fatwas in Muslim society. Iman & Samsuri² examined cryptocurrency from an Islamic perspective and its permissibility in Indonesia, highlighting the need for further research to clarify this issue. Amrin & Amirullah³ studied the theory of fatwa change according to Yusuf Qardhawi, demonstrating that fatwa change reflects societal changes and needs. Additionally, studies have investigated the impact of digital technology on the issuance of fatwas in Muslim society. Achmad et al.⁴ analyzed the effects of the MUI fatwa against the Shi'a community in Sampang, Madura, discovering significant impacts on the community. Finally, Akmaliah⁵ researched the effects of new media on the decline of moderate Islam and the contestation of religious authority, revealing the emergence of conservative and extremist voices and a decrease in the influence of moderate voices. Another study on fatwas in the digital sphere by Al-Zanki⁶ suggests that a number of fatwas issued through various satellite channels have a significant potential risk of error, including misinterpretation of the text, relying on old information to understand the nature of the question at hand, failing to guide the questioner to what is best for him, and being confused.

Several studies have examined various issues related to fatwas in Muslim society, especially those related to the digital age. A recent study conducted by Suaedy⁷, examined the position of the Indonesian Council of Ulama (Majelis Ulama Indonesia or MUI) in the digital era, highlighting the challenges that the digital revolution poses to the MUI's authority in issuing fatwas. This qualitative study focused on the language used in MUI's regional fatwas and

¹ Rusli, 'Tipologi Fatwa Di Era Modern: Dari Offline Ke Online', *Hunafa: Jurnal Studia Islamika* 8, no. 2 (2011); Rusli Rusli and Nurdin Nurdin, 'Understanding Indonesia Millennia Ulama Online Knowledge Acquisition and Use in Daily Fatwa Making Habits', *Education and Information Technologies* 27, no. 3 (19 April 2022): 4117–40, <https://doi.org/10.1007/s10639-021-10779-7>; Rusli Rusli, Muhammad Syarif Hasyim, and Nurdin Nurdin, 'A NEW ISLAMIC KNOWLEDGE PRODUCTION AND FATWA RULINGS: How Indonesia's Young Muslim Scholars Interact with Online Sources', *JOURNAL OF INDONESIAN ISLAM* 14, no. 2 (1 December 2020): 499, <https://doi.org/10.15642/JIIS.2020.14.2.499-518>.

² 'Cryptocurrency; Financial Risk And Shariah-Compliant Alternative Concept', *Equilibrium: Jurnal Ekonomi Syariah* 10, no. 1 (2022): 109, <https://doi.org/10.21043/equilibrium.v10i1.13278>.

³ 'Contemporary Legal Istimbat: Study on the Theory of Changes in Fatwa According to Yusuf Qardhawi', *Mizan: Journal of Islamic Law* 6, no. 1 (17 April 2022): 89, <https://doi.org/10.32507/mizan.v6i1.1244>.

⁴ 'Positivisation of MUI Fatwa: From Morally Binding to Legally Binding (Case Study MUI Fatwa Against Madurese Shi'ite in Sampang, Madura)'.

⁵ 'The Demise of Moderate Islam: New Media, Contestation, and Reclaiming Religious Authorities'.

⁶ 'A Critical Reading of Fatwas on Satellite Channels', *مجلة كلية الشريعة و الدراسات الإسلامية*, 2018, <https://doi.org/10.29117/jcsis.2018.0188>.

⁷ 'Language, Authority, and Digital Media: The Impact on the Legitimacy of Fatwas', *Ahkam: Jurnal Ilmu Syariah* 23, no. 1 (2023): 1–24, <https://doi.org/10.15408/ajis.v23i1.28875>.

mapped the discourse generated by these fatwas, revealing symptoms of fatwa de-bureaucratization and the impact of celebrity ulama in the digital age ¹.

In addition, a study by Caeiro discusses the emergence of cyber-muftis and online fatwas, analyzing how the internet has become a central aspect of community life in Muslim societies since the 1990s. This development has created new conditions for the exercise of religious authority, providing easy access to Islamic moral guidance and extending the reach of muftis deep into the social fabric of society ². In addition, the study highlighted the changing nature of online fatwa consultations, where cyber-muftis face a variety of demands and expectations from individuals, including acting as spiritual guides, legal advisors, and even financial advisors ³. This research highlights the opportunities and challenges that the digital age presents for religious authorities, marking a significant shift in how religious guidance is sought and provided in the modern world ⁴.

These studies underscore the evolving nature of fatwa institutions in the digital age, highlighting the need for adaptation and transformation to maintain trust and authority. They also highlight the expanding role of muftis and religious scholars, not only as issuers of legal rulings, but also as multifaceted guides in a rapidly changing world.

Online platforms have increased accessibility and transparency for scholars issuing fatwas, but also pose challenges in balancing state control and religious autonomy, as well as ensuring autonomy in the online fatwa system. Social media has played a significant role in increasing awareness and accessibility of fatwas among Malaysian Muslims, but verifying the authenticity and credibility of fatwas disseminated on social media platforms remains a challenge ⁵. Scholars have also played a crucial role in shaping the use of the internet for religious purposes, including the dissemination of fatwas, in Saudi Arabia ⁶.

Additionally, it should be noted that while the literature review includes a number of studies on the impact of digital technology on the issuance and dissemination of fatwas, there appears to be none that specifically address the factors influencing the digital 's response to MUI fatwas in Indonesia. This is a major research gap that this study aims to fill.

In this context, the role of muftis and fatwa institutions has evolved beyond traditional realms. Studies reveal that in the digital age, Muslims increasingly turn to online muftis for guidance that extends beyond mere legal rulings ⁷. These muftis are now tasked with not only providing religious decrees but also navigating the complexities of modern life challenges, which often

¹ Suaedy et al.

² Caeiro, 'Cyber-Muftis, Digital Fatwas - the Ongoing Transformation of Religious Authority'.

³ Caeiro.

⁴ Caeiro.

⁵ Rosidi, 'The Impact Of Social Media On The Acceptance Of Fatwas Among Malaysian Muslims'.

⁶ Shaheen Sardar Ali, 'Cyberspace as Emerging Muslim Discursive Space? Online Fatawa On Women and Gender Relations and Its Impact on Muslim Family Law Norms', *International Journal of Law, Policy and the Family* 24, no. 3 (1 October 2010): 338–60, <https://doi.org/10.1093/lawfam/ebq008>.

⁷ Caeiro, 'Cyber-Muftis, Digital Fatwas - the Ongoing Transformation of Religious Authority'; Caeiro, 'The Politics of Family Cohesion in the Gulf: Islamic Authority, New Media, and the Logic of the Modern Rentier State'.

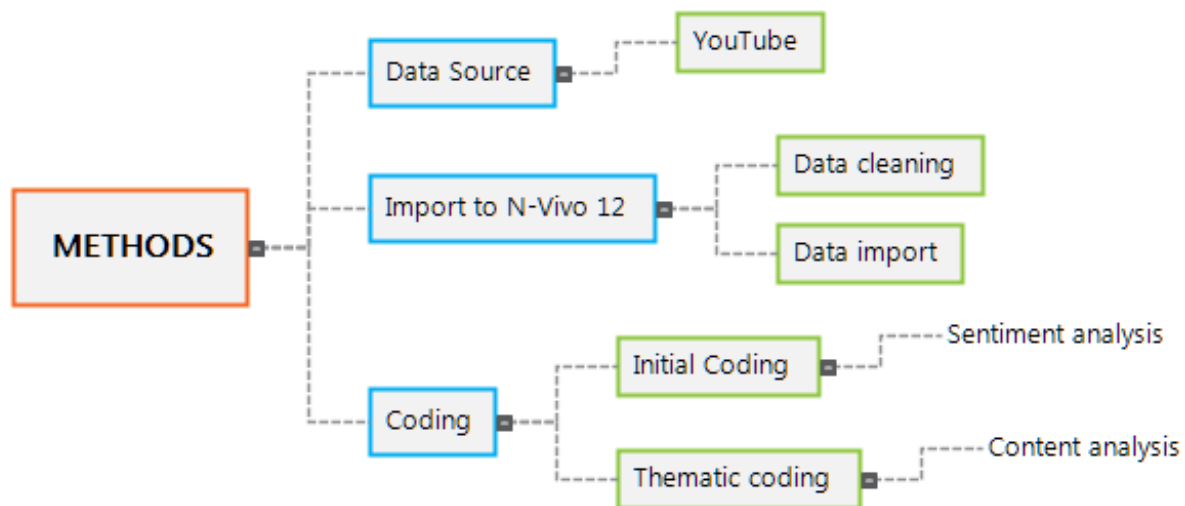
requires them to consult specialists in various fields. This shift has sparked a need for muftis to redefine their roles and assert the relevance of Islamic legal traditions in contemporary times. Yet, there is a noticeable gap in research exploring how the digital specifically responds to fatwas from institutions like the MUI, highlighting an area that requires further exploration and understanding.

OBJECTIVES

This research examines the impact of digital technology on the authority and trust of fatwa institutions, with a focus on the Indonesian Ulama Council (MUI), namely its fatwas on cryptocurrencies, vaccinations, and boycotts of Israeli products. The study includes an analysis of social media conversations on Youtube. The aim is to explore how digital platforms influence public perceptions of these fatwas, as well as to identify the evolution of the digital public's trust in fatwa institutions.

METHODS

The methodology of this study is a qualitative content analysis specifically designed to explore the trust and authority of the Majelis Ulama Indonesia (MUI) with regard to its fatwas on cryptocurrencies, vaccinations, and boycotts of Israeli products. Our research uses QSR NVivo 12 sentiment analysis software and focuses exclusively on data collected from two major digital platforms: YouTube.



We selected YouTube as main sources of data collection for their substantial influence in shaping public opinion and widespread use. YouTube, is a leading platform for detailed content, comprising videos and discussions that provide insights into thoughtful and reflective viewpoints. With its extended format, YouTube enables thorough examination of topics, rendering it an invaluable resource for comprehending nuanced perspectives on fatwas.

This study employs QSR NVivo 12 for a qualitative content analysis to comprehensively comprehend the digital 's attitudes towards fatwas and analyze the connection between Netizens and fatwa institutions. The data collection ranges across various digital discussions, systematically sorted per source in NVivo for an extensive examination. Our methodology employs sentiment coding to identify broad perceptions of fatwa institutions and thematic coding

to explore deeper themes related to digital dissemination, public perception, and trust in religious guidance on the internet. The accuracy and validity of our discoveries are fortified by cross-checking them with external sources.

Our research utilizes NVivo's analytical tools to analyze patterns and offer insights on how digital technology is reshaping how fatwas are disseminated and perceived by religious institutions. This methodology provides a comprehensive and contextual understanding of the topic, highlighting the evolving dynamics of trust and authority in fatwa institutions within the digital landscape.

RESULT AND DISCUSSION

1. Negative Sentiment Dominance of Netizen towards Fatwa

1.1 Negative Sentiment Dominance of Netizen towards Fatwa Vaccine

In the present analysis, data from 134 Indonesian Youtube comment from Beritasatu, CNN Indonesia, iNews, and Kompas TV were meticulously examined to discern the sentiment surrounding the discussion of vaccine-related fatwas. The table indicates a weighted distribution of sentiment, with a pronounced inclination towards negative perceptions.

Table 1. Sentiment Analysis Fatwa Vaccine by Media Type

Media	A : Very positive	B : Moderately positive	C : Moderately negative	D : Very negative
1 : Beritasatu	0	0	13	2
2 : CNN Indo	1	0	10	1
3 : iNews	0	0	2	0
4 : Kompas TV	1	0	80	24

Analyzing the sentiment distribution in Figure 1, we observe that Beritasatu and Kompas TV are the primary contributors to the 'Moderately Negative' and 'Very Negative' categories. Beritasatu shows a higher count of 'Moderately Negative' references, whereas Kompas TV leads with 'Very Negative' sentiments, suggesting a critical perspective on vaccine-related fatwas within their coverage.

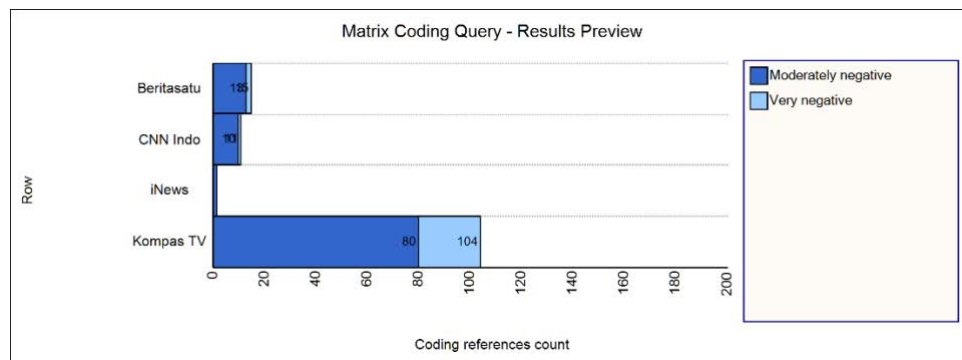


Figure 1. Negative Sentimen on Fatwa Vaccine

Turning to Figure 2, we see a stark contrast in the distribution of positive sentiments. Both CNN Indo and Kompas TV have 'Moderately Positive' references, but Kompas TV stands alone with a 'Very Positive' sentiment, indicating a more favorable view in some of its reporting.

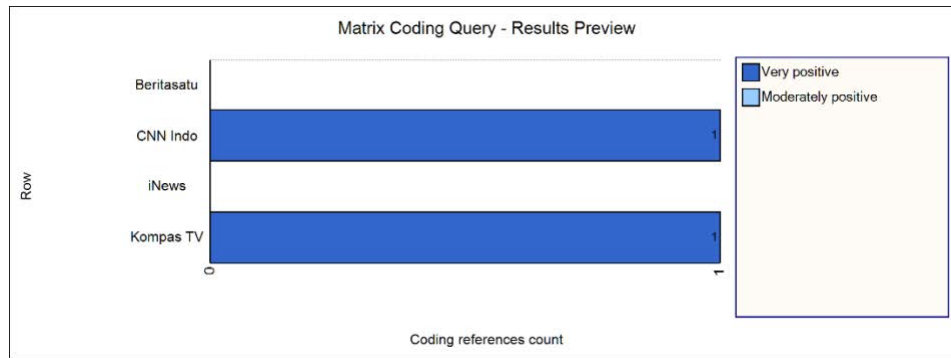


Figure 2. Positive Sentiment on Fatwa Vaccine

Lastly, Figure 3 combines all sentiment categories, providing a comprehensive overview of the media sentiment landscape. Beritasatu and Kompas TV maintain their lead in negative sentiment, but also show a considerable number of 'Moderately Positive' sentiments, pointing to a more nuanced reporting stance. CNN Indo shows a notable balance across all sentiment categories, which may reflect a more measured editorial approach.

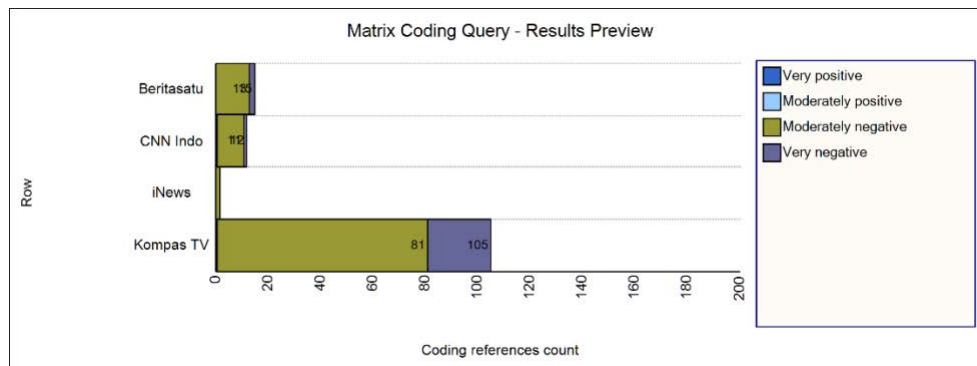


Figure 3. Negative and Positive Sentimen on Fatwa Vacinne

In summary, these figures collectively suggest a diverse range of sentiments in Indonesian media's coverage of vaccine-related fatwas. Beritasatu tends towards critical reporting, Kompas TV displays both supportive and critical stances, and CNN Indo shows a balanced sentiment representation. This distribution highlights the complex interplay of media narratives and public sentiment, underscoring the influence of reporting in shaping public discourse on health and religious edicts.

1.2 Negative Sentiment Dominance of Netizen towards Fatwa Cryptocurrency

In this study, data was analyzed from comments of the Netizen found on several Youtube pages such as Kumparan, CNN, Kompas, iNews, and BeritaSatu that discussed MUI and NU fatwas related to cryptocurrency. There were a total of 1,344 Netizen comments processed using N-Vivo software with several sentiment categories, namely very positive, somewhat positive, very

negative, and somewhat negative. The results of the study showed that negative sentiment was more dominant compared to positive sentiment ¹.

Table 2. Sentiment Analysis of MUI Cryptocurrency Fatwa Based on Media Type

Media Type	Very Positive	Positive	Negative	Very Negative
FATWA MUI Beritasatu	21	87	37	53
FATWA MUI CNN INDO	10	35	146	267
MUI iNews FATWA	4	10	112	0
FATWA MUI Kompas Tv Youtube 2	5	27	57	92
FATWA MUI Kompas TV Youtube 1	0	0	64	1
FATWA MUI KUMPARAN	0	8	28	62
FATWA NU CNN INDO	0	10	13	8
Fatwa NU Kompas	0	20	6	161

The data in Table 2 was analyzed using N-Vivo software with several categories: very positive, fairly positive, very negative, and fairly negative. The research results indicate that negative sentiment is more dominant than positive sentiment.

The lack of comprehensive understanding of the content and context of fatwas is one of the factors that causes many negative comments as shown in Table 1. Therefore, fatwa institutions such as MUI and NU need to better socialize these fatwas to the public through social media. In addition, it is important for scholars and muftis to educate the public about the concepts of Islamic economics and how they apply in the context of cryptocurrency. Based on the previous analysis, several classifications of Netizen responses were found as follows:

1. Some Netizens feel that the Crypto Fatwa is an appropriate action because it reminds people of religious provisions regarding transactions and investments.
2. However, there are also Netizens who consider the Crypto Fatwa as a form of government intervention in investment freedom.
3. There are also those who doubt the credibility of the Crypto Fatwa because it is considered too slow to respond to the cryptocurrency phenomenon that has been present for several years.
4. However, there are also those who view the Crypto Fatwa as an important action to maintain national economic stability and protect the public from unclear investment risks..

¹ kumparan, 'MUI Terbitkan Fatwa Haram Uang Kripto, Bitcoin Dan Pinjol', 2021, <https://www.youtube.com/watch?v=Rhi6qKbbXtY>; Cnn Indonesia Tv, 'VIDEO: Nahdatul Ulama Jatim Keluarkan Fatwa Haram Uang Kripto', 2021, <https://www.cnnindonesia.com/tv/20211104162420-407-716688/video-nahdatul-ulama-jatim-keluarkan-fatwa-haram-uang-kripto>; KOMPASTV, 'MUI Terbitkan Fatwa Haram Pinjol Dan Kripto', 2021, <https://www.youtube.com/watch?v=VOQH0UQ9DfQ>; iNews id, 'Ijtima Ulama MUI Putuskan Uang "Crypto" Haram', 2021, <https://www.youtube.com/watch?v=a0JpWN0KYPc>; BeritaSatu, 'MUI Haramkan Mata Uang Kripto', 2021, <https://www.youtube.com/watch?v=vDRXebTWRcI>.

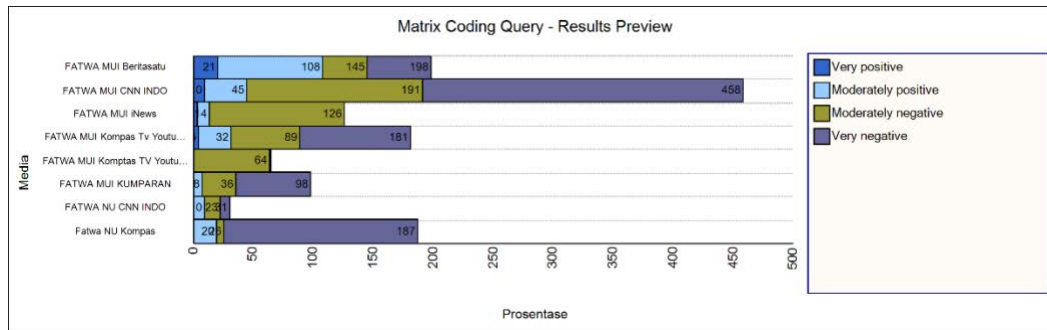


Figure 4. Sentiment Analysis of Coding Matrix based on Media Type

The sentiment of the Netizen towards cryptocurrency fatwas as shown in Figure 1 can vary depending on various factors such as the level of religious and technological understanding, views on investment, and personal experience. Some Netizens may support the fatwa because they believe that cryptocurrency investment is contrary to Islamic principles such as usury and speculation. However, there are also Netizens who question the relevance of the fatwa given the constantly evolving economic and technological conditions.

Out of a total of 1,344 Netizen comments analyzed, 18% had a positive sentiment and 82% had a negative sentiment towards the MUI and NU fatwas related to cryptocurrency. To better understand the results, a diagram was created showing the sentiment of each comment and providing a visual understanding of the findings. The diagram can help identify patterns and trends in comment sentiment.

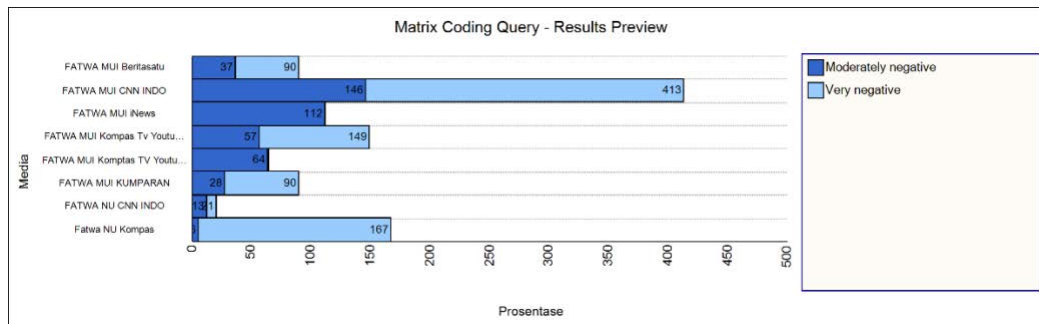


Figure 5. Patterns and trends of Matrix Coding in sentiment based on Media Type

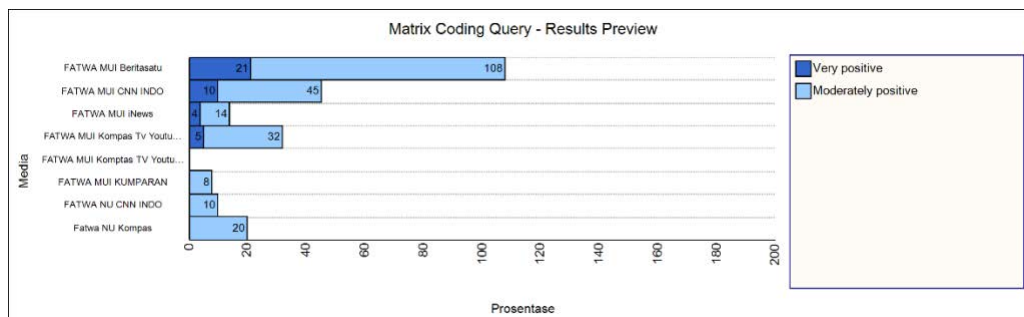


Figure 6. Patterns and trends of Matrix Coding in sentiment based on Media Type

According to the analysis by CNN Indo, the majority of people hold negative views on the decision (Fatwa) about cryptocurrency by a religious organization called MUI. Out of 413 comments on the decision, 90% expressed negative sentiment. This negative sentiment is

consistent across various platforms, such as on Kompas 1's YouTube news which has 100% negative comments and on Kompas 2 which has 82% negative comments. The only platform where sentiment towards the decision is less negative is on Beritasatu's YouTube news, where only 45% of comments are negative. This trend indicates dissatisfaction and general disagreement with MUI's stance on cryptocurrency among internet users. Additionally, it was found that the Beritasatu and CNN Indo YouTube accounts received the most positive responses compared to other news sites as shown in Figure 2 and 3.

1.3 Negative Sentiment Dominance of Netizen towards Israel Boycott Fatwa

In this study, data was analyzed from netizen comments found on official Youtube sites such as BBC News, CNBC Indo, CNN Indo, Kompas TV, and tvOneNews discussing the fatwa boycott of Israeli products issued by MUI. A total of 10,134 netizen comments were processed using N-Vivo software with multiple sentiment categories. The results of the study show the reaction of netizens to the fatwa.

Table 3. Sentiment Analysisis Boycott Fatwa by Media Type

Media	A : Moderately negative	B : Very negative	C : Very positive	D : Moderately positive
1 : BBC News_Boycott Fatwa	139	130	32	102
2 : CNBC Indo_Boycott Fatwa	1774	1401	696	1375
3 : CNN Indo_Boycott Fatwa	1399	858	398	747
4 : Kompas TV_Boycott Fatwa	56	41	14	24
5 : tvOneNews_Boycott Fatwa	291	244	145	268

From the table 3, it is evident that CNN Indo received 1,399 negative references and 398 positive references, showing considerable engagement from netizens on the platform. In contrast, CNBC Indo received the highest number of negative references, amounting to 3,175, indicating significant viewer sentiment towards this particular subject.

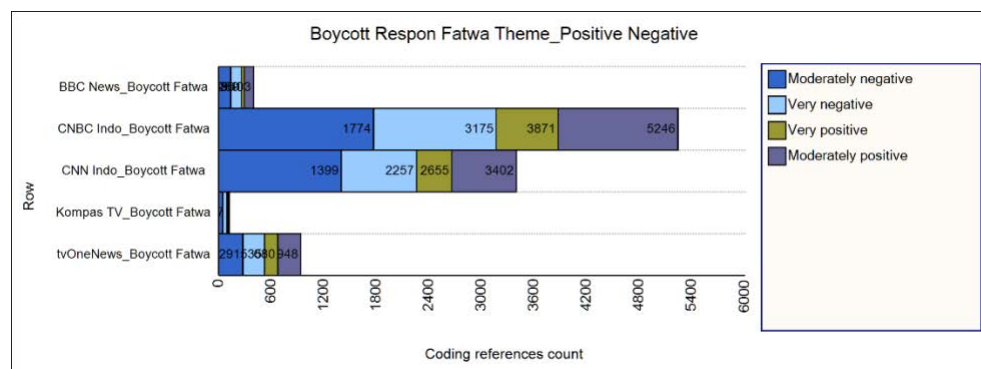


Figure 7. Positive and Negative Sentiment on Boycott Fatwa

On the other hand, in Figure 7 the positive responses as shown in the figure, although in lower numbers, also show a significant trend, particularly on the CNBC Indo platform with 2,071 positive references. This suggests that there are groups of netizens who support or have a more balanced view towards the boycott fatwa. However, when we consider that tvOneNews, only shows 145 positive references compared to 535 negative references, it is clear that there is an even dominance of negative sentiment across almost all platforms.

This pattern indicates that there is significant room for MUI to develop more depth and nuance in their communications. Given the dominance of negative sentiments, as clearly seen through these numbers, the need for a more inclusive and educative dialog is crucial. This will not only address

the concerns and confusion that netizens may face, but also help in shaping a more positive public perception towards future fatwa decisions.

Given the mainly unfavorable netizen sentiment towards the product boycott fatwa, MUI could surpass the standard socialization strategy by presenting interactive dialogues that enable a live exchange of ideas. Including Q&A sessions on social media, where inquiries can be asked and answered in real-time, could advance clarification of misunderstandings. Collaborating with influential members of the Muslim community can enhance the effectiveness of this message by presenting fatwas in an engaging and relatable way. This approach not only sheds light on the Islamic economic principles upon which the fatwa is based but also highlights the practical implications of adhering to it in a contemporary economic context. By presenting concrete case studies and real-life examples, MUI can assist individuals in envisioning the positive impact of their guidance. It also promotes more informed decision-making by providing a comprehensive exploration of how their principles apply to various economic situations. This comprehensive approach can deepen one's understanding of contemporary economic issues and reduce the uncertainty Muslim practitioners may feel.

2. Netizen Perspectives to Fatwa MUI

2.1 Netizen Perspectives on the MUI's Vaccine Fatwa

A word cloud in Figure 8, drawn from the discourse of the Indonesian Ulema Council's (MUI) fatwa on COVID-19 vaccines, focusing on the dominant concerns and sentiments in society. Words such as "emergency," "vaccine," "healthy," and "sacred" dominate, as shown in the figure. The significant size of "emergency" indicates the urgency of the issue being responded to in relation to the MUI fatwa, while the words "vaccine" and "healthy" reflect an understanding of the public health response as a priority. At the same time, the presence of the word "sacred" suggests an ongoing dialogue about how these actions align with or challenge religious principles.



Figure 8. Word Cloud Theme on Vaccine Fatwa

The Figure 9, illustrates the results of an NVivo auto-coding analysis, categorizing netizen responses to the MUI's vaccine fatwa across different media sources. Each bar represents the number of references to specific themes—'emergency', 'halal', 'haram', 'vaccine', and 'word'—within the content from news sources such as Beritasatu, CNN Indo, iNews, and Kompas TV. Notably, 'vaccine' is the most referenced theme, particularly in the content from Kompas TV, suggesting a high level of engagement with the topic. 'Halal' references are also prominent, especially in the iNews data, indicating significant discussions around religious dietary laws. In

contrast, 'emergency', 'haram', and 'word' themes have fewer references, suggesting these aspects were less dominant in the discourse captured from the analyzed media sources.

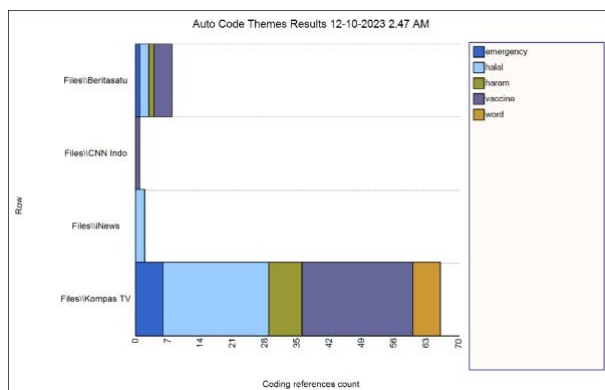


Figure 9. Theme Coding Result on Vaccine Fatwa

2.1.1 Evaluating Emergencies through a Religious Lens

Upon closer examination, the conversation thread revealed concerns about the content of the vaccine in relation to the laws governing halal food, which are central to the Islamic faith. Users such as @M.AZIZI.93 and @santringarep3072 raised concerns about the use of potentially non-halal ingredients such as pork oil, suggesting a broader unease about the ethical composition of vaccines. The discussion also delved into the justification for the use of vaccines in "emergency" situations, with comments such as @irwanf7143 asking whether the urgency of the situation had been thoroughly considered by religious authorities. This question suggests a critical examination of the conditions under which religious exemptions are made, especially in life-threatening scenarios.

2.1.2 The Quest for Clarity and Transparency

Moreover, this discourse underscores the demand for transparency and decisiveness in religious decision-making, with netizens such as @sutanmudokhalifah calling for a clear demarcation between what is 'halal' and 'haram'. This clarity is not only for spiritual peace, but also for practical compliance. The mention of "family," "time," and "desire" indicates that personal and family priorities are heavily influenced by these religious statements. In addition, the comments imply a questioning of the role of government and religious institutions in the vaccine rollout, evidenced by a level of skepticism or distrust subtly suggested in comments such as @rikihariyanto1571's vague "umbrella corp 🤝 this...".

2.1.3 Skepticism and the Role of Authority

The analysis also uncovers a thread of skepticism toward the roles of government and religious institutions in vaccine distribution, with comments hinting at distrust. The vague reference to an "umbrella corp" by @rikihariyanto1571 potentially alludes to conspiracy theories or corporate mistrust within the vaccine narrative. This element introduces a subtext of governance and institutional trust, which interlaces with the 'Vaccine' theme, showing that netizen responses are not only informed by religious guidance but also by perceptions of institutional integrity.

2.1.4 Communication as the Keystone of Public Health Initiatives

The collective narrative shaped by these comments underscores the critical role of effective communication in the acceptance and success of public health initiatives, especially when they intersect with deeply held religious values. This requires sensitive, inclusive and well-articulated responses from religious leaders and health authorities. This discourse requires not only that religious decisions take into account the complexities of modern medical science, but also that they be communicated in ways that are accessible and reassuring to the public. The complex relationship between religion, health, and governance revealed by this analysis highlights the challenges of managing health emergencies in religiously observant societies.

Through the content analysis, the netizen discourse surrounding the MUI's vaccine fatwa is revealed to be a complex dialogue that intertwines ethical considerations, personal values, and institutional trust. The interplay of these themes offers a nuanced view of how a religiously observant society navigates the challenges posed by a pandemic, highlighting the critical need for clarity, empathy, and transparency in the interdependent realms of religion, health, and governance.

2.2 Netizen Perspectives on the MUI's Cryptocurrency Fatwa

The exploration of netizen perspectives on the MUI's cryptocurrency fatwa reveals a multifaceted debate infused with comparisons to established financial instruments and concerns about legal and economic legitimacy. This section navigates through the complex views held by netizens, drawing parallels between the decentralized nature of cryptocurrencies like Bitcoin and familiar digital payment platforms such as Gopay. Through their discourse, we uncover a tapestry of opinions that challenge the fatwa's validity, framed by their understanding of cryptocurrencies' functions and their place within the modern economic ecosystem.

2.1.1 Cryptocurrency is seen by netizens as similar to Gopay

Cryptocurrency is seen by digital netizens as similar to Gopay (an e-wallet service in Indonesia). This understanding has triggered their opposition to the fatwa on cryptocurrency issued by MUI and NU.

"If there is a concrete form of buying and selling, buying and selling services, there is also no concrete form. Gopay is also the same. If it is called a cryptocurrency asset, it is not clear what it is, a cryptocurrency asset is clearly worth how much. It is clear how much it costs and it is clear where it can be bought or sold > based on its underlying value. If there is none, then there will be no buying and selling. If the transaction is money for money, forex is more money for money. Buying dollars and rupiah to the exchange is money for money. If the speculative price of TTG goes up, it goes back to the issue of stocks. Stocks are also speculative. The rise and fall in land prices, the rise and fall in gold prices, etc., are all based on assumptions. If there is no guarantee, it is a blockchain system, and its validation is decentralized. If it is called gambling, it could be speculative again. Going back to stocks, gold, land, forex, oil, etc. are all the same... One

more thing, if the price is fluctuating, then cooking oil is also fluctuating. Vegetables in the market are also fluctuating." ¹.

2.1.2 *Crypto is equal to Rupiah*

Netizens believe that if Rupiah can be used as a medium of exchange and Rupiah does not have an underlying asset, then the conditions are the same as for crypto.

"Buy crypto in Indonesia using Rupiah, sold also in Rupiah, crypto is not a currency in Indonesia, I really want to hear the explanation. 2. Crypto is part of blockchain technology, have you understood blockchain? 3. Currently, the technology sector is working on integrating blockchain, for example, this news is only on the YouTube platform, right, in the future we will also be on the blockchain platform, this will become a unity in our daily lives. 4. This statement is far from its basic understanding, not connected ². "

"Crypto speculation, stocks are also the same speculation. The stock price is also not in line with the actual value of the company, if there is no one buying the stock, the stock price will not rise. All speculation when talking about speculation. Stocks can also rise based on supply and demand, the law of supply and demand. Prices rise not based on the performance of the company itself. If you prohibit crypto but justify stocks, then you need to explore and re-examine, it is true/false as you say. Don't just call it halal/haram, it shouldn't be. Basically, it's the same, stocks and crypto are the same, if someone answers stocks, there is an underlying asset, namely the company itself, while crypto doesn't have one. Does the electric token have physical assets? Does the credit on your phone have physical assets? Now I ask, is there really an underlying asset? Is there a reserve? Even if there is an underlying asset, what underlies it is only trust. We believe that the dollar has value, the dollar has value, even though the dollar is just printed paper and there are no reserves. Crypto Haram Halal Stocks? You enter stocks, the gambling agent throws tens of thousands of lots, as a result, the stock price drops, is that speculation or not? Is it not harmful? The point is that if one thing is haram, everything is haram because the way they work together, and crypto is the same, the ebb and flow is based on supply and demand, the law of demand and supply, if demand (buyers) is high but supply (sellers) is low, then the price will go up, and vice versa, if demand is low but supply is high, then the price will go down, stocks and crypto are the same. Crypto was created to fight banks, if you hold fiat money every year it is subject to inflation whose value continues to decrease, if you hold crypto its value will continue to grow because the supply is limited, unlike fiat money that can be printed as much as desired. Sending crypto from one person to another or from one country to another is also peer-to-peer without going through a third party, the cost is cheap, whether transferring small or large amounts, the costs are the same, the process is also fast, in seconds it has reached the recipient. Want to transfer 1 million, 10 million, 100 million, 1M, 100m/1T, even the cost will not change, only \$1

¹ CNN Indonesia, 'VIDEO: Nahdatul Ulama Jatim Keluarkan Fatwa Haram Uang Kripto', 2021, <https://www.cnnindonesia.com/tv/20211104162420-407-716688/video-nahdatul-ulama-jatim-keluarkan-fatwa-haram-uang-kripto>.

² CNN Indonesia.

transaction fee, the lightning process is in seconds. When sending fiat money between countries, can it be done in seconds? Can the price be so cheap? It must go through a third party, hitting this part takes a long time, the cost is high. Is crypto harmful? Crypto is far more useful, Crypto is not legitimate? You need to learn again, because if it's only religious knowledge, it's ¹.

2.1.3 Cryptocurrency is not the same as Rupiah because it is illegal

There is also another perspective that arises from internet users, who generally understand the reasons behind the prohibition of cryptocurrency in Indonesia. They believe that legal protection for cryptocurrency in this country is still lacking, making it deserving of its illegal status.

" It should be emphasized that cryptocurrency is haram because it is not recognized in Indonesia as a currency/payment, because what is legitimate according to the law is Rupiah and not cryptocurrency, unless it is not used as a currency, it is allowed for example for trading, investment, or the like. With certain conditions ². "

" The problem is, if cryptocurrency is used as a currency it is not stable, unlike the Rupiah which is maintained by BI with foreign exchange reserves. If it is a commodity, it is also not possible because cryptocurrency like Bitcoin does not have real value, the real value I mean is the usefulness of the object. For example, gold can still be used as jewelry, electronics, etc. and silver can also be used. As for stock ownership in companies, if it is made for trading, I think it is haram, because it is called an investment, it is better to earn money from the company's profits, not from buying and selling stocks ³. "

"In reality, it is possible, but if it is a pure asset like Bitcoin, it cannot. Because if an object is said to be an asset, it can be used like gold which is used as jewelry, rice which can be eaten, etc. As a currency, it is clear that it can be used, but there must be an institution that makes its value stable, such as BI which maintains the value of the Rupiah to remain stable by using foreign exchange reserves, so that it is not too high in two arrivals, and also does not suddenly fall. For example, the Rupiah is stable at 15 thousand, rising to 14 thousand for a long time, which is good so that buyers and sellers do not feel disadvantaged ⁴. "

2.2.1 The Weakness of Fatwa Literacy among Netizen

This study also found that the understanding of the position of fatwa among internet users is still weak. Internet users believe that fatwas should be followed, but they also equate the conditions of fatwas from one country to another. This shows that there is a lack of understanding about the nuances and contexts surrounding fatwas. Fatwa is a religious decision or opinion issued by a scholar or Muslim legal expert. This decision can vary depending on the specific context and

¹ CNN Indonesia.

² BeritaSatu, 'MUI Haramkan Mata Uang Kripto'.

³ KOMPASTV, 'MUI Terbitkan Fatwa Haram Pinjol Dan Kripto'.

⁴ KOMPASTV.

issue being addressed. For example, a fatwa issued in one country may not apply in another country due to different cultural and legal contexts.

"The new law from MUI, clearly this is a fintech progress. In countries like the UAE, they don't know if it will happen and in New York, there will be a crypto school curriculum ¹".

" A smart Muslim should comply with the MUI fatwa that prohibits CRYPTO, you should sell it completely and will enter heaven..... And I bought all of it, oh happy moment...the most beautiful moment ². "

"However, this fatwa is speculative and harmful (ghoror), it's funny issuing a haram fatwa against something that is not fully learned and understood, if you ask about the form, it's a digital asset, understand the term digital, then it will be equated with a physical object. If asked about its function, ask the actors/investors/holders, the fact is that they can gain many benefits. Hopefully, the MUI administrators will learn and be aware of technology, so it's not even funnier ³."

In conclusion, the study found that internet users have a weak understanding of the position of fatwas and tend to equate the conditions of fatwas from one country to another. This highlights the need for education and awareness about the nuances and contexts surrounding fatwas. It is important for individuals to understand that fatwas are not legally binding and can vary depending on the situation. Overall, it is crucial for everyone to have a proper understanding of the topic before making any assumptions.

2.3 Netizen Perspectives on the MUI's Boycott Fatwa

Based on N-Vivo, we found that there were different reactions to the fatwa on boycotting Israeli products issued by MUI. The themes that dominated this discussion included "boycott," "countries," "fatwa," "halal," and "Palestine," as shown in the figure:

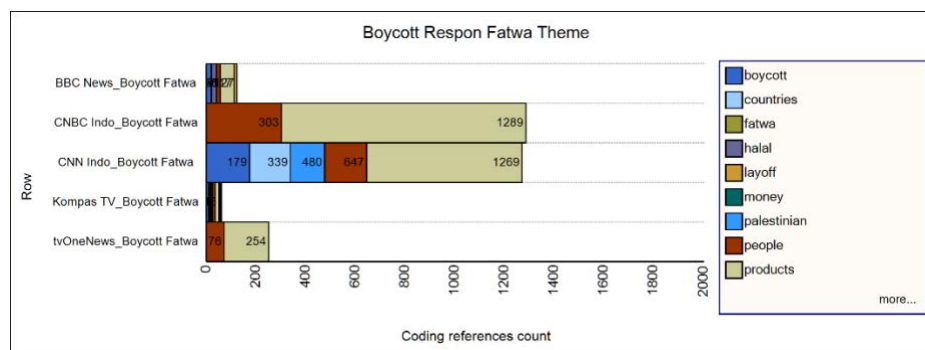


Figure 10. Theme Coding Result on Boycott Fatwa

On the CNN Indo platform, there were 1,269 references relating to the fatwa, suggesting that netizen responses mirrored the sense of urgency regarding the issue. Analyzing netizen responses

¹ CNN Indonesia, 'VIDEO: Nahdatul Ulama Jatim Keluarkan Fatwa Haram Uang Kripto'.

² CNN Indonesia.

³ CNN Indonesia.

to the MUI fatwa shows a noteworthy split of opinion. On one side, @putrabastem4927 expressed positive responses by endorsing the boycott move as a manner of solidarity. However, netizens like @MariCerdas-gr5wf expressed a negative response, critiquing the fatwa as a political instrument, insufficiently grounded in religious support. Additionally, @rehanchaniago5264 similarly criticized the arbitrary issuance of this fatwa. These reactions represent a wider social conversation on the role and influence of religious establishments in public policy and social affairs. The discourse surrounding MUI's fatwa on the boycott of Israeli products was influenced by various factors and considerations.

2.3.1 Boycott Fatwa as a Form of Solidarity with Palestine

Positively, individuals such as @putrabastem4927 support the boycott as an act of solidarity. Discussions about specific products often involve political and ethical considerations. Advocates of boycotting Israeli products, like @kacer_mania, demonstrate how product selection can serve as a means of political expression and solidarity. In this context, the focus of netizen consideration leans more towards aspects of solidarity than compliance with the fatwa itself. Comments from users like @kacer_mania endorsing the boycott are indicative of solidarity with Palestine, underscoring the continued relevance of the Palestinian issue in international political discourse.

2.3.2 Implications of Boycott Fatwa on Product Halalness

The issue of halal certification in the context of the boycott fatwa emerges as a significant topic among netizens. Individuals such as @suryantosurya1580 have voiced confusion regarding the application of halal labels amid boycotts. Conversely, @sandibarkah criticizes the use of the halal label, suggesting potential misuse for political or social objectives.

2.3.3 Boycott Fatwa and Its Oversight of Macroeconomic Aspects

From a financial perspective, the boycott is seen by some, like @jobsekeers5856, as a matter of personal choice, reflecting a positive stance towards individual consumption freedom. However, concerns like those raised by @RahmatIsmail-jp4bj highlight the adverse effects of boycotts on economic and social welfare. Public concerns about policy impacts are evident, with @aunusanebre3053 drawing attention to the risk of employee layoffs due to the boycott. The issue of layoffs in the context of specific product boycotts is further echoed by an anonymous comment in the subsequent quotation, emphasizing the potential for widespread job losses.

2.3.4 Boycott Fatwas and International Relations

In terms of international relations, particularly concerning Israel, netizens such as @nonae have commented on the influence of international dynamics on the Israeli economy. Others like @petrussole3223 and @hjsriatyhadiatyhadi6919 express concerns about the interplay between international politics and domestic economic conditions. For instance, @nonae notes the interconnectedness between global political trends and the Israeli economic landscape.

2.3.5 Boycott as a Personal Choice

The boycott of certain products, notably those associated with Israel, garners support from some netizens. For instance, @kacer_mania asserts, "Do not hesitate to boycott; a decision to boycott does not require prolonged deliberation." Similarly, @azizpr4t4m47 comments on the need to reduce dependency on foreign products. In these discussions, netizens generally view product

boycotts favorably, yet emphasize their nature as a personal decision, thereby questioning the necessity of a fatwa in this context.

3. Ideal Model for Dissemination of Fatwa: Learning from the Negative Responses MUI's Fatwa in Indonesia

Understanding and responding appropriately to various netizen responses to fatwas issued by the Indonesian Ulema Council (MUI) is an essential step in developing an effective fatwa dissemination strategy in Indonesia. In the ever-evolving digital age, religious institutions face unique challenges in communicating their guidance and decisions to an increasingly online society. The following is an ideal model for fatwa dissemination in the digital age.

3.1 Inclusive Approach and Marketing Fatwas

The necessity for an all-encompassing method and proficient communication is especially apparent while contemplating netizen reactions to MUI fatwas. In the present-day, digital epoch, the dynamics of religious discourse demand an astute comprehension of how digital platforms alter the mode of delivering and construing theological messages. The online environment presents new prospects for religious discourse, requiring various and inclusive communication strategies to efficiently involve a broad online audience. This aligns with Hoover and Echchaibi's ¹, where they explore the impact of digital media on religious communication. Digital platforms provide new arenas for religious discourse, requiring inclusive and varied communicative strategies to engage diverse online audiences.

Moreover, the role of digital media in shaping public discourse is essential. Papacharissi ² underscores the significance of digital media in shaping public discourse. This research is relevant to the discussion on how fatwas are received and debated online, emphasizing the importance of inclusive communication that engages netizens in meaningful debates about religious decrees. The internet, functioning as a new public sphere, offers a unique platform for deliberation and discussion on religious decisions like fatwas. This electronic platform necessitates cautious navigation to ensure the widespread dissemination and constructive debate of religious messages, while accommodating diverse audiences.

In the realm of religious communication, particularly in the dissemination of fatwas by the Majelis Ulama Indonesia (MUI), the role of intercultural understanding is increasingly vital. Given the Muslim community's multifaceted composition, which spans a broad spectrum of cultural and ethnic identities, the tailoring of religious messages, such as fatwas, becomes crucial. This customization ensures that these significant pronouncements resonate across various groups, acknowledging and respecting their diverse cultural and interpretative frameworks. In this vein, MUI's fatwas should be crafted with a keen awareness of these varied backgrounds and interpretive lenses. This approach not only ensures comprehensive and inclusive communication but also fosters a deeper understanding and respect for the plurality of interpretations and practices within the Muslim community.

¹ *The Third Spaces of Digital Religion*, *The Third Spaces of Digital Religion* (Taylor & Francis, 2023), <https://doi.org/10.4324/9781003048190>.

² 'The Virtual Sphere: The Internet as a Public Sphere', *New Media and Society* 4, no. 1 (2002): 9–27, <https://doi.org/10.1177/14614440222226244>.

The necessity for employing marketing strategies in the dissemination of fatwas is underscored by their significant influence on Muslim consumers' behavior, particularly in the context of social issues and economics. According to Muhamad Hashim & Mizerski ¹, fatwa rulings have been shown to directly impact marketplace behaviors, guiding Muslims in their choices regarding permissible and prohibited products and brands. This influence is further nuanced by the fact that Muslim consumers tend to source information on controversial fatwa rulings through informal channels, suggesting a diverse range of information sources and preferences. Given this context, the strategic marketing of fatwas becomes essential. It involves not only understanding the religious and ethical implications of these rulings but also navigating the complex landscape of consumer behavior. Effective marketing strategies should focus on the clarity of communication, accessibility of fatwa rulings through various channels, and sensitivity to the diverse interpretations and needs of Muslim consumers. Such an approach can ensure that fatwa rulings are not only religiously sound but also culturally and contextually relevant, aiding in their broader acceptance and application in the daily lives of Muslims.

In summary, the combination of theoretical perspectives emphasizes the requirement for an inclusive and efficient communication strategy concerning MUI fatwas. This strategy ought to engage diverse and digitally-connected audiences, encourage constructive dialogue, and boost overall Islamic legal literacy within the Muslim community.

3.1 Strengthening the Trust and Authority of Fatwa Institutions

According to a survey conducted by the Indonesian Survey Institute (LSI) in 2020, the majority of Indonesians (around 73%) still trust the authority of the MUI Fatwa Council in determining Islamic law ². This indicates that the authority of fatwa institutions still holds significant influence among the Indonesian population ³.

Furthermore, in practice, fatwa decisions issued by the MUI Fatwa Council also have a significant impact on government policy and religious practices of the community ⁴. For example, the MUI fatwa on vaccination in 2020 influenced the Indonesian government's policy

¹ 'Exploring Muslim Consumers' Information Sources for Fatwa Rulings on Products and Behaviors', *Journal of Islamic Marketing* 1, no. 1 (26 March 2010): 37–50, <https://doi.org/10.1108/17590831011026213>.

² Hadikusuma Riza and Sabar Waluyo Yoyok, 'Sikap Dan Pandangan Masyarakat Terhadap Fatwa-Fatwa Majelis Ulama Indonesia (MUI) (Studi Kasus Pada Civitas Akademika Politeknik Negeri Jakarta)', *Epigram*, 2014, 68–79, <https://jurnal.pnj.ac.id/index.php/epigram/article/view/450>; Majelis Ulama Indonesia, 'Survei: MUI Lembaga Non-Pemerintah Paling Dipercaya Masyarakat', 2019, <https://mui.or.id/berita/24913/survei-mui-lembaga-non-pemerintah-paling-dipercaya-masyarakat/>.

³ Riza and Yoyok, 'Sikap Dan Pandangan Masyarakat Terhadap Fatwa-Fatwa Majelis Ulama Indonesia (MUI) (Studi Kasus Pada Civitas Akademika Politeknik Negeri Jakarta)'.

⁴ Akrom Auladi, 'Kuasa Pengetahuan Masyarakat Dan Analisis Hirarki Maqâşid Syarî'ah Terhadap Fatwa MUI Tentang Pencegahan Penyebaran Covid-19', *Syariat: Jurnal Studi Al-Qur'an Dan Hukum* 6, no. 01 (2020): 31–42, <https://doi.org/10.32699/syariat.v6i01.1259>.

in addressing the Covid-19 pandemic ¹. The fatwa also affected the public's perception and behavior towards vaccination ².

Systematically, the supervision of the MUI Fatwa Council by the National Sharia Council (DSN) and the Indonesian Ulama Council (MUI) can also strengthen the authority of the fatwa ³. This supervision is carried out to ensure that the issued fatwas are in accordance with the basic principles of Islamic law and not contradictory to the values of Pancasila and the constitution.

However, why did negative responses occur towards the fatwa? The answer is that the authority and its relationship with sources of power influence the strength of the fatwa itself. Therefore, scholars and muftis need to improve their expertise and authority as fatwa issuers and strengthen support from prominent scholars and the community.

In addition, the expertise and reputation of scholars and muftis involved in the fatwa issuance process can also strengthen the authority of the fatwa ⁴. For example, fatwas issued by scholars or muftis recognized as authorities in their fields such as Prof. Dr. Quraish Shihab will be more respected by the public and have greater influence than fatwas issued by less well-known or perceived as less competent scholars or muftis ⁵.

Furthermore, support from fatwa officials and the community is also important to strengthen the authority of the fatwa. Fatwa officials such as the MUI, DSN, and the Indonesian Ulama Council must continue to strengthen their capacity and credibility in providing fatwas that are in line with

¹ Auladi.

² T N Putri, 'Efektivitas Fatwa Mui No 33 Tahun 2018 Tentang Penggunaan Vaksin Mr (Measles Rubella) Produk Dari Sii (Serum Intitute of India) Untuk Imunisasi (Studi Kasus Di Kecamatan Jetis Kabupaten Ponorogo)' (IAIN PONOROGO, 2019), http://etheses.iainponorogo.ac.id/5620/1/TRISTINNA_NAWIDIA_PUTRI_%28210214189%29_EFEKTIVITAS_FATWA_MUI_NO_33_TAHUN_2018_TENTANG_PENGGUNAAN_VAKSIN_MR.pdf; S M Kusumaninghati, 'Pengaruh Religiusitas Dan Pengetahuan Tentang Fatwa MUI No. 33 Tahun 2018 Terhadap Keputusan Masyarakat Menggunakan Vaksin MR Untuk Imunisasi Di Desa ...' (IAIN PONOROGO, 2020), <http://etheses.iainponorogo.ac.id/12296/>; Nur Alifyah Darwis, 'Tinjauan Yuridis Fatwa Majelis Ulama Indonesia Terhadap Vaksin Covid-19', *Skripsi Universitas Hasanuddin* (Universitas Hasanuddin, 2022).

³ Ahmad Badrut Tamam, 'Kedudukan Fatwa Majelis Ulama Indonesia (MUI) Dan Fatwa Dewan Syariah Nasional (DSN) Dalam Sistem Hukum Indonesia', *Al-Musthofa: Journal Of Sharia Economics* 4, no. 2 (2021): 172–81; Noor Kholifah Hidayati, Ro'fah Setyowati, and Ninik Zakiyah, 'Peran Dewan Pengawas Syariah (DPS) Dan Dewan Syariah Nasional Majelis Ulama Indonesia (DSN-MUI) Dalam Pengembangan Industri Wisata Halal Indonesia', *Jurnal Masharif Al-Syariah: Jurnal Ekonomi Dan Perbankan Syariah* 6, no. 3 (2021): 688, <https://doi.org/10.30651/jms.v6i3.7585>.

⁴ Jajat Burhanuddin, *Ulama & Kekuasaan: Pergumulan Elite Muslim Dalam Sejarah Indonesia* (NouraBooks, 2012).

⁵ M. Haras Rasyid, 'FATWA ULAMA DAN EKSISTENSINYA DALAM MENYELESAIKAN PROBLEMA UMAT ISLAM DI INDONESIA (Studi Terhadap Fatwa MUI Dalam Pelaksanaan Ibadah Akibat Kasus Corona)', *Ash-Shabah* 7 No.1, no. 1 (2021): 19; Mohd Kamel Bin Mat Salleh, Mohd Al Adib Bin Samuri, and Mohd Izhar Ariff Bin Mohd Kashim, 'Kedudukan Fatwa Dan Pendapat Mufti Sebagai Autoriti Di Mahkamah Syariah Malaysia', *Journal of Contemporary Islamic Law* 1, no. 1 (2016): 1–23; Abidah Masrurah and Muzalifah Muzalifah, 'Urgensi Fatwa Mui Dalam Pembangunan Sistem Hukum Ekonomi Islam Di Indonesia', *Indonesian Journal of Shariah and Justice* 2, no. 1 (2022): 67–91, <https://doi.org/10.46339/ijjs.v2i1.27>.

the social, cultural, and political context of Indonesia ¹. In addition, the community also needs to be encouraged to continually strengthen their religious literacy so that they can understand and apply fatwas correctly and in a timely manner.

In this analysis, we also investigate the complex relationship between religious fatwas, public opinion and vaccine acceptance, particularly in the context of the Indonesian Ulema Council (MUI) fatwa on COVID-19 vaccines. About this issue, Ayuniyyah et al. ² stated that vaccine fatwas in Muslim-majority countries such as Indonesia significantly influence people's decisions.

Empirical data collected from netizens' responses provides insight into public sentiment. A word cloud analysis dominated by terms such as "emergency", "vaccine", "healthy", and "holy" underscores the urgency and complexity of addressing the public health crisis within a religious framework. These data corroborate Ayuniyyah et al. ³ findings on the importance of religious adherence in vaccine production, emphasizing how public trust relies on religious support.

Furthermore, the NVivo coding results, which highlighted themes such as 'halal', 'haram' and 'vaccine', aligned with theoretical discussions around the role of religious authority in vaccine acceptance. The prominence of 'halal' discussions in public discourse also aligns with concerns raised in Wilkins et al. ⁴ study about ingredients such as pig derivatives, which are crucial in shaping public opinion in an Islamic context. Citizens' calls for clarity and transparency in religious law complement Sukardani et al. ⁵ observations on the influence of the Indonesian Ulema Council (MUI) on vaccine marketing and acceptance. This finding means that for the vaccine to be more accepted, transparency is an absolute requirement for MUI.

Moreover, as seen in netizen discourse, scepticism towards the government and religious institutions underscores a deeper narrative of trust and legitimacy in the context of health emergencies. This scepticism, coupled with the demands for effective communication, highlights the critical need for an inclusive and empathetic approach by religious leaders and health authorities.

3.2 Mature Consideration Needed Before Issuing Fatwa

The complex nature of contemporary issues such as cryptocurrencies, vaccines and product boycotts requires a deep understanding from muftis, especially regarding technological, ethical and social dimensions. Public reaction to fatwas, as observed from netizen comments,

¹ Nur Indahsari, 'Pengalaman Masyarakat Mengimplementasikan Fatwa MUI Tentang Ibadah Dalam Masa Pandemi Covid-19 Di Desa Bonto Birao Kabupaten Pangkep (Tinjauan Sosiologi Agama)', *Makassar: Universitas Muhammadiyah Makassar*, 2021, ii-118; Raudhah Tul Jannah, 'Fenomena Dan Respon Atas Fatwa Haram MPU Aceh Terhadap Game Online Higgs Domino Island Dalam Masyarakat Gampong Panjang Baru Kecamatan Susoh Kabupaten Aceh Barat Daya' (UIN Ar-Raniry, 2021).

² 'Factors Affecting Consumers' Decision in Purchasing MUI Halal-Certified Food Products', *Tazkia Islamic Finance and Business Review* 10, no. 2 (30 August 2017), <https://doi.org/10.30993/tifbr.v10i2.111>.

³ (2017)

⁴ 'The Acceptance of Halal Food in Non-Muslim Countries: Effects of Religious Identity, National Identification, Consumer Ethnocentrism and Consumer Cosmopolitanism', *Journal of Islamic Marketing* 10, no. 4 (11 November 2019): 1308-31, <https://doi.org/10.1108/JIMA-11-2017-0132>.

⁵ 'Halal Lifestyle: Current Trends In Indonesian Market', in *Proceedings of the 1st International Conference on Social Sciences (ICSS 2018)* (Paris, France: Atlantis Press, 2020), <https://doi.org/10.2991/icss-18.2018.68>.

significantly depends on the depth of understanding of these topics. The Indonesian Ulama Council's (MUI) fatwa on digital currencies, for example, sparked debates comparing it to traditional financial instruments. Furthermore, the vaccine fatwa triggered more discussions on halal compliance, emergency conditions, transparency and ethical consequences. Regarding product boycotts, the focus is on their political and social impact. This pattern suggests that it is important for muftis to assimilate technical expertise with social and economic insights, in addition to the *ijtihad* method itself, to promote wider understanding and acceptance among the public.

In the realm of Islamic jurisprudence, the stance on cryptocurrencies varies significantly, reflecting the complexities of integrating modern financial technologies within traditional religious frameworks. The Egyptian Council of Ulama's 2021 fatwa exemplifies a progressive view, permitting cryptocurrency in trading as long as it aligns with Islamic Shariah, recognizing its potential to enhance financial transactions and payment efficiency. In stark contrast, the Indonesian Council of Ulama (MUI) in 2019 deemed cryptocurrencies incompatible with Islamic financial systems, citing potential use in illicit transactions and a lack of adherence to the principles of justice in Islamic ¹. This dichotomy underscores the nuanced and context-dependent nature of Islamic rulings on emerging financial technologies.

The contrasting approaches of Islamic councils towards cryptocurrencies underscore the necessity for a comprehensive understanding of modern financial technologies within the Islamic legal framework. The Egyptian Council of Ulama's acknowledgment of the potential benefits of cryptocurrencies contrasts starkly with the Indonesian Council of Ulama's concerns about their compatibility with Islamic finance. This dichotomy is not merely a theological debate; it reflects the broader challenge of integrating emerging technologies into established religious doctrines.

Public discourse, particularly among netizens, further complicates the narrative. In Indonesia, the debate around the MUI's fatwa on cryptocurrencies is multifaceted, with some netizens drawing parallels between cryptocurrencies and conventional digital payment platforms like Gopay, questioning the fatwa's basis and highlighting the similarities in speculation and value determination with other financial instruments. Others point out the legal and regulatory ambiguities surrounding cryptocurrencies, arguing for a more cautious approach. This divergence in opinion not only reflects the complexities inherent in understanding and interpreting Islamic law in the context of modern financial systems but also signifies the critical role of public perception and awareness in shaping the acceptance and implementation of religious edicts.

Many countries have regulated the use of cryptocurrency in their financial systems. Some countries have allowed the use of cryptocurrency, while others have banned it. This indicates the importance of considering the legal implications of cryptocurrency use before issuing a fatwa ².

¹ Afrizal Afrizal, Marliyah Marliyah, and Fuadi Fuadi, 'Analisis Terhadap Cryptocurrency (Perspektif Mata Uang, Hukum, Ekonomi Dan Syariah)', *E-Mabis: Jurnal Ekonomi Manajemen Dan Bisnis* 22, no. 2 (2021): 13–41, <https://doi.org/10.29103/e-mabis.v22i2.689>.

² Asep Zaenal Ausop and Elsa Silvia Nur Aulia, 'TEKNOLOGI CRYPTOCURRENCY BITCOIN UNTUK INVESTASI DAN TRANSAKSI BISNIS MENURUT SYARIAT ISLAM', *Jurnal Sosioteknologi* 17, no. 1 (30 April 2018): 74–92, <https://doi.org/10.5614/sostek.itbj.2018.17.1.8>; Itok Dwi Kurniawan et al., 'Transformasi Penggunaan Cryptocurrency Melalui Bitcoin Dalam Transaksi Komersial Dihubungkan Dengan Diskursus

In this regard, opinion polls and netizen public tests are relevant to identify what indicators muftis should consider before making a legal decision (fatwa).

From these examples, it can be seen that the approach to issuing fatwas can vary and depend on the interpretation made by the fatwa giver. However, the expertise and authority of the fatwa giver are crucial in determining the strength of the fatwa and its impact on society. Therefore, it is important to thoroughly consider cryptocurrency technology and its implications for society before issuing a fatwa.

In the context of vaccine fatwa and boycotts of Israeli products, the study Faidah ¹ of the AstraZeneca vaccine fatwa in Indonesia highlights the critical gap between religious fatwa and public understanding, especially regarding halal certification. This gap challenges the expectation that religious endorsement directly leads to public acceptance, underscoring the need for effective communication and public education to align religious law with public perception and knowledge.

Similarly, an analysis of consumer boycott fatwas, particularly those targeting Israeli products, illustrates religious decisions' substantial social and economic impact ². These fatwas, which act as non-violent resistance, have significant implications beyond the immediate religious context, affecting international economics and politics ³. This phenomenon suggests that while fatwa institutions focus on religious and ethical considerations, there is a critical need to understand and educate about the broader implications of such decisions in international conflicts.

The call for locally based fatwa councils in Australia suggests a movement towards a more decentralized and context-aware Islamic jurisprudence ⁴. Such councils, by being closely attuned to the local context, can better understand and address the specific needs, challenges, and aspirations of their communities ⁵. This can lead to fatwas that are not only religiously sound but also practically relevant, thus bridging the gap between religious doctrine and contemporary societal realities.

Moreover, the emphasis on context-specific fatwas aligns with the need for Islamic scholars and muftis to assimilate a broad range of knowledge ⁶. This includes an understanding of local laws, cultural norms, technological trends, and ethical considerations relevant to their specific community. In doing so, fatwa councils can enhance the credibility, acceptance, and

Perlindungan Hukum (Legal Protection) Konsumen Di Indonesia', *Jurnal Hukum Mimbar Justitia* 7, no. 1 (2021): 65–86.

¹ 'ASTRAZENECA VACCINE FATWA AND NETIZEN'S RESPONSES: Indonesian Experience', *Journal of Contemporary Islam and Muslim Societies* 6, no. 1 (2022): 55–81, <https://doi.org/10.30821/jcims.v6i1.11242>.

² Leor Halevi, 'The Consumer Jihad: Boycott Fatwas and Nonviolent Resistance on the World Wide Web', *International Journal of Middle East Studies* 44, no. 1 (27 February 2012): 45–70, <https://doi.org/10.1017/S0020743811001243>.

³ Halevi.

⁴ Shaheen Whyte, 'Are Fatwas Dispensable? Examining the Contemporary Relevance and Authority of Fatwas in Australia', *Oxford Journal of Law and Religion*, 30 December 2022, <https://doi.org/10.1093/ojlr/rwac015>.

⁵ Whyte.

⁶ Whyte.

effectiveness of their rulings, ensuring that they resonate with the lived experiences and expectations of the local Muslim populace.

In addition, the findings imply that fatwa institutions should consider their decisions' social and political impact in greater depth. Establishing an open dialogue with the public and other stakeholders can ensure that fatwas are consistent with Islamic principles and sensitive to social and economic dynamics. This approach can bridge the gap between religious authority and public response, thus promoting a more comprehensive understanding of the implications of fatwas in the modern socio-political context.

3.3 Improving the efficiency and effectiveness of fatwa dissemination through interactive dialogue

An analysis of Indonesian netizens' comments on YouTube on various fatwas, including those on vaccines, crypto, and boycotting Israeli products, revealed a significant dominance of negative sentiment. In the context of the vaccine fatwa, out of 134 comments analyzed, most showed negative views. Meanwhile, on the topic of crypto fatwas, out of 1,344 words, 82% were negative. Furthermore, out of 10,134 comments, the majority also tended to harm the fatwa on boycotting Israeli products. A study by Fatihunnada et al. ¹ examining Twitter reactions to the Indonesian Ulema Council's (MUI) fatwa on abstention discovered comparable results in conjunction with the aforementioned findings. The study reported that 42.95% of tweets demonstrated adverse responses, suggesting netizens' greater inclination to oppose rather than accept the fatwa.

The study by Suaedy et al. ² analyzing MUI's position within the current institutional context, particularly in the digital era, has highlighted two major challenges. First, a de-bureaucratization symptom characterized by more national issues being discussed and decided by MUI regions. Second, depersonalization, as celebrity clerics increasingly issue fatwas during forums and recitations they attend. The strategy and model utilized by this prominent religious scholar, as stated by the author, should be implemented by MUI.

This predominance of negative sentiment signals the need for a more interactive and dialogic dissemination strategy on platforms like YouTube, which has proven effective in reaching a broad audience. A more dialogic presentation, such as a Q&A session or panel discussion that directly engages the audience, would allow for a more in-depth explanation of the fatwa content and accommodate a variety of views. This approach can improve understanding of the fatwa and help shape a more positive and informed public perception of future fatwa decisions. Involving influential Muslim community members in this dialogue can also increase the effectiveness of the message by presenting the fatwa in an engaging and relevant manner, as well as deepening the understanding of contemporary economic issues and reducing the uncertainty that Muslim practitioners may feel.

This Q&A technique can also anticipate Al-Zanki's (2018) concern that fatwas issued through various satellite channels carry significant potential risks of error, including misinterpretation of

¹ 'Otoritas Fatwa Di Indonesia: Variasi Respons Pengguna Twitter Terhadap Fatwa MUI Tentang Haram Golput Pada Pemilu', *JISPO Jurnal Ilmu Sosial Dan Ilmu Politik* 11, no. 2 (6 February 2022): 301–30, <https://doi.org/10.15575/jispo.v11i2.13879>.

² 'Language, Authority, and Digital Media: The Impact on the Legitimacy of Fatwas'.

the text, reliance on outdated information to understand the nature of the question at hand, failure to guide the questioner to what is best for him, and confusion.

CONCLUSION

Based on the previous analysis, it can be concluded that there is a prevalence of negative sentiments among the Indonesian online community towards religious edicts, especially those related to vaccines, cryptocurrencies, and boycotting Israeli products in the digital age. This phenomenon appears to highlight a deficiency in comprehension and acceptance among the general public regarding the aforementioned edicts, which have been authorized by esteemed religious regulatory authorities, such as the Indonesian Ulema Council (MUI).

The study stresses the significance of broader education and socialization regarding fatwas, which should comprise clear and transparent information on their basis and context. It is vital to adopt more effective and inclusive communication approaches, leveraging digital platforms to enable wider and more interactive dialogue. In this regard, it is crucial for religious authorities and the government to enhance the trust and authority of fatwas by developing their capacity and credibility in providing relevant fatwas that align with Indonesia's social, cultural, and political norms.

Additionally, this conclusion highlights that variations in netizens' understanding of religion and economics strongly impact their responses to fatwas. This underscores the necessity for instruction on Islamic economic principles and their relevance to contemporary problems. Furthermore, the research emphasizes the significance of analyzing the societal and political consequences of fatwas, as well as the requirement to reinforce the reliability and influence of fatwa organizations by garnering support from Muslim scholars and communities.

Overall, the investigation demonstrates the need for fatwa institutions to adjust to the digital age's challenges and opportunities. This involves enhancing communicative capability and boosting religious knowledge among the populace to ensure that fatwas endure as pertinent, respected, and effective tools in addressing contemporary matters and bridging the divide between religious leadership and public reception.

The primary limitations of this study include, first, the limitations within the data sample used. This research relies on data from the online community in Indonesia, which may not reflect the views of the wider Indonesian society, especially those who are not active on social media or digital platforms. Second, the research is limited in its temporal context and may not account for changes in views or attitudes that occur after the data collection period. The rapid social and cultural dynamics, particularly in the digital context, render the research findings potentially less relevant over a longer period or in different contexts. These limitations underscore the importance of further, more in-depth, and diverse research to understand public perceptions of fatwas in an evolving society.

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PENERIMAAN ARTIKEL

Messages

Note	From
"Journal of College of Sharia & Islamic Studies" is delighted to present this acceptance certificate to: Dr. Soleh Hasan Wahid Lecturer in Sharia Economics Law, Sharia Faculty, Institut Agama Islam Negeri Ponorogo- Indonesia And the other participants. We are pleased to inform you that the Article titled: (Strengthening The Trust and Authority Of Fatwa Institutions In The Digital Era: Lessons From Indonesia) Has been scientifically peer-reviewed, and been accepted for publication in the Journal of College of Sharia and Islamic Studies at Qatar University, and will be published in the next issues of the journal. We hope to continue this collaboration in future projects. Prof Abdala El-Khatib Editor in Chief of JCSIS https://link.growkudos.com/1a9wodygk5c  Acceptance certificate -Dr. Soleh (Strengthening The Trust).pdf  Acceptance certificate -Dr. Anjar (Strengthening The Trust).pdf  Acceptance certificate -Dr.Fuady (Strengthening The Trust).pdf	— 2024-03-06 12:05 PM

► Dear Prof. Abdallah El-Khatib,

soleh

2024-07-07 10:55

AM

I hope this message finds you well. On July 7, 2024, I received a notification from the Journal of College of Sharia and Islamic Studies stating that a new issue has been published (Link: <https://journals.qu.edu.qa/index.php/sharia/issue/current>). However, upon reviewing the published issue, I noticed that my article is not included.

Previously, I received a Letter of Acceptance (LOA) confirming that my article titled "Strengthening The Trust and Authority Of Fatwa Institutions In The Digital Era: Lessons From Indonesia" had been scientifically peer-reviewed and accepted for publication. Below are the details from the LOA:

Journal of College of Sharia & Islamic Studies is delighted to present this acceptance certificate to:

Dr. Soleh Hasan Wahid

Lecturer in Sharia Economics Law, Sharia Faculty, Institut Agama Islam Negeri Ponorogo, Indonesia

► Dear Prof. Abdallah El-Khatib,

soleh

2024-07-14 11:42

AM

I hope this message finds you well. On July 7, 2024, I received a notification from the Journal of College of Sharia and Islamic Studies stating that a new issue has been published (Link: <https://journals.qu.edu.qa/index.php/sharia/issue/current>). However, upon reviewing the published issue, I noticed that my article is not included.

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6\03\2024

Acceptance certificate

“Journal of College of Sharia & Islamic Studies” is delighted to present this acceptance certificate to:

Dr. Soleh Hasan Wahid

Lecturer in Sharia Economics Law, Sharia Faculty, Institut Agama Islam Negeri Ponorogo- Indonesia
And the other participants.

We are pleased to inform you that the Article titled:

Strengthening The Trust and Authority Of Fatwa Institutions In The Digital Era: Lessons From Indonesia

Has been scientifically peer-reviewed, and been accepted for publication in the Journal of College of Sharia and Islamic Studies at Qatar University, and will be published in the next issues of the journal.

We hope to continue this collaboration in future projects.



Prof Abdala El-Khatib

Editor in Chief of JCSIS

<https://link.growkudos.com/1a9wodygk5c>

COPY EDITING TAHAP 1

Mourad Lashdi
Assistant Editor

Dear Soleh,

I hope this email finds you well. My apologies for not following up sooner regarding your letter. But your article has already been sent to the press.

I attach a copy of your article with the notes below. Please, take the time to revise your article once more, focusing on language accuracy and adherence to JCSIS's referencing style and formatting guidelines. Specifically, I kindly ask that you address the following points:

- 1. Incomplete Notes:** Complete the missing information in the notes (footnotes) indicated above.
- 2. Page Numbers in Footnotes:** Ensure that you include the exact page number(s) whenever referencing a source in a footnote. This is crucial, especially when citing specific ideas from your sources. Only cite the full range of pages in the footnote if you're referencing the entire article. Please apply this throughout all your footnotes.
- 3. Title Capitalization:** Avoid capitalizing articles (a, an) and prepositions (in, on, of, etc.) in the capitalization of the first letter of nouns and titles of books and articles you cite. This rule applies to both footnotes and the bibliography. Please revise accordingly.

Correct Title Capitalization: Only the first letter of nouns and titles of books and articles you cite should be in title case. The rest of the title should remain in lowercase, unless it's a proper noun. For example:

Incorrect:
Rusli, Rusli, Muhammad Syarif Djuarsy, and Nuzula Nuzula. "A NEW ISLAMIC KNOWLEDGE PRODUCTION AND ISLAMIC BELIEFS: How Indonesia's Young Muslim Scholars Interact with Online Sources." *JOURNAL OF ISLAMIC STUDIES* 14, no. 1 (1 December 2021): 499. <https://doi.org/10.11642/JIS.2021.14.1.499.111>

Corrected:
Rusli, Muhammad Syarif Djuarsy, and Nuzula Nuzula. "A New Islamic Knowledge Production and Faithful Beliefs: How Indonesia's Young Muslim Scholars Interact with Online Sources." *Journal of Indonesian Islam* 14, no. 1 (2021): 499. <https://doi.org/10.11642/JIS.2021.14.1.499.111>

Please revise all citations throughout the text accordingly.

- 5. DOI Links:** Include the DOI link only in the bibliography, not in the footnotes. However, continue including website links in both 5. **Note Punctuation:** When inserting a footnote, follow these punctuation rules:
 - The footnote number should be placed at the end of a sentence, not in the middle. The punctuation mark (e.g., period, comma) should precede the footnote number.

For example, in your last note:

Incorrect:
The study by Rusli et al. analyzing MCT's position within the current institutional context, particularly in the digital era, has highlighted two major challenges:
... towards a more decentralized and context-aware Islamic jurisprudence.⁵

Corrected:
The study by Rusli et al. analyzing MCT's position within the current institutional context, particularly in the digital era, has highlighted two major challenges,⁵
... towards a more decentralized and context-aware Islamic jurisprudence.⁵

Please apply these changes throughout the manuscript and return your manuscript no longer than a week. Please, highlight all your changes in yellow or activate the Track-Change option in Word.

COPY EDITING TAHAP 2

Mourad Lashdi
Assistant Editor

Dear Soleh,

This is rather urgent, so please take immediate action.

Your article was revised by the publisher one more time and came with a few requests for revisions. Do check the article carefully and address all concerns and requests, while keeping the track changes on. Some of the main requests/revisions include:

1. They asked about your name in Arabic. It is *موراد لاشدي*.
2. Provide all figures in an edited format or as image separately in high resolution.
3. A concern was raised about your mention of Ahmadiyya as a sect on page 4, second paragraph in the intro. To get around this sensitive topic, I suggest the following changes:
 - a. Within the Text, modify the text as follows: "Fatwas provide legal opinions and can influence the behavior of society, as seen in the case of the ban on the Ahmadiyyah community. The Ahmadiyyah group was founded by Mirza Ghulam Ahmad Qadriani who claimed to be a prophet, the Promised Messiah (mahdi), and a reformer of Islamic thought (mujaddid). [Open FOOTNOTE]"
 - b. [FOOTNOTE] The Ahmadiyya has faced enduring criticism within the Muslim world due to its controversial theological views, such as its belief in Mirza Ghulam Ahmad as a prophet after Prophet Muhammad —a claim regarded by the overwhelming majority of Sunni and Shia scholars as a direct repudiation of the Islamic tenet of *ahkam al-nubuwwa* (finality of prophethood), which affirms that Muhammad is the last prophet. As a result, the Ahmadiyya have been declared non-Muslim by numerous religious bodies and states. For more on this issue, with more focus on the Indonesian context, see, e.g., Andi Muhammad Ihsan, "They are not Muslims": A Critical Discourse Analysis of the Ahmadiyya Sect Issue in Indonesia," in *Discourse and Society*, 28-2 (2017): 162-181. <https://doi.org/10.1177/0957926516685482> [for any texts of your choice]

Please, treat this with the highest urgency to ensure no delay in the publication of your article.

Let me know if you have any questions.

Best wishes,
Mourad

Mourad Lashdi, PhD
Assistant Professor
Editor (English Section), *Journal of the College of Sharia and Islamic Studies*
College of Sharia and Islamic Studies
Qatar University

تعزير نفوذ مؤسسات الفتوى والثقة فيها في العصر الرقمي: دروس من إندونيسيا

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الغرض: يستكشف هذا البحث كيف تؤثر المنصات الرقمية، وخاصة يوتيوب، على تصورات الجمهور وثقتهم في الفتاوى الصادرة عن مؤسسات مثل المجلس العلمي الإندونيسي (MUI) في عالم متزايد الرقمية. يركز بشكل خاص على فتاوى MUI حول العملات المشفرة والتطعيمات ومقاطعة المنتجات الإسرائيلية، مقيماً تأثير النشر الرقمي على هذه الأحكام الدينية.

المنهجية: يستخدم البحث تحليل المحتوى النوعي باستخدام QSR NVivo 12 ، مركزاً على العناصر العاطفية والموضوعية في مناقشات يوتيوب. تتضمن المنهجية تشفير المشاعر لتقييم التصورات العامة وتشفير الموضوعات لاستكشاف دقائق النشر الرقمي وفهم الجمهور وثقته في التوجيه الديني عبر الإنترنت.

النتائج: تشير التحليلات إلى سيادة المشاعر السلبية في المجتمع الإندونيسي عبر الإنترنت تجاه فتاوى MUI حول اللقاحات والعملات المشفرة ومقاطعة المنتجات الإسرائيلية. تعكس هذه السلبية فجوة في فهم وقبول هذه الأحكام الدينية بين الجمهور العام. كما أن التباين في فهم التمييز للمفاهيم الدينية والاقتصادية يؤثر بشكل كبير على ردودهم على هذه الفتاوى. يسلط البحث الضوء على الحاجة إلى تعليم أوسع واستراتيجيات اتصال أكثر فعالية فيما يتعلق بالفتاوى، مؤكداً على أهمية الشفافية والسياق.

الأصالة/القيمة: يؤكد البحث على أهمية توافق الفتاوى مع القضايا الاجتماعية والاقتصادية المعاصرة والسياق الثقافي في إندونيسيا. يقترح تعزيز القدرة والمصادقية لمؤسسات الفتوى في العصر الرقمي، مركزاً على تحسين القدرات التواصلية وزيادة المعرفة الدينية للحفاظ على صلة وفعالية الفتاوى في مواجهة التحديات الحديثة.

كلمات مفتاحية: الفتاوى، الفضاء الرقمي؛ الشريعة الإسلامية؛ السلطة الدينية؛ تحليل المشاعر.

STRENGTHENING THE TRUST AND AUTHORITY OF FATWA INSTITUTIONS IN THE DIGITAL ERA: LESSONS FROM INDONESIA

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ABSTRACT

Purpose: This study explores how digital platforms, especially YouTube, influence public perception and trust in fatwas issued by institutions such as the Indonesian Ulema Council (MUI) in an increasingly digital world. It specifically examines MUI fatwas on cryptocurrencies, vaccinations, and boycotts of Israeli products, assessing the impact of digital dissemination on these religious edicts.

Methodology: This study employed qualitative content analysis using QSR NVivo 12, focusing on sentiment and thematic elements in YouTube discussions. The methodology incorporates sentiment coding to assess general perceptions and thematic coding to explore the nuances of digital dissemination, public understanding, and trust in religious guidance online.

Findings: The analysis indicates a predominantly negative sentiment within the Indonesian online community towards MUI's fatwas on vaccines, cryptocurrencies, and boycotting Israeli products. This negativity reflects a disconnect between the public's understanding and acceptance of these religious edicts. Additionally, variations in netizens' comprehension of religious and economic concepts significantly shape their responses to fatwas. This study highlights the need for broader education and more effective communication strategies concerning fatwas, stressing the importance of transparency and context.

Originality/Value: This research underscores the criticality of aligning fatwas with Indonesia's contemporary socio-economic and cultural contexts. It advocates for enhancing the capacity and credibility of *fatwa* institutions in the digital era, focusing on improving communicative capabilities and increasing religious knowledge to ensure the continued relevance and effectiveness of fatwas in addressing contemporary challenges.

Keywords: *Fatwa, digital sphere, Islamic law, religious authority, sentiment analysis.*

INTRODUCTION

Islamic law, also known as Sharia law, serves as the primary legal system in Islam and guides Muslims' daily lives.¹ However, there is an ongoing debate about who can enforce Sharia law, as states cannot impose it on their citizens.² The mufti, an expert in Islamic law, plays a crucial role in providing authoritative opinions in the Muslim community, leading to the adoption of Sharia law as an alternative legal system in Indonesia.³

In Indonesia, fatwas play an important role in guiding decision-making, although they do not have a legally binding power.⁴ Fatwas provide legal opinions and can influence the behavior of society, as seen in the case of the ban on the Ahmadiyah group. The Ahmadiyah group, a sect within Islam, was founded by Mirza Ghulam Ahmad, who claimed to be a prophet, the promised *mahdī* and Messiah, and a *mujaddid* (reformer), primarily focusing on the idea of renewing Islamic thought. Despite their lack of legal consequences, *fatwas* can affect the social, economic, and political development of the Muslim community.⁵

In Indonesia, fatwas play a role in guiding decision-making that extends beyond religious edicts and significantly impacts the social, economic, and political spheres. Research has shown that *fatwas* serve as an ethical embedding mechanism in Muslim societies, influencing the formation and development of communities through various discursive and non-discursive relationships.⁶ This influence is not confined to Indonesia alone; in Bahrain, fatwas have been a prominent factor

¹ Clark B. Lombardi, "Designing Islamic Constitutions: Past Trends and Options for a Democratic Future," *International Journal of Constitutional Law* 11-3 (2013): 615-45.

² Wael B. Hallaq, *The Formation of Islamic Law* (London: Routledge, 2016); Asifa Quraishi-Landes, "The Sharia Problem with Sharia Legislation," *Ohio Northern University Law Review* 47 (2013): 46-47; Lombardi, "Designing Islamic Constitutions," 615-45.

³ Jan Michiel Otto, *Sharia and National Law in Muslim Countries: Tensions and Opportunities for Dutch and EU Foreign Policy* (Leiden: Leiden University Press, 2008); David S. Powers, "Wael B. Hallaq on the Origins of Islamic Law: A Review Essay," *Islamic Law and Society* 17-1 (2010): 126-57; Nur Haida, "Analisis Implementasi Produk Hasanah Card Pada BNI Syariah Kota Cirebon," *Ecobankers: Journal of Economy and Banking* 1-2 (2020): 28-43; Wael B. Hallaq, "From *Fatwās* to *Furū*": Growth and Change in Islamic Substantive Law," *Islamic Law and Society* 1-1 (1994): 101-103.

⁴ Mukhsin Achmad et al., "Positivisation of MUI Fatwa: From Morally Binding to Legally Binding, Case Study MUI Fatwa Against Madurese Shi'ite in Sampang, Madura," *KnE Social Sciences*, 5 (2022): 210-18; Khoiruddin Nasution and Masnun Tahir, "Morality of Fatwa in the Islamic Law Thinking," *Millah: Journal of Religious Studies*, 10(Special Issue), (2010): 85-97; Ahmad Ulil Albab Al Umar et al., "Analysis of Cryptocurrency in Islamic Perspective and its Existence in Indonesia," in *1st Virtual Workshop on Writing Scientific Article for International Publication Indexed SCOPUS* (2022), 85-90; Mohd Harifadilah Rosidi, "The Impact of Social Media on The Acceptance of Fatwas Among Malaysian Muslims," *Journal of Fatwa Management and Research* 1 (2021): 17-36.

⁵ Rosidi, "The Impact of Social Media," 17–36; Wahyudi Akmaliah, "The Demise of Moderate Islam: New Media, Contestation, and Reclaiming Religious Authorities," *Indonesian Journal of Islam and Muslim Societies* 10-1 (2020): 1-24; Achmad et al., "Positivisation of MUI Fatwa," 210-18.

⁶ Yudi Harimurti et al., "The Role of Majelis Ulama Indonesia and its Fatwas within the Indonesian Governance System," in *Proceedings of The International Conference on Environmental and Technology of Law, Business and Education on Post Covid 19, ICETLAWBE, 26 September 2020, Bandar Lampung, Indonesia* (EAI, 2020). 1-5

in shaping the behavior and beliefs of individuals and groups, especially amid volatile political and social situations, thereby impacting political dynamics.¹

Furthermore, in Indonesia, fatwas issued by the Majelis Ulama Indonesia (MUI) have played crucial roles in both inciting and mediating sectarian violence, opening avenues for constructive discourse within society.² From 1975 to 1988, MUI fatwas in Indonesia targeted objectives such as gaining societal acceptance, maintaining good relations with Muslim organizations and the government, and encouraging Muslim participation in national development.³ Additionally, the issuance of these fatwas has influenced rising conservatism, affecting democratic values and the political landscape, thereby highlighting their significant role in shaping social and political contexts.⁴ Fatwas have also played a regulatory role in socio-political issues, exerting influence on public consciousness to maintain stability and to prevent conflicts.⁵

However, the digital era has brought new challenges and opportunities for scholars and muftis to issue fatwas.⁶ For instance, fatwas issued by the Indonesian Ulema Council (MUI) on varied subjects such as cryptocurrencies, vaccinations, and the boycott of Israeli products have elicited diverse reactions, particularly from the digital. Although these fatwas are not legally binding, their influence on societal behavior and choices is significant, as they present dilemmas and guidance for Muslims navigating modern issues.

One of the main changes brought about by the digital era is the increased prevalence of digital fatwas. These fatwas are issued through digital channels, such as websites and social media platforms. This allows for faster and wider dissemination of fatwas but also raises questions about the legitimacy and authority of digital fatwas.⁷

¹ Rashed Alrasheed and Simon Mabon, "Fatwas and Politics in Bahrain: Exploring the Post 2011 Context," *Middle Eastern Studies* 57-1 (2020): 151-65.

² Soleh Hasan Wahid, "Pola Transformasi Fatwa Ekonomi Syariah Dsn-Mui Dalam Peraturan Perundang-Undangan Di Indonesia," *Ahkam: Jurnal Hukum Islam*, 4, no.2, (2016), 171-198.

³ Mun'im Sirry, "Fatwas and Their Controversy: The Case of the Council of Indonesian Ulama (MUI)," *Journal of Southeast Asian Studies* 44-1 (2013): 100–117.

⁴ Sirry, "Fatwas and Their Controversy," 100–117.

⁵ Omer Awass, *Fatwa: The Evolution of an Islamic Legal Practice and its Influence on Muslim Society* (Philadelphia: Temple University Press, 2014).

⁶ Imam Yahya and Akhmad Arif Junaidi, "Authority of Fatwa in Digital Era: Methodology and Transmission of Nahdlatul Ulama's Bahtsul Masail in Indonesia", *Webology* 18-2 (2021): 654-74; Rosidi, "The Impact of Social Media on the Acceptance of Fatwas Among Malaysian Muslims"; Mohamad Dahlan, 'Respons Jamaah Tabligh Terhadap Fatwa Majelis Ulama Indonesia Tentang Covid-19', *Qiyas, Jurnal Hukum Islam Dan Peradilan* 5, no. 1 (2020): 53–69; Alexandre Caeiro, 'Cyber-Muftis, Digital Fatwas - the Ongoing Transformation of Religious Authority', *Daily Sabah*, 2019, <https://www.dailysabah.com/op-ed/2019/03/27/cyber-muftis-digital-fatwas-the-ongoing-transformation-of-religious-authority>; Alexandre Caeiro, 'The Politics of Family Cohesion in the Gulf: Islamic Authority, New Media, and the Logic of the Modern Rentier State', *Chroniques Yéménites*, no. 10 (2018), <https://doi.org/10.4000/cy.3762>.

⁷ Rusli, 'Tipologi Fatwa Di Era Modern: Dari Offline Ke Online', *Hunafa: Jurnal Studia Islamika* 8, no. 2 (2011); Rusli and Nurdin Nurdin, 'Understanding Indonesia Millennia Ulama Online Knowledge Acquisition and Use in Daily Fatwa Making Habits', *Education and Information Technologies* 27, no. 3 (19 April 2022): 4117–40. ; Rusli Muhammad Syarif Hasyim, and Nurdin Nurdin, 'A New Islamic Knowledge Production and Fatwa Rulings: How

Several studies have investigated various issues related to fatwas in Muslim societies. Iman and Samsuri examined cryptocurrency from an Islamic perspective and its permissibility in Indonesia, highlighting the need for further research to clarify this issue.¹ Amrin and Amirullah studied the theory of fatwa change according to Yusuf Qardhawi, demonstrating that fatwa change reflects societal changes and needs.² Additionally, studies have investigated the impact of digital technology on the issuance of fatwas in Muslim societies. Achmad et al. analyzed the effects of the MUI fatwa on the Shi'a community in Sampang, Madura, and discovered its significant impact on the community.³ Finally, Akmaliah researched the effects of new media on the decline of moderate Islam and the contestation of religious authority, revealing the emergence of conservative and extremist voices and a decrease in the influence of moderate ones.⁴ Another study on fatwas in the digital sphere by Al-Zanki suggests that fatwas issued through various satellite channels have a significant potential risk of error, including misinterpretation of the text, relying on old information to understand the nature of the question at hand, failing to guide the questioner to what is best for him, and being confused.⁵

Several studies have examined various issues related to fatwas in Muslim societies, especially those related to the digital age. A recent study conducted by Suaedy examined the position of the Indonesian Council of Ulama (Majelis Ulama Indonesia or MUI) in the digital era, highlighting the challenges that the digital revolution poses to the MUI's authority in issuing fatwas.⁶ This qualitative study focused on the language used in MUI's regional fatwas and mapped the discourse generated by these fatwas, revealing symptoms of fatwa de-bureaucratization and the impact of celebrity ulama in the digital age.⁷

In addition, a study by Caeiro discusses the emergence of cyber-muftis and online fatwas, analyzing how the internet has become a central aspect of community life in Muslim societies since the 1990s. This development has created new conditions for the exercise of religious authority, providing easy access to Islamic moral guidance and extending the reach of muftis deep into the social fabric.⁸ In addition, the study highlighted the changing nature of online fatwa

Indonesia's Young Muslim Scholars Interact with Online Sources', *Journal of Indonesian Islam* 14, no. 2 (1 December 2020): 499.

¹ 'Cryptocurrency; Financial Risk and Shariah-Compliant Alternative Concept', *Equilibrium: Jurnal Ekonomi Syariah* 10, no. 1 (2022): 109.

² 'Contemporary Legal Istimbat: Study on the Theory of Changes in Fatwa According to Yusuf Qardhawi', *Mizan: Journal of Islamic Law* 6, no. 1 (17 April 2022): 89.

³ 'Positivisation of MUI Fatwa: From Morally Binding to Legally Binding (Case Study MUI Fatwa Against Madurese Shi'ite in Sampang, Madura)': 210-218.

⁴ 'The Demise of Moderate Islam: New Media, Contestation, and Reclaiming Religious Authorities'. 1-24.

⁵ 'A Critical Reading of Fatwas on Satellite Channels', *مجلة كلية الشريعة و الدراسات الإسلامية*, 2018. 137-199.

⁶ Suaedy et al. *Language, Authority, and Digital Media: The Impact on the Legitimacy of Fatwas*'. *Ahkam: Jurnal Ilmu Syariah* 23, no. 1 (2023): 1–24

⁷ Suaedy et al. *Language, Authority, and Digital Media: The Impact on the Legitimacy of Fatwas*'. *Ahkam: Jurnal Ilmu Syariah* 23, no. 1 (2023): 1–24

⁸ 'Cyber-Muftis, Digital Fatwas - the Ongoing Transformation of Religious Authority'. *Daily Sabah*, 2019. <https://www.dailysabah.com/op-ed/2019/03/27/cyber-muftis-digital-fatwas-the-ongoing-transformation-of-religious-authority>.

consultations, where cyber-muftis face a variety of demands and expectations from individuals, including acting as spiritual, legal, and even financial advisors.¹ This study highlights the opportunities and challenges that the digital age presents for religious authorities, marking a significant shift in how religious guidance is sought and provided in the modern world.²

These studies underscore the evolving nature of fatwa institutions in the digital age, highlighting the need for adaptation and transformation to maintain their trust and authority. They also highlight the expanding role of muftis and religious scholars, not only as issuers of legal rulings but also as multifaceted guides in a rapidly changing world.

Online platforms have increased accessibility and transparency for scholars issuing fatwas, but also pose challenges in balancing state control and religious autonomy, as well as ensuring autonomy in the online fatwa system. Social media has played a significant role in increasing awareness and accessibility of fatwas among Malaysian Muslims. However, verifying the authenticity and credibility of fatwas disseminated on social media platforms is challenging.³ Scholars have also played a crucial role in shaping the use of the Internet for religious purposes, including the dissemination of fatwas, in Saudi Arabia.⁴

Additionally, it should be noted that while the literature review includes a number of studies on the impact of digital technology on the issuance and dissemination of fatwas, there appears to be none that specifically address the factors influencing the digital 's response to MUI fatwas in Indonesia. This study aims to fill this major research gap.

In this context, the roles of muftis and fatwa institutions have evolved beyond traditional realms. Studies have revealed that in the digital age, Muslims increasingly turn to online muftis for guidance that extends beyond mere legal rulings.⁵ These muftis are now tasked with not only providing religious decrees but also navigating the complexities of modern life challenges, which often require them to consult specialists in various fields. This shift has sparked the need for muftis to redefine their roles and assert the relevance of Islamic legal traditions in contemporary times. However, there is a noticeable gap in research exploring how the digital specifically responds to fatwas from institutions such as the MUI, highlighting an area that requires further exploration and understanding.

¹ Cyber-Muftis, Digital Fatwas - the Ongoing Transformation of Religious Authority'. Daily Sabah, 2019. <https://www.dailysabah.com/op-ed/2019/03/27/cyber-muftis-digital-fatwas-the-ongoing-transformation-of-religious-authority>.

² Cyber-Muftis, Digital Fatwas - the Ongoing Transformation of Religious Authority'. Daily Sabah, 2019. <https://www.dailysabah.com/op-ed/2019/03/27/cyber-muftis-digital-fatwas-the-ongoing-transformation-of-religious-authority>.

³ Rosidi, 'The Impact Of Social Media On The Acceptance of Fatwas Among Malaysian Muslims'.

⁴ Shaheen Sardar Ali, 'Cyberspace as Emerging Muslim Discursive Space? Online Fatawa on Women and Gender Relations and Its Impact on Muslim Family Law Norms', *International Journal of Law, Policy and the Family* 24, no. 3 (1 October 2010): 338–60.

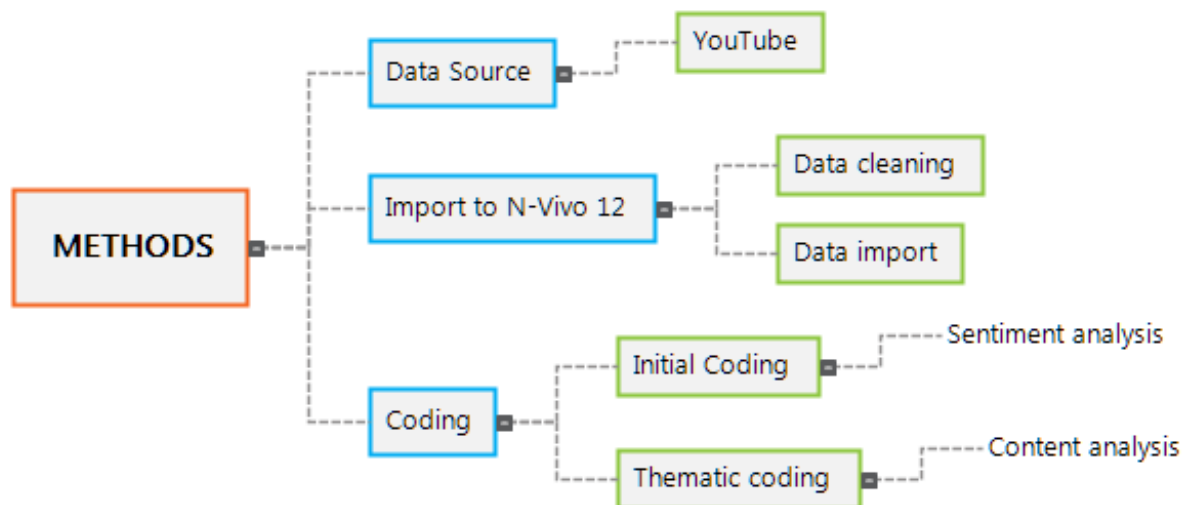
⁵ Caeiro, 'Cyber-Muftis, Digital Fatwas - the Ongoing Transformation of Religious Authority'; Caeiro, 'The Politics of Family Cohesion in the Gulf: Islamic Authority, New Media, and the Logic of the Modern Rentier State'.

OBJECTIVES

This study examines the impact of digital technology on the authority and trust of fatwa institutions, focusing on the Indonesian Ulema Council (MUI) and its fatwas on cryptocurrencies, vaccinations, and boycotts of Israeli products. This study includes an analysis of social media conversations on YouTube. The aim is to explore how digital platforms influence public perceptions of these fatwas, as well as to identify the evolution of the digital public's trust in fatwa institutions.

METHODS

This study employs qualitative content analysis to explore the trust and authority of the Majelis Ulama Indonesia (MUI) regarding its fatwas on cryptocurrencies, vaccinations, and boycotts of Israeli products. Our research uses QSR NVivo 12 sentiment analysis software and focuses exclusively on data collected from two major digital platforms: YouTube.



We selected YouTube as the main source of data collection because of its substantial influence in shaping public opinion and widespread use. YouTube is a leading platform for detailed content, comprising videos and discussions that provide insights into thoughtful and reflective viewpoints. With its extended format, YouTube enables a thorough examination of topics, rendering it an invaluable resource for comprehending nuanced perspectives on fatwas.

This study employs QSR NVivo 12 for qualitative content analysis to comprehensively understand digital attitudes towards fatwas and analyze the connection between netizens and fatwa institutions. The data collection ranges across various digital discussions, systematically sorted per source in NVivo, for extensive examination. Our methodology employs sentiment coding to identify broad perceptions of fatwa institutions and thematic coding to explore deeper themes related to digital dissemination, public perception, and trust in religious guidance on the Internet. The accuracy and validity of our findings were fortified by cross-checking them with external sources.

Our research utilizes NVivo's analytical tools to analyze patterns and offer insights into how digital technology is reshaping the dissemination and perception of fatwas by religious institutions. This

methodology provides a comprehensive and contextual understanding of the topic, highlighting the evolving dynamics of trust and authority in fatwa institutions in the digital landscape.

RESULT AND DISCUSSION

1. Negative Sentiment Dominance of Netizen towards Fatwa

1.1 Negative Sentiment Dominance of Netizen towards Fatwa Vaccine

In the present analysis, data from 134 Indonesian YouTube comments from Beritasatu, CNN Indonesia, iNews, and Kompas TV were meticulously examined to discern the sentiment surrounding the discussion of vaccine-related fatwas. The table indicates a weighted distribution of sentiment, with a pronounced inclination towards negative perceptions.

Table 1. Sentiment Analysis Fatwa Vaccine by Media Type

Media	A : Very positive	B : Moderately positive	C : Moderately negative	D : Very negative
1 : Beritasatu	0	0	13	2
2 : CNN Indo	1	0	10	1
3 : iNews	0	0	2	0
4 : Kompas TV	1	0	80	24

Analyzing the sentiment distribution in Figure 1, we observe that Beritasatu and Kompas TV are the primary contributors to the 'Moderately Negative' and 'Very Negative' categories. Beritasatu shows a higher count of 'Moderately Negative' references, whereas Kompas TV leads with 'Very Negative' sentiments, suggesting a critical perspective on vaccine-related fatwas within their coverage.

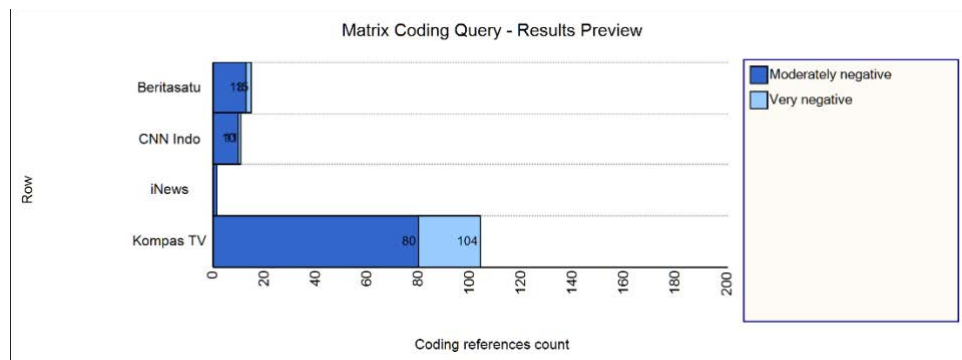


Figure 1. Negative Sentimen on Fatwa Vaccine

Turning to Figure 2, we observe a stark contrast in the distribution of positive sentiments. Both CNN Indonesia and Kompas TV have 'Moderately Positive' references, but Kompas TV stands alone with a 'Very Positive' sentiment, indicating a more favorable view in some of its reporting.

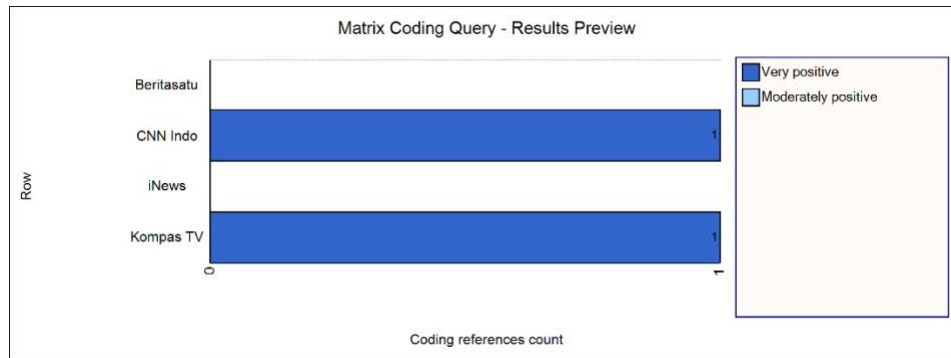


Figure 2. Positive Sentiment on Fatwa Vaccine

Finally, Figure 3 combines all sentiment categories to provide a comprehensive overview of the media sentiment landscape. Beritasatu and Kompas TV maintained their lead in negative sentiment but also showed a considerable number of 'Moderately Positive' sentiments, pointing to a more nuanced reporting stance. CNN Indo showed a notable balance across all sentiment categories, which may reflect a more measured editorial approach.

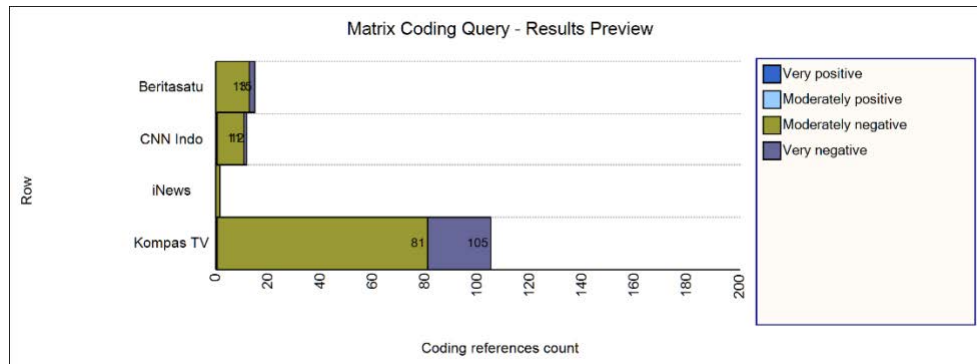


Figure 3. Negative and Positive Sentimen on Fatwa Vacinne

In summary, these figures collectively suggest a diverse range of sentiments in Indonesian media coverage of vaccine-related fatwas. Beritasatu tends towards critical reporting, Kompas TV displays both supportive and critical stances, and CNN Indonesia shows a balanced sentiment representation. This distribution highlights the complex interplay between media narratives and public sentiment, underscoring the influence of reporting on shaping public discourse on health and religious edicts.

1.2 Negative Sentiment Dominance of Netizen towards Fatwa Cryptocurrency

In this study, data were analyzed from the comments of netizens found on several YouTube pages, such as Kumparan, CNN, Kompas, iNews, and BeritaSatu, that discussed MUI and NU fatwas related to cryptocurrency. A total of 1,344 netizen comments were processed using N-Vivo software with several sentiment categories: very positive, somewhat positive, very negative, and

somewhat negative. The results showed that negative sentiment was more dominant than positive sentiment.¹

Table 2. Sentiment Analysis of MUI Cryptocurrency Fatwa Based on Media Type

Media Type	Very Positive	Positive	Negative	Very Negative
FATWA MUI Beritasatu	21	87	37	53
FATWA MUI CNN INDO	10	35	146	267
MUI iNews FATWA	4	10	112	0
FATWA MUI Kompas Tv Youtube 2	5	27	57	92
FATWA MUI Kompas TV Youtube 1	0	0	64	1
FATWA MUI KUMPARAN	0	8	28	62
FATWA NU CNN INDO	0	10	13	8
Fatwa NU Kompas	0	20	6	161

Table 2 were analyzed using N-Vivo software in several categories: very positive, fairly positive, very negative, and fairly negative. The results indicate that negative sentiment is more dominant than positive sentiment.

The lack of a comprehensive understanding of the content and context of fatwas is one of the factors that causes many negative comments, as shown in Table 1. Therefore, fatwa institutions such as the MUI and NU need to better socialize these fatwas to the public through social media. In addition, scholars and muftis must educate the public about the concepts of Islamic economics and their application in the context of cryptocurrency. Based on the previous analysis, several classifications of netizen responses were found as follows:

1. Some Netizens feel that the Crypto Fatwa is an appropriate action because it reminds people of religious provisions regarding transactions and investments.
2. However, some netizens consider the Crypto Fatwa a form of government intervention in investment freedom.
3. There are also those who doubt the credibility of the Crypto Fatwa because it is considered too slow to respond to the cryptocurrency phenomenon that has been present for several years.
4. However, there are also those who view the Crypto Fatwa as an important action to maintain national economic stability and protect the public from unclear investment risks..

¹ kumparan, 'MUI Terbitkan Fatwa Haram Uang Kripto, Bitcoin Dan Pinjol', 2021, <https://www.youtube.com/watch?v=Rhi6qKbbXtY>; Cnn Indonesia Tv, 'VIDEO: Nahdatul Ulama Jatim Keluarkan Fatwa Haram Uang Kripto', 2021, <https://www.cnnindonesia.com/tv/20211104162420-407-716688/video-nahdatul-ulama-jatim-keluarkan-fatwa-haram-uang-kripto>; KOMPASTV, 'MUI Terbitkan Fatwa Haram Pinjol Dan Kripto', 2021, <https://www.youtube.com/watch?v=VOQH0UQ9DfQ>; iNews id, 'Ijtima Ulama MUI Putuskan Uang "Crypto" Haram', 2021, <https://www.youtube.com/watch?v=a0JpWN0KYPc>; BeritaSatu, 'MUI Haramkan Mata Uang Kripto', 2021, <https://www.youtube.com/watch?v=vDRXEbTWRcI>.

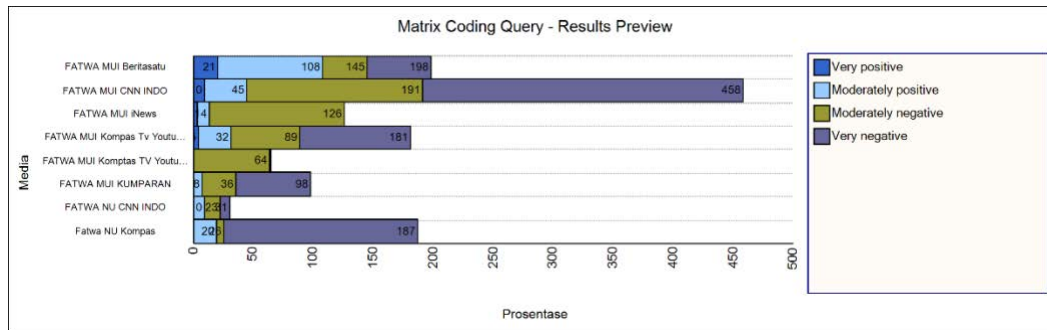


Figure 4. Sentiment Analysis of Coding Matrix based on Media Type

The sentiment of netizens towards cryptocurrency fatwas, as shown in Figure 1, can vary depending on various factors, such as the level of religious and technological understanding, views on investment, and personal experience. Some Netizens may support the fatwa because they believe that cryptocurrency investment is contrary to Islamic principles, such as usury and speculation. However, some netizens question the relevance of the fatwa given the constantly evolving economic and technological conditions.

Of the 1,344 netizen comments analyzed, 18% had a positive sentiment and 82% had a negative sentiment towards the MUI and NU fatwas related to cryptocurrency. To better understand the results, Figure 5 and 6 were created, showing the sentiment of each comment and providing a visual understanding of the findings of this study. Figures 5 and 6 can help identify patterns and trends in comment sentiment.

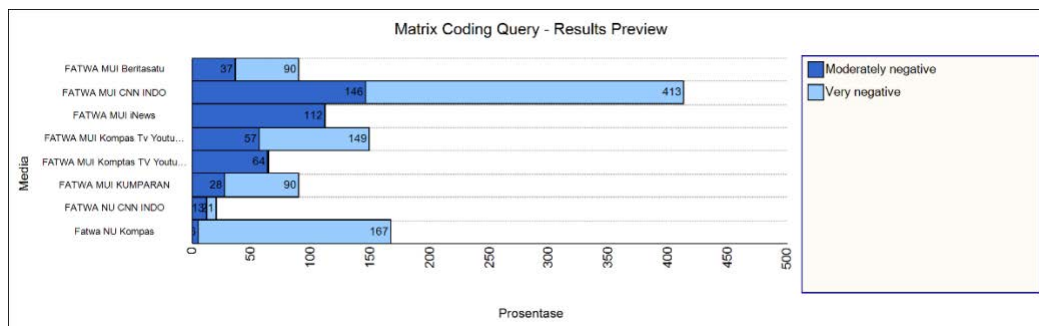


Figure 5. Patterns and trends of Matrix Coding in sentiment based on Media Type

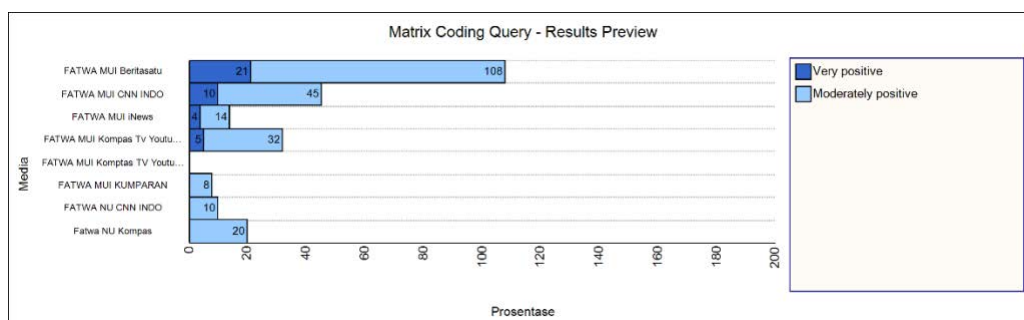


Figure 6. Patterns and trends of Matrix Coding in sentiment based on Media Type

According to Figure 5 and 6, the analysis by CNN Indo shows that most people held negative views on the decision (Fatwa) about cryptocurrency by a religious organization called MUI. Of the 413 comments on the decision, 90% expressed negative sentiment. This negative sentiment is

consistent across various platforms, such as Kompas 1's YouTube news, which has 100% negative comments, and Kompas 2, which has 82% negative comments. The only platform where sentiment towards the decision is less negative is Beritasatu's YouTube news, where only 45% of comments are negative. This trend indicates dissatisfaction and general disagreement with the MUI's stance on cryptocurrency among Internet users. Additionally, the Beritasatu and CNN Indo YouTube accounts received the most positive responses compared to other news sites, as shown in Figure 2 and 3.

1.3 Negative Sentiment Dominance of Netizen towards Israel Boycott Fatwa

In this study, data were analyzed from netizen comments found on official YouTube sites such as BBC News, CNBC Indo, CNN Indo, Kompas TV, and tvOneNews discussing the fatwa boycott of Israeli products issued by MUI. A total of 10,134 netizen comments were processed using NVivo software with multiple sentiment categories. The results of the study show netizens' reactions to the fatwa.

Table 3. Sentiment Analysisis Boycott Fatwa by Media Type

Media	A : Moderately negative	B : Very negative	C : Very positive	D : Moderately positive
1 : BBC News_Boycott Fatwa	139	130	32	102
2 : CNBC Indo_Boycott Fatwa	1774	1401	696	1375
3 : CNN Indo_Boycott Fatwa	1399	858	398	747
4 : Kompas TV_Boycott Fatwa	56	41	14	24
5 : tvOneNews_Boycott Fatwa	291	244	145	268

CNN Indonesia received 1, 399 negative references and 398 positive references, showing considerable engagement from netizens on the platform (Table 3). In contrast, CNBC Indonesia received the highest number of negative references (3, 175), indicating significant viewer sentiment towards this subject.

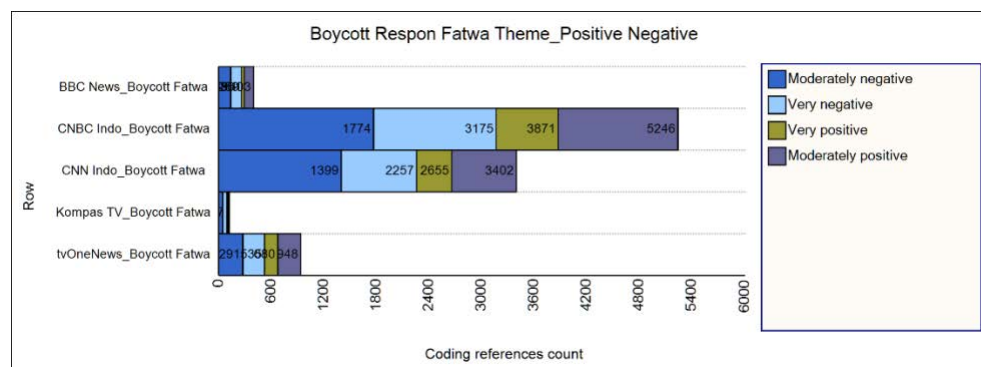


Figure 7. Positive and Negative Sentiment on Boycott Fatwa

In contrast, Figure 7 shows that positive responses, as shown in the figure, although in lower numbers, also show a significant trend, particularly on the CNBC Indonesia platform with 2,071 positive references. This suggests that there are groups of netizens who support or have a more balanced view of the boycott fatwa. However, when we consider that tvOneNews only shows 145 positive references compared to 535 negative references, it is clear that there is an even dominance of negative sentiment across almost all platforms.

This pattern indicates that there is significant room for MUI to develop more depth and nuance in their communication. Given the dominance of negative sentiments, as clearly seen through these numbers, the need for a more inclusive and educative dialog is crucial. This will not only address

the concerns and confusion that netizens may face but also help shape a more positive public perception of future fatwa decisions.

2. Netizen Perspectives to Fatwa MUI

The word cloud in Figure 8 is drawn from the discourse of the Indonesian Ulema Council's (MUI) fatwa on COVID-19 vaccines, focusing on the dominant concerns and sentiments in society. Words such as "emergency," "vaccine," "healthy," and "sacred" are dominant, as shown in the figure. The significant size of "emergency" indicates the urgency of the issue being responded to in relation to the MUI fatwa, while the words "vaccine" and "healthy" reflect the understanding of the public health response as a priority. Simultaneously, the presence of the word "sacred" suggests an ongoing dialogue about how these actions align with or challenge religious principles.

Figure 8. World Cloud Theme on Vaccine Fatwa

emergency ', 'haram', and 'word have fewer references, suggesting that these aspects were less dominant in the discourse captured from the analyzed media sources.

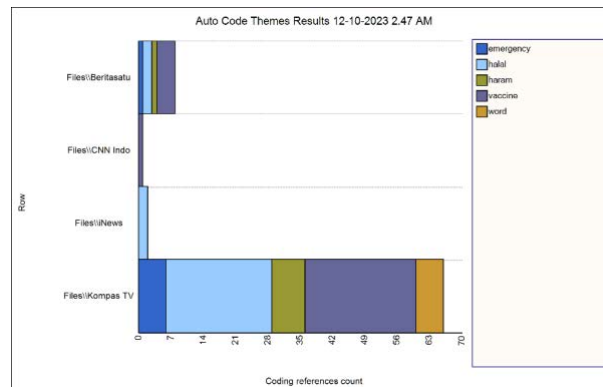


Figure 9. Theme Coding Result on Vaccine Fatwa

2.1.1 Evaluating Emergencies through a Religious Lens

Upon closer examination, the conversation thread revealed concerns about the vaccine content in relation to the laws governing halal food, which are central to the Islamic faith. Users such as @M.AZIZI.93 and @santringarep3072 raised concerns about the use of potentially non-halal ingredients, such as pork oil, suggesting a broader unease about the ethical composition of vaccines. The discussion also delved into the justification for the use of vaccines in "emergency" situations, with comments such as @irwanf7143 asking whether the urgency of the situation had been thoroughly considered by religious authorities. This question suggests a critical examination of the conditions under which religious exemptions are made, especially in life-threatening situations.

2.1.2 The Quest for Clarity and Transparency

Moreover, this discourse underscores the demand for transparency and decisiveness in religious decision-making, with netizens such as @sutanmudokhalifah calling for a clear demarcation between what is 'halal' and 'haram.' This clarity is not only for spiritual peace but also for practical compliance. The mention of "family," "time," and "desire" indicates that personal and family priorities are heavily influenced by religious statements. In addition, the comments imply a questioning of the role of government and religious institutions in the vaccine rollout, evidenced by a level of skepticism or distrust subtly suggested in comments such as @rikihariyanto1571's vague "umbrella corp 👍 this...".

2.1.3 Skepticism and the Role of Authority

The analysis also uncovered a thread of skepticism toward the roles of government and religious institutions in vaccine distribution, with comments hinting at distrust. The vague reference to an "umbrella corp" by @rikihariyanto1571 potentially alludes to conspiracy theories or corporate mistrust within the vaccine narrative. This element introduces a subtext of governance and institutional trust, which interlaces with the 'Vaccine' theme, showing that netizen responses are informed not only by religious guidance but also by perceptions of institutional integrity.

2.1.4 Communication as the Keystone of Public Health Initiatives

The collective narrative shaped by these comments underscores the critical role of effective communication in the acceptance and success of public health initiatives, especially when they intersect with deeply held religious values of the community. This requires sensitive, inclusive, and well-articulated responses from religious leaders and health authorities. This discourse requires that religious decisions consider the complexities of modern medical science and that they be communicated in ways that are accessible and reassuring to the public. The complex relationship between religion, health, and governance revealed by this analysis highlights the challenges of managing health emergencies in religiously observant societies.

Through content analysis, the netizen discourse surrounding MUI's vaccine fatwa was revealed to be a complex dialogue intertwining ethical considerations, personal values, and institutional trust. The interplay of these themes offers a nuanced view of how a religiously observant society navigates the challenges posed by a pandemic, highlighting the critical need for clarity, empathy, and transparency in the interdependent realms of religion, health, and governance.

2.2 Netizen Perspectives on the MUI's Cryptocurrency Fatwa

The exploration of netizen perspectives on the MUI's cryptocurrency fatwa revealed a multifaceted debate infused with comparisons to established financial instruments and concerns about legal and economic legitimacy. This section navigates through the complex views held by netizens, drawing parallels between the decentralized nature of cryptocurrencies like Bitcoin and familiar digital payment platforms such as Gopay. Through their discourse, we uncover a tapestry of opinions that challenge the fatwa's validity, framed by their understanding of cryptocurrencies' functions and their place in the modern economic ecosystem.

2.1.1 Cryptocurrency is seen by netizens as similar to Gopay

Digital netizens view cryptocurrency as similar to Gopay (an e-wallet service in Indonesia). This understanding has triggered their opposition to the fatwa on cryptocurrency issued by the MUI and NU.

"If there is a concrete form of buying and selling, buying and selling services, there is also no concrete form. Gopay is also the same. If it is called a cryptocurrency asset, it is not clear what it is, and a cryptocurrency asset is clearly worth how much. It is clear how much it costs and where it can be bought or sold, based on its underlying value. If there is none, then there will be no buying and selling. If the transaction is money for money, forex is more money for money transactions. Buying dollars and rupiah for exchange is money for money. If the speculative price of TTG increases, it goes back to the issue of stocks. Stocks are also speculative in nature. The rise and fall in land prices, the rise and fall in gold prices, etc., are all based on assumptions. If there is no guarantee, it is a blockchain system, and its validation is decentralized. If it is called gambling, it could be speculative again. Going back to stocks, gold, land, forex, oil, etc. are all the same. In addition, if the price fluctuates, the cooking oil also fluctuates. Vegetables in the market are also fluctuating."¹

¹ CNN Indonesia, 'VIDEO: Nahdatul Ulama Jatim Keluarkan Fatwa Haram Uang Kripto', 2021, <https://www.cnnindonesia.com/tv/20211104162420-407-716688/video-nahdatul-ulama-jatim-keluarkan-fatwa-haram-uang-kripto>.

2.1.2 Crypto is equal to Rupiah

Netizens believe that if the Rupiah can be used as a medium of exchange and the Rupiah does not have an underlying asset, then the conditions are the same as for crypto.

"Buy crypto in Indonesia using Rupiah, sold also in Rupiah, crypto is not a currency in Indonesia, I really want to hear the explanation. 2. Cryptocurrency is a part of blockchain technology. Have you understood the blockchain? 3. Currently, the technology sector is working on integrating blockchain; for example, this news is only on the YouTube platform; in the future, it will also be on the blockchain platform; this will become a unity in our daily lives. This statement is far from its basic understanding and is not connected.¹"

"Crypto speculation, stocks are also the same speculation. The stock price is also not in line with the actual value of the company; if no one buys the stock, the stock price will not rise. All speculation when talking about speculation. Stocks can also rise based on the law of supply and demand. Prices rise not based on the company's performance. If you prohibit crypto but justify stocks, then you need to explore and re-examine; it is true/false as you say. It should not be simply called halal/haram. Basically, stocks and crypto are the same; if someone answers stocks, there is an underlying asset, namely the company itself, while crypto does not have one. Do electric tokens have physical assets? Does the credit on your phone include physical assets? Now, I ask, is there really an underlying asset? Is there a reserve? Even if there is an underlying asset, what underlies it is trust. We believe that the dollar has value, the dollar has value, even though the dollar is just printed paper and there are no reserves. Crypto Haram Halal Stocks? You enter stocks, the gambling agent throws tens of thousands of lots, and as a result, the stock price decreases. Is this speculation? Is it not harmful? The point is that if one thing is haram, everything is haram because of the way they work together, and crypto is the same; the ebb and flow is based on supply and demand, the law of demand and supply; if demand (buyers) is high but supply (sellers) is low, then the price will go up, and vice versa, if demand is low but supply is high, then the price will go down, stocks and crypto are the same. Crypto was created to fight against banks. If you hold fiat money every year, it is subject to inflation, and its value continues to decrease. If you hold crypto, its value will continue to grow because the supply is limited, unlike fiat money, which can be printed as much as desired. Sending crypto from one person to another or from one country to another is also peer-to-peer without going through a third party, the cost is cheap, whether transferring small or large amounts, the costs are the same, and the process is also fast, in seconds it has reached the recipient. It can transfer 1 million, 10 million, 100 million, 1M, and 100m/1T, and the cost will not change; only the \$1 transaction fee is required, and the lightning process takes seconds. When sending fiat money between countries, can it be done in seconds? Can the price be so low? It must go through a third party, which takes a long time and is expensive. Is crypto harmful? Crypto is far more useful, but is it legitimate? You need to learn again, because if it is only religious knowledge, it is.²

¹ CNN Indonesia. 'VIDEO: Nahdatul Ulama Jatim Keluarkan Fatwa Haram Uang Kripto'.

² CNN Indonesia. 'VIDEO: Nahdatul Ulama Jatim Keluarkan Fatwa Haram Uang Kripto'

2.1.3 Cryptocurrency is not the same as Rupiah because it is illegal

Another perspective arises from Internet users, who generally understand the reasons behind the prohibition of cryptocurrency in Indonesia. They believe that legal protection for cryptocurrency in this country is still lacking, making it deserving of its illegal status.

" It should be emphasized that cryptocurrency is haram because it is not recognized in Indonesia as a currency/payment, because what is legitimate according to the law is Rupiah and not cryptocurrency, unless it is not used as a currency, it is allowed, for example, for trading, investment, or the like. With certain conditions.¹"

" The problem is that if cryptocurrency is used as a currency, it is not stable, unlike the Rupiah, which is maintained by BI with foreign exchange reserves. If it is a commodity, it is also not possible because cryptocurrencies like Bitcoin do not have real value; by real value, I mean the usefulness of the object. For example, gold and silver can still be used in jewelry and electronics. As for stock ownership in companies, if it is done for trading, I think it is haram because it is called an investment; it is better to earn money from the company's profits, not from buying and selling stocks.² "

"In reality, it is possible, but if it is a pure asset like Bitcoin, it cannot be done. If an object is said to be an asset, it can be used like gold, which is used as jewelry, or rice, which can be eaten. As a currency, it is clear that it can be used, but there must be an institution that makes its value stable, such as BI, which maintains the value of the Rupiah to remain stable by using foreign exchange reserves, so that it is not too high in two arrivals and also does not suddenly fall. For example, the Rupiah is stable at 15 thousand, rising to 14 thousand for a long time, which is good so that buyers and sellers do not feel disadvantaged.³ "

2.2.1 The Weakness of Fatwa Literacy among Netizen

This study also found that the understanding of the position of fatwa among Internet users is still weak. Internet users believe that fatwas should be followed, but they also equate the conditions of fatwas from country to country. This shows that there is a lack of understanding of the nuances and contexts surrounding fatwas. A fatwa is a religious decision or opinion issued by a scholar or Muslim legal expert. This decision can vary depending on the specific context and issues being addressed. For example, a fatwa issued in one country may not apply in another because of different cultural and legal contexts.

"The new law from MUI is clearly a fintech progress. In countries like the UAE, they don't know if it will happen and in New York, there will be a crypto school curriculum.⁴"

¹ BeritaSatu, 'MUI Haramkan Mata Uang Kripto'.

² KOMPASTV, 'MUI Terbitkan Fatwa Haram Pinjol Dan Kripto'.

³ KOMPASTV, 'MUI Terbitkan Fatwa Haram Pinjol Dan Kripto'.

⁴ CNN Indonesia, 'VIDEO: Nahdatul Ulama Jatim Keluarkan Fatwa Haram Uang Kripto'.

" A smart Muslim should comply with the MUI fatwa that prohibits CRYPTO, you should sell it completely and you will enter heaven..... And I bought all of it, oh happy moment...the most beautiful moment." ¹

"However, this fatwa is speculative and harmful (ghoror). It is funny to issue a haram fatwa against something that is not fully understood. If you ask about the form, it is a digital asset. The term digital is understood as being equated with a physical object. If asked about its function, ask the actors/investors/holders, the fact is that they can gain many benefits. Hopefully, the MUI administrators will learn and be aware of technology, so it's not even funnier." ²

In conclusion, the study found that Internet users have a weak understanding of the position of fatwas and tend to equate the conditions of fatwas from one country to another. This highlights the need for education and awareness of the nuances and contexts surrounding fatwas. It is important for individuals to understand that fatwas are not legally binding and can vary depending on the circumstances. Overall, it is crucial for everyone to have a proper understanding of this topic before making any assumptions.

2.3 Netizen Perspectives on the MUI's Boycott Fatwa

Based on N-Vivo, we found that there were different reactions to the fatwa on boycotting Israeli products issued by the MUI. The themes that dominated this discussion included "boycott," "countries," "fatwa," "halal," and "Palestine," as shown in figure:

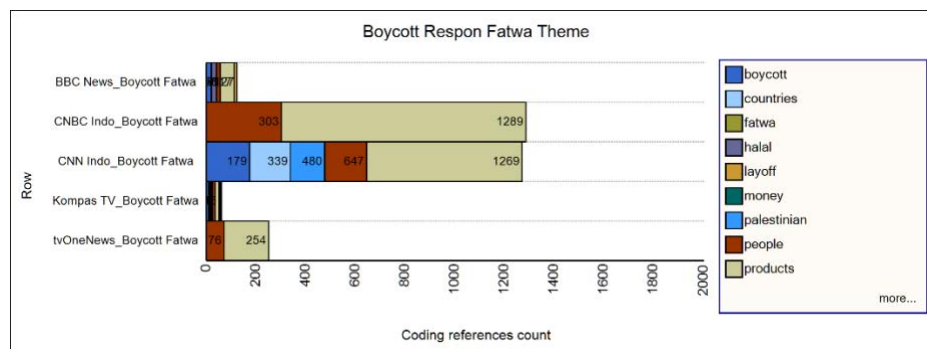


Figure 10. Theme Coding Result on Boycott Fatwa

On the CNN Indonesia platform, there were 1,269 references relating to the fatwa, suggesting that netizen responses mirrored the sense of urgency regarding the issue. Analyzing netizen responses to the MUI fatwa shows a noteworthy split in opinion. On one side, @putrabastem4927 expressed positive responses by endorsing the boycott as a form of solidarity. However, netizens like @MariCerdas-gr5wf expressed a negative response, critiquing the fatwa as a political instrument insufficiently grounded in religious support. Similarly, @rehanchaniago5264 criticized the arbitrary issuance of fatwas. These reactions represent a broader social conversation on the role and influence of religious establishments in public policy and social affairs. The discourse surrounding MUI's fatwa on the boycott of Israeli products was influenced by various factors.

¹ CNN Indonesia. 'VIDEO: Nahdatul Ulama Jatim Keluarkan Fatwa Haram Uang Kripto'.

² CNN Indonesia. 'VIDEO: Nahdatul Ulama Jatim Keluarkan Fatwa Haram Uang Kripto'.

2.3.1 Boycott Fatwa as a Form of Solidarity with Palestine

Positively, individuals such as @putrabastem4927 supported the boycott as an act of solidarity. Discussions on specific products often involve political and ethical considerations. Advocates of boycotting Israeli products, such as @kacer_mania, demonstrate how product selection can serve as a means of political expression and solidarity. In this context, the focus of netizen consideration leans more towards aspects of solidarity than compliance with the fatwa itself. Comments from users like @kacer_mania endorsing the boycott are indicative of solidarity with Palestine, underscoring the continued relevance of the Palestinian issue in international politics.

2.3.2 Implications of Boycott Fatwa on Product Halalness

The issue of halal certification in the context of the boycott fatwa is a significant topic among netizens. Individuals such as @suryantosurya1580 voiced confusion regarding the application of halal labels amid the boycotts. Conversely, @sandibarkah criticized the use of halal labels, suggesting their potential misuse for political or social objectives.

2.3.3 Boycott Fatwa and Its Oversight of Macroeconomic Aspects

From a financial perspective, the boycott is seen by some, like @jobsekeers5856, as a matter of personal choice, reflecting a positive stance towards individual consumption freedom. However, concerns such as those raised by @RahmatIsmail-jp4bj highlight the adverse effects of boycotts on economic and social welfare. Public concerns about policy impacts are evident, with @aunusanebre3053 drawing attention to the risk of employee layoffs because of the boycott. The issue of layoffs in the context of specific product boycotts is further echoed by an anonymous comment in the subsequent quotation, emphasizing the potential for widespread job loss.

2.3.4 Boycott Fatwas and International Relations

In terms of international relations, particularly concerning Israel, netizens such as @nonae commented on the influence of international dynamics on the Israeli economy. Others, such as @petrussole3223 and @hjsriatyhadiatyhadi6919, expressed concerns about the interplay between international politics and domestic economic conditions. For instance, @nonae noted the interconnectedness between global political trends and the Israeli economic landscape.

2.3.5 Boycott as a Personal Choice

The boycott of certain products, notably those associated with Israel, garnered support from some netizens. For instance, @kacer_mania asserts, "Do not hesitate to boycott; a decision to boycott does not require prolonged deliberation." Similarly, @azizpr4t4m47 commented on the need to reduce dependency on foreign products. In these discussions, netizens generally view product boycotts favorably, yet emphasize their nature as a personal decision, thereby questioning the necessity of a fatwa in this context.

3. Ideal Model for Dissemination of Fatwa: Learning from the Negative Responses MUI's Fatwa in Indonesia

Understanding and responding appropriately to various netizen responses to fatwas issued by the Indonesian Ulema Council (MUI) is essential for developing an effective fatwa dissemination strategy in Indonesia. In the ever-evolving digital age, religious institutions face unique challenges in communicating their guidance and decisions to an increasingly online society. The following is an ideal model for fatwa dissemination in the digital age:

3.1 Inclusive Approach and Marketing Fatwas

The necessity for an all-encompassing method and proficient communication is especially apparent when contemplating netizen reactions to MUI fatwas. In the present digital epoch, the dynamics of religious discourse demand an astute comprehension of how digital platforms alter the mode of delivering and construing theological messages. The online environment presents new prospects for religious discourse, requiring various inclusive communication strategies to efficiently involve a broad online audience. This aligns with Hoover and Echchaibi, who explored the impact of digital media on religious communication.¹ Digital platforms provide new arenas for religious discourse, requiring inclusive and varied communication strategies to engage diverse online audiences.

Moreover, the role of digital media in shaping public discourse is crucial. Papacharissi underscores the significance of digital media in shaping public discourse.² This research is relevant to the discussion on how fatwas are received and debated online, emphasizing the importance of inclusive communication that engages netizens in meaningful debates about such religious decrees. The Internet, functioning as a new public sphere, offers a unique platform for deliberation and discussion of religious decisions such as fatwas. This electronic platform necessitates cautious navigation to ensure the widespread dissemination and constructive debate of religious messages while accommodating diverse audiences.

In the realm of religious communication, particularly in the dissemination of fatwas by Majelis Ulama Indonesia (MUI), intercultural understanding is increasingly vital. Given the Muslim community's multifaceted composition, which spans a broad spectrum of cultural and ethnic identities, tailoring religious messages, such as fatwas, is crucial. This customization ensures that these significant pronouncements resonate across various groups, acknowledging and respecting their diverse cultural and interpretative frameworks. In this vein, MUI fatwas should be crafted with a keen awareness of these varied backgrounds and interpretive lenses. This approach not only ensures comprehensive and inclusive communication but also fosters a deeper understanding and respect for the plurality of interpretations and practices within the Muslim community.

The necessity of employing marketing strategies in the dissemination of fatwas is underscored by their significant influence on Muslim consumer behavior, particularly in the context of social issues and economics. According to Hashim and Mizerski, fatwa rulings have been shown to directly impact marketplace behaviors, guiding Muslims in their choices regarding permissible and prohibited products and brands.³ This influence is further nuanced by the fact that Muslim consumers tend to source information on controversial fatwa rulings through informal channels, suggesting diverse information sources and preferences. In this context, the strategic marketing of fatwas is essential. It involves not only understanding the religious and ethical implications of these rulings but also navigating the complex landscape of consumer behavior. Effective marketing

¹ *The Third Spaces of Digital Religion*, *The Third Spaces of Digital Religion* (Taylor & Francis, 2023), <https://doi.org/10.4324/9781003048190>.

² 'The Virtual Sphere: The Internet as a Public Sphere', *New Media and Society* 4, no. 1 (2002): 9–27, <https://doi.org/10.1177/1461444022226244>.

³ 'Exploring Muslim Consumers' Information Sources for Fatwa Rulings on Products and Behaviors', *Journal of Islamic Marketing* 1, no. 1 (26 March 2010): 37–50, <https://doi.org/10.1108/17590831011026213>.

strategies should focus on clear communication, accessible fatwa rulings through various channels, and sensitivity to the diverse interpretations and needs of Muslim consumers. This approach can ensure that fatwa rulings are not only religiously sound but also culturally and contextually relevant, aiding their broader acceptance and application in the daily lives of Muslims.

In summary, the combination of theoretical perspectives emphasizes the need for an inclusive and efficient communication strategy for MUI fatwas. This strategy should engage diverse and digitally connected audiences, encourage constructive dialogue, and boost overall Islamic legal literacy within the Muslim community.

3.1 Strengthening the Trust and Authority of Fatwa Institutions

According to a survey conducted by the Indonesian Survey Institute (LSI) in 2020, the majority of Indonesians (approximately 73%) still trust the authority of the MUI Fatwa Council to determine Islamic law.¹ This indicates that fatwa institutions still hold significant influence over the Indonesian population.²

Furthermore, in practice, fatwa decisions issued by the MUI Fatwa Council also significantly impact government policy and community religious practices.³ For example, the MUI fatwa on vaccination in 2020 influenced the Indonesian government's policy in addressing the Covid-19 pandemic.⁴ The fatwa also affected the public's perception and behavior towards vaccination.⁵

Systematically, the supervision of the MUI Fatwa Council by the National Sharia Council (DSN) and the Indonesian Ulama Council (MUI) can also strengthen the authority of the fatwa.⁶ This

¹ Hadikusuma Riza and Sabar Waluyo Yoyok, 'Sikap Dan Pandangan Masyarakat Terhadap Fatwa-Fatwa Majelis Ulama Indonesia (MUI) (Studi Kasus Pada Civitas Akademika Politeknik Negeri Jakarta)', *Epigram*, 2014, 68–79, <https://jurnal.pnj.ac.id/index.php/epigram/article/view/450>; Majelis Ulama Indonesia, 'Survei: MUI Lembaga Non-Pemerintah Paling Dipercaya Masyarakat', 2019, <https://mui.or.id/berita/24913/survei-mui-lembaga-non-pemerintah-paling-dipercaya-masyarakat/>.

² Riza and Yoyok, 'Sikap dan Pandangan Masyarakat Terhadap Fatwa-Fatwa Majelis Ulama Indonesia (MUI) (Studi Kasus Pada Civitas Akademika Politeknik Negeri Jakarta)', 68–79.

³ Akrom Auladi, 'Kuasa Pengetahuan Masyarakat dan Analisis Hirarki Maqâsid Syari'ah Terhadap Fatwa MUI Tentang Pencegahan Penyebaran Covid-19', *Syariat: Jurnal Studi Al-Qur'an dan Hukum* 6, no. 01 (2020): 31–42

⁴ Auladi, Kuasa Pengetahuan Masyarakat dan Analisis Hirarki Maqâsid Syari'ah Terhadap Fatwa MUI Tentang Pencegahan Penyebaran Covid-19.

⁵ T N Putri, 'Efektivitas Fatwa Mui No 33 Tahun 2018 Tentang Penggunaan Vaksin MR (Measles Rubella) Produk Dari Sii (Serum Institute of India) Untuk Imunisasi (Studi Kasus Di Kecamatan Jetis Kabupaten Ponorogo)' (IAIN PONOROGO, 2019), http://etheses.iainponorogo.ac.id/5620/1/TRISTINNA_NAWIDIA_PUTRI%28210214189%29_EFEKTIVITAS_FATWA_MUI_NO_33_TAHUN_2018_TENTANG_PENGUNAAN_VAKSIN_MR.pdf; S M Kusumaninghati, 'Pengaruh Religiusitas Dan Pengetahuan Tentang Fatwa MUI No. 33 Tahun 2018 Terhadap Keputusan Masyarakat Menggunakan Vaksin MR Untuk Imunisasi Di Desa ...' (IAIN PONOROGO, 2020), <http://etheses.iainponorogo.ac.id/12296/>; Nur Alifyah Darwis, 'Tinjauan Yuridis Fatwa Majelis Ulama Indonesia Terhadap Vaksin Covid-19', *Skripsi Universitas Hasanuddin* (Universitas Hasanuddin, 2022).

⁶ Ahmad Badrut Tamam, 'Kedudukan Fatwa Majelis Ulama Indonesia (MUI) dan Fatwa Dewan Syariah Nasional (DSN) Dalam Sistem Hukum Indonesia', *Al-Musthofa: Journal Of Sharia Economics* 4, no. 2 (2021): 172–81; Noor Kholifah Hidayati, Ro'fah Setyowati, and Ninik Zakiyah, 'Peran Dewan Pengawas Syariah (DPS) Dan Dewan Syariah Nasional Majelis Ulama Indonesia (DSN-MUI) Dalam Pengembangan Industri Wisata Halal Indonesia', *Jurnal Masharif Al-Syariah: Jurnal Ekonomi Dan Perbankan Syariah* 6, no. 3 (2021): 688, <https://doi.org/10.30651/jms.v6i3.7585>.

supervision is carried out to ensure that the issued fatwas are in accordance with the basic principles of Islamic law and are not contradictory to the values of Pancasila and the Constitution.

However, why did negative responses occur towards the fatwa? The answer is that the authority and its relationship with sources of power influence the strength of a fatwa. Therefore, scholars and muftis must improve their expertise and authority as fatwa issuers and strengthen their support from prominent scholars and the community.

In addition, the expertise and reputation of scholars and muftis involved in the fatwa-issuing process can strengthen the fatwa's authority.¹ For example, fatwas issued by scholars or muftis recognized as authorities in their fields, such as Quraish Shihab, will be more respected by the public and have greater influence than fatwas issued by less well-known or perceived as less competent scholars or muftis.²

Furthermore, support from fatwa officials and the community is important to strengthen the authority of the fatwa. Fatwa officials, such as the MUI, DSN, and the Indonesian Ulama Council, must continue to strengthen their capacity and credibility in providing fatwas that are in line with Indonesia's social, cultural, and political contexts.³ In addition, the community needs to be encouraged to continually strengthen their religious literacy so that they can understand and apply fatwas correctly and in a timely manner.

In this analysis, we also investigated the complex relationship between religious fatwas, public opinion, and vaccine acceptance, particularly in the context of the Indonesian Ulema Council (MUI) fatwa on COVID-19 vaccines. Regarding this issue, Ayuniyyah et al. stated that vaccine fatwas in Muslim-majority countries such as Indonesia significantly influence people's decisions.⁴

Empirical data collected from netizens' responses provide insights into public sentiment. A word cloud analysis dominated by terms such as "emergency," "vaccine," "healthy," and "holy" underscores the urgency and complexity of addressing the public health crisis within a religious framework. These data corroborate Ayuniyyah et al.'s findings on the importance of religious adherence in vaccine production, emphasizing how public trust relies on religious support.⁵

¹ Jajat Burhanuddin, *Ulama & Kekuasaan : Pergumulan Elite Muslim Dalam Sejarah Indonesia* (NouraBooks, 2012).

² M. Haras Rasyid, 'Fatwa Ulama dan Eksistensinya Dalam Menyelesaikan Problema Umat Islam Di Indonesia (Studi Terhadap Fatwa MUI Dalam Pelaksanaan Ibadah Akibat Kasus Corona)', *Ash-Shabab* 7 No.1, no. 1 (2021): 19; Mohd Kamel Bin Mat Salleh, Mohd Al Adib Bin Samuri, and Mohd Izhar Ariff Bin Mohd Kashim, 'Kedudukan Fatwa Dan Pendapat Mufti Sebagai Autoriti Di Mahkamah Syariah Malaysia', *Journal of Contemporary Islamic Law* 1, no. 1 (2016): 1–23; Abidah Masrurah and Muzalifah Muzalifah, 'Urgensi Fatwa Mui Dalam Pembangunan Sistem Hukum Ekonomi Islam Di Indonesia', *Indonesian Journal of Shariah and Justice* 2, no. 1 (2022): 67–91, <https://doi.org/10.46339/ijjs.v2i1.27>.

³ Nur Indahsari, 'Pengalaman Masyarakat Mengimplementasikan Fatwa MUI Tentang Ibadah Dalam Masa Pandemi Covid-19 Di Desa Bonto Birao Kabupaten Pangkep (Tinjauan Sosiologi Agama)', *Makassar: Universitas Muhammadiyah Makassar*, 2021, ii–118; Raudhah Tul Jannah, 'Fenomena Dan Respon Atas Fatwa Haram MPU Aceh Terhadap Game Online Higgs Domino Island Dalam Masyarakat Gampong Panjang Baru Kecamatan Susoh Kabupaten Aceh Barat Daya' (UIN Ar-Raniry, 2021).

⁴ Ayuniyyah et al. Factors Affecting Consumers' Decision in Purchasing MUI Halal-Certified Food Products". *Tazkia Islamic Finance and Business Review* 10, no. 2 (August 30, 2017), 112-143.

⁵ Ayuniyyah et al. Factors Affecting Consumers' Decision in Purchasing MUI Halal-Certified Food Products".

Furthermore, the NVivo coding results, which highlighted themes such as 'halal, 'haram, and 'vaccine, ' aligned with theoretical discussions around the role of religious authority in vaccine acceptance. The prominence of 'halal' discussions in public discourse also aligns with the concerns raised by Wilkins et al. about ingredients such as pig derivatives, which are crucial in shaping public opinion in an Islamic context.¹ Citizens' calls for clarity and transparency in religious law complement Sukardani et al.'s observations on the Indonesian Ulema Council's (MUI) influence on vaccine marketing and acceptance. This finding indicates that transparency is an absolute requirement for MUI to accept the vaccine.²

Moreover, as seen in netizen discourse, skepticism towards the government and religious institutions underscores a deeper narrative of trust and legitimacy in the context of health emergencies. This scepticism, coupled with the demands for effective communication, highlights the critical need for an inclusive and empathetic approach by religious leaders and health authorities.

3.2 Mature Consideration Needed Before Issuing Fatwa

The complex nature of contemporary issues such as cryptocurrencies, vaccines, and product boycotts requires a deep understanding from muftis, especially regarding the technological, ethical, and social dimensions. Public reaction to fatwas, as observed from netizen comments, significantly depends on the depth of understanding of these topics by the commenters. The Indonesian Ulama Council's (MUI) fatwa on digital currencies, for example, sparked debates comparing it with traditional financial instruments. Furthermore, the fatwa on vaccines triggered more discussions on halal compliance, emergency conditions, transparency, and ethical consequences. The focus of product boycotts is on their political and social impact. This pattern suggests that it is important for muftis to assimilate technical expertise with social and economic insights, in addition to the ijihad method itself, to promote a wider understanding and acceptance among the public.

In Islamic jurisprudence, the stance on cryptocurrencies varies significantly, reflecting the complexities of integrating modern financial technologies within traditional religious frameworks. The Egyptian Council of Ulama's 2021 fatwa exemplifies a progressive view, permitting cryptocurrency in trading as long as it aligns with Islamic Shariah, and recognizing its potential to enhance financial transactions and payment efficiency. In stark contrast, the Indonesian Council of Ulama (MUI) in 2019 deemed cryptocurrencies incompatible with Islamic financial systems, citing their potential use in illicit transactions and a lack of adherence to the principles of justice in Islam.³ This dichotomy underscores the nuanced and context-dependent nature of Islamic rulings regarding emerging financial technologies.

¹ 'The Acceptance of Halal Food in Non-Muslim Countries: Effects of Religious Identity, National Identification, Consumer Ethnocentrism and Consumer Cosmopolitanism', *Journal of Islamic Marketing* 10, no. 4 (11 November 2019): 1308–31, <https://doi.org/10.1108/JIMA-11-2017-0132>.

² 'Halal Lifestyle: Current Trends In Indonesian Market', in *Proceedings of the 1st International Conference on Social Sciences (ICSS 2018)* (Paris, France: Atlantis Press, 2020), <https://doi.org/10.2991/icss-18.2018.68>.

³ Afrizal Afrizal, Marliyah Marliyah, and Fuadi Fuadi, 'Analisis Terhadap Cryptocurrency (Perspektif Mata Uang, Hukum, Ekonomi dan Syariah)', *E-Mabis: Jurnal Ekonomi Manajemen dan Bisnis* 22, no. 2 (2021): 13–41, <https://doi.org/10.29103/e-mabis.v22i2.689>.

The contrasting approaches of Islamic councils towards cryptocurrencies underscore the necessity of a comprehensive understanding of modern financial technologies within the Islamic legal framework. The Egyptian Council of Ulama's acknowledgment of the potential benefits of cryptocurrencies starkly contrasts with the Indonesian Council of Ulama's concerns about their compatibility with Islamic finance. This dichotomy is not merely a theological debate; it reflects the broader challenge of integrating emerging technologies into established religious doctrine.

Public discourse, particularly among netizens, complicates this narrative. In Indonesia, the debate around the MUI fatwa on cryptocurrencies is multifaceted, with some netizens drawing parallels between cryptocurrencies and conventional digital payment platforms like Gopay, questioning the fatwa's basis, and highlighting the similarities in speculation and value determination with other financial instruments. Others have pointed out the legal and regulatory ambiguities surrounding cryptocurrencies, arguing for a more cautious approach. This divergence in opinion reflects the complexities inherent in understanding and interpreting Islamic law in the context of modern financial systems and signifies the critical role of public perception and awareness in shaping the acceptance and implementation of religious edicts.

Many countries have regulated the use of cryptocurrencies in their financial systems. Some countries have allowed the use of cryptocurrency, whereas others have banned it. This indicates the importance of considering the legal implications of cryptocurrency use before issuing fatwas.¹ In this regard, opinion polls and netizen public tests are relevant for identifying the indicators that muftis should consider before making a legal decision (fatwa).

From these examples, it can be seen that the approach to issuing fatwas can vary and depend on the interpretation made by the fatwa-giver. However, the expertise and authority of fatwa givers are crucial in determining the strength of fatwas and their impact on society. Therefore, it is important to thoroughly consider cryptocurrency technology and its implications for society before issuing fatwas.

In the context of vaccine fatwas and boycotts of Israeli products, Faidah's study of the AstraZeneca fatwa in Indonesia highlights the critical gap between religious fatwas and public understanding, especially regarding halal certification.² This gap challenges the expectation that religious endorsement directly leads to public acceptance, underscoring the need for effective communication and public education to align religious laws with public perception and knowledge.

Similarly, an analysis of consumer boycott fatwas, particularly those targeting Israeli products, illustrates the substantial social and economic impact of religious decisions.³ These fatwas, which

¹ Asep Zaenal Ausop and Elsa Silvia Nur Aulia, 'Teknologi Cryptocurrency Bitcoin untuk Investasi dan Transaksi Bisnis Menurut Syariat Islam', *Jurnal Sosioteknologi* 17, no. 1 (30 April 2018): 74–92, <https://doi.org/10.5614/sostek.itbj.2018.17.1.8>; Itok Dwi Kurniawan et al., 'Transformasi Penggunaan Cryptocurrency Melalui Bitcoin Dalam Transaksi Komersial Dihubungkan Dengan Diskursus Perlindungan Hukum (Legal Protection) Konsumen Di Indonesia', *Jurnal Hukum Mimbar Justitia* 7, no. 1 (2021): 65–86.

² 'ASTRAZENECA VACCINE FATWA AND NETIZEN'S RESPONSES: Indonesian Experience', *Journal of Contemporary Islam and Muslim Societies* 6, no. 1 (2022): 55–81, <https://doi.org/10.30821/jcims.v6i1.11242>.

³ Leor Halevi, 'The Consumer Jihad: Boycott Fatwas and Nonviolent Resistance on the World Wide Web', *International Journal of Middle East Studies* 44, no. 1 (27 February 2012): 45–70, <https://doi.org/10.1017/S0020743811001243>.

constitute a form of non-violent resistance, have significant implications beyond the immediate religious context, affecting international economics and politics.¹ This phenomenon suggests that while fatwa institutions focus on religious and ethical considerations, there is a critical need to understand and educate the broader implications of such decisions in international conflicts.

The call for locally based fatwa councils in Australia suggests a movement towards a more decentralized and context-aware Islamic jurisprudence.² Such councils, by being closely attuned to the local context, can better understand and address the specific needs, challenges, and aspirations of their communities.³ This can lead to fatwas that are not only religiously sound but also practically relevant, thus bridging the gap between religious doctrine and contemporary societal reality.

Moreover, the emphasis on context-specific fatwas aligns with the need for Islamic scholars and muftis to assimilate a broad range of knowledge to address contemporary issues.⁴ This includes an understanding of local laws, cultural norms, technological trends, and ethical considerations relevant to specific communities. In doing so, fatwa councils can enhance the credibility, acceptance, and effectiveness of their rulings, ensuring that they resonate with the lived experiences and expectations of the local Muslim population.

In addition, the findings imply that fatwa institutions should consider the social and political impact of their decisions in greater depth. Establishing an open dialogue with the public and other stakeholders can ensure that fatwas are consistent with Islamic principles and are sensitive to social and economic dynamics. This approach can bridge the gap between religious authority and public response, thus promoting a more comprehensive understanding of the implications of fatwas in the modern sociopolitical context.

3.3 Improving the efficiency and effectiveness of fatwa dissemination through interactive dialogue

An analysis of Indonesian netizens' comments on YouTube regarding various fatwas, including those on vaccines, crypto, and boycotting Israeli products, revealed a significant dominance of negative sentiment. In the context of the vaccine fatwa, of the 134 comments analyzed, most showed negative views. Meanwhile, on the topic of crypto fatwas, 82% of the 1,344 words were negative. Furthermore, out of 10,134 comments, the majority also tended to harm the fatwa of boycotting Israeli products. Fatihunnada et al. examined Twitter reactions to the Indonesian Ulema Council's (MUI) fatwa on abstention and discovered comparable results in conjunction with the aforementioned findings.⁵ The study reported that 42.95% of tweets demonstrated adverse responses, suggesting netizens' greater inclination to oppose rather than accept the fatwa.

¹ Halevi. 'The Consumer Jihad: Boycott Fatwas and Nonviolent Resistance on the World Wide Web'

² Shaheen Whyte, 'Are Fatwas Dispensable? Examining the Contemporary Relevance and Authority of Fatwas in Australia', *Oxford Journal of Law and Religion*, 30 December 2022, <https://doi.org/10.1093/ojlr/rwac015>.

³ Whyte. 'Are Fatwas Dispensable? Examining the Contemporary Relevance and Authority of Fatwas in Australia'

⁴ Whyte. 'Are Fatwas Dispensable? Examining the Contemporary Relevance and Authority of Fatwas in Australia'

⁵ 'Otoritas Fatwa Di Indonesia: Variasi Respons Pengguna Twitter Terhadap Fatwa MUI Tentang Haram Golput Pada Pemilu', *JISPO Jurnal Ilmu Sosial dan Ilmu Politik* 11, no. 2 (6 February 2022): 301–30, <https://doi.org/10.15575/jispo.v11i2.13879>.

Suaedy et al. analyzed MUI's position within the current institutional context, particularly in the digital era, and highlighted two major challenges.¹ First, a de-bureaucratization symptom is characterized by more national issues being discussed and decided by MUI regions. Second, depersonalization, as celebrity clerics increasingly issue fatwas during forums and recitals they attend. The strategy and model utilized by this prominent religious scholar, as stated by the author, should be implemented by the MUI.

This predominance of negative sentiment signals the need for a more interactive and dialogic dissemination strategy on platforms such as YouTube, which has proven effective in reaching a broad audience. A more dialogic presentation, such as a Q&A session or panel discussion that directly engages the audience, would allow for a more in-depth explanation of fatwa content and accommodate a variety of views. This approach can improve the understanding of fatwas and help shape a more positive and informed public perception of future fatwa decisions. Involving influential Muslim community members in this dialogue can also increase the effectiveness of the message by presenting the fatwa in an engaging and relevant manner, deepening the understanding of contemporary economic issues, and reducing the uncertainty that Muslim practitioners may feel.

This Q&A technique can also address Al-Zanki's concern that fatwas issued through various satellite channels carry significant potential risks of error, including misinterpretation of the text, reliance on outdated information to understand the nature of the question at hand, failure to guide the questioner to what is best for him, and confusion.²

CONCLUSION

Based on the previous analysis, it can be concluded that there is a prevalence of negative sentiments among the Indonesian online community towards religious edicts, especially those related to vaccines, cryptocurrencies, and boycotting Israeli products in the digital age. This phenomenon appears to highlight a deficiency in the comprehension and acceptance of the aforementioned edicts among the general public, which have been authorized by esteemed religious regulatory authorities, such as the Indonesian Ulema Council (MUI).

This study highlights the significance of broader education and socialization regarding fatwas, which should comprise clear and transparent information on their basis and context. It is vital to adopt more effective and inclusive communication approaches by leveraging digital platforms to enable wider and more interactive dialogues. In this regard, it is crucial for religious authorities and the government to enhance the trust and authority of fatwas by developing their capacity and credibility to provide relevant fatwas that align with Indonesia's social, cultural, and political norms.

Additionally, this conclusion highlights that variations in netizens' understanding of religion and economics strongly impact their responses to fatwas. This underscores the necessity for instruction on Islamic economic principles and their relevance to contemporary issues. Furthermore, this study emphasizes the significance of analyzing the societal and political consequences of fatwas and the

¹ Suaedy et al. *Language, Authority, and Digital Media: The Impact on the Legitimacy of Fatwas*. *Ahkam: Jurnal Ilmu Syariah* 23, no. 1 (2023): 1–24

² 'A Critical Reading of Fatwas on Satellite Channels', 199-137. 2018, *مجلة كلية الشريعة و الدراسات الإسلامية*

need to reinforce the reliability and influence of fatwa organizations by garnering support from Muslim scholars and communities.

Overall, this study demonstrates the need for fatwa institutions to adjust to the challenges and opportunities of the digital age. This involves enhancing communicative capability and boosting religious knowledge among the populace to ensure that fatwas endure as pertinent, respected, and effective tools for addressing contemporary matters and bridging the divide between religious leadership and public reception.

The primary limitations of this study include the limitations of the data sample used. This research relies on data from the online community in Indonesia, which may not reflect the views of the wider Indonesian society, especially those who are not active on social media or other digital platforms. Second, the research is limited by its temporal context and may not account for changes in views or attitudes that occur after the data collection period. Rapid social and cultural dynamics, particularly in the digital context, render research findings potentially less relevant over a longer period or in different contexts. These limitations underscore the importance of further in-depth and diverse research to understand public perceptions of fatwas in an evolving society.

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Rusli, Rusli, Muhammad Syarif Hasyim, and Nurdin Nurdin. 'A NEW ISLAMIC KNOWLEDGE PRODUCTION AND FATWA RULINGS: How Indonesia's Young Muslim Scholars Interact with Online Sources'. *JOURNAL OF INDONESIAN ISLAM* 14, no. 2 (1 December 2020): 499. <https://doi.org/10.15642/JIIS.2020.14.2.499-518>.

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Strengthening the Trust and Authority of Fatwa Institutions in the Digital Era: Lessons from Indonesia

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Abstract

Objectives: This study explores how digital platforms, especially YouTube, influence public perception and trust in fatwas issued by institutions such as the Indonesian Ulema Council (MUI) in an increasingly digital world. It specifically examines MUI fatwas on cryptocurrencies, vaccinations, and boycotts of Israeli products, assessing the impact of digital dissemination on these religious edicts.

Methodology: This study employed qualitative content analysis using QSR NVivo 12, focusing on sentiment and thematic elements in YouTube discussions. The methodology incorporates sentiment coding to assess general perceptions and thematic coding to explore the nuances of digital dissemination, public understanding, and trust in religious guidance online.

Results: The analysis indicates a predominantly negative sentiment within the Indonesian online community towards MUI's fatwas on vaccines, cryptocurrencies, and boycotting Israeli products. This negativity reflects a disconnect between the public's understanding and acceptance of these religious edicts. Additionally, variations in netizens' comprehension of religious and economic concepts significantly shape their responses to fatwas. This study highlights the need for broader education and more effective communication strategies concerning fatwas, stressing the importance of transparency and context.

Originality: This research underscores the criticality of aligning fatwas with Indonesia's contemporary socio-economic and cultural contexts. It advocates for enhancing the capacity and credibility of fatwa institutions in the digital era, focusing on improving communicative capabilities and increasing religious knowledge to ensure fatwas' continued relevance and effectiveness in addressing contemporary challenges.

Keywords: Fatwa; Digital sphere; Islamic law; Religious authority; Sentiment analysis

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تعزيز نفوذ مؤسسات الفتوى والثقة فيها في العصر الرقمي: دروس من إندونيسيا

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ملخص البحث

أهداف البحث: يستكشف هذا البحث كيف تؤثر المنصات الرقمية، وخاصة يوتيوب، على تصورات الجمهور وثقتهم في الفتاوى الصادرة عن مؤسسات مثل المجلس العلمي الإندونيسي (MUI) في عالم متزايد الرقمية. يركز بشكل خاص على فتاوى MUI حول العملات المشفرة والتطبيقات ومقاطعة المنتجات الإسرائيلية، مقيماً تأثير النشر الرقمي على هذه الأحكام الدينية.

منهج البحث: يستخدم البحث تحليل المحتوى النوعي باستخدام QSR NVivo 12، مركّزاً على العناصر العاطفية والموضوعية في مناقشات يوتيوب. تتضمن المنهجية تفسير المشاعر لتقييم التصورات العامة وتفسير الموضوعات لاستكشاف دقائق النشر الرقمي وفهم الجمهور وثقته في التوجيه الديني عبر الإنترنت.

النتائج: تشير التحليلات إلى سيادة المشاعر السلبية في المجتمع الإندونيسي عبر الإنترنت تجاه فتاوى MUI حول اللقاحات والعملات المشفرة ومقاطعة المنتجات الإسرائيلية. تعكس هذه السلبية فجوة في فهم وقبول هذه الأحكام الدينية بين الجمهور العام. كما أن التباين في فهم مستخدمي الإنترنت للمفاهيم الدينية والاقتصادية يؤثر بشكل كبير على ردودهم على هذه الفتاوى. يسلط البحث الضوء على الحاجة إلى تعليم أوسع واستراتيجيات اتصال أكثر فعالية فيما يتعلق بالفتاوى، مؤكداً على أهمية الشفافية والسياق.

أصالة البحث: يؤكد البحث على أهمية توافق الفتاوى مع القضايا الاجتماعية والاقتصادية المعاصرة والسياق الثقافي في إندونيسيا. يقترح تعزيز القدرة والمصادقية لمؤسسات الفتوى في العصر الرقمي، مركّزاً على تحسين القدرات التواصلية وزيادة المعرفة الدينية للحفاظ على صلة وفعالية الفتاوى في مواجهة التحديات الحديثة.

الكلمات المفتاحية: الفتاوى، الفضاء الرقمي، الشريعة الإسلامية، السلطة الدينية، تحليل المشاعر

للاقتباس: واحد، صالح سحن وخصوصينه، أنجار وعبد الله، فؤادي. «تعزيز نفوذ مؤسسات الفتوى والثقة فيها في العصر الرقمي: دروس من إندونيسيا»، مجلة كلية الشريعة والدراسات الإسلامية، جامعة قطر، المجلد ٤٣، العدد ٢ (٢٠٢٥).

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1. Introduction

Islamic law, also known as Sharia law, serves as the primary legal system in Islam and guides Muslims' daily lives.¹ However, there is an ongoing debate about who can enforce Sharia law, as states cannot impose it on their citizens.² The mufti, an expert in Islamic law, plays a crucial role in providing authoritative opinions in the Muslim community, leading to the adoption of Sharia law as an alternative legal system in Indonesia.³

In Indonesia, fatwas play an important role in guiding decision-making, although they do not have a legally binding power.⁴ Fatwas provide legal opinions and can influence the behavior of society, as seen in the case of the ban on the Ahmadiyah group. The Ahmadiyah group was founded by Mirza Ghulam Ahmad Qadyani who claimed to be a prophet, the Messiah (*mahdī*), and a reformer and renewer of Islamic thought (*mujaddid*).⁵ Despite their lack of legal consequences, *fatwas* can affect the social, economic, and political development of the Muslim community.⁶

In Indonesia, fatwas play a role in guiding decision-making that extends beyond religious edicts and significantly impacts the social, economic, and political spheres. Research has shown that *fatwas* serve as an ethical embedding mechanism in Muslim societies, influencing the formation and development of

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- 1 Clark B. Lombardi, "Designing Islamic Constitutions: Past Trends and Options for a Democratic Future," *International Journal of Constitutional Law* 11-3 (2013): 615-45.
 - 2 Wael B. Hallaq, *The Formation of Islamic Law* (London: Routledge, 2016); Asifa Quraishi-Landes, "The Sharia Problem with Sharia Legislation," *Ohio Northern University Law Review* 47 (2013): 46-47; Lombardi, "Designing Islamic Constitutions," 615-45.
 - 3 Jan Michiel Otto, *Sharia and National Law in Muslim Countries: Tensions and Opportunities for Dutch and EU Foreign Policy* (Leiden: Leiden University Press, 2008); David S. Powers, "Wael B. Hallaq on the Origins of Islamic Law: A Review Essay," *Islamic Law and Society* 17-1 (2010): 126-57; Nur Haida, "Analisis Implementasi Produk Hasanah Card Pada BNI Syariah Kota Cirebon," *Ecobankers: Journal of Economy and Banking* 1-2 (2020): 28-43; Wael B. Hallaq, "From *Fatwās* to *Furū'*: Growth and Change in Islamic Substantive Law," *Islamic Law and Society* 1-1 (1994): 101-103.
 - 4 Mukhsin Achmad et al., "Positivation of MUI Fatwa: From Morally Binding to Legally Binding, Case Study MUI Fatwa Against Madurese Shi'ite in Sampang, Madura," *KnE Social Sciences*, 5 (2022): 210-18; Khoiruddin Nasution and Masnun Tahir, "Morality of Fatwa in the Islamic Law Thinking," *Millah: Journal of Religious Studies*, 10(Special Issue), (2010): 85-97; Ahmad Ulil Albab Al Umar et al., "Analysis of Cryptocurrency in Islamic Perspective and its Existence in Indonesia," in *1st Virtual Workshop on Writing Scientific Article for International Publication Indexed SCOPUS* (2022), 85-90; Mohd Harifadilah Rosidi, "The Impact of Social Media on The Acceptance of Fatwas Among Malaysian Muslims," *Journal of Fatwa Management and Research* 1 (2021): 17-36.
 - 5 The Ahmadiyya has faced enduring criticism within the Muslim world due to its controversial theological views, such as its belief in Mirza Ghulam Ahmad as a prophet after Prophet Muhammad—a claim regarded by the overwhelming majority of Sunni and Shia scholars as a direct repudiation of the Islamic tenet of *khatm al-nubuwwa* (finality of prophethood), which affirms that Muhammad is the last prophet. As a result, the Ahmadiyya have been declared non-Muslim by numerous religious bodies and states. For more on this issue, with more focus on the Indonesian context, see, e.g., Andi Muhammad Irawan, "They are not Muslims: A Critical Discourse Analysis of the Ahmadiyya Sect Issue in Indonesia," in *Discourse and Society*, 28-2 (2017): 162-181. <https://doi.org/10.1177/0957926516685462>
 - 6 Rosidi, "The Impact of Social Media," 17–36; Wahyudi Akmaliah, "The Demise of Moderate Islam: New Media, Contestation, and Reclaiming Religious Authorities," *Indonesian Journal of Islam and Muslim Societies* 10-1 (2020): 1-24; Achmad et al., "Positivation of MUI Fatwa," 210-18.

communities through various discursive and non-discursive relationships.¹ This influence is not confined to Indonesia alone; in Bahrain, fatwas have been a prominent factor in shaping the behavior and beliefs of individuals and groups, especially amid volatile political and social situations, thereby impacting political dynamics.²

Furthermore, in Indonesia, fatwas issued by the Majelis Ulama Indonesia (MUI) have played crucial roles in both inciting and mediating sectarian violence, opening avenues for constructive discourse within society.³ From 1975 to 1988, MUI fatwas in Indonesia targeted objectives such as gaining societal acceptance, maintaining good relations with Muslim organizations and the government, and encouraging Muslim participation in national development.⁴ Additionally, the issuance of these fatwas has influenced rising conservatism, affecting democratic values and the political landscape, thereby highlighting their significant role in shaping social and political contexts.⁵ Fatwas have also played a regulatory role in socio-political issues, exerting influence on public consciousness to maintain stability and prevent conflicts.⁶

However, the digital era has brought new challenges and opportunities for scholars and muftis to issue fatwas.⁷ For instance, fatwas issued by the Indonesian Ulema Council (MUI) on varied subjects such as cryptocurrencies, vaccinations, and the boycott of Israeli products have elicited diverse reactions, particularly from the digital era. Although these fatwas are not legally binding, their influence on societal behavior and choices is significant, as they present dilemmas and guidance for Muslims navigating modern issues.

One of the main changes brought about by the digital era is the increased prevalence of digital fatwas. These fatwas are issued through digital channels, such as websites and social media platforms. This allows

1 Yudi Harimurti et al., "The Role of Majelis Ulama Indonesia and its Fatwas within the Indonesian Governance System," in *Proceedings of The International Conference on Environmental and Technology of Law, Business and Education on Post Covid 19, ICETLAWBE, 26 September 2020, Bandar Lampung, Indonesia* (EAI, 2020), 1-5.

2 Rashed Alrasheed and Simon Mabon, "Fatwas and Politics in Bahrain: Exploring the Post 2011 Context," *Middle Eastern Studies* 57-1 (2020): 151-65.

3 Soleh Hasan Wahid, "Pola Transformasi Fatwa Ekonomi Syariah Dsn-Mui Dalam Peraturan Perundang-Undangan Di Indonesia," *Ahkam: Jurnal Hukum Islam*, 4, No.2, (2016), 171-198.

4 Mun'im Sirry, "Fatwas and Their Controversy: The Case of the Council of Indonesian Ulama (MUI)," *Journal of Southeast Asian Studies* 44-1 (2013): 100-117.

5 Ibid.

6 Omer Awass, *Fatwa: The Evolution of an Islamic Legal Practice and its Influence on Muslim Society* (Philadelphia: Temple University Press, 2014).

7 Imam Yahya and Akhmad Arif Junaidi, "Authority of Fatwa in Digital Era: Methodology and Transmission of Nahdlatul Ulama's Bahtsul Masail in Indonesia," *Webology* 18-2 (2021): 654-74; Rosidi, "The Impact of Social Media on the Acceptance of Fatwas Among Malaysian Muslims"; Mohamad Dahlan, "Respons Jamaah Tabligh Terhadap Fatwa Majlis Ulama Indonesia Tentang Covid-19", *Qiyas, Jurnal Hukum Islam Dan Peradilan* 5, No. 1 (2020): 53-69; Alexandre Caeiro, "Cyber-Muftis, Digital Fatwas - the Ongoing Transformation of Religious Authority", *Daily Sabah*, 2019, <https://www.dailysabah.com/op-ed/2019/03/27/cyber-muftis-digital-fatwas-the-ongoing-transformation-of-religious-authority>; Alexandre Caeiro, "The Politics of Family Cohesion in the Gulf: Islamic Authority, New Media, and the Logic of the Modern Rentier State", *Chroniques Yéménites*, No. 10 (2018), <https://doi.org/10.4000/cy.3762>.

for faster and wider dissemination of fatwas, but also raises questions about the legitimacy and authority of digital fatwas.¹

Several studies have investigated various issues related to fatwas in Muslim societies. Iman and Samsuri examined cryptocurrency from an Islamic perspective and its permissibility in Indonesia, highlighting the need for further research to clarify this issue.² Amrin and Amirullah studied the theory of fatwa change according to Yusuf Qardhawi, demonstrating that fatwa change reflects societal changes and needs.³ Additionally, studies have investigated the impact of digital technology on the issuance of fatwas in Muslim societies. Achmad et al. analyzed the effects of the MUI fatwa on the Shi'a community in Sampang, Madura, and discovered its significant impact on the community.⁴ Finally, Akmaliah researched the effects of new media on the decline of moderate Islam and the contestation of religious authority, revealing the emergence of conservative and extremist voices and a decrease in the influence of moderate ones.⁵ Another study on fatwas in the digital sphere by Al-Zanki suggests that fatwas issued through various satellite channels have a significant potential risk of error, including misinterpretation of the text, relying on old information to understand the nature of the question at hand, failing to guide the questioner to what is best for him, and being confused.⁶

Several studies have examined various issues related to fatwas in Muslim societies, especially those related to the digital age. A recent study conducted by Suaedy examined the position of the Indonesian Council of Ulama (Majelis Ulama Indonesia or MUI) in the digital era, highlighting the challenges that the digital revolution poses to the MUI's authority in issuing fatwas.⁷ This qualitative study focused on the language used in MUI's regional fatwas and mapped the discourse generated by these fatwas, revealing symptoms of fatwa de-bureaucratization and the impact of celebrity ulama in the digital age.⁸

In addition, a study by Caeiro discusses the emergence of cyber-muftis and online fatwas, analyzing how the internet has become a central aspect of community life in Muslim societies since the 1990s. This

1 Rusli, "Tipologi Fatwa Di Era Modern: Dari Offline Ke Online", *Hunafa: Jurnal Studia Islamika* 8, No. 2 (2011); Rusli and Nurdin Nurdin, "Understanding Indonesia Millennia Ulama Online Knowledge Acquisition and Use in Daily Fatwa Making Habits", *Education and Information Technologies* 27, No. 3 (19 April 2022): 4117–40; Rusli Muhammad Syarif Hasyim, and Nurdin Nurdin, "A New Islamic Knowledge Production and Fatwa Rulings: How Indonesia's Young Muslim Scholars Interact with Online Sources", *Journal of Indonesian Islam* 14, No. 2 (1 December 2020): 499.

2 "Cryptocurrency; Financial Risk and Shariah-Compliant Alternative Concept", *Equilibrium: Jurnal Ekonomi Syariah* 10, No. 1 (2022): 109.

3 "Contemporary Legal Istimbat: Study on the Theory of Changes in Fatwa According to Yusuf Qardhawi", *Mizan: Journal of Islamic Law* 6, No. 1 (17 April 2022): 89.

4 "Positivisation of MUI Fatwa: From Morally Binding to Legally Binding (Case Study MUI Fatwa Against Madurese Shi'ite in Sampang, Madura)": 210-218.

5 "The Demise of Moderate Islam: New Media, Contestation, and Reclaiming Religious Authorities". 1-24.

6 Salih Karim Al-Zanki, "A Critical Reading of Fatwas on Satellite Channels," *Journal of College of Sharia and Islamic Studies*, Vol. 35, No. 2 (2018). 137-199.

7 Suaedy et al. "Language, Authority, and Digital Media: The Impact on the Legitimacy of Fatwas." *Ahkam: Jurnal Ilmu Syariah* 23, No. 1 (2023): 1–24.

8 Suaedy et al. "Language, Authority, and Digital Media."

development has created new conditions for the exercise of religious authority, providing easy access to Islamic moral guidance and extending the reach of muftis deep into the social fabric.¹ In addition, the study highlighted the changing nature of online fatwa consultations, where cyber-muftis face a variety of demands and expectations from individuals, including acting as spiritual, legal, and even financial advisors.² This study highlights the opportunities and challenges that the digital age presents for religious authorities, marking a significant shift in how religious guidance is sought and provided in the modern world.³

These studies underscore the evolving nature of fatwa institutions in the digital age, highlighting the need for adaptation and transformation to maintain their trust and authority. They also highlight the expanding role of muftis and religious scholars, not only as issuers of legal rulings but also as multifaceted guides in a rapidly changing world.

Online platforms have increased accessibility and transparency for scholars issuing fatwas, but also pose challenges in balancing state control and religious autonomy, as well as ensuring autonomy in the online fatwa system. Social media has played a significant role in increasing awareness and accessibility of fatwas among Malaysian Muslims. However, verifying the authenticity and credibility of fatwas disseminated on social media platforms is challenging.⁴ Scholars have also played a crucial role in shaping the use of the internet for religious purposes, including the dissemination of fatwas, in Saudi Arabia.⁵

Additionally, it should be noted that while the literature review includes several studies on the impact of digital technology on the issuance and dissemination of fatwas, there appears to be none that specifically address the factors influencing the digital response to MUI fatwas in Indonesia. This study aims to fill this major research gap.

In this context, the roles of muftis and fatwa institutions have evolved beyond traditional realms. Studies have revealed that in the digital age, Muslims increasingly turn to online muftis for guidance that extends beyond mere legal rulings.⁶ These muftis are now tasked with not only providing religious decrees but also navigating the complexities of modern life challenges, which often require them to consult specialists in various fields. This shift has sparked the need for muftis to redefine their roles and assert the relevance of Islamic legal traditions in contemporary times. However, there is a noticeable gap in research exploring how the digital era, specifically responds to fatwas from institutions such as the MUI, highlighting an area that requires further exploration and understanding.

1 Cyber-Muftis, Digital Fatwas - the Ongoing Transformation of Religious Authority". Daily Sabah, 2019. <https://www.dailysabah.com/op-ed/2019/03/27/cyber-muftis-digital-fatwas-the-ongoing-transformation-of-religious-authority>.

2 Ibid.

3 Ibid.

4 Rosidi, "The Impact of Social Media on the Acceptance of Fatwas Among Malaysian Muslims".

5 Shaheen Sardar Ali, "Cyberspace as Emerging Muslim Discursive Space? Online Fatawa on Women and Gender Relations and its Impact on Muslim Family Law Norms", *International Journal of Law, Policy and the Family* 24, No. 3 (1 October 2010): 338–60.

6 Caeiro, "Cyber-Muftis, Digital Fatwas - the Ongoing Transformation of Religious Authority"; Caeiro, "The Politics of Family Cohesion in the Gulf: Islamic Authority, New Media, and the Logic of the Modern Rentier State".

2. Objectives

This study examines the impact of digital technology on the authority and trust of fatwa institutions, focusing on the Indonesian Ulema Council (MUI) and its fatwas on cryptocurrencies, vaccinations, and boycotts of Israeli products. The study includes an analysis of social media conversations on YouTube. The aim is to explore how digital platforms influence public perceptions of these fatwas, as well as to identify the evolution of the digital public's trust in fatwa institutions.

3. Methods

This study employs Qualitative Content Analysis to explore the trust and authority of the Majelis Ulama Indonesia (MUI) regarding its fatwas on cryptocurrencies, vaccinations, and boycotts of Israeli products. Our research uses QSR NVivo 12 sentiment analysis software and focuses exclusively on data collected from two major digital platforms: (1) YouTube,

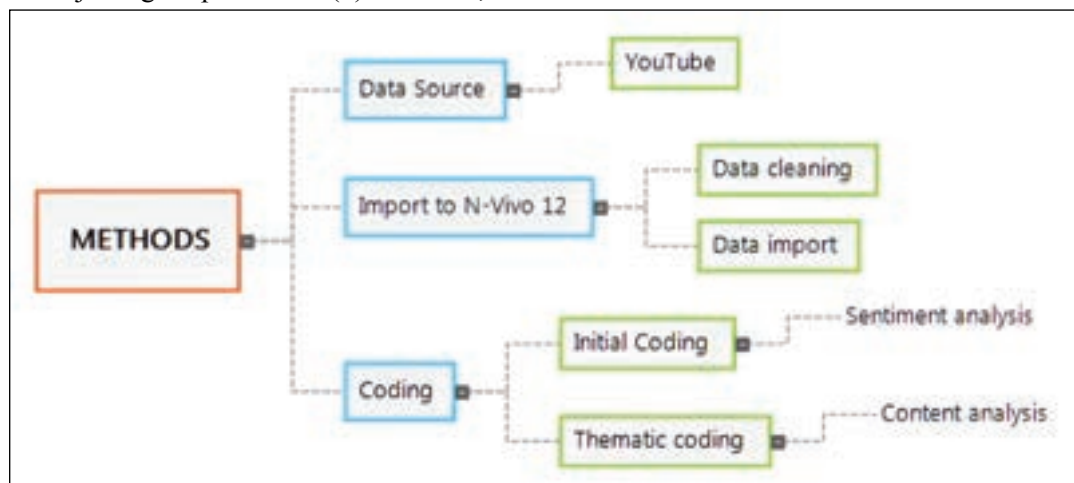


Fig. 1: Diagram of QSR NVivo 12 Sentiment Analysis Method

We selected YouTube as the main source of data collection because of its substantial influence in shaping public opinion and widespread use. YouTube is a leading platform for detailed content, comprising videos and discussions that provide insights into thoughtful and reflective viewpoints. With its extended format, YouTube enables a thorough examination of topics, rendering it an invaluable resource for comprehending nuanced perspectives on fatwas.

This study employs QSR NVivo 12 for Qualitative Content Analysis to comprehensively understand digital attitudes towards fatwas and analyze the connection between netizens and fatwa institutions. The data collection ranges across various digital discussions, systematically sorted per source in NVivo, for extensive examination. Our methodology employs sentiment coding to identify broad perceptions of fatwa institutions and thematic coding to explore deeper themes related to digital dissemination, public perception, and trust in religious guidance on the internet. The accuracy and validity of our findings were fortified by cross-checking them with external sources.

Our research utilizes NVivo's analytical tools to analyze patterns and offer insights into how digital technology is reshaping the dissemination and perception of fatwas by religious institutions. This methodology provides a comprehensive and contextual understanding of the topic, highlighting the evolving dynamics of trust and authority in fatwa institutions in the digital landscape.

4. Results and Discussion

4.1 Negative Sentiment Dominance of Netizens towards Fatwa

4.1.1 Negative Sentiment Dominance of Netizens towards the Vaccine Fatwa

In the present analysis, data from 134 Indonesian YouTube comments from Beritasatu, CNN Indonesia, iNews, and Kompas TV were meticulously examined to discern the sentiment surrounding the discussion of vaccine-related fatwas. Table 1 below indicates a weighted distribution of sentiment, with a pronounced inclination towards negative perceptions.

Table 1: Sentiment Analysis of Vaccine Fatwa by Media Type

Media	A : Very positive	B : Moderately positive	C : Moderately negative	D : Very negative
1 : Beritasatu	0	0	13	2
2 : CNN Indo	1	0	10	1
3 : iNews	0	0	2	0
4 : Kompas TV	1	0	80	24

Analyzing the sentiment distribution in Figure 2, we observe that Beritasatu and Kompas TV are the primary contributors to the 'Moderately Negative' and 'Very Negative' categories. Beritasatu shows a higher count of 'Moderately Negative' references, whereas Kompas TV leads with 'Very Negative' sentiments, suggesting a critical perspective on vaccine-related fatwas within their coverage.

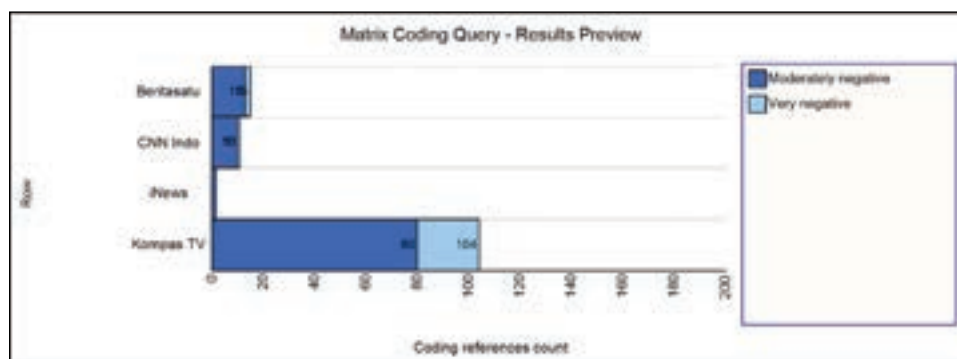


Fig. 2: Negative Sentimen on Vaccine Fatwa

Turning to Figure 3, we observe a stark contrast in the distribution of positive sentiments. Both CNN Indonesia and Kompas TV have 'Moderately Positive' references, but Kompas TV stands alone with a 'Very Positive' sentiment, indicating a more favorable view in some of its reporting.



Fig. 3: Positive Sentiment on Vaccine Fatwa

Finally, Figure 4 combines all sentiment categories to provide a comprehensive overview of the media sentiment landscape. Beritasatu and Kompas TV maintained their lead in negative sentiment but also showed a considerable number of ‘Moderately Positive’ sentiments, pointing to a more nuanced reporting stance. CNN Indo showed a notable balance across all sentiment categories, which may reflect a more measured editorial approach.



Fig. 4: Negative and Positive Sentiment on Vaccine Fatwa

In summary, these figures collectively suggest a diverse range of sentiments in Indonesian media coverage of vaccine-related fatwas. Beritasatu tends towards critical reporting, Kompas TV displays both supportive and critical stances, and CNN Indonesia shows a balanced sentiment representation. This distribution highlights the complex interplay between media narratives and public sentiment, underscoring the influence of reporting on shaping public discourse on health and religious edicts.

4.1.2 Negative Sentiment Dominance of Netizens towards the Fatwa on Cryptocurrency

In this study, data were analyzed from the comments of netizens found on several YouTube pages, such as Kumparan, CNN, Kompas, iNews, and BeritaSatu, that discussed MUI and NU fatwas related to cryptocurrency. A total of 1,344 netizen comments were processed using N-Vivo software with several sentiment categories: very positive, somewhat positive, very negative, and somewhat negative. The results

showed that negative sentiment was more dominant than positive sentiment.¹

Table 2: Sentiment Analysis of MUI Cryptocurrency Fatwa Based on Media Type

Media Type	Very Positive	Positive	Negative	Very Negative
FATWA MUI Beritasatu	21	87	37	53
FATWA MUI CNN INDO	10	35	146	267
MUI iNews FATWA	4	10	112	0
FATWA MUI Kompas Tv Youtube 2	5	27	57	92
FATWA MUI Kompas TV Youtube 1	0	0	64	1
FATWA MUI KUMPARAN	0	8	28	62
FATWA NU CNN INDO	0	10	13	8
Fatwa NU Kompas	0	20	6	161

Table 2 was analyzed using NVivo software in several categories: very positive, fairly positive, very negative, and fairly negative. The results indicate that negative sentiment is more dominant than positive sentiment.

The lack of a comprehensive understanding of the content and context of fatwas is one of the factors that causes many negative comments, as shown in Table 1. Therefore, fatwa institutions such as the MUI and NU need to better socialize these fatwas to the public through social media. In addition, scholars and muftis must educate the public about the concepts of Islamic economics and their application in the context of cryptocurrency. Based on the previous analysis, several classifications of netizens' responses were found as follows:

1. Some netizens feel that the Crypto Fatwa is an appropriate action because it reminds people of religious provisions regarding transactions and investments.
2. However, some netizens consider the Crypto Fatwa a form of government intervention in investment freedom.
3. Some doubt the credibility of the Crypto Fatwa because it is considered too slow to respond to the cryptocurrency phenomenon that has been present for several years.
4. However, some view the Crypto Fatwa as an important action to maintain national economic stability and protect the public from unclear investment risks.

1 kumparan, "MUI Terbitkan Fatwa Haram Uang Kripto, Bitcoin Dan Pinjol", 2021, <https://www.youtube.com/watch?v=Rhi6qKb-bXtY>; Cnn Indonesia Tv, "VIDEO: Nahdatul Ulama Jatim Keluarkan Fatwa Haram Uang Kripto", 2021, <https://www.cnnindonesia.com/tv/20211104162420-407-716688/video-nahdatul-ulama-jatim-keluarkan-fatwa-haram-uang-kripto>; KOMPASTV, "MUI Terbitkan Fatwa Haram Pinjol Dan Kripto", 2021, <https://www.youtube.com/watch?v=VOQH0UQ9DfQ>; iNews id, "Ijtima Ulama MUI Putuskan Uang "Crypto" Haram", 2021, <https://www.youtube.com/watch?v=a0JpWN0KYPc>; BeritaSatu, "MUI Haramkan Mata Uang Kripto", 2021, <https://www.youtube.com/watch?v=vDRXEBtWRcI>.

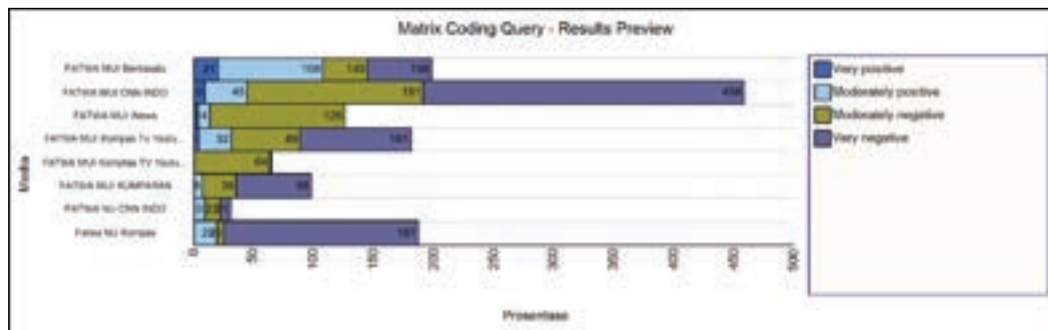


Fig. 5: Sentiment Analysis of Coding Matrix based on Media Type

The sentiment of netizens towards cryptocurrency fatwas, as shown in Figure 2, can vary depending on various factors, such as the level of religious and technological understanding, views on investment, and personal experience. Some Netizens may support the fatwa because they believe that cryptocurrency investment is contrary to Islamic principles, such as usury and speculation. However, some netizens question the relevance of the fatwa given the constantly evolving economic and technological conditions.

Of the 1,344 netizen comments analyzed, 18% had a positive sentiment and 82% had a negative sentiment towards the MUI and NU fatwas related to cryptocurrency. To better understand the results, Figures 6 and 7 were created, showing the sentiment of each comment and providing a visual understanding of the findings of this study. Figures 6 and 7 can help identify patterns and trends in comment sentiment.

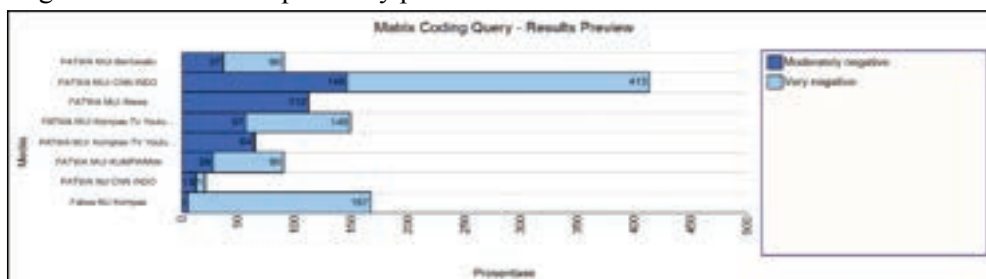


Fig. 6: Patterns and trends of Matrix Coding in sentiment based on Media Type

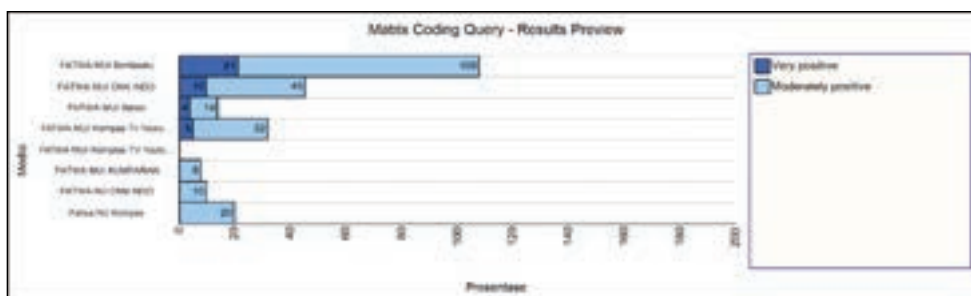


Fig. 7: Patterns and trends of Matrix Coding in sentiment based on Media Type

According to Figures 6 and 7, the analysis by CNN Indo shows that most people held negative views on the decision (Fatwa) about cryptocurrency by a religious organization called MUI. Of the 413 comments

on the decision, 90% expressed negative sentiment. This negative sentiment is consistent across various platforms, such as Kompas 1's YouTube news, which has 100% negative comments, and Kompas 2, which has 82% negative comments. The only platform where sentiment towards the decision is less negative is Beritasatu's YouTube news, where only 45% of comments are negative. This trend indicates dissatisfaction and general disagreement with the MUI's stance on cryptocurrency among internet users. Additionally, the Beritasatu and CNN Indo YouTube accounts received the most positive responses compared to other news sites, as shown in Figures 3 and 4.

4.1.3 Negative Sentiment Dominance of Netizens towards the Boycott Israel Fatwa

In this study, data were analyzed from netizens' comments found on official YouTube sites such as BBC News, CNBC Indo, CNN Indo, Kompas TV, and tvOneNews discussing the fatwa for the boycott of Israeli products issued by MUI. A total of 10,134 netizens' comments were processed using NVivo software with multiple sentiment categories. The results of the study show netizens' reactions to the fatwa.

Table 3: Sentiment Analysis of the Boycott Fatwa by Media Type

Media	A : Moderately negative	B: Very negative	C : Very Positive	D : Moderately Positive
1: BBC News_Boycott Fatwa	139	130	32	102
2: CNBC Inso_Boycott Fatwa	1774	1401	696	1375
3: CNN Indo_Boycott Fatwa	1399	858	398	747
4: Kompas TV_Boycott Fatwa	56	41	14	24
5: tvOne News_Boycott Fatwa	291	244	145	268

CNN Indonesia received 1,399 negative references and 398 positive references, showing considerable engagement from netizens on the platform (Table 3). In contrast, CNBC Indonesia received the highest number of negative references (3,175), indicating significant viewer sentiment towards this subject.

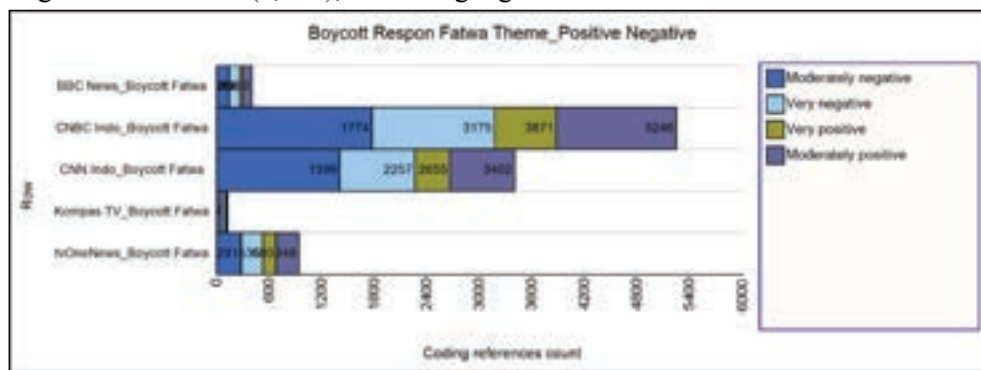


Fig. 8: Positive and Negative Sentiment on Boycott Fatwa

In contrast, Figure 8 shows that positive responses, as shown in the figure, although in lower numbers, also show a significant trend, particularly on the CNBC Indonesia platform, with 2,071 positive references. This suggests that there are groups of netizens who support or have a more balanced view of the boycott fatwa. However, when we consider that TVOneNews only shows 145 positive references compared to 535 negative references, it is clear that there is an even dominance of negative sentiment across almost all

This pattern indicates that there is significant room for MUI to develop more depth and nuance in their communication. Given the dominance of negative sentiments, as clearly seen through these numbers, the need for a more inclusive and educative dialogue is crucial. This will not only address the concerns and confusion that netizens may face but also help shape a more positive public perception of future fatwa decisions.

4.2 Netizens' Perspectives on Fatwa MUI

The word cloud in Figure 9 is drawn from the discourse of the Indonesian Ulema Council's (MUI) fatwa on COVID-19 vaccines, focusing on the dominant concerns and sentiments in society. Words such as “emergency,” “vaccine,” “healthy,” and “sacred” are dominant, as shown in the figure. The significant size of “emergency” indicates the urgency of the issue being responded to about the MUI fatwa, while the words “vaccine” and “healthy” reflect the understanding of the public health response as a priority. Simultaneously, the presence of the word “sacred” suggests an ongoing dialogue about how these actions align with or challenge religious principles.

Fig. 9: World Cloud Theme on Vaccine Fatwa

Figure 10 illustrates the results of an NVivo auto-coding analysis, categorizing netizen responses to the MUI fatwa on vaccines across different media sources. Each bar represents the number of references to specific themes—‘emergency,’ ‘halal,’ ‘haram,’ ‘vaccine,’ and ‘word’—within the content from news sources such as Beritasatu, CNN Indonesia, iNews, and Kompas TV. Notably, ‘vaccine’ was the most referenced theme, particularly in Kompas TV’s content, suggesting a high level of engagement with the topic. References to Halal are also prominent, especially in the iNews data, indicating significant discussions around religious dietary laws. In contrast, the themes of ‘emergency,’ ‘haram,’ and ‘word’ have fewer references, suggesting that these aspects were less dominant in the discourse captured from the analyzed media sources.

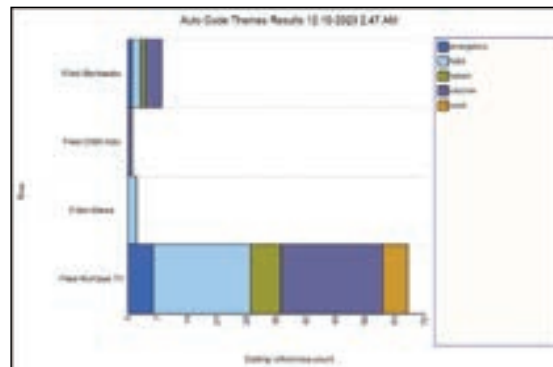


Fig. 10: Theme Coding Result on Vaccine Fatwa

4.2.1.1 Evaluating Emergencies through a Religious Lens

Upon closer examination, the conversation thread revealed concerns about the vaccine content concerning the laws governing halal food, which are central to the Islamic faith. Users such as @M.AZIZI.93 and @santringarep3072 raised concerns about the use of potentially non-halal ingredients, such as pork oil, suggesting a broader unease about the ethical composition of vaccines. The discussion also delved into the justification for the use of vaccines in “emergency” situations, with comments by users such as @irwanf7143, asking ‘whether the urgency of the situation had been thoroughly considered by religious authorities?’ This question suggests a critical examination of the conditions under which religious exemptions are made, especially in life-threatening situations.

4.2.1.2 The Quest for Clarity and Transparency

Moreover, this discourse underscores the demand for transparency and decisiveness in religious decision-making, with netizens such as @sutanmudokhalifah calling for a clear demarcation between what is ‘halal’ and ‘haram.’ This clarity is not only for spiritual peace but also for practical compliance. The mention of “family,” “time,” and “desire” indicates that personal and family priorities are heavily influenced by religious statements. In addition, the comments imply a questioning of the role of government and religious institutions in the vaccine rollout, evidenced by a level of skepticism or distrust subtly suggested in comments such as @rikihariyanto1571’s vague “umbrella corp 👍 this...”.

4.2.1.3 *Skepticism and the Role of Authority*

The analysis also uncovered a thread of skepticism toward the roles of government and religious institutions in vaccine distribution, with comments hinting at distrust. The vague reference to an “umbrella corp” by @rikihariyanto1571 potentially alludes to conspiracy theories or corporate mistrust within the vaccine narrative. This element introduces a subtext of governance and institutional trust, which interlaces with the ‘Vaccine’ theme, showing that netizens’ responses are informed not only by religious guidance but also by perceptions of institutional integrity.

4.2.1.4 *Communication as the Keystone of Public Health Initiatives*

The collective narrative shaped by these comments highlights the essential role of effective communication in the acceptance and success of public health initiatives, particularly when they intersect with the deeply held religious values of the community. This necessitates sensitive, inclusive, and well-articulated responses from religious leaders and health authorities. Additionally, this discourse requires that religious decisions take into account the complexities of modern medical science and that they are communicated in ways that are accessible and reassuring to the public. The intricate relationship between religion, health, and governance exposed by this analysis underscores the challenges of managing health emergencies in religiously observant societies.

Through content analysis, the netizens’ discourse surrounding MUI’s vaccine fatwa was revealed to be a complex dialogue intertwining ethical considerations, personal values, and institutional trust. The interplay of these themes offers a nuanced view of how a religiously observant society navigates the challenges posed by a pandemic, highlighting the critical need for clarity, empathy, and transparency in the interdependent realms of religion, health, and governance.

4.2.2 Netizens’ Perspectives on the MUI’s Cryptocurrency Fatwa

The exploration of netizens’ perspectives on the MUI’s cryptocurrency fatwa revealed a multifaceted debate infused with comparisons to established financial instruments and concerns about legal and economic legitimacy. This section navigates through the complex views held by netizens, drawing parallels between the decentralized nature of cryptocurrencies like Bitcoin and familiar digital payment platforms such as Gopay. Through their discourse, we uncover a tapestry of opinions that challenge the fatwa’s validity, framed by their understanding of cryptocurrencies’ functions and their place in the modern economic ecosystem.

4.2.2.1 *Cryptocurrency is seen by netizens as similar to Gopay*

Digital netizens view cryptocurrency as similar to Gopay (an e-wallet service in Indonesia). This understanding has triggered their opposition to the fatwa on cryptocurrency issued by the MUI and NU.

“If there is a concrete form of buying and selling, buying and selling services, there is also no concrete form. Gopay is also the same. If it is called a cryptocurrency asset, it is not clear what

it is, and a cryptocurrency asset is worth how much. It is clear how much it costs and where it can be bought or sold, based on its underlying value. If there is none, then there will be no buying and selling. If the transaction is money for money, forex is a more money-for-money transaction. Buying dollars and rupiah for exchange is money for money. If the speculative price of TTG increases, it goes back to the issue of stocks. Stocks are also speculative. The rise and fall in land prices, the rise and fall in gold prices, etc., are all based on assumptions. If there is no guarantee, it is a blockchain system, and its validation is decentralized. If it is called gambling, it could be speculative again. Going back to stocks, gold, land, forex, oil, etc., are all the same. In addition, if the price fluctuates, the cooking oil also fluctuates. Vegetables in the market are also fluctuating.”¹

4.2.2.2 *Crypto is equal to Rupiah (IDR)*

Netizens believe that if the Rupiah (IDRO can be used as a medium of exchange and the Rupiah (IDR) does not have an underlying asset, then the conditions are the same as for crypto.

“Buy crypto in Indonesia using Rupiah, sold also in Rupiah, crypto is not a currency in Indonesia, I really want to hear the explanation. 2. Cryptocurrency is a part of blockchain technology. Have you understood the blockchain? 3. Currently, the technology sector is working on integrating blockchain; for example, this news is only on the YouTube platform; in the future, it will also be on the blockchain platform; this will become a unity in our daily lives. This statement is far from its basic understanding and is not connected.”²

“Crypto speculation, stocks are also the same speculation. The stock price is also not in line with the actual value of the company; if no one buys the stock, the stock price will not rise. All speculation when talking about speculation. Stocks can also rise based on the law of supply and demand. Prices rise not based on the company’s performance. If you prohibit crypto but justify stocks, then you need to explore and re-examine; it is true/false, as you say. It should not be simply called halal/haram. Stocks and crypto are the same; if someone answers stocks, there is an underlying asset, namely the company itself, while crypto does not have one. Do electric tokens have physical assets? Does the credit on your phone include physical assets? Now, I ask, is there really an underlying asset? Is there a reserve? Even if there is an underlying asset, what underlies it is trust. We believe that the dollar has value, the dollar has value, even though the dollar is just printed paper and there are no reserves. Crypto Haram Halal Stocks? You enter stocks, the gambling agent throws tens of thousands of lots, and as a result, the stock price decreases. Is this speculation? Is it not harmful? The point is that if one thing is haram, everything is haram because of the way they work together, and crypto is the same; the ebb

1 CNN Indonesia, “VIDEO: Nahdatul Ulama Jatim Keluarkan Fatwa Haram Uang Kripto”, 2021, <https://www.cnnindonesia.com/tv/20211104162420-407-716688/video-nahdatul-ulama-jatim-keluarkan-fatwa-haram-uang-kripto>.

2 Ibid.

and flow is based on supply and demand, the law of demand and supply; if demand (buyers) is high but supply (sellers) is low, then the price will go up, and vice versa, if demand is low but supply is high, then the price will go down, stocks and crypto are the same. Crypto was created to fight against banks. If you hold fiat money every year, it is subject to inflation, and its value continues to decrease. If you hold crypto, its value will continue to grow because the supply is limited, unlike fiat money, which can be printed as much as desired. Sending crypto from one person to another or from one country to another is also peer-to-peer without going through a third party. The cost is cheap, whether transferring small or large amounts, the costs are the same, and the process is also fast, in seconds, it reaches the recipient. It can transfer 1 million, 10 million, 100 million, 1M, and 100m/1T, and the cost will not change; only the \$1 transaction fee is required, and the lightning process takes seconds. When sending fiat money between countries, can it be done in seconds? Can the price be so low? It must go through a third party, which takes a long time and is expensive. Is crypto harmful? Crypto is far more useful, but is it legitimate? You need to learn again, because if it is only religious knowledge, it is.¹

4.2.2.3 Cryptocurrency is not the same as Rupiah because it is illegal

Another perspective arises from internet users, who generally understand the reasons behind the prohibition of cryptocurrency in Indonesia. They believe that legal protection for cryptocurrency in this country is still lacking, making it deserving of its illegal status.

“It should be emphasized that cryptocurrency is haram because it is not recognized in Indonesia as a currency/payment, because what is legitimate according to the law is Rupiah and not cryptocurrency, unless it is not used as a currency, it is allowed, for example, for trading, investment, or the like, with certain conditions.”²

“The problem is that if cryptocurrency is used as a currency, it is not stable, unlike the Rupiah, which is maintained by BI with foreign exchange reserves. If it is a commodity, it is also not possible because cryptocurrencies like Bitcoin do not have real value; by real value, I mean the usefulness of the object. For example, gold and silver can still be used in jewelry and electronics. As for stock ownership in companies, if it is done for trading, I think it is haram because it is called an investment; it is better to earn money from the company’s profits, not from buying and selling stocks.”³

“In reality, it is possible, but if it is a pure asset like Bitcoin, it cannot be done. If an object is said to be an asset, it can be used like gold, which is used as jewelry, or rice, which can be

1 Ibid.

2 BeritaSatu, “MUI Haramkan Mata Uang Kripto”.

3 KOMPASTV, “MUI Terbitkan Fatwa Haram Pinjol Dan Kripto”.

eaten. As a currency, it is clear that it can be used, but there must be an institution that makes its value stable, such as BI, which maintains the value of the Rupiah to remain stable by using foreign exchange reserves, so that it is not too high in two arrivals and also does not suddenly fall. For example, the Rupiah is stable at 15 thousand, rising to 14 thousand for a long time, which is good so that buyers and sellers do not feel disadvantaged.”¹

4.2.2.4 The Weakness of Fatwa Literacy among Netizens

This study also found that the understanding of the position of fatwa among internet users is still weak. Internet users believe that fatwas should be followed, but they also equate the conditions of fatwas from country to country. This shows that there is a lack of understanding of the nuances and contexts surrounding fatwas. A fatwa is a religious decision or opinion issued by a scholar or Muslim legal expert. This decision can vary depending on the specific context and issues being addressed. For example, a fatwa issued in one country may not apply in another because of different cultural and legal contexts.

“The new law from MUI is clearly a fintech progress. In countries like the UAE, they don’t know if it will happen, and in New York, there will be a crypto school curriculum.”²

“A smart Muslim should comply with the MUI fatwa that prohibits CRYPTO, you should sell it completely and you will enter heaven ... and I bought all of it, oh happy moment ... the most beautiful moment.”³

“However, this fatwa is speculative and harmful (ghoror). It is funny to issue a haram fatwa against something that is not fully understood. If you ask about the form, it is a digital asset. The term digital is understood as being equated with a physical object. If asked about its function, ask the actors/investors/holders, and the fact is that they can gain many benefits. Hopefully, the MUI administrators will learn and be aware of technology, so it’s not even funnier.”⁴

In conclusion, the study found that internet users have a weak understanding of the position of fatwas and tend to equate the conditions of fatwas from one country to another. This highlights the need for education and awareness of the nuances and contexts surrounding fatwas. Individuals need to understand that fatwas are not legally binding and can vary depending on the circumstances. Overall, everyone must have a proper understanding of this topic before making any assumptions.

4.2.3 Netizens’ Perspectives on the MUI’s Boycott Fatwa

Based on N-Vivo, we found that there were different reactions to the fatwa on boycotting Israeli products issued by the MUI. The themes that dominated this discussion included “boycott,” “countries,” “fatwa,” “halal,” and “Palestine,” as shown in the figure:

1 Ibid.

2 CNN Indonesia, “VIDEO: Nahdatul Ulama Jatim Keluarkan Fatwa Haram Uang Kripto”.

3 Ibid.

4 Ibid.

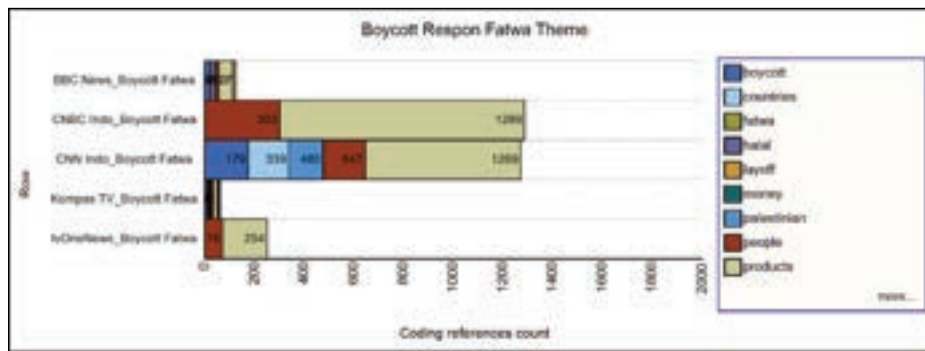


Fig. 11: Theme Coding Result on Boycott Fatwa

On the CNN Indonesia platform, there were 1,269 references relating to the fatwa, suggesting that netizens' responses mirrored the sense of urgency regarding the issue. Analyzing netizens' responses to the MUI fatwa shows a noteworthy split in opinion. On one side, @putrabastem4927 expressed positive responses by endorsing the boycott as a form of solidarity. However, netizens like @MariCerdas-gr5wf expressed a negative response, critiquing the fatwa as a political instrument insufficiently grounded in religious support. Similarly, @rehanchaniago5264 criticized the arbitrary issuance of fatwas. These reactions represent a broader social conversation on the role and influence of religious establishments in public policy and social affairs. The discourse surrounding MUI's fatwa on the boycott of Israeli products was influenced by various factors.

4.2.3.1 Boycott Fatwa as a Form of Solidarity with Palestine

Positively, individuals such as @putrabastem4927 supported the boycott as an act of solidarity. Discussions on specific products often involve political and ethical considerations. Advocates of boycotting Israeli products, such as @kacer_mania, demonstrate how product selection can serve as a means of political expression and solidarity. In this context, the focus of netizens' consideration leans more towards aspects of solidarity than compliance with the fatwa itself. Comments from users like @kacer_mania endorsing the boycott are indicative of solidarity with Palestine, underscoring the continued relevance of the Palestinian issue in international politics.

4.2.3.2 Implications of Boycott Fatwa on Product Halalness

The issue of halal certification in the context of the boycott fatwa is a significant topic among netizens. Individuals such as @suryantosurya1580 voiced confusion regarding the application of halal labels amid the boycotts. Conversely, @sandibarkah criticized the use of halal labels, suggesting their potential misuse for political or social objectives.

4.2.3.3 Boycott Fatwa and Its Oversight of Macroeconomic Aspects

From a financial perspective, some view the boycott, like @jobsekeers5856, as a matter of personal choice, reflecting a positive attitude toward individual consumption freedom. However, concerns raised by @RahmatIsmail-jp4bj emphasize the negative effects of boycotts on economic and social welfare. Public

worries about policy impacts are clear, with @aunusanebre3053 highlighting the risk of employee layoffs due to the boycott. The issue of layoffs in the context of specific product boycotts is further supported by an anonymous comment in the subsequent quotation, stressing the potential for widespread job loss.

4.2.3.4 Boycott Fatwas and International Relations

In terms of international relations, particularly concerning Israel, netizens such as @nonae commented on the influence of international dynamics on the Israeli economy. Others, such as @petrussole3223 and @hjsriatyhadiatyhadi6919, expressed concerns about the interplay between international politics and domestic economic conditions. For instance, @nonae noted the interconnectedness between global political trends and the Israeli economic landscape.

4.2.3.5 Boycott as a Personal Choice

The boycott of certain products, notably those associated with Israel, garnered support from some netizens. For instance, @kacer_mania asserts, “Do not hesitate to boycott; a decision to boycott does not require prolonged deliberation.” Similarly, @azizpr4t4m47 commented on the need to reduce dependency on foreign products. In these discussions, netizens generally viewed product boycotts favorably, yet emphasized their nature as a personal decision, thereby questioning the necessity of a fatwa in this context.

4.3 Ideal Model for Dissemination of Fatwa: Learning from the Negative Responses to MUI’s Fatwa in Indonesia

Understanding and appropriately responding to various netizens’ reactions to fatwas issued by the Indonesian Ulema Council (MUI) is essential for developing an effective fatwa dissemination strategy in Indonesia. In an ever-evolving digital age, religious institutions encounter unique challenges in conveying their guidance and decisions to an increasingly online society. The following outlines an ideal model for fatwa dissemination in the digital age:

4.3.1 Inclusive Approach and Marketing Fatwas

The necessity for an all-encompassing method and proficient communication is especially apparent when contemplating netizens’ reactions to MUI fatwas. In the present digital epoch, the dynamics of religious discourse demand an astute comprehension of how digital platforms alter the mode of delivering and construing theological messages. The online environment presents new prospects for religious discourse, requiring various inclusive communication strategies to efficiently involve a broad online audience. This aligns with Hoover and Echchaibi, who explored the impact of digital media on religious communication.¹ Digital platforms provide new arenas for religious discourse, requiring inclusive and varied communication strategies to engage diverse online audiences.

¹ *The Third Spaces of Digital Religion, The Third Spaces of Digital Religion* (Taylor & Francis, 2023), <https://doi.org/10.4324/9781003048190>.

Moreover, the role of digital media in shaping public discourse is crucial. Papacharissi underscores the significance of digital media in shaping public discourse.¹ This research is relevant to the discussion on how fatwas are received and debated online, emphasizing the importance of inclusive communication that engages netizens in meaningful debates about such religious decrees. The internet, functioning as a new public sphere, offers a unique platform for deliberation and discussion of religious decisions such as fatwas. This electronic platform necessitates cautious navigation to ensure the widespread dissemination and constructive debate of religious messages while accommodating diverse audiences.

In the realm of religious communication, particularly in the dissemination of fatwas by Majelis Ulama Indonesia (MUI), intercultural understanding is increasingly vital. Given the Muslim community's multifaceted composition, which spans a broad spectrum of cultural and ethnic identities, tailoring religious messages, such as fatwas, is crucial. This customization ensures that these significant pronouncements resonate across various groups, acknowledging and respecting their diverse cultural and interpretative frameworks. In this vein, MUI fatwas should be crafted with a keen awareness of these varied backgrounds and interpretive lenses. This approach not only ensures comprehensive and inclusive communication but also fosters a deeper understanding and respect for the plurality of interpretations and practices within the Muslim community.

The necessity of employing marketing strategies in the dissemination of fatwas is underscored by their significant influence on Muslim consumer behavior, particularly in the context of social issues and economics. According to Hashim and Mizerski, fatwa rulings have been shown to directly impact marketplace behaviors, guiding Muslims in their choices regarding permissible and prohibited products and brands.² This influence is further nuanced by the fact that Muslim consumers tend to source information on controversial fatwa rulings through informal channels, suggesting diverse information sources and preferences. In this context, the strategic marketing of fatwas is essential. It involves not only understanding the religious and ethical implications of these rulings but also navigating the complex landscape of consumer behavior. Effective marketing strategies should focus on clear communication, accessible fatwa rulings through various channels, and sensitivity to the diverse interpretations and needs of Muslim consumers. This approach can ensure that fatwa rulings are not only religiously sound but also culturally and contextually relevant, aiding their broader acceptance and application in the daily lives of Muslims.

In summary, the combination of theoretical perspectives emphasizes the need for an inclusive and efficient communication strategy for MUI fatwas. This strategy should engage diverse and digitally connected audiences, encourage constructive dialogue, and boost overall Islamic legal literacy within the Muslim community.

1 "The Virtual Sphere: The Internet as a Public Sphere", *New Media and Society* 4, No. 1 (2002): 9–27, <https://doi.org/10.1177/1461444022226244>.

2 "Exploring Muslim Consumers' Information Sources for Fatwa Rulings on Products and Behaviors", *Journal of Islamic Marketing* 1, No. 1 (26 March 2010): 37–50, <https://doi.org/10.1108/17590831011026213>.

4.3.2 Strengthening the Trust and Authority of Fatwa Institutions

According to a survey conducted by the Indonesian Survey Institute (LSI) in 2020, the majority of Indonesians (approximately 73%) still trust the authority of the MUI Fatwa Council to determine Islamic law.¹ This indicates that fatwa institutions still hold significant influence over the Indonesian population.²

Furthermore, in practice, fatwa decisions issued by the MUI Fatwa Council also significantly impact government policy and community religious practices.³ For example, the MUI fatwa on vaccination in 2020 influenced the Indonesian government's policy in addressing the COVID-19 pandemic.⁴ The fatwa also affected the public's perception and behavior towards vaccination.⁵

Systematically, the supervision of the MUI Fatwa Council by the National Sharia Council (DSN) and the Indonesian Ulama Council (MUI) can also strengthen the authority of the fatwa.⁶ This supervision is carried out to ensure that the issued fatwas are in accordance with the basic principles of Islamic law and are not contradictory to the values of Pancasila and the Constitution.

However, why did negative responses occur towards the fatwa? The answer is that the authority and its relationship with sources of power influence the strength of a fatwa. Therefore, scholars and muftis must improve their expertise and authority as fatwa issuers and strengthen their support from prominent scholars and the community.

In addition, the expertise and reputation of scholars and muftis involved in the fatwa-issuing process can

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- 1 Hadikusuma Riza and Sabar Waluyo Yoyok, "Sikap Dan Pandangan Masyarakat Terhadap Fatwa-Fatwa Majelis Ulama Indonesia (MUI) (Studi Kasus Pada Civitas Akademika Politeknik Negeri Jakarta)", *Epigram*, 2014, 68–79, <https://jurnal.pnj.ac.id/index.php/epigram/article/view/450>; Majelis Ulama Indonesia, "Survei: MUI Lembaga Non-Pemerintah Paling Dipercaya Masyarakat", 2019, <https://mui.or.id/berita/24913/survei-mui-lembaga-non-pemerintah-paling-dipercaya-masyarakat/>.
 - 2 Riza and Yoyok, "Sikap dan Pandangan Masyarakat Terhadap Fatwa-Fatwa Majelis Ulama Indonesia (MUI) (Studi Kasus Pada Civitas Akademika Politeknik Negeri Jakarta)", 68–79.
 - 3 Akrom Auladi, "Kuasa Pengetahuan Masyarakat dan Analisis Hirarki Maqâsid Syarî'ah Terhadap Fatwa MUI Tentang Pencegahan Penyebaran Covid-19", *Syariat: Jurnal Studi Al-Qur'an dan Hukum* 6, No. 1 (2020): 31–42.
 - 4 Auladi, Kuasa Pengetahuan Masyarakat dan Analisis Hirarki Maqâsid Syarî'ah Terhadap Fatwa MUI Tentang Pencegahan Penyebaran Covid-19.
 - 5 T. N. Putri, "Efektivitas Fatwa Mui No 33 Tahun 2018 Tentang Penggunaan Vaksin MR (Measles Rubella) Produk Dari Sii (Serum Intitute of India) Untuk Imunisasi (Studi Kasus Di Kecamatan Jetis Kabupaten Ponorogo)" (IAIN Ponorogo, 2019), [http://etheses.iainponorogo.ac.id/5620/1/TRISTINNA NAWIDIA PUTRI %28210214189%29 EFEKTIVITAS FATWA MUI NO 33 TAHUN 2018 TENTANG PENGUNAAN VAKSIN MR.pdf](http://etheses.iainponorogo.ac.id/5620/1/TRISTINNA%20NAWIDIA%20PUTRI%20%28210214189%29%20EFEKTIVITAS%20FATWA%20MUI%20NO%2033%20TAHUN%202018%20TENTANG%20PENGUNAAN%20VAKSIN%20MR.pdf); S. M. Kusumaninghati, "Pengaruh Religiusitas Dan Pengetahuan Tentang Fatwa MUI No. 33 Tahun 2018 Terhadap Keputusan Masyarakat Menggunakan Vaksin MR Untuk Imunisasi Di Desa ..." (IAIN Ponorogo, 2020), <http://etheses.iainponorogo.ac.id/12296/>; Nur Alifyah Darwis, "Tinjauan Yuridis Fatwa Majelis Ulama Indonesia Terhadap Vaksin Covid-19", *Skripsi Universitas Hasanuddin* (Universitas Hasanuddin, 2022).
 - 6 Ahmad Badrut Tamam, "Kedudukan Fatwa Majelis Ulama Indonesia (MUI) dan Fatwa Dewan Syariah Nasional (DSN) Dalam Sistem Hukum Indonesia", *Al-Musthofa: Journal Of Sharia Economics* 4, no. 2 (2021): 172–81; Noor Kholifah Hidayati, Ro'fah Setyowati, and Ninik Zakiyah, "Peran Dewan Pengawas Syariah (DPS) Dan Dewan Syariah Nasional Majelis Ulama Indonesia (DSN-MUI) Dalam Pengembangan Industri Wisata Halal Indonesia", *Jurnal Masharif Al-Syariah: Jurnal Ekonomi Dam Perbankan Syariah* 6, no. 3 (2021): 688, <https://doi.org/10.30651/jms.v6i3.7585>.

strengthen the fatwa's authority.¹ For example, fatwas issued by scholars or muftis recognized as authorities in their fields, such as Quraish Shihab, will be more respected by the public and have greater influence than fatwas issued by lesser-known or perceived as less competent scholars or muftis.²

Furthermore, support from fatwa officials and the community is important to strengthen the authority of the fatwa. Fatwa officials, such as the MUI, DSN, and the Indonesian Ulama Council, must continue to strengthen their capacity and credibility in providing fatwas that are in line with Indonesia's social, cultural, and political contexts.³ In addition, the community needs to be encouraged to continually strengthen their religious literacy so that they can understand and apply fatwas correctly and promptly.

In this analysis, we also investigated the complex relationship between religious fatwas, public opinion, and vaccine acceptance, particularly in the context of the Indonesian Ulema Council (MUI) fatwa on COVID-19 vaccines. Regarding this issue, Ayuniyyah et al. stated that vaccine fatwas in Muslim-majority countries such as Indonesia significantly influence people's decisions.⁴

Empirical data collected from netizens' responses provide insights into public sentiment. A word cloud analysis dominated by terms such as "emergency," "vaccine," "healthy," and "holy" underscores the urgency and complexity of addressing the public health crisis within a religious framework. These data corroborate Ayuniyyah et al.'s findings on the importance of religious adherence in vaccine production, emphasizing how public trust relies on religious support.⁵

Furthermore, the N-Vivo coding results, which highlighted themes such as 'halal,' 'haram, and 'vaccine,' aligned with theoretical discussions around the role of religious authority in vaccine acceptance. The prominence of 'halal' discussions in public discourse also aligns with the concerns raised by Wilkins et al. about ingredients such as pig derivatives, which are crucial in shaping public opinion in an Islamic context.⁶ Citizens' calls for clarity and transparency in religious law complement Sukardani et al.'s observations

1 Jajat Burhanuddin, *Ulama & Kekuasaan : Pergumulan Elite Muslim Dalam Sejarah Indonesia* (NouraBooks, 2012).

2 M. Haras Rasyid, "Fatwa Ulama dan Eksistensinya Dalam Menyelesaikan Problema Umat Islam Di Indonesia (Studi Terhadap Fatwa MUI Dalam Pelaksanaan Ibadah Akibat Kasus Corona)", *Ash-Shabah* 7, No.1, (2021): 19; Mohd Kamel Bin Mat Salleh, Mohd Al Adib Bin Samuri, and Mohd Izhar Ariff Bin Mohd Kashim, "Kedudukan Fatwa Dan Pendapat Mufti Sebagai Autoriti Di Mahkamah Syariah Malaysia", *Journal of Contemporary Islamic Law* 1, No. 1 (2016): 1–23; Abidah Masrurah and Muzalifah Muzalifah, "Urgensi Fatwa Mui Dalam Pembangunan Sistem Hukum Ekonomi Islam Di Indonesia", *Indonesian Journal of Shariah and Justice* 2, No. 1 (2022): 67–91, <https://doi.org/10.46339/ijjs.v2i1.27>.

3 Nur Indahsari, "Pengalaman Masyarakat Mengimplementasikan Fatwa MUI Tentang Ibadah Dalam Masa Pandemi Covid-19 Di Desa Bonto Birao Kabupaten Pangkep (Tinjauan Sosiologi Agama)", *Makassar: Universitas Muhammadiyah Makassar*, 2021, ii–118; Raudhah Tul Jannah, "Fenomena Dan Respon Atas Fatwa Haram MPU Aceh Terhadap Game Online Higgs Domino Island Dalam Masyarakat Gampong Panjang Baru Kecamatan Susoh Kabupaten Aceh Barat Daya" (UIN Ar-Raniry, 2021).

4 Ayuniyyah et al. "Factors Affecting Consumers' Decision in Purchasing MUI Halal-Certified Food Products." *Tazkia Islamic Finance and Business Review* 10, No. 2 (2017), 112–143.

5 Ayuniyyah et al. "Factors Affecting Consumers' Decision."

6 "The Acceptance of Halal Food in Non-Muslim Countries: Effects of Religious Identity, National Identification, Consumer Ethnocentrism and Consumer Cosmopolitanism", *Journal of Islamic Marketing* 10, No. 4 (11 November 2019): 1308–31, <https://doi.org/10.1108/JIMA-11-2017-0132>.

on the Indonesian Ulema Council's (MUI) influence on vaccine marketing and acceptance. This finding indicates that transparency is an absolute requirement for MUI to accept the vaccine.¹

Moreover, as seen in netizen discourse, skepticism towards the government and religious institutions underscores a deeper narrative of trust and legitimacy in the context of health emergencies. This scepticism, coupled with the demands for effective communication, highlights the critical need for an inclusive and empathetic approach by religious leaders and health authorities.

4.3.3 Mature Consideration Needed before Issuing a Fatwa

The complex nature of contemporary issues such as cryptocurrencies, vaccines, and product boycotts requires a deep understanding from muftis, especially regarding the technological, ethical, and social dimensions. Public reaction to fatwas, as observed from netizens' comments, significantly depends on the depth of understanding of these topics by the commenters. The Indonesian Ulama Council's (MUI) fatwa on digital currencies, for example, sparked debates comparing it with traditional financial instruments. Furthermore, the fatwa on vaccines triggered more discussions on halal compliance, emergency conditions, transparency, and ethical consequences. The focus of product boycotts is on their political and social impact. This pattern suggests that it is important for muftis to assimilate technical expertise with social and economic insights, in addition to the *ijtihad* method itself, to promote a wider understanding and acceptance among the public.

In Islamic jurisprudence, the stance on cryptocurrencies varies significantly, reflecting the complexities of integrating modern financial technologies within traditional religious frameworks. The Egyptian Council of Ulema's 2021 fatwa exemplifies a progressive view, permitting cryptocurrency in trading as long as it aligns with Islamic Shariah, and recognizing its potential to enhance financial transactions and payment efficiency. In stark contrast, the Indonesian Council of Ulema (MUI) in 2019 deemed cryptocurrencies incompatible with Islamic financial systems, citing their potential use in illicit transactions and a lack of adherence to the principles of justice in Islam.² This dichotomy underscores the nuanced and context-dependent nature of Islamic rulings regarding emerging financial technologies.

The contrasting approaches of Islamic councils towards cryptocurrencies underscore the necessity of a comprehensive understanding of modern financial technologies within the Islamic legal framework. The Egyptian Council of Ulama's acknowledgment of the potential benefits of cryptocurrencies starkly contrasts with the Indonesian Council of Ulema's concerns about their compatibility with Islamic finance. This dichotomy is not merely a theological debate; it reflects the broader challenge of integrating emerging technologies into established religious doctrine.

1 "Halal Lifestyle: Current Trends In Indonesian Market", in *Proceedings of the 1st International Conference on Social Sciences (ICSS 2018)* (Paris, France: Atlantis Press, 2020), <https://doi.org/10.2991/icss-18.2018.68>.

2 Afrizal Afrizal, Marliyah Marliyah, and Fuadi Fuadi, "Analisis Terhadap Cryptocurrency (Perspektif Mata Uang, Hukum, Ekonomi dan Syariah)", *E-Mabis: Jurnal Ekonomi Manajemen dan Bisnis* 22, No. 2 (2021): 13–41, <https://doi.org/10.29103/e-mabis.v22i2.689>.

Public discourse, particularly among netizens, complicates this narrative. In Indonesia, the debate around the MUI fatwa on cryptocurrencies is multifaceted, with some netizens drawing parallels between cryptocurrencies and conventional digital payment platforms like Gopay, questioning the fatwa's basis, and highlighting the similarities in speculation and value determination with other financial instruments. Others have pointed out the legal and regulatory ambiguities surrounding cryptocurrencies, arguing for a more cautious approach. This divergence in opinion reflects the complexities inherent in understanding and interpreting Islamic law in the context of modern financial systems and signifies the critical role of public perception and awareness in shaping the acceptance and implementation of religious edicts.

Many countries have regulated the use of cryptocurrencies in their financial systems. Some countries have allowed the use of cryptocurrency, whereas others have banned it. This indicates the importance of considering the legal implications of cryptocurrency use before issuing fatwas.¹ In this regard, opinion polls and netizens' public tests are relevant for identifying the indicators that muftis should consider before making a legal decision (fatwa).

From these examples, it can be seen that the approach to issuing fatwas can vary and depend on the interpretation made by the fatwa-giver. However, the expertise and authority of fatwa givers are crucial in determining the strength of fatwas and their impact on society. Therefore, it is important to thoroughly consider cryptocurrency technology and its implications for society before issuing fatwas.

In the context of vaccine fatwas and boycotts of Israeli products, Faidah's study of the AstraZeneca fatwa in Indonesia highlights the critical gap between religious fatwas and public understanding, especially regarding halal certification.² This gap challenges the expectation that religious endorsement directly leads to public acceptance, underscoring the need for effective communication and public education to align religious laws with public perception and knowledge.

Similarly, an analysis of consumer boycott fatwas, particularly those targeting Israeli products, illustrates the substantial social and economic impact of religious decisions.³ These fatwas, which constitute a form of non-violent resistance, have significant implications beyond the immediate religious context, affecting international economics and politics.⁴ This phenomenon suggests that while fatwa institutions focus on religious and ethical considerations, there is a critical need to understand and educate the broader implications of such decisions in international conflicts.

1 Asep Zaenal Ausop and Elsa Silvia Nur Aulia, "Teknologi Cryptocurrency Bitcoin untuk Investasi dan Transaksi Bisnis Menurut Syariat Islam", *Jurnal Sosioteknologi* 17, No. 1 (30 April 2018): 74–92, <https://doi.org/10.5614/sostek.itbj.2018.17.1.8>; Itok Dwi Kurniawan et al., "Transformasi Penggunaan Cryptocurrency Melalui Bitcoin Dalam Transaksi Komersial Dihubungkan Dengan Diskursus Perlindungan Hukum (Legal Protection) Konsumen Di Indonesia", *Jurnal Hukum Mimbar Justitia* 7, No. 1 (2021): 65–86.

2 "Astrazeneca Vaccine Fatwa and Netizen's Responses: Indonesian Experience", *Journal of Contemporary Islam and Muslim Societies* 6, no. 1 (2022): 55–81, <https://doi.org/10.30821/jcims.v6i1.11242>.

3 Leor Halevi, "The Consumer Jihad: Boycott Fatwas and Nonviolent Resistance on the World Wide Web", *International Journal of Middle East Studies* 44, No. 1 (27 February 2012): 45–70, <https://doi.org/10.1017/S0020743811001243>.

4 Ibid.

The call for locally-based fatwa councils in Australia suggests a movement towards a more decentralized and context-aware Islamic jurisprudence.¹ Such councils, by being closely attuned to the local context, can better understand and address the specific needs, challenges, and aspirations of their communities.² This can lead to fatwas that are not only religiously sound but also practically relevant, thus bridging the gap between religious doctrine and contemporary societal reality.

Moreover, the emphasis on context-specific fatwas aligns with the need for Islamic scholars and muftis to assimilate a broad range of knowledge to address contemporary issues.³ This includes an understanding of local laws, cultural norms, technological trends, and ethical considerations relevant to specific communities. In doing so, fatwa councils can enhance the credibility, acceptance, and effectiveness of their rulings, ensuring that they resonate with the lived experiences and expectations of the local Muslim population.

In addition, the findings imply that fatwa institutions should consider the social and political impact of their decisions in greater depth. Establishing an open dialogue with the public and other stakeholders can ensure that fatwas are consistent with Islamic principles and are sensitive to social and economic dynamics. This approach can bridge the gap between religious authority and public response, thus promoting a more comprehensive understanding of the implications of fatwas in the modern sociopolitical context.

4.3.4 Improving the efficiency and effectiveness of fatwa dissemination through interactive dialogue

An analysis of Indonesian netizens' comments on YouTube regarding various fatwas, including those on vaccines, crypto, and boycotting Israeli products, revealed a significant dominance of negative sentiment. In the context of the vaccine fatwa, of the 134 comments analyzed, most showed negative views. Meanwhile, on the topic of crypto fatwas, 82% of the 1,344 words were negative. Furthermore, out of 10,134 comments, the majority also tended to harm the fatwa of boycotting Israeli products. Fatihunnada et al. examined Twitter 'X' reactions to the Indonesian Ulema Council's (MUI) fatwa on abstention and discovered comparable results in conjunction with the aforementioned findings.⁴ The study reported that 42.95% of tweets demonstrated adverse responses, suggesting netizens' greater inclination to oppose rather than accept the fatwa.

Suaedy et al. analyzed MUI's position within the current institutional context, particularly in the digital era, and highlighted two major challenges.⁵ First, a de-bureaucratization symptom is characterized by more national issues being discussed and decided by MUI regions. Second, depersonalization, as celebrity clerics increasingly issue fatwas during forums and recitals they attend. The strategy and model utilized by this

1 Shaheen Whyte, "Are Fatwas Dispensable? Examining the Contemporary Relevance and Authority of Fatwas in Australia", *Oxford Journal of Law and Religion*, 30 December 2022, <https://doi.org/10.1093/ojlr/rwac015>.

2 Ibid.

3 Ibid.

4 "Otoritas Fatwa Di Indonesia: Variasi Respons Pengguna Twitter Terhadap Fatwa MUI Tentang Haram Golput Pada Pemilu", *JISPO Jurnal Ilmu Sosial dan Ilmu Politik* 11, No. 2 (6 February 2022): 301–30, <https://doi.org/10.15575/jispo.v11i2.13879>.

5 Suaedy et al. "Language, Authority, and Digital Media."

prominent religious scholar, as stated by the author, should be implemented by the MUI.

This predominance of negative sentiment signals the need for a more interactive and dialogic dissemination strategy on platforms such as YouTube, which has proven effective in reaching a broad audience. A more dialogic presentation, such as a Q&A session or panel discussion that directly engages the audience, would allow for a more in-depth explanation of fatwa content and accommodate a variety of views. This approach can improve the understanding of fatwas and help shape a more positive and informed public perception of future fatwa decisions. Involving influential Muslim community members in this dialogue can also increase the effectiveness of the message by presenting the fatwa in an engaging and relevant manner, deepening the understanding of contemporary economic issues, and reducing the uncertainty that Muslim practitioners may feel.

This Q&A technique can also address Al-Zanki's concern that fatwas issued through various satellite channels carry significant potential risks of error, including misinterpretation of the text, reliance on outdated information to understand the nature of the question at hand, failure to guide the questioner to what is best for him, and confusion.¹

5. Conclusion

Based on the previous analysis, it can be concluded that negative sentiments are prevalent among the Indonesian online community towards religious edicts, especially those related to vaccines, cryptocurrencies, and boycotting Israeli products in the digital age. This phenomenon appears to highlight a deficiency in the comprehension and acceptance of the aforementioned edicts among the general public, which have been authorized by esteemed religious regulatory authorities, such as the Indonesian Ulema Council (MUI).

This study highlights the significance of broader education and socialization regarding fatwas, which should comprise clear and transparent information on their basis and context. It is vital to adopt more effective and inclusive communication approaches by leveraging digital platforms to enable wider and more interactive dialogues. In this regard, religious authorities and the government must enhance the trust and authority of fatwas by developing their capacity and credibility to provide relevant fatwas that align with Indonesia's social, cultural, and political norms.

Additionally, this conclusion highlights that variations in netizens' understanding of religion and economics strongly impact their responses to fatwas. This underscores the necessity for instruction on Islamic economic principles and their relevance to contemporary issues. Furthermore, this study emphasizes the significance of analyzing the societal and political consequences of fatwas and the need to reinforce the reliability and influence of fatwa organizations by garnering support from Muslim scholars and communities.

Overall, this study demonstrates the need for fatwa institutions to adjust to the challenges and opportunities of the digital age. This involves enhancing communicative capability and boosting religious knowledge among the populace to ensure that fatwas endure as pertinent, respected, and effective tools for addressing

1 Al-Zanki, "A Critical Reading of Fatwas on Satellite Channels," 137-199.

contemporary matters and bridging the divide between religious leadership and public reception.

The primary limitations of this study include the limitations of the data sample used. This research relies on data from the online community in Indonesia, which may not reflect the views of the wider Indonesian society, especially those who are not active on social media or other digital platforms. Second, the research is limited by its temporal context and may not account for changes in views or attitudes that occur after the data collection period. Rapid social and cultural dynamics, particularly in the digital context, render research findings potentially less relevant over a longer period or in different contexts. These limitations underscore the importance of further in-depth and diverse research to understand public perceptions of fatwas in an evolving society.

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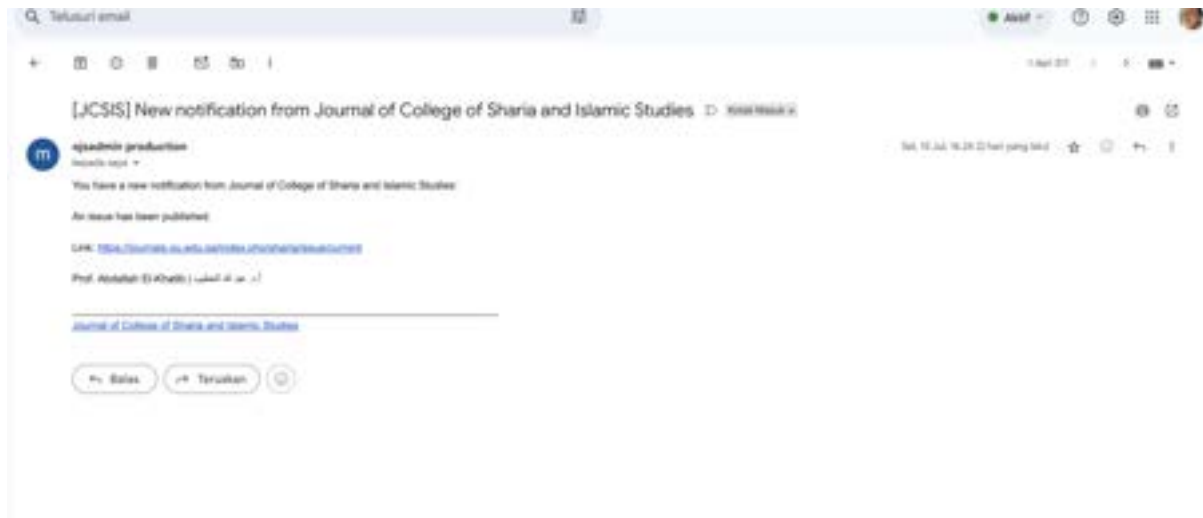
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Abstract

Objectives: This study explores how digital platforms, especially YouTube, influence public perception and trust in fatwas issued by institutions such as the Indonesian Ulama Council (MUI) in an increasingly digital world. It specifically examines MUI fatwas on (cryptocurrencies, vaccinations, and boycotts of Israeli products, assessing the impact of digital dissemination on these religious edicts.

Methodology: This study employed qualitative content analysis using QSR NVivo 12, focusing on sentiment and thematic elements in YouTube discussions. The methodology incorporates sentiment coding to assess general perceptions and thematic coding to explore the nuances of digital dissemination, public understanding, and trust in religious guidance online.

Results: The analysis indicates a predominantly negative sentiment within the Indonesian online community towards MUI's fatwas on vaccines, cryptocurrencies, and boycotting Israeli products. This negativity reflects a disconnect between the public's understanding and acceptance of these religious edicts. Additionally, variations in netizens' comprehension of religious and economic concepts significantly shape their responses to fatwas. This study highlights the need for broader education and more effective communication strategies concerning fatwas, stressing the importance of transparency and context.

Originality: This research underscores the criticality of aligning fatwas with Indonesia's contemporary socio-economic and cultural contexts. It advocates for enhancing the capacity and credibility of fatwa institutions in the digital era, focusing on improving

Strengthening the Trust and Authority of Fatwa Institutions in the Digital Era: Lessons from Indonesia

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Keywords: Fatwa; Digital sphere; Islamic law; Religious authority; Sentiment analysis

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تعزيز نفوذ مؤسسات الفتوى والثقة فيها في العصر الرقمي: دروس من إندونيسيا

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ملخص البحث

أهداف البحث: يستكشف هذا البحث كيف تؤثر المنصات الرقمية، وخاصة يوتيوب، على تصورات الجمهور وثقتهم في الفتاوى الصادرة عن مؤسسات مثل المجلس العلمي الإندونيسي (MUI) في عالم متزايد الرقمية. يركز بشكل خاص على فتاوى MUI حول العملات المشفرة والتطبيقات ومقاطعة المنتجات الإسرائيلية، مقيماً تأثير النشر الرقمي على هذه الأحكام الدينية.

منهج البحث: يستخدم البحث تحليل المحتوى النوعي باستخدام QSR NVivo 12، مركزاً على العناصر العاطفية والموضوعية في مناقشات يوتيوب. تتضمن المنهجية تفسير المشاعر لتقييم التصورات العامة وتفسير الموضوعات لاستكشاف دقائق النشر الرقمي وفهم الجمهور وثقته في التوجيه الديني عبر الإنترنت.

النتائج: تشير التحليلات إلى سيادة المشاعر السلبية في المجتمع الإندونيسي عبر الإنترنت تجاه فتاوى MUI حول اللقاحات والعملات المشفرة ومقاطعة المنتجات الإسرائيلية. تعكس هذه السلبية فجوة في فهم وقبول هذه الأحكام الدينية بين الجمهور العام. كما أن التباين في فهم مستخدمي الإنترنت للمفاهيم الدينية والاقتصادية يؤثر بشكل كبير على ردودهم على هذه الفتاوى. يسلط البحث الضوء على الحاجة إلى تعليم أوسع واستراتيجيات اتصال أكثر فعالية فيما يتعلق بالفتاوى، مؤكداً على أهمية الشفافية والسياق.

أصالة البحث: يؤكد البحث على أهمية توافق الفتاوى مع القضايا الاجتماعية والاقتصادية المعاصرة والسياق الثقافي في إندونيسيا. يقترح تعزيز القدرة والمصادقية لمؤسسات الفتوى في العصر الرقمي، مركزاً على تحسين القدرات التواصلية وزيادة المعرفة الدينية للحفاظ على صلة وفعالية الفتاوى في مواجهة التحديات الحديثة.

الكلمات المفتاحية: الفتاوى، الفضاء الرقمي، الشريعة الإسلامية، السلطة الدينية، تحليل المشاعر

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1. Introduction

Islamic law, also known as Sharia law, serves as the primary legal system in Islam and guides Muslims' daily lives.¹ However, there is an ongoing debate about who can enforce Sharia law, as states cannot impose it on their citizens.² The mufti, an expert in Islamic law, plays a crucial role in providing authoritative opinions in the Muslim community, leading to the adoption of Sharia law as an alternative legal system in Indonesia.³

In Indonesia, fatwas play an important role in guiding decision-making, although they do not have a legally binding power.⁴ Fatwas provide legal opinions and can influence the behavior of society, as seen in the case of the ban on the Ahmadiyah group. The Ahmadiyah group was founded by Mirza Ghulam Ahmad Qadyani who claimed to be a prophet, the Messiah (*mahdī*), and a reformer and renewer of Islamic thought (*mujaddid*).⁵ Despite their lack of legal consequences, *fatwas* can affect the social, economic, and political development of the Muslim community.⁶

In Indonesia, fatwas play a role in guiding decision-making that extends beyond religious edicts and significantly impacts the social, economic, and political spheres. Research has shown that *fatwas* serve as an ethical embedding mechanism in Muslim societies, influencing the formation and development of

- 1 Clark B. Lombardi, "Designing Islamic Constitutions: Past Trends and Options for a Democratic Future," *International Journal of Constitutional Law* 11-3 (2013): 615-45.
- 2 Wael B. Hallaq, *The Formation of Islamic Law* (London: Routledge, 2016); Asifa Quraishi-Landes, "The Sharia Problem with Sharia Legislation," *Ohio Northern University Law Review* 47 (2013): 46-47; Lombardi, "Designing Islamic Constitutions," 615-45.
- 3 Jan Michiel Otto, *Sharia and National Law in Muslim Countries: Tensions and Opportunities for Dutch and EU Foreign Policy* (Leiden: Leiden University Press, 2008); David S. Powers, "Wael B. Hallaq on the Origins of Islamic Law: A Review Essay," *Islamic Law and Society* 17-1 (2010): 126-57; Nur Haida, "Analisis Implementasi Produk Hasanah Card Pada BNI Syariah Kota Cirebon," *Ecobankers: Journal of Economy and Banking* 1-2 (2020): 28-43; Wael B. Hallaq, "From *Fatwās* to *Furū'*: Growth and Change in Islamic Substantive Law," *Islamic Law and Society* 1-1 (1994): 101-103.
- 4 Mukhsin Achmad et al., "Positivation of MUI Fatwa: From Morally Binding to Legally Binding, Case Study MUI Fatwa Against Madurese Shi'ite in Sampang, Madura," *KnE Social Sciences*, 5 (2022): 210-18; Khoiruddin Nasution and Masnun Tahir, "Morality of Fatwa in the Islamic Law Thinking," *Millah: Journal of Religious Studies*, 10(Special Issue), (2010): 85-97; Ahmad Ulil Albab Al Umar et al., "Analysis of Cryptocurrency in Islamic Perspective and its Existence in Indonesia," in *1st Virtual Workshop on Writing Scientific Article for International Publication Indexed SCOPUS* (2022), 85-90; Mohd Harifadilah Rosidi, "The Impact of Social Media on The Acceptance of Fatwas Among Malaysian Muslims," *Journal of Fatwa Management and Research* 1 (2021): 17-36.
- 5 The Ahmadiyya has faced enduring criticism within the Muslim world due to its controversial theological views, such as its belief in Mirza Ghulam Ahmad as a prophet after Prophet Muhammad—a claim regarded by the overwhelming majority of Sunni and Shia scholars as a direct repudiation of the Islamic tenet of *khatm al-nubuwwa* (finality of prophethood), which affirms that Muhammad is the last prophet. As a result, the Ahmadiyya have been declared non-Muslim by numerous religious bodies and states. For more on this issue, with more focus on the Indonesian context, see, e.g., Andi Muhammad Irawan, "They are not Muslims: A Critical Discourse Analysis of the Ahmadiyya Sect Issue in Indonesia," in *Discourse and Society*, 28-2 (2017): 162-181. <https://doi.org/10.1177/0957926516685462>
- 6 Rosidi, "The Impact of Social Media," 17–36; Wahyudi Akmaliah, "The Demise of Moderate Islam: New Media, Contestation, and Reclaiming Religious Authorities," *Indonesian Journal of Islam and Muslim Societies* 10-1 (2020): 1-24; Achmad et al., "Positivation of MUI Fatwa," 210-18.

communities through various discursive and non-discursive relationships.¹ This influence is not confined to Indonesia alone; in Bahrain, fatwas have been a prominent factor in shaping the behavior and beliefs of individuals and groups, especially amid volatile political and social situations, thereby impacting political dynamics.²

Furthermore, in Indonesia, fatwas issued by the Majelis Ulama Indonesia (MUI) have played crucial roles in both inciting and mediating sectarian violence, opening avenues for constructive discourse within society.³ From 1975 to 1988, MUI fatwas in Indonesia targeted objectives such as gaining societal acceptance, maintaining good relations with Muslim organizations and the government, and encouraging Muslim participation in national development.⁴ Additionally, the issuance of these fatwas has influenced rising conservatism, affecting democratic values and the political landscape, thereby highlighting their significant role in shaping social and political contexts.⁵ Fatwas have also played a regulatory role in socio-political issues, exerting influence on public consciousness to maintain stability and prevent conflicts.⁶

However, the digital era has brought new challenges and opportunities for scholars and muftis to issue fatwas.⁷ For instance, fatwas issued by the Indonesian Ulema Council (MUI) on varied subjects such as cryptocurrencies, vaccinations, and the boycott of Israeli products have elicited diverse reactions, particularly from the digital era. Although these fatwas are not legally binding, their influence on societal behavior and choices is significant, as they present dilemmas and guidance for Muslims navigating modern issues.

One of the main changes brought about by the digital era is the increased prevalence of digital fatwas. These fatwas are issued through digital channels, such as websites and social media platforms. This allows

1 Yudi Harimurti et al., "The Role of Majelis Ulama Indonesia and its Fatwas within the Indonesian Governance System," in *Proceedings of The International Conference on Environmental and Technology of Law, Business and Education on Post Covid 19, ICETLAWBE, 26 September 2020, Bandar Lampung, Indonesia* (EAI, 2020), 1-5.

2 Rashed Alrasheed and Simon Mabon, "Fatwas and Politics in Bahrain: Exploring the Post 2011 Context," *Middle Eastern Studies* 57-1 (2020): 151-65.

3 Soleh Hasan Wahid, "Pola Transformasi Fatwa Ekonomi Syariah Dsn-Mui Dalam Peraturan Perundang-Undangan Di Indonesia," *Ahkam: Jurnal Hukum Islam*, 4, No.2, (2016), 171-198.

4 Mun'im Sirry, "Fatwas and Their Controversy: The Case of the Council of Indonesian Ulama (MUI)," *Journal of Southeast Asian Studies* 44-1 (2013): 100-117.

5 Ibid.

6 Omer Awass, *Fatwa: The Evolution of an Islamic Legal Practice and its Influence on Muslim Society* (Philadelphia: Temple University Press, 2014).

7 Imam Yahya and Akhmad Arif Junaidi, "Authority of Fatwa in Digital Era: Methodology and Transmission of Nahdlatul Ulama's Bahtsul Masail in Indonesia," *Webology* 18-2 (2021): 654-74; Rosidi, "The Impact of Social Media on the Acceptance of Fatwas Among Malaysian Muslims"; Mohamad Dahlan, "Respons Jamaah Tabligh Terhadap Fatwa Majlis Ulama Indonesia Tentang Covid-19", *Qiyas, Jurnal Hukum Islam Dan Peradilan* 5, No. 1 (2020): 53-69; Alexandre Caeiro, "Cyber-Muftis, Digital Fatwas - the Ongoing Transformation of Religious Authority", *Daily Sabah*, 2019, <https://www.dailysabah.com/op-ed/2019/03/27/cyber-muftis-digital-fatwas-the-ongoing-transformation-of-religious-authority>; Alexandre Caeiro, "The Politics of Family Cohesion in the Gulf: Islamic Authority, New Media, and the Logic of the Modern Rentier State", *Chroniques Yéménites*, No. 10 (2018), <https://doi.org/10.4000/cy.3762>.

for faster and wider dissemination of fatwas, but also raises questions about the legitimacy and authority of digital fatwas.¹

Several studies have investigated various issues related to fatwas in Muslim societies. Iman and Samsuri examined cryptocurrency from an Islamic perspective and its permissibility in Indonesia, highlighting the need for further research to clarify this issue.² Amrin and Amirullah studied the theory of fatwa change according to Yusuf Qardhawi, demonstrating that fatwa change reflects societal changes and needs.³ Additionally, studies have investigated the impact of digital technology on the issuance of fatwas in Muslim societies. Achmad et al. analyzed the effects of the MUI fatwa on the Shi'a community in Sampang, Madura, and discovered its significant impact on the community.⁴ Finally, Akmaliah researched the effects of new media on the decline of moderate Islam and the contestation of religious authority, revealing the emergence of conservative and extremist voices and a decrease in the influence of moderate ones.⁵ Another study on fatwas in the digital sphere by Al-Zanki suggests that fatwas issued through various satellite channels have a significant potential risk of error, including misinterpretation of the text, relying on old information to understand the nature of the question at hand, failing to guide the questioner to what is best for him, and being confused.⁶

Several studies have examined various issues related to fatwas in Muslim societies, especially those related to the digital age. A recent study conducted by Suaedy examined the position of the Indonesian Council of Ulama (Majelis Ulama Indonesia or MUI) in the digital era, highlighting the challenges that the digital revolution poses to the MUI's authority in issuing fatwas.⁷ This qualitative study focused on the language used in MUI's regional fatwas and mapped the discourse generated by these fatwas, revealing symptoms of fatwa de-bureaucratization and the impact of celebrity ulama in the digital age.⁸

In addition, a study by Caeiro discusses the emergence of cyber-muftis and online fatwas, analyzing how the internet has become a central aspect of community life in Muslim societies since the 1990s. This

1 Rusli, "Tipologi Fatwa Di Era Modern: Dari Offline Ke Online", *Hunafa: Jurnal Studia Islamika* 8, No. 2 (2011); Rusli and Nurdin Nurdin, "Understanding Indonesia Millennia Ulama Online Knowledge Acquisition and Use in Daily Fatwa Making Habits", *Education and Information Technologies* 27, No. 3 (19 April 2022): 4117–40; Rusli Muhammad Syarif Hasyim, and Nurdin Nurdin, "A New Islamic Knowledge Production and Fatwa Rulings: How Indonesia's Young Muslim Scholars Interact with Online Sources", *Journal of Indonesian Islam* 14, No. 2 (1 December 2020): 499.

2 "Cryptocurrency; Financial Risk and Shariah-Compliant Alternative Concept", *Equilibrium: Jurnal Ekonomi Syariah* 10, No. 1 (2022): 109.

3 "Contemporary Legal Istimbat: Study on the Theory of Changes in Fatwa According to Yusuf Qardhawi", *Mizan: Journal of Islamic Law* 6, No. 1 (17 April 2022): 89.

4 "Positivisation of MUI Fatwa: From Morally Binding to Legally Binding (Case Study MUI Fatwa Against Madurese Shi'ite in Sampang, Madura)": 210-218.

5 "The Demise of Moderate Islam: New Media, Contestation, and Reclaiming Religious Authorities". 1-24.

6 Salih Karim Al-Zanki, "A Critical Reading of Fatwas on Satellite Channels," *Journal of College of Sharia and Islamic Studies*, Vol. 35, No. 2 (2018). 137-199.

7 Suaedy et al. "Language, Authority, and Digital Media: The Impact on the Legitimacy of Fatwas." *Ahkam: Jurnal Ilmu Syariah* 23, No. 1 (2023): 1–24.

8 Suaedy et al. "Language, Authority, and Digital Media."

development has created new conditions for the exercise of religious authority, providing easy access to Islamic moral guidance and extending the reach of muftis deep into the social fabric.¹ In addition, the study highlighted the changing nature of online fatwa consultations, where cyber-muftis face a variety of demands and expectations from individuals, including acting as spiritual, legal, and even financial advisors.² This study highlights the opportunities and challenges that the digital age presents for religious authorities, marking a significant shift in how religious guidance is sought and provided in the modern world.³

These studies underscore the evolving nature of fatwa institutions in the digital age, highlighting the need for adaptation and transformation to maintain their trust and authority. They also highlight the expanding role of muftis and religious scholars, not only as issuers of legal rulings but also as multifaceted guides in a rapidly changing world.

Online platforms have increased accessibility and transparency for scholars issuing fatwas, but also pose challenges in balancing state control and religious autonomy, as well as ensuring autonomy in the online fatwa system. Social media has played a significant role in increasing awareness and accessibility of fatwas among Malaysian Muslims. However, verifying the authenticity and credibility of fatwas disseminated on social media platforms is challenging.⁴ Scholars have also played a crucial role in shaping the use of the internet for religious purposes, including the dissemination of fatwas, in Saudi Arabia.⁵

Additionally, it should be noted that while the literature review includes several studies on the impact of digital technology on the issuance and dissemination of fatwas, there appears to be none that specifically address the factors influencing the digital response to MUI fatwas in Indonesia. This study aims to fill this major research gap.

In this context, the roles of muftis and fatwa institutions have evolved beyond traditional realms. Studies have revealed that in the digital age, Muslims increasingly turn to online muftis for guidance that extends beyond mere legal rulings.⁶ These muftis are now tasked with not only providing religious decrees but also navigating the complexities of modern life challenges, which often require them to consult specialists in various fields. This shift has sparked the need for muftis to redefine their roles and assert the relevance of Islamic legal traditions in contemporary times. However, there is a noticeable gap in research exploring how the digital era, specifically responds to fatwas from institutions such as the MUI, highlighting an area that requires further exploration and understanding.

1 Cyber-Muftis, Digital Fatwas - the Ongoing Transformation of Religious Authority". Daily Sabah, 2019. <https://www.dailysabah.com/op-ed/2019/03/27/cyber-muftis-digital-fatwas-the-ongoing-transformation-of-religious-authority>.

2 Ibid.

3 Ibid.

4 Rosidi, "The Impact of Social Media on the Acceptance of Fatwas Among Malaysian Muslims".

5 Shaheen Sardar Ali, "Cyberspace as Emerging Muslim Discursive Space? Online Fatawa on Women and Gender Relations and its Impact on Muslim Family Law Norms", *International Journal of Law, Policy and the Family* 24, No. 3 (1 October 2010): 338–60.

6 Caeiro, "Cyber-Muftis, Digital Fatwas - the Ongoing Transformation of Religious Authority"; Caeiro, "The Politics of Family Cohesion in the Gulf: Islamic Authority, New Media, and the Logic of the Modern Rentier State".

2. Objectives

This study examines the impact of digital technology on the authority and trust of fatwa institutions, focusing on the Indonesian Ulema Council (MUI) and its fatwas on cryptocurrencies, vaccinations, and boycotts of Israeli products. The study includes an analysis of social media conversations on YouTube. The aim is to explore how digital platforms influence public perceptions of these fatwas, as well as to identify the evolution of the digital public's trust in fatwa institutions.

3. Methods

This study employs Qualitative Content Analysis to explore the trust and authority of the Majelis Ulama Indonesia (MUI) regarding its fatwas on cryptocurrencies, vaccinations, and boycotts of Israeli products. Our research uses QSR NVivo 12 sentiment analysis software and focuses exclusively on data collected from two major digital platforms: (1) YouTube,

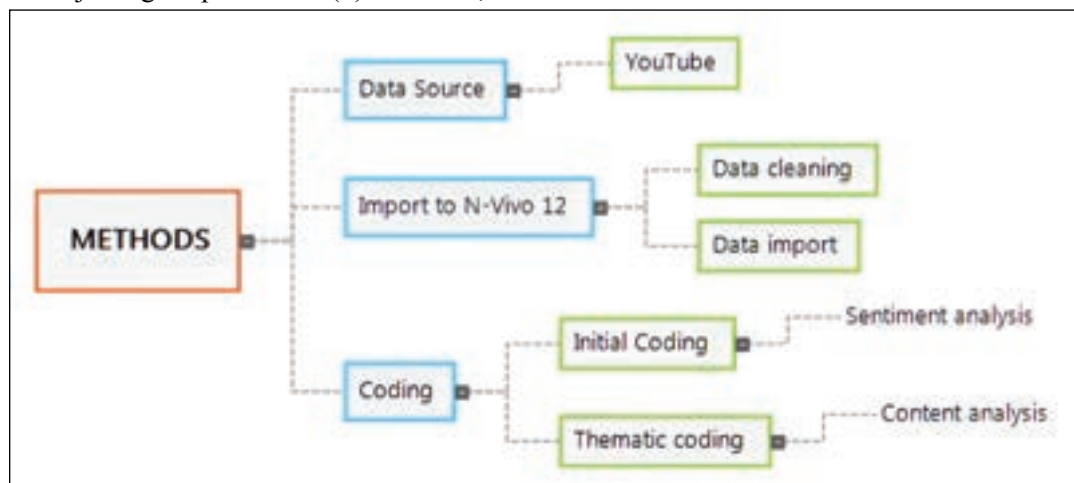


Fig. 1: Diagram of QSR NVivo 12 Sentiment Analysis Method

We selected YouTube as the main source of data collection because of its substantial influence in shaping public opinion and widespread use. YouTube is a leading platform for detailed content, comprising videos and discussions that provide insights into thoughtful and reflective viewpoints. With its extended format, YouTube enables a thorough examination of topics, rendering it an invaluable resource for comprehending nuanced perspectives on fatwas.

This study employs QSR NVivo 12 for Qualitative Content Analysis to comprehensively understand digital attitudes towards fatwas and analyze the connection between netizens and fatwa institutions. The data collection ranges across various digital discussions, systematically sorted per source in NVivo, for extensive examination. Our methodology employs sentiment coding to identify broad perceptions of fatwa institutions and thematic coding to explore deeper themes related to digital dissemination, public perception, and trust in religious guidance on the internet. The accuracy and validity of our findings were fortified by cross-checking them with external sources.

Our research utilizes NVivo's analytical tools to analyze patterns and offer insights into how digital technology is reshaping the dissemination and perception of fatwas by religious institutions. This methodology provides a comprehensive and contextual understanding of the topic, highlighting the evolving dynamics of trust and authority in fatwa institutions in the digital landscape.

4. Results and Discussion

4.1 Negative Sentiment Dominance of Netizens towards Fatwa

4.1.1 Negative Sentiment Dominance of Netizens towards the Vaccine Fatwa

In the present analysis, data from 134 Indonesian YouTube comments from Beritasatu, CNN Indonesia, iNews, and Kompas TV were meticulously examined to discern the sentiment surrounding the discussion of vaccine-related fatwas. Table 1 below indicates a weighted distribution of sentiment, with a pronounced inclination towards negative perceptions.

Table 1: Sentiment Analysis of Vaccine Fatwa by Media Type

Media	A : Very positive	B : Moderately positive	C : Moderately negative	D : Very negative
1 : Beritasatu	0	0	13	2
2 : CNN Indo	1	0	10	1
3 : iNews	0	0	2	0
4 : Kompas TV	1	0	80	24

Analyzing the sentiment distribution in Figure 2, we observe that Beritasatu and Kompas TV are the primary contributors to the 'Moderately Negative' and 'Very Negative' categories. Beritasatu shows a higher count of 'Moderately Negative' references, whereas Kompas TV leads with 'Very Negative' sentiments, suggesting a critical perspective on vaccine-related fatwas within their coverage.

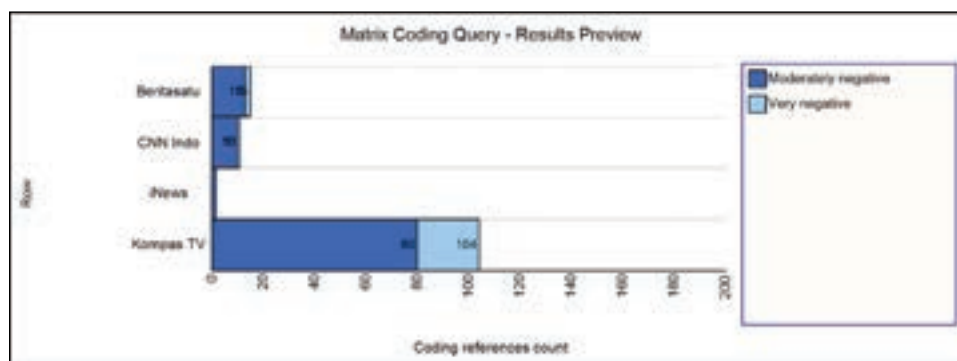


Fig. 2: Negative Sentimen on Vaccine Fatwa

Turning to Figure 3, we observe a stark contrast in the distribution of positive sentiments. Both CNN Indonesia and Kompas TV have 'Moderately Positive' references, but Kompas TV stands alone with a 'Very Positive' sentiment, indicating a more favorable view in some of its reporting.



Fig. 3: Positive Sentiment on Vaccine Fatwa

Finally, Figure 4 combines all sentiment categories to provide a comprehensive overview of the media sentiment landscape. Beritasatu and Kompas TV maintained their lead in negative sentiment but also showed a considerable number of ‘Moderately Positive’ sentiments, pointing to a more nuanced reporting stance. CNN Indo showed a notable balance across all sentiment categories, which may reflect a more measured editorial approach.



Fig. 4: Negative and Positive Sentiment on Vaccine Fatwa

In summary, these figures collectively suggest a diverse range of sentiments in Indonesian media coverage of vaccine-related fatwas. Beritasatu tends towards critical reporting, Kompas TV displays both supportive and critical stances, and CNN Indonesia shows a balanced sentiment representation. This distribution highlights the complex interplay between media narratives and public sentiment, underscoring the influence of reporting on shaping public discourse on health and religious edicts.

4.1.2 Negative Sentiment Dominance of Netizens towards the Fatwa on Cryptocurrency

In this study, data were analyzed from the comments of netizens found on several YouTube pages, such as Kumparan, CNN, Kompas, iNews, and BeritaSatu, that discussed MUI and NU fatwas related to cryptocurrency. A total of 1,344 netizen comments were processed using N-Vivo software with several sentiment categories: very positive, somewhat positive, very negative, and somewhat negative. The results

showed that negative sentiment was more dominant than positive sentiment.¹

Table 2: Sentiment Analysis of MUI Cryptocurrency Fatwa Based on Media Type

Media Type	Very Positive	Positive	Negative	Very Negative
FATWA MUI Beritasatu	21	87	37	53
FATWA MUI CNN INDO	10	35	146	267
MUI iNews FATWA	4	10	112	0
FATWA MUI Kompas Tv Youtube 2	5	27	57	92
FATWA MUI Kompas TV Youtube 1	0	0	64	1
FATWA MUI KUMPARAN	0	8	28	62
FATWA NU CNN INDO	0	10	13	8
Fatwa NU Kompas	0	20	6	161

Table 2 was analyzed using NVivo software in several categories: very positive, fairly positive, very negative, and fairly negative. The results indicate that negative sentiment is more dominant than positive sentiment.

The lack of a comprehensive understanding of the content and context of fatwas is one of the factors that causes many negative comments, as shown in Table 1. Therefore, fatwa institutions such as the MUI and NU need to better socialize these fatwas to the public through social media. In addition, scholars and muftis must educate the public about the concepts of Islamic economics and their application in the context of cryptocurrency. Based on the previous analysis, several classifications of netizens' responses were found as follows:

1. Some netizens feel that the Crypto Fatwa is an appropriate action because it reminds people of religious provisions regarding transactions and investments.
2. However, some netizens consider the Crypto Fatwa a form of government intervention in investment freedom.
3. Some doubt the credibility of the Crypto Fatwa because it is considered too slow to respond to the cryptocurrency phenomenon that has been present for several years.
4. However, some view the Crypto Fatwa as an important action to maintain national economic stability and protect the public from unclear investment risks.

1 kumparan, "MUI Terbitkan Fatwa Haram Uang Kripto, Bitcoin Dan Pinjol", 2021, <https://www.youtube.com/watch?v=Rhi6qKb-bXtY>; Cnn Indonesia Tv, "VIDEO: Nahdatul Ulama Jatim Keluarkan Fatwa Haram Uang Kripto", 2021, <https://www.cnnindonesia.com/tv/20211104162420-407-716688/video-nahdatul-ulama-jatim-keluarkan-fatwa-haram-uang-kripto>; KOMPASTV, "MUI Terbitkan Fatwa Haram Pinjol Dan Kripto", 2021, <https://www.youtube.com/watch?v=VOQH0UQ9DfQ>; iNews id, "Ijtima Ulama MUI Putuskan Uang "Crypto" Haram", 2021, <https://www.youtube.com/watch?v=a0JpWN0KYPc>; BeritaSatu, "MUI Haramkan Mata Uang Kripto", 2021, <https://www.youtube.com/watch?v=vDRXEBtWRcI>.

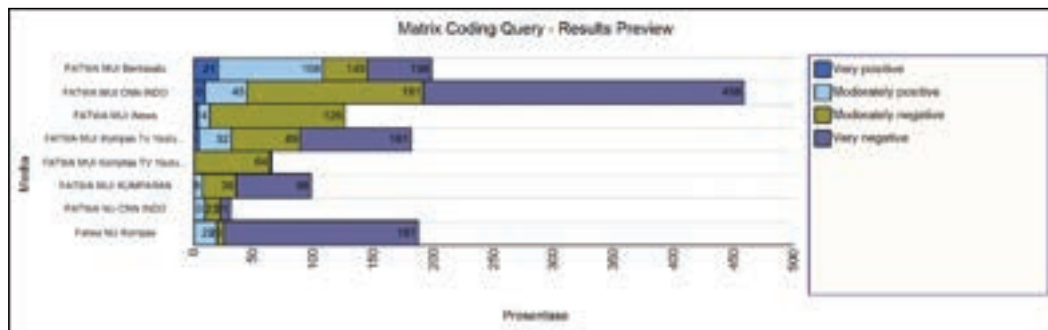


Fig. 5: Sentiment Analysis of Coding Matrix based on Media Type

The sentiment of netizens towards cryptocurrency fatwas, as shown in Figure 2, can vary depending on various factors, such as the level of religious and technological understanding, views on investment, and personal experience. Some Netizens may support the fatwa because they believe that cryptocurrency investment is contrary to Islamic principles, such as usury and speculation. However, some netizens question the relevance of the fatwa given the constantly evolving economic and technological conditions.

Of the 1,344 netizen comments analyzed, 18% had a positive sentiment and 82% had a negative sentiment towards the MUI and NU fatwas related to cryptocurrency. To better understand the results, Figures 6 and 7 were created, showing the sentiment of each comment and providing a visual understanding of the findings of this study. Figures 6 and 7 can help identify patterns and trends in comment sentiment.

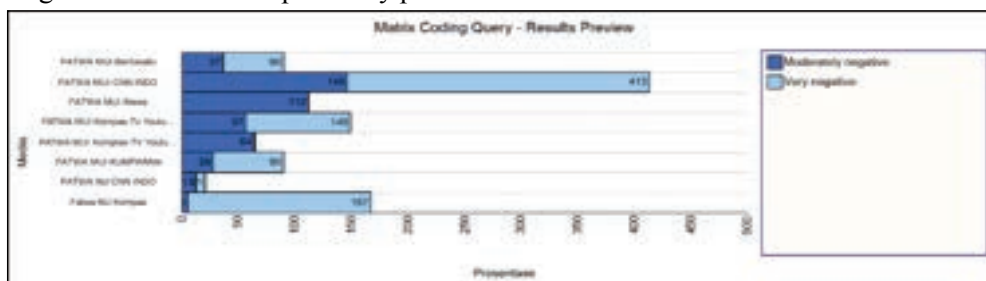


Fig. 6: Patterns and trends of Matrix Coding in sentiment based on Media Type

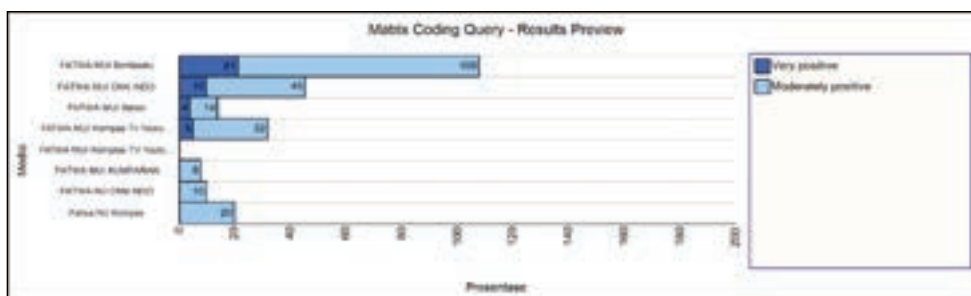


Fig. 7: Patterns and trends of Matrix Coding in sentiment based on Media Type

According to Figures 6 and 7, the analysis by CNN Indo shows that most people held negative views on the decision (Fatwa) about cryptocurrency by a religious organization called MUI. Of the 413 comments

on the decision, 90% expressed negative sentiment. This negative sentiment is consistent across various platforms, such as Kompas 1's YouTube news, which has 100% negative comments, and Kompas 2, which has 82% negative comments. The only platform where sentiment towards the decision is less negative is Beritasatu's YouTube news, where only 45% of comments are negative. This trend indicates dissatisfaction and general disagreement with the MUI's stance on cryptocurrency among internet users. Additionally, the Beritasatu and CNN Indo YouTube accounts received the most positive responses compared to other news sites, as shown in Figures 3 and 4.

4.1.3 Negative Sentiment Dominance of Netizens towards the Boycott Israel Fatwa

In this study, data were analyzed from netizens' comments found on official YouTube sites such as BBC News, CNBC Indo, CNN Indo, Kompas TV, and tvOneNews discussing the fatwa for the boycott of Israeli products issued by MUI. A total of 10,134 netizens' comments were processed using NVivo software with multiple sentiment categories. The results of the study show netizens' reactions to the fatwa.

Table 3: Sentiment Analysis of the Boycott Fatwa by Media Type

Media	A : Moderately negative	B: Very negative	C : Very Positive	D : Moderately Positive
1: BBC News_Boycott Fatwa	139	130	32	102
2: CNBC Inso_Boycott Fatwa	1774	1401	696	1375
3: CNN Indo_Boycott Fatwa	1399	858	398	747
4: Kompas TV_Boycott Fatwa	56	41	14	24
5: tvOne News_Boycott Fatwa	291	244	145	268

CNN Indonesia received 1,399 negative references and 398 positive references, showing considerable engagement from netizens on the platform (Table 3). In contrast, CNBC Indonesia received the highest number of negative references (3,175), indicating significant viewer sentiment towards this subject.

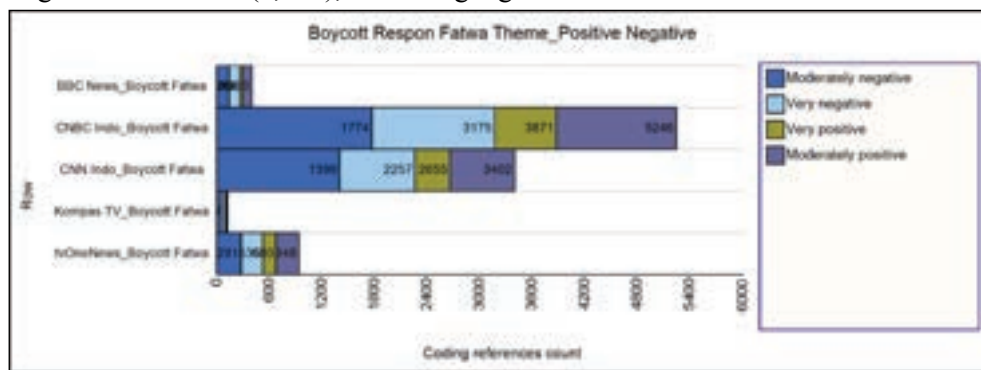


Fig. 8: Positive and Negative Sentiment on Boycott Fatwa

In contrast, Figure 8 shows that positive responses, as shown in the figure, although in lower numbers, also show a significant trend, particularly on the CNBC Indonesia platform, with 2,071 positive references. This suggests that there are groups of netizens who support or have a more balanced view of the boycott fatwa. However, when we consider that TVOneNews only shows 145 positive references compared to 535 negative references, it is clear that there is an even dominance of negative sentiment across almost all

platforms.

This pattern indicates that there is significant room for MUI to develop more depth and nuance in their communication. Given the dominance of negative sentiments, as clearly seen through these numbers, the need for a more inclusive and educative dialogue is crucial. This will not only address the concerns and confusion that netizens may face but also help shape a more positive public perception of future fatwa decisions.

Given the mainly unfavorable netizen sentiment towards the product boycott fatwa, MUI could surpass the standard socialization strategy by presenting interactive dialogues that enable a live exchange of ideas, including Q&A sessions on social media, where inquiries can be asked and answered in real time, which could advance the clarification of misunderstandings. Collaborating with influential Muslim community members can enhance the effectiveness of this message by presenting fatwas in an engaging and relatable manner. This approach not only sheds light on the Islamic economic principles upon which the fatwa is based but also highlights the practical implications of adhering to it in the contemporary economic context. By presenting concrete case studies and real-life examples, MUI can assist individuals in envisioning the positive impact of guidance. It also promotes more informed decision-making by providing a comprehensive exploration of how these principles apply to various economic situations. This comprehensive approach can deepen one's understanding of contemporary economic issues and reduce the uncertainty that Muslim practitioners may feel.

4.2 Netizens' Perspectives on Fatwa MUI

4.2.1 Netizens' Perspectives on the MUI's Vaccine Fatwa

The word cloud in Figure 9 is drawn from the discourse of the Indonesian Ulema Council's (MUI) fatwa on COVID-19 vaccines, focusing on the dominant concerns and sentiments in society. Words such as "emergency," "vaccine," "healthy," and "sacred" are dominant, as shown in the figure. The significant size of "emergency" indicates the urgency of the issue being responded to about the MUI fatwa, while the words "vaccine" and "healthy" reflect the understanding of the public health response as a priority. Simultaneously, the presence of the word "sacred" suggests an ongoing dialogue about how these actions align with or challenge religious principles.



Fig. 9: World Cloud Theme on Vaccine Fatwa

Figure 10 illustrates the results of an NVivo auto-coding analysis, categorizing netizen responses to the MUI fatwa on vaccines across different media sources. Each bar represents the number of references to specific themes—‘emergency,’ ‘halal,’ ‘haram,’ ‘vaccine,’ and ‘word’—within the content from news sources such as Beritasatu, CNN Indonesia, iNews, and Kompas TV. Notably, ‘vaccine’ was the most referenced theme, particularly in Kompas TV’s content, suggesting a high level of engagement with the topic. References to Halal are also prominent, especially in the iNews data, indicating significant discussions around religious dietary laws. In contrast, the themes of ‘emergency,’ ‘haram,’ and ‘word’ have fewer references, suggesting that these aspects were less dominant in the discourse captured from the analyzed media sources.

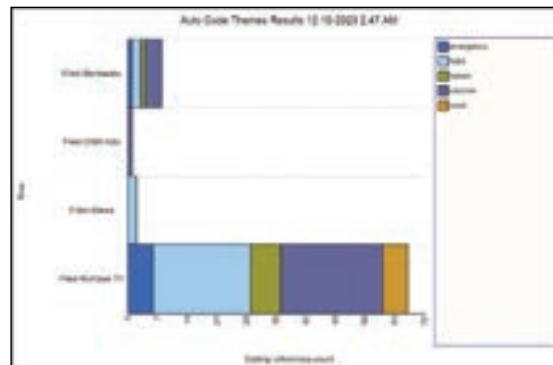


Fig. 10: Theme Coding Result on Vaccine Fatwa

4.2.1.1 Evaluating Emergencies through a Religious Lens

Upon closer examination, the conversation thread revealed concerns about the vaccine content concerning the laws governing halal food, which are central to the Islamic faith. Users such as @M.AZIZI.93 and @santringarep3072 raised concerns about the use of potentially non-halal ingredients, such as pork oil, suggesting a broader unease about the ethical composition of vaccines. The discussion also delved into the justification for the use of vaccines in “emergency” situations, with comments by users such as @irwanf7143, asking ‘whether the urgency of the situation had been thoroughly considered by religious authorities?’ This question suggests a critical examination of the conditions under which religious exemptions are made, especially in life-threatening situations.

4.2.1.2 The Quest for Clarity and Transparency

Moreover, this discourse underscores the demand for transparency and decisiveness in religious decision-making, with netizens such as @sutanmudokhalifah calling for a clear demarcation between what is ‘halal’ and ‘haram.’ This clarity is not only for spiritual peace but also for practical compliance. The mention of “family,” “time,” and “desire” indicates that personal and family priorities are heavily influenced by religious statements. In addition, the comments imply a questioning of the role of government and religious institutions in the vaccine rollout, evidenced by a level of skepticism or distrust subtly suggested in comments such as @rikihariyanto1571’s vague “umbrella corp 🍃 this...”.

4.2.1.3 *Skepticism and the Role of Authority*

The analysis also uncovered a thread of skepticism toward the roles of government and religious institutions in vaccine distribution, with comments hinting at distrust. The vague reference to an “umbrella corp” by @rikihariyanto1571 potentially alludes to conspiracy theories or corporate mistrust within the vaccine narrative. This element introduces a subtext of governance and institutional trust, which interlaces with the ‘Vaccine’ theme, showing that netizens’ responses are informed not only by religious guidance but also by perceptions of institutional integrity.

4.2.1.4 *Communication as the Keystone of Public Health Initiatives*

The collective narrative shaped by these comments highlights the essential role of effective communication in the acceptance and success of public health initiatives, particularly when they intersect with the deeply held religious values of the community. This necessitates sensitive, inclusive, and well-articulated responses from religious leaders and health authorities. Additionally, this discourse requires that religious decisions take into account the complexities of modern medical science and that they are communicated in ways that are accessible and reassuring to the public. The intricate relationship between religion, health, and governance exposed by this analysis underscores the challenges of managing health emergencies in religiously observant societies.

Through content analysis, the netizens’ discourse surrounding MUI’s vaccine fatwa was revealed to be a complex dialogue intertwining ethical considerations, personal values, and institutional trust. The interplay of these themes offers a nuanced view of how a religiously observant society navigates the challenges posed by a pandemic, highlighting the critical need for clarity, empathy, and transparency in the interdependent realms of religion, health, and governance.

4.2.2 Netizens’ Perspectives on the MUI’s Cryptocurrency Fatwa

The exploration of netizens’ perspectives on the MUI’s cryptocurrency fatwa revealed a multifaceted debate infused with comparisons to established financial instruments and concerns about legal and economic legitimacy. This section navigates through the complex views held by netizens, drawing parallels between the decentralized nature of cryptocurrencies like Bitcoin and familiar digital payment platforms such as Gopay. Through their discourse, we uncover a tapestry of opinions that challenge the fatwa’s validity, framed by their understanding of cryptocurrencies’ functions and their place in the modern economic ecosystem.

4.2.2.1 *Cryptocurrency is seen by netizens as similar to Gopay*

Digital netizens view cryptocurrency as similar to Gopay (an e-wallet service in Indonesia). This understanding has triggered their opposition to the fatwa on cryptocurrency issued by the MUI and NU.

“If there is a concrete form of buying and selling, buying and selling services, there is also no concrete form. Gopay is also the same. If it is called a cryptocurrency asset, it is not clear what

it is, and a cryptocurrency asset is worth how much. It is clear how much it costs and where it can be bought or sold, based on its underlying value. If there is none, then there will be no buying and selling. If the transaction is money for money, forex is a more money-for-money transaction. Buying dollars and rupiah for exchange is money for money. If the speculative price of TTG increases, it goes back to the issue of stocks. Stocks are also speculative. The rise and fall in land prices, the rise and fall in gold prices, etc., are all based on assumptions. If there is no guarantee, it is a blockchain system, and its validation is decentralized. If it is called gambling, it could be speculative again. Going back to stocks, gold, land, forex, oil, etc., are all the same. In addition, if the price fluctuates, the cooking oil also fluctuates. Vegetables in the market are also fluctuating.”¹

4.2.2.2 *Crypto is equal to Rupiah (IDR)*

Netizens believe that if the Rupiah (IDRO can be used as a medium of exchange and the Rupiah (IDR) does not have an underlying asset, then the conditions are the same as for crypto.

“Buy crypto in Indonesia using Rupiah, sold also in Rupiah, crypto is not a currency in Indonesia, I really want to hear the explanation. 2. Cryptocurrency is a part of blockchain technology. Have you understood the blockchain? 3. Currently, the technology sector is working on integrating blockchain; for example, this news is only on the YouTube platform; in the future, it will also be on the blockchain platform; this will become a unity in our daily lives. This statement is far from its basic understanding and is not connected.”²

“Crypto speculation, stocks are also the same speculation. The stock price is also not in line with the actual value of the company; if no one buys the stock, the stock price will not rise. All speculation when talking about speculation. Stocks can also rise based on the law of supply and demand. Prices rise not based on the company’s performance. If you prohibit crypto but justify stocks, then you need to explore and re-examine; it is true/false, as you say. It should not be simply called halal/haram. Stocks and crypto are the same; if someone answers stocks, there is an underlying asset, namely the company itself, while crypto does not have one. Do electric tokens have physical assets? Does the credit on your phone include physical assets? Now, I ask, is there really an underlying asset? Is there a reserve? Even if there is an underlying asset, what underlies it is trust. We believe that the dollar has value, the dollar has value, even though the dollar is just printed paper and there are no reserves. Crypto Haram Halal Stocks? You enter stocks, the gambling agent throws tens of thousands of lots, and as a result, the stock price decreases. Is this speculation? Is it not harmful? The point is that if one thing is haram, everything is haram because of the way they work together, and crypto is the same; the ebb

1 CNN Indonesia, “VIDEO: Nahdatul Ulama Jatim Keluarkan Fatwa Haram Uang Kripto”, 2021, <https://www.cnnindonesia.com/tv/20211104162420-407-716688/video-nahdatul-ulama-jatim-keluarkan-fatwa-haram-uang-kripto>.

2 Ibid.

and flow is based on supply and demand, the law of demand and supply; if demand (buyers) is high but supply (sellers) is low, then the price will go up, and vice versa, if demand is low but supply is high, then the price will go down, stocks and crypto are the same. Crypto was created to fight against banks. If you hold fiat money every year, it is subject to inflation, and its value continues to decrease. If you hold crypto, its value will continue to grow because the supply is limited, unlike fiat money, which can be printed as much as desired. Sending crypto from one person to another or from one country to another is also peer-to-peer without going through a third party. The cost is cheap, whether transferring small or large amounts, the costs are the same, and the process is also fast, in seconds, it reaches the recipient. It can transfer 1 million, 10 million, 100 million, 1M, and 100m/1T, and the cost will not change; only the \$1 transaction fee is required, and the lightning process takes seconds. When sending fiat money between countries, can it be done in seconds? Can the price be so low? It must go through a third party, which takes a long time and is expensive. Is crypto harmful? Crypto is far more useful, but is it legitimate? You need to learn again, because if it is only religious knowledge, it is.¹

4.2.2.3 Cryptocurrency is not the same as Rupiah because it is illegal

Another perspective arises from internet users, who generally understand the reasons behind the prohibition of cryptocurrency in Indonesia. They believe that legal protection for cryptocurrency in this country is still lacking, making it deserving of its illegal status.

“It should be emphasized that cryptocurrency is haram because it is not recognized in Indonesia as a currency/payment, because what is legitimate according to the law is Rupiah and not cryptocurrency, unless it is not used as a currency, it is allowed, for example, for trading, investment, or the like, with certain conditions.”²

“The problem is that if cryptocurrency is used as a currency, it is not stable, unlike the Rupiah, which is maintained by BI with foreign exchange reserves. If it is a commodity, it is also not possible because cryptocurrencies like Bitcoin do not have real value; by real value, I mean the usefulness of the object. For example, gold and silver can still be used in jewelry and electronics. As for stock ownership in companies, if it is done for trading, I think it is haram because it is called an investment; it is better to earn money from the company’s profits, not from buying and selling stocks.”³

“In reality, it is possible, but if it is a pure asset like Bitcoin, it cannot be done. If an object is said to be an asset, it can be used like gold, which is used as jewelry, or rice, which can be

1 Ibid.

2 BeritaSatu, “MUI Haramkan Mata Uang Kripto”.

3 KOMPASTV, “MUI Terbitkan Fatwa Haram Pinjol Dan Kripto”.

eaten. As a currency, it is clear that it can be used, but there must be an institution that makes its value stable, such as BI, which maintains the value of the Rupiah to remain stable by using foreign exchange reserves, so that it is not too high in two arrivals and also does not suddenly fall. For example, the Rupiah is stable at 15 thousand, rising to 14 thousand for a long time, which is good so that buyers and sellers do not feel disadvantaged.”¹

4.2.2.4 The Weakness of Fatwa Literacy among Netizens

This study also found that the understanding of the position of fatwa among internet users is still weak. Internet users believe that fatwas should be followed, but they also equate the conditions of fatwas from country to country. This shows that there is a lack of understanding of the nuances and contexts surrounding fatwas. A fatwa is a religious decision or opinion issued by a scholar or Muslim legal expert. This decision can vary depending on the specific context and issues being addressed. For example, a fatwa issued in one country may not apply in another because of different cultural and legal contexts.

“The new law from MUI is clearly a fintech progress. In countries like the UAE, they don’t know if it will happen, and in New York, there will be a crypto school curriculum.”²

“A smart Muslim should comply with the MUI fatwa that prohibits CRYPTO, you should sell it completely and you will enter heaven ... and I bought all of it, oh happy moment ... the most beautiful moment.”³

“However, this fatwa is speculative and harmful (ghoror). It is funny to issue a haram fatwa against something that is not fully understood. If you ask about the form, it is a digital asset. The term digital is understood as being equated with a physical object. If asked about its function, ask the actors/investors/holders, and the fact is that they can gain many benefits. Hopefully, the MUI administrators will learn and be aware of technology, so it’s not even funnier.”⁴

In conclusion, the study found that internet users have a weak understanding of the position of fatwas and tend to equate the conditions of fatwas from one country to another. This highlights the need for education and awareness of the nuances and contexts surrounding fatwas. Individuals need to understand that fatwas are not legally binding and can vary depending on the circumstances. Overall, everyone must have a proper understanding of this topic before making any assumptions.

4.2.3 Netizens’ Perspectives on the MUI’s Boycott Fatwa

Based on N-Vivo, we found that there were different reactions to the fatwa on boycotting Israeli products issued by the MUI. The themes that dominated this discussion included “boycott,” “countries,” “fatwa,” “halal,” and “Palestine,” as shown in the figure:

1 Ibid.

2 CNN Indonesia, “VIDEO: Nahdatul Ulama Jatim Keluarkan Fatwa Haram Uang Kripto”.

3 Ibid.

4 Ibid.

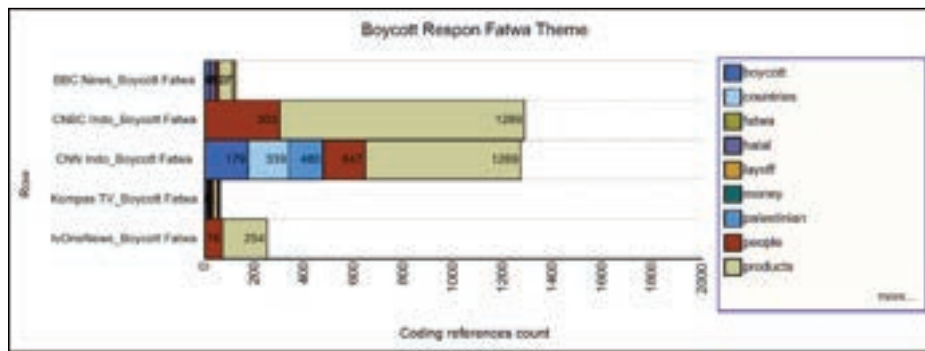


Fig. 11: Theme Coding Result on Boycott Fatwa

On the CNN Indonesia platform, there were 1,269 references relating to the fatwa, suggesting that netizens' responses mirrored the sense of urgency regarding the issue. Analyzing netizens' responses to the MUI fatwa shows a noteworthy split in opinion. On one side, @putrabastem4927 expressed positive responses by endorsing the boycott as a form of solidarity. However, netizens like @MariCerdas-gr5wf expressed a negative response, critiquing the fatwa as a political instrument insufficiently grounded in religious support. Similarly, @rehanchaniago5264 criticized the arbitrary issuance of fatwas. These reactions represent a broader social conversation on the role and influence of religious establishments in public policy and social affairs. The discourse surrounding MUI's fatwa on the boycott of Israeli products was influenced by various factors.

4.2.3.1 Boycott Fatwa as a Form of Solidarity with Palestine

Positively, individuals such as @putrabastem4927 supported the boycott as an act of solidarity. Discussions on specific products often involve political and ethical considerations. Advocates of boycotting Israeli products, such as @kacer_mania, demonstrate how product selection can serve as a means of political expression and solidarity. In this context, the focus of netizens' consideration leans more towards aspects of solidarity than compliance with the fatwa itself. Comments from users like @kacer_mania endorsing the boycott are indicative of solidarity with Palestine, underscoring the continued relevance of the Palestinian issue in international politics.

4.2.3.2 Implications of Boycott Fatwa on Product Halalness

The issue of halal certification in the context of the boycott fatwa is a significant topic among netizens. Individuals such as @suryantosurya1580 voiced confusion regarding the application of halal labels amid the boycotts. Conversely, @sandibarkah criticized the use of halal labels, suggesting their potential misuse for political or social objectives.

4.2.3.3 Boycott Fatwa and Its Oversight of Macroeconomic Aspects

From a financial perspective, some view the boycott, like @jobsekeers5856, as a matter of personal choice, reflecting a positive attitude toward individual consumption freedom. However, concerns raised by @RahmatIsmail-jp4bj emphasize the negative effects of boycotts on economic and social welfare. Public

worries about policy impacts are clear, with @aunusanebre3053 highlighting the risk of employee layoffs due to the boycott. The issue of layoffs in the context of specific product boycotts is further supported by an anonymous comment in the subsequent quotation, stressing the potential for widespread job loss.

4.2.3.4 Boycott Fatwas and International Relations

In terms of international relations, particularly concerning Israel, netizens such as @nonae commented on the influence of international dynamics on the Israeli economy. Others, such as @petrussole3223 and @hjsriatyhadiatyhadi6919, expressed concerns about the interplay between international politics and domestic economic conditions. For instance, @nonae noted the interconnectedness between global political trends and the Israeli economic landscape.

4.2.3.5 Boycott as a Personal Choice

The boycott of certain products, notably those associated with Israel, garnered support from some netizens. For instance, @kacer_mania asserts, “Do not hesitate to boycott; a decision to boycott does not require prolonged deliberation.” Similarly, @azizpr4t4m47 commented on the need to reduce dependency on foreign products. In these discussions, netizens generally viewed product boycotts favorably, yet emphasized their nature as a personal decision, thereby questioning the necessity of a fatwa in this context.

4.3 Ideal Model for Dissemination of Fatwa: Learning from the Negative Responses to MUI’s Fatwa in Indonesia

Understanding and appropriately responding to various netizens’ reactions to fatwas issued by the Indonesian Ulema Council (MUI) is essential for developing an effective fatwa dissemination strategy in Indonesia. In an ever-evolving digital age, religious institutions encounter unique challenges in conveying their guidance and decisions to an increasingly online society. The following outlines an ideal model for fatwa dissemination in the digital age:

4.3.1 Inclusive Approach and Marketing Fatwas

The necessity for an all-encompassing method and proficient communication is especially apparent when contemplating netizens’ reactions to MUI fatwas. In the present digital epoch, the dynamics of religious discourse demand an astute comprehension of how digital platforms alter the mode of delivering and construing theological messages. The online environment presents new prospects for religious discourse, requiring various inclusive communication strategies to efficiently involve a broad online audience. This aligns with Hoover and Echchaibi, who explored the impact of digital media on religious communication.¹ Digital platforms provide new arenas for religious discourse, requiring inclusive and varied communication strategies to engage diverse online audiences.

¹ *The Third Spaces of Digital Religion, The Third Spaces of Digital Religion* (Taylor & Francis, 2023), <https://doi.org/10.4324/9781003048190>.

Moreover, the role of digital media in shaping public discourse is crucial. Papacharissi underscores the significance of digital media in shaping public discourse.¹ This research is relevant to the discussion on how fatwas are received and debated online, emphasizing the importance of inclusive communication that engages netizens in meaningful debates about such religious decrees. The internet, functioning as a new public sphere, offers a unique platform for deliberation and discussion of religious decisions such as fatwas. This electronic platform necessitates cautious navigation to ensure the widespread dissemination and constructive debate of religious messages while accommodating diverse audiences.

In the realm of religious communication, particularly in the dissemination of fatwas by Majelis Ulama Indonesia (MUI), intercultural understanding is increasingly vital. Given the Muslim community's multifaceted composition, which spans a broad spectrum of cultural and ethnic identities, tailoring religious messages, such as fatwas, is crucial. This customization ensures that these significant pronouncements resonate across various groups, acknowledging and respecting their diverse cultural and interpretative frameworks. In this vein, MUI fatwas should be crafted with a keen awareness of these varied backgrounds and interpretive lenses. This approach not only ensures comprehensive and inclusive communication but also fosters a deeper understanding and respect for the plurality of interpretations and practices within the Muslim community.

The necessity of employing marketing strategies in the dissemination of fatwas is underscored by their significant influence on Muslim consumer behavior, particularly in the context of social issues and economics. According to Hashim and Mizerski, fatwa rulings have been shown to directly impact marketplace behaviors, guiding Muslims in their choices regarding permissible and prohibited products and brands.² This influence is further nuanced by the fact that Muslim consumers tend to source information on controversial fatwa rulings through informal channels, suggesting diverse information sources and preferences. In this context, the strategic marketing of fatwas is essential. It involves not only understanding the religious and ethical implications of these rulings but also navigating the complex landscape of consumer behavior. Effective marketing strategies should focus on clear communication, accessible fatwa rulings through various channels, and sensitivity to the diverse interpretations and needs of Muslim consumers. This approach can ensure that fatwa rulings are not only religiously sound but also culturally and contextually relevant, aiding their broader acceptance and application in the daily lives of Muslims.

In summary, the combination of theoretical perspectives emphasizes the need for an inclusive and efficient communication strategy for MUI fatwas. This strategy should engage diverse and digitally connected audiences, encourage constructive dialogue, and boost overall Islamic legal literacy within the Muslim community.

1 "The Virtual Sphere: The Internet as a Public Sphere", *New Media and Society* 4, No. 1 (2002): 9–27, <https://doi.org/10.1177/1461444022226244>.

2 "Exploring Muslim Consumers' Information Sources for Fatwa Rulings on Products and Behaviors", *Journal of Islamic Marketing* 1, No. 1 (26 March 2010): 37–50, <https://doi.org/10.1108/17590831011026213>.

In addition, the expertise and reputation of scholars and muftis involved in the fatwa-issuing process can

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strengthen the fatwa's authority.¹ For example, fatwas issued by scholars or muftis recognized as authorities in their fields, such as Quraish Shihab, will be more respected by the public and have greater influence than fatwas issued by lesser-known or perceived as less competent scholars or muftis.²

Furthermore, support from fatwa officials and the community is important to strengthen the authority of the fatwa. Fatwa officials, such as the MUI, DSN, and the Indonesian Ulama Council, must continue to strengthen their capacity and credibility in providing fatwas that are in line with Indonesia's social, cultural, and political contexts.³ In addition, the community needs to be encouraged to continually strengthen their religious literacy so that they can understand and apply fatwas correctly and promptly.

In this analysis, we also investigated the complex relationship between religious fatwas, public opinion, and vaccine acceptance, particularly in the context of the Indonesian Ulema Council (MUI) fatwa on COVID-19 vaccines. Regarding this issue, Ayuniyyah et al. stated that vaccine fatwas in Muslim-majority countries such as Indonesia significantly influence people's decisions.⁴

Empirical data collected from netizens' responses provide insights into public sentiment. A word cloud analysis dominated by terms such as "emergency," "vaccine," "healthy," and "holy" underscores the urgency and complexity of addressing the public health crisis within a religious framework. These data corroborate Ayuniyyah et al.'s findings on the importance of religious adherence in vaccine production, emphasizing how public trust relies on religious support.⁵

Furthermore, the N-Vivo coding results, which highlighted themes such as 'halal,' 'haram, and 'vaccine,' aligned with theoretical discussions around the role of religious authority in vaccine acceptance. The prominence of 'halal' discussions in public discourse also aligns with the concerns raised by Wilkins et al. about ingredients such as pig derivatives, which are crucial in shaping public opinion in an Islamic context.⁶ Citizens' calls for clarity and transparency in religious law complement Sukardani et al.'s observations

1 Jajat Burhanuddin, *Ulama & Kekuasaan : Pergumulan Elite Muslim Dalam Sejarah Indonesia* (NouraBooks, 2012).

2 M. Haras Rasyid, "Fatwa Ulama dan Eksistensinya Dalam Menyelesaikan Problema Umat Islam Di Indonesia (Studi Terhadap Fatwa MUI Dalam Pelaksanaan Ibadah Akibat Kasus Corona)", *Ash-Shabah* 7, No.1, (2021): 19; Mohd Kamel Bin Mat Salleh, Mohd Al Adib Bin Samuri, and Mohd Izhar Ariff Bin Mohd Kashim, "Kedudukan Fatwa Dan Pendapat Mufti Sebagai Autoriti Di Mahkamah Syariah Malaysia", *Journal of Contemporary Islamic Law* 1, No. 1 (2016): 1–23; Abidah Masrurah and Muzalifah Muzalifah, "Urgensi Fatwa Mui Dalam Pembangunan Sistem Hukum Ekonomi Islam Di Indonesia", *Indonesian Journal of Shariah and Justice* 2, No. 1 (2022): 67–91, <https://doi.org/10.46339/ijjs.v2i1.27>.

3 Nur Indahsari, "Pengalaman Masyarakat Mengimplementasikan Fatwa MUI Tentang Ibadah Dalam Masa Pandemi Covid-19 Di Desa Bonto Birao Kabupaten Pangkep (Tinjauan Sosiologi Agama)", *Makassar: Universitas Muhammadiyah Makassar*, 2021, ii–118; Raudhah Tul Jannah, "Fenomena Dan Respon Atas Fatwa Haram MPU Aceh Terhadap Game Online Higgs Domino Island Dalam Masyarakat Gampong Panjang Baru Kecamatan Susoh Kabupaten Aceh Barat Daya" (UIN Ar-Raniry, 2021).

4 Ayuniyyah et al. "Factors Affecting Consumers' Decision in Purchasing MUI Halal-Certified Food Products." *Tazkia Islamic Finance and Business Review* 10, No. 2 (2017), 112–143.

5 Ayuniyyah et al. "Factors Affecting Consumers' Decision."

6 "The Acceptance of Halal Food in Non-Muslim Countries: Effects of Religious Identity, National Identification, Consumer Ethnocentrism and Consumer Cosmopolitanism", *Journal of Islamic Marketing* 10, No. 4 (11 November 2019): 1308–31, <https://doi.org/10.1108/JIMA-11-2017-0132>.

on the Indonesian Ulema Council's (MUI) influence on vaccine marketing and acceptance. This finding indicates that transparency is an absolute requirement for MUI to accept the vaccine.¹

Moreover, as seen in netizen discourse, skepticism towards the government and religious institutions underscores a deeper narrative of trust and legitimacy in the context of health emergencies. This scepticism, coupled with the demands for effective communication, highlights the critical need for an inclusive and empathetic approach by religious leaders and health authorities.

4.3.3 *Mature Consideration Needed before Issuing a Fatwa*

The complex nature of contemporary issues such as cryptocurrencies, vaccines, and product boycotts requires a deep understanding from muftis, especially regarding the technological, ethical, and social dimensions. Public reaction to fatwas, as observed from netizens' comments, significantly depends on the depth of understanding of these topics by the commenters. The Indonesian Ulama Council's (MUI) fatwa on digital currencies, for example, sparked debates comparing it with traditional financial instruments. Furthermore, the fatwa on vaccines triggered more discussions on halal compliance, emergency conditions, transparency, and ethical consequences. The focus of product boycotts is on their political and social impact. This pattern suggests that it is important for muftis to assimilate technical expertise with social and economic insights, in addition to the *ijtihad* method itself, to promote a wider understanding and acceptance among the public.

In Islamic jurisprudence, the stance on cryptocurrencies varies significantly, reflecting the complexities of integrating modern financial technologies within traditional religious frameworks. The Egyptian Council of Ulema's 2021 fatwa exemplifies a progressive view, permitting cryptocurrency in trading as long as it aligns with Islamic Shariah, and recognizing its potential to enhance financial transactions and payment efficiency. In stark contrast, the Indonesian Council of Ulema (MUI) in 2019 deemed cryptocurrencies incompatible with Islamic financial systems, citing their potential use in illicit transactions and a lack of adherence to the principles of justice in Islam.² This dichotomy underscores the nuanced and context-dependent nature of Islamic rulings regarding emerging financial technologies.

The contrasting approaches of Islamic councils towards cryptocurrencies underscore the necessity of a comprehensive understanding of modern financial technologies within the Islamic legal framework. The Egyptian Council of Ulama's acknowledgment of the potential benefits of cryptocurrencies starkly contrasts with the Indonesian Council of Ulema's concerns about their compatibility with Islamic finance. This dichotomy is not merely a theological debate; it reflects the broader challenge of integrating emerging technologies into established religious doctrine.

1 "Halal Lifestyle: Current Trends In Indonesian Market", in *Proceedings of the 1st International Conference on Social Sciences (ICSS 2018)* (Paris, France: Atlantis Press, 2020), <https://doi.org/10.2991/icss-18.2018.68>.

2 Afrizal Afrizal, Marliyah Marliyah, and Fuadi Fuadi, "Analisis Terhadap Cryptocurrency (Perspektif Mata Uang, Hukum, Ekonomi dan Syariah)", *E-Mabis: Jurnal Ekonomi Manajemen dan Bisnis* 22, No. 2 (2021): 13–41, <https://doi.org/10.29103/e-mabis.v22i2.689>.

Public discourse, particularly among netizens, complicates this narrative. In Indonesia, the debate around the MUI fatwa on cryptocurrencies is multifaceted, with some netizens drawing parallels between cryptocurrencies and conventional digital payment platforms like Gopay, questioning the fatwa's basis, and highlighting the similarities in speculation and value determination with other financial instruments. Others have pointed out the legal and regulatory ambiguities surrounding cryptocurrencies, arguing for a more cautious approach. This divergence in opinion reflects the complexities inherent in understanding and interpreting Islamic law in the context of modern financial systems and signifies the critical role of public perception and awareness in shaping the acceptance and implementation of religious edicts.

Many countries have regulated the use of cryptocurrencies in their financial systems. Some countries have allowed the use of cryptocurrency, whereas others have banned it. This indicates the importance of considering the legal implications of cryptocurrency use before issuing fatwas.¹ In this regard, opinion polls and netizens' public tests are relevant for identifying the indicators that muftis should consider before making a legal decision (fatwa).

From these examples, it can be seen that the approach to issuing fatwas can vary and depend on the interpretation made by the fatwa-giver. However, the expertise and authority of fatwa givers are crucial in determining the strength of fatwas and their impact on society. Therefore, it is important to thoroughly consider cryptocurrency technology and its implications for society before issuing fatwas.

In the context of vaccine fatwas and boycotts of Israeli products, Faidah's study of the AstraZeneca fatwa in Indonesia highlights the critical gap between religious fatwas and public understanding, especially regarding halal certification.² This gap challenges the expectation that religious endorsement directly leads to public acceptance, underscoring the need for effective communication and public education to align religious laws with public perception and knowledge.

Similarly, an analysis of consumer boycott fatwas, particularly those targeting Israeli products, illustrates the substantial social and economic impact of religious decisions.³ These fatwas, which constitute a form of non-violent resistance, have significant implications beyond the immediate religious context, affecting international economics and politics.⁴ This phenomenon suggests that while fatwa institutions focus on religious and ethical considerations, there is a critical need to understand and educate the broader implications of such decisions in international conflicts.

1 Asep Zaenal Ausop and Elsa Silvia Nur Aulia, "Teknologi Cryptocurrency Bitcoin untuk Investasi dan Transaksi Bisnis Menurut Syariat Islam", *Jurnal Sosioteknologi* 17, No. 1 (30 April 2018): 74–92, <https://doi.org/10.5614/sostek.itbj.2018.17.1.8>; Itok Dwi Kurniawan et al., "Transformasi Penggunaan Cryptocurrency Melalui Bitcoin Dalam Transaksi Komersial Dihubungkan Dengan Diskursus Perlindungan Hukum (Legal Protection) Konsumen Di Indonesia", *Jurnal Hukum Mimbar Justitia* 7, No. 1 (2021): 65–86.

2 "Astrazeneca Vaccine Fatwa and Netizen's Responses: Indonesian Experience", *Journal of Contemporary Islam and Muslim Societies* 6, no. 1 (2022): 55–81, <https://doi.org/10.30821/jcims.v6i1.11242>.

3 Leor Halevi, "The Consumer Jihad: Boycott Fatwas and Nonviolent Resistance on the World Wide Web", *International Journal of Middle East Studies* 44, No. 1 (27 February 2012): 45–70, <https://doi.org/10.1017/S0020743811001243>.

4 Ibid.

The call for locally-based fatwa councils in Australia suggests a movement towards a more decentralized and context-aware Islamic jurisprudence.¹ Such councils, by being closely attuned to the local context, can better understand and address the specific needs, challenges, and aspirations of their communities.² This can lead to fatwas that are not only religiously sound but also practically relevant, thus bridging the gap between religious doctrine and contemporary societal reality.

Moreover, the emphasis on context-specific fatwas aligns with the need for Islamic scholars and muftis to assimilate a broad range of knowledge to address contemporary issues.³ This includes an understanding of local laws, cultural norms, technological trends, and ethical considerations relevant to specific communities. In doing so, fatwa councils can enhance the credibility, acceptance, and effectiveness of their rulings, ensuring that they resonate with the lived experiences and expectations of the local Muslim population.

In addition, the findings imply that fatwa institutions should consider the social and political impact of their decisions in greater depth. Establishing an open dialogue with the public and other stakeholders can ensure that fatwas are consistent with Islamic principles and are sensitive to social and economic dynamics. This approach can bridge the gap between religious authority and public response, thus promoting a more comprehensive understanding of the implications of fatwas in the modern sociopolitical context.

4.3.4 Improving the efficiency and effectiveness of fatwa dissemination through interactive dialogue

An analysis of Indonesian netizens' comments on YouTube regarding various fatwas, including those on vaccines, crypto, and boycotting Israeli products, revealed a significant dominance of negative sentiment. In the context of the vaccine fatwa, of the 134 comments analyzed, most showed negative views. Meanwhile, on the topic of crypto fatwas, 82% of the 1,344 words were negative. Furthermore, out of 10,134 comments, the majority also tended to harm the fatwa of boycotting Israeli products. Fatihunnada et al. examined Twitter 'X' reactions to the Indonesian Ulema Council's (MUI) fatwa on abstention and discovered comparable results in conjunction with the aforementioned findings.⁴ The study reported that 42.95% of tweets demonstrated adverse responses, suggesting netizens' greater inclination to oppose rather than accept the fatwa.

Suaedy et al. analyzed MUI's position within the current institutional context, particularly in the digital era, and highlighted two major challenges.⁵ First, a de-bureaucratization symptom is characterized by more national issues being discussed and decided by MUI regions. Second, depersonalization, as celebrity clerics increasingly issue fatwas during forums and recitals they attend. The strategy and model utilized by this

1 Shaheen Whyte, "Are Fatwas Dispensable? Examining the Contemporary Relevance and Authority of Fatwas in Australia", *Oxford Journal of Law and Religion*, 30 December 2022, <https://doi.org/10.1093/ojlr/rwac015>.

2 Ibid.

3 Ibid.

4 "Otoritas Fatwa Di Indonesia: Variasi Respons Pengguna Twitter Terhadap Fatwa MUI Tentang Haram Golput Pada Pemilu", *JISPO Jurnal Ilmu Sosial dan Ilmu Politik* 11, No. 2 (6 February 2022): 301–30, <https://doi.org/10.15575/jispo.v11i2.13879>.

5 Suaedy et al. "Language, Authority, and Digital Media."

prominent religious scholar, as stated by the author, should be implemented by the MUI.

This predominance of negative sentiment signals the need for a more interactive and dialogic dissemination strategy on platforms such as YouTube, which has proven effective in reaching a broad audience. A more dialogic presentation, such as a Q&A session or panel discussion that directly engages the audience, would allow for a more in-depth explanation of fatwa content and accommodate a variety of views. This approach can improve the understanding of fatwas and help shape a more positive and informed public perception of future fatwa decisions. Involving influential Muslim community members in this dialogue can also increase the effectiveness of the message by presenting the fatwa in an engaging and relevant manner, deepening the understanding of contemporary economic issues, and reducing the uncertainty that Muslim practitioners may feel.

This Q&A technique can also address Al-Zanki's concern that fatwas issued through various satellite channels carry significant potential risks of error, including misinterpretation of the text, reliance on outdated information to understand the nature of the question at hand, failure to guide the questioner to what is best for him, and confusion.¹

5. Conclusion

Based on the previous analysis, it can be concluded that negative sentiments are prevalent among the Indonesian online community towards religious edicts, especially those related to vaccines, cryptocurrencies, and boycotting Israeli products in the digital age. This phenomenon appears to highlight a deficiency in the comprehension and acceptance of the aforementioned edicts among the general public, which have been authorized by esteemed religious regulatory authorities, such as the Indonesian Ulema Council (MUI).

This study highlights the significance of broader education and socialization regarding fatwas, which should comprise clear and transparent information on their basis and context. It is vital to adopt more effective and inclusive communication approaches by leveraging digital platforms to enable wider and more interactive dialogues. In this regard, religious authorities and the government must enhance the trust and authority of fatwas by developing their capacity and credibility to provide relevant fatwas that align with Indonesia's social, cultural, and political norms.

Additionally, this conclusion highlights that variations in netizens' understanding of religion and economics strongly impact their responses to fatwas. This underscores the necessity for instruction on Islamic economic principles and their relevance to contemporary issues. Furthermore, this study emphasizes the significance of analyzing the societal and political consequences of fatwas and the need to reinforce the reliability and influence of fatwa organizations by garnering support from Muslim scholars and communities.

Overall, this study demonstrates the need for fatwa institutions to adjust to the challenges and opportunities of the digital age. This involves enhancing communicative capability and boosting religious knowledge among the populace to ensure that fatwas endure as pertinent, respected, and effective tools for addressing

1 Al-Zanki, "A Critical Reading of Fatwas on Satellite Channels," 137-199.

contemporary matters and bridging the divide between religious leadership and public reception.

The primary limitations of this study include the limitations of the data sample used. This research relies on data from the online community in Indonesia, which may not reflect the views of the wider Indonesian society, especially those who are not active on social media or other digital platforms. Second, the research is limited by its temporal context and may not account for changes in views or attitudes that occur after the data collection period. Rapid social and cultural dynamics, particularly in the digital context, render research findings potentially less relevant over a longer period or in different contexts. These limitations underscore the importance of further in-depth and diverse research to understand public perceptions of fatwas in an evolving society.

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