



Dawah Communication Strategies in the Age of Algorithms: A Digital *Takhrij*-Based Content Curation Model for Preachers and Islamic Religious Counsellors

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Abstract

The crisis of religious authority in the era of social media algorithms is characterized by the widespread dissemination of fragmented, unverified Islamic knowledge that often neglects classical scholarly authority, leading to simplistic and biased religious understanding. This study aims to develop a digital *takhrij*-based knowledge curation model as an innovative strategy to strengthen authoritative Islamic literacy. The research employs a qualitative method with a conceptual-analytical approach through recent literature review and analysis of religious content distribution practices in digital spaces. The findings reveal that integrating hadith *takhrij* principles with digital technology enables systematic, transparent, and adaptive source verification aligned with contemporary information consumption patterns. This model functions not only as a validation tool but also as an educational mechanism that encourages deeper understanding of *sanad*, *matn*, and scholarly context. In conclusion, digital *takhrij*-based knowledge curation offers a strategic solution to reconstruct credible religious authority in the age of information disruption while fostering critical, contextual, and responsible Islamic literacy.

Keywords: Religious authority crisis; social media algorithms; digital *takhrij*; Islamic knowledge curation; authoritative Islamic literacy

Abstrak

Krisis otoritas keagamaan di era algoritma media sosial ditandai oleh maraknya diseminasi pengetahuan Islam yang terfragmentasi, tidak tervalidasi, dan cenderung mengabaikan otoritas keilmuan klasik, sehingga berimplikasi pada munculnya pemahaman keagamaan yang simplistik dan rentan bias. Penelitian ini bertujuan mengembangkan model kurasi ilmu berbasis *takhrij* digital sebagai strategi inovatif dalam memperkuat literasi Islam yang otoritatif. Metode yang digunakan adalah kualitatif dengan pendekatan konseptual-analitis melalui studi literatur mutakhir serta analisis praktik distribusi konten keagamaan di ruang digital. Hasil penelitian menunjukkan bahwa integrasi prinsip *takhrij* hadis dengan teknologi digital memungkinkan proses verifikasi sumber secara sistematis, transparan, dan adaptif terhadap pola konsumsi informasi generasi digital. Model ini tidak hanya berfungsi sebagai alat validasi, tetapi juga sebagai mekanisme edukatif yang mendorong pengguna untuk memahami *sanad*, *matan*, dan konteks keilmuan secara lebih komprehensif. Kesimpulannya, kurasi ilmu berbasis *takhrij* digital berpotensi menjadi solusi strategis dalam merekonstruksi otoritas keagamaan yang kredibel di era disrupsi informasi, sekaligus memperkuat literasi Islam yang kritis, kontekstual, dan bertanggung jawab.

Keywords: Krisis otoritas keagamaan; algoritma media sosial; *takhrij* digital; kurasi ilmu Islam; literasi Islam otoritatif

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Pendahuluan

The digital transformation driven by social media algorithms has fundamentally altered the way religious authority is constructed, disseminated and consumed by contemporary Muslim societies. The authority that was previously rooted in scholarly chains of transmission, educational institutions and the legitimacy of religious scholars is now shifting towards an authority based on popularity, algorithmic visibility and the virality of content. This phenomenon not only accelerates access to Islamic knowledge but also opens the door to the circulation of fragmented, unverified religious information that tends to disregard classical scholarly methodology, thereby contributing to an increasingly complex crisis of religious authority in the digital sphere.¹

A number of recent studies indicate that digital media has reconfigured religious authority into a more fluid and decentralised form, where individuals without adequate scholarly backgrounds can gain legitimacy through algorithmic mechanisms and user interaction.² Other studies highlight that low levels of religious digital literacy contribute to the rise of disinformation and the oversimplification of Islamic teachings among the younger generation.³ Meanwhile, studies on artificial intelligence and the digital information ecosystem highlight the importance of curation systems based on trust and source validity in maintaining the quality of the knowledge in circulation.⁴ However, most of this research still focuses on descriptive aspects of changes in religious authority and has yet to offer operational models that systematically integrate Islamic scholarly traditions with digital technology.

Building on this gap, this article presents a scientific innovation in the form of a model for the curation of Islamic knowledge based on digital *takhrij*—an approach that integrates the principles of hadith verification (*takhrij*) with digital technology to establish an adaptive, transparent, and authoritative system for the curation of Islamic knowledge. This model functions not only as a source validation mechanism but also as an educational tool that strengthens users' epistemological awareness in comprehensively understanding Islamic scholarly authority.

The main issue addressed in this study is how to design a model for the curation of religious knowledge based on digital *takhrij* that is capable of responding to the crisis of religious authority in the era of social media algorithms, whilst enhancing authoritative Islamic literacy. Consequently, the conceptual hypothesis put forward is that the integration of the principles of *takhrij* with digital systems can serve as an effective strategy for reconstructing credible and contextual religious authority. This study employs a qualitative approach using a conceptual-analytical method through a review of the latest literature and a critical analysis of the distribution of religious content on social media, thereby producing a model synthesis that is applicable and relevant to the needs of the digital community.

The aim of this study is to develop a model of knowledge curation based on digital *takhrij* as an innovative strategy for strengthening authoritative Islamic literacy and to make a conceptual contribution to the development of Islamic studies in the era of digital disruption.

¹ Heidi A Campbell and Ruth Tsuria, *Digital Religion: Understanding Religious Practice in Digital Culture*, 2nd ed. (New York: Routledge, 2022), <https://doi.org/10.4324/9781003108948>.

² Jonathan A C Brown, *Hadith: Muhammad's Legacy in the Medieval and Modern World* (Simon and Schuster, 2017).

³ Eva F Nisa, "Creative and Lucrative Da'wah: The Visual Culture of Instagram amongst Female Muslim Youth in Indonesia," *Asiascope: Digital Asia* 5, no. 1–2 (2018): 68–99, <https://doi.org/10.1163/22142312-12340085>.

⁴ Luciano Floridi et al., "An Ethical Framework for a Good AI Society: Opportunities, Risks, Principles, and Recommendations," *Minds and Machines* 28, no. 4 (2018): 689–707, <https://doi.org/10.1007/s11023-018-9482-5>.

This study employs a qualitative approach with a descriptive-analytical research design and a conceptual-critical orientation. The qualitative approach was chosen because the study focuses on gaining an in-depth understanding of the transformation of religious authority in the digital sphere, particularly in the context of the algorithm-driven dissemination of Islamic knowledge on social media. This approach enables the researcher to interpret the phenomenon holistically through an analysis of meaning, patterns of digital interaction, and the epistemological constructions emerging within digital society.⁵

The research focuses on Islamic religious content disseminated via social media platforms, particularly YouTube, Instagram, TikTok and Facebook. These platforms were selected due to the high volume of religious content consumed by Indonesia's Muslim community on short-form video platforms and the use of content personalisation algorithms. This study employs purposive sampling, which involves the deliberate selection of samples based on specific criteria relevant to the research objectives.⁶

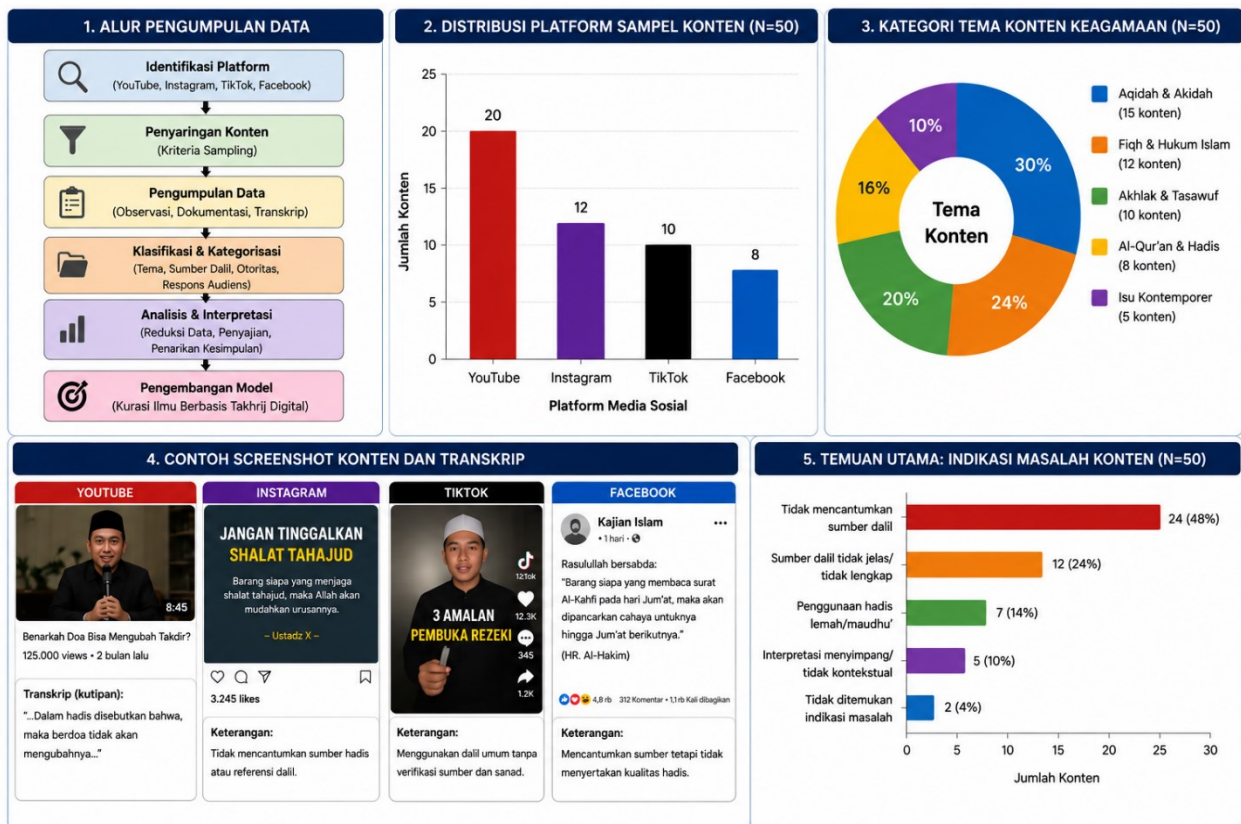
The sampling criteria for this study include: 1) religious content with a high level of engagement (views, likes, comments and shares); 2) content containing quotations from the Qur'an, hadiths or religious opinions; 3) Accounts that have a significant influence on the digital Muslim audience; 4) content showing indications of simplification, fragmentation, or claims of religious authority without adequate scientific verification. Based on these criteria, the researchers conducted a digital observation of 50 pieces of religious content published between January and March 2026. The sample was selected incrementally until data saturation was reached, i.e. the point at which the data obtained showed recurring patterns and no new significant categories were identified.⁷

The data collection methodology comprised three main stages: digital observation, documentary analysis, and a systematic literature review. Digital observation involved analysing patterns in the dissemination of religious content on social media, including narrative forms, the use of religious texts, audience interaction patterns, and algorithmic virality mechanisms. In this process, the researcher documented data in the form of screenshots, video transcripts, the number of user interactions, and upload links as empirical evidence for the research.

⁵ John W. Creswell dan Cheryl N. Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 4th ed. (California: Sage Publications, 2021), <https://doi.org/10.4135/9781506330204>.

⁶ Sugiyono, *Metode Penelitian Kualitatif* (Bandung: Alfabeta, 2022), <https://scholar.google.com/scholar?q=Metode+Penelitian+Kualitatif+Sugiyono>.

⁷ Matthew B. Miles, A. Michael Huberman, dan Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 4th ed. (California: Sage Publications, 2020), <https://doi.org/10.4135/9781506353074>.



Gambar 1. Research Methodology Documentation

Research documentation was carried out systematically by classifying content according to theme, source of argument, the authority of the speaker, and audience response. This documentary evidence is used to strengthen the validity of the interpretation whilst also serving as the basis for the data categorisation process. In addition to digital documentation, the research also utilises scientific literature archives in the form of journal articles, conference proceedings, academic books, and research reports obtained through reputable databases such as Scopus, SINTA, Google Scholar, DOAJ, and GARUDA.⁸

The literature review process utilised keywords such as “digital religion”, “religious authority”, “Islamic digital literacy”, “social media algorithm”, “digital takhrij hadis” and “disinformation in Islam”. The selected literature was restricted to publications from the last ten years, with priority given to articles from the last five years to ensure the relevance and recency of the research data. All sources were then selected based on the credibility of the publisher, journal indexing, thematic relevance, and conceptual contribution to the research.

⁸ Hannah Snyder, “Literature Review as a Research Method: An Overview and Guidelines,” *Journal of Business Research* 104 (2019): 333–339, <https://doi.org/10.1016/j.jbusres.2019.07.039>.

Data analysis was conducted using the interactive analysis model by Miles, Huberman, and Saldaña, which comprises three stages: data reduction, data presentation, and drawing conclusions.⁹ In the data reduction stage, the researcher identified patterns of crises in religious authority and forms of disinformation emerging within digital content. The subsequent stage involved thematic categorisation of the data based on the concepts of digital sanad, matn validity, algorithmic patterns, and digital Islamic literacy. Subsequently, the researcher conducted a conceptual synthesis to formulate a model of knowledge curation based on digital takhrij as the theoretical framework of the research.

To ensure the validity of the data, this study employs source triangulation and theoretical triangulation. Source triangulation is carried out by comparing data from various social media platforms and academic literature, whilst theoretical triangulation is achieved through the simultaneous application of perspectives from hadith studies, digital communication, and Islamic epistemology.¹⁰ Furthermore, the researcher also conducted a critical interpretation of the data, taking into account the social context, digital culture, and the dynamics of contemporary religious authority.

As a form of methodological innovation, this study developed an operational framework of “digital *takbri*” comprising three main components: digital *sanad* verification, contextual *matn* analysis, and algorithmic curation based on source credibility. This framework is utilised not only as an analytical tool but also as a conceptual model for building a more authoritative, adaptive, and responsible system of digital Islamic literacy in the era of information disruption.

Result and Discussion

The Transformation of Religious Authority in the Age of Algorithms

The transformation of religious authority in the age of algorithms is an epistemological phenomenon that marks a fundamental shift in the way religious knowledge is produced, distributed and legitimised. In a traditional context, religious authority is built through a lengthy process involving scholarly lineage, recognition by the scholarly community, and ties to educational institutions and Islamic intellectual traditions. However, the presence of algorithm-based social media has disrupted this structure by introducing new mechanisms that are faster and more open, yet simultaneously problematic.

1. A Shift in the Basis of Authority: From *Sanad* to Algorithms

Traditionally, religious authority in Islam is rooted in the sanad system—a chain of transmission of knowledge that guarantees the validity and continuity of that knowledge. In the digital age, this mechanism has undergone a drastic shift. Social media algorithms such as those on YouTube, TikTok and Instagram do not prioritise the sanad or scholarly credibility as key parameters, but rather user interactions such as view counts, comments and engagement rates.

Consequently, religious authority is no longer determined by the depth of knowledge, but by digital visibility. This phenomenon has given rise to what might be termed ‘algorithmic authority’, a new form

⁹ Matthew B. Miles, A. Michael Huberman, dan Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 4th ed. (California: Sage Publications, 2020), <https://doi.org/10.4135/9781506353074>.

¹⁰ Norman K. Denzin dan Yvonna S. Lincoln, *The SAGE Handbook of Qualitative Research* (California: Sage Publications, 2018), <https://doi.org/10.4135/9781412995659>.

of legitimacy constructed through computational systems. In this context, individuals without a sufficient academic background can gain significant influence in shaping public religious opinion.

2. Epistemological Disruption and the Emergence of False Authority

This transformation is not merely structural, but also epistemological. Religious knowledge, which previously underwent a rigorous verification process, is now increasingly presented in a concise, fragmentary, and superficially contextualised form. This accelerates the emergence of religious disinformation, particularly when excerpts from verses or hadiths are used without consideration of their historical and methodological context.

In this situation, the phenomenon of pseudo-authority has emerged: a form of authority that lacks a strong scholarly basis yet is widely recognised by the digital public. This situation is exacerbated by low levels of religious digital literacy, leading the public to accept information without subjecting it to critical verification.

3. Algorithms as Epistemological Actors

One key aspect of this transformation is the shift in technology's role from a mere tool to an epistemological actor. Algorithms do not merely distribute information; they also determine what is deemed relevant, important and worthy of consumption. As such, algorithms possess the power to shape the structure of knowledge itself. This phenomenon demonstrates that the crisis of religious authority cannot be understood merely as a social or cultural issue, but also as a technological problem requiring a multidisciplinary approach.

4. The Reconstruction of Religious Authority: An Integrative Approach

In response to this condition, a reconstruction of religious authority is needed that is not reactive in nature, but integrative. One approach that can be developed is the integration of Islamic scholarly methodology (such as *takhrīj hadīth*, *uṣūl fiqh*, and *maqāsid al-sharīah*) with algorithm-based digital technology. Within this framework, religious authority is no longer positioned exclusively within traditional spaces, but is reconstructed in the form of a digital curation system capable of: a) verifying the credibility of sources systematically; b) analyzing the context of meaning comprehensively; c) directing the distribution of information based on quality rather than popularity. This approach opens the possibility for the emergence of a hybrid religious authority, that is, a form of authority that combines traditional legitimacy with adaptation to modern technology.

5. Implications for Religious Literacy

This transformation also has implications for the redefinition of religious literacy. Literacy is no longer merely the ability to read texts, but encompasses the ability to understand authority, verify information, and assess the validity of sources within the digital ecosystem. Consequently, strengthening religious literacy is key to addressing algorithmic disruption. Critical and reflective literacy enables people not

only to be consumers of information, but also agents capable of responsibly sifting through and producing knowledge.¹¹

6. Conceptual Synthesis: Towards an Islamic Digital Epistemology

Overall, the transformation of religious authority in the algorithmic era can be understood as a process moving toward the formation of an Islamic digital epistemology, that is, a framework of knowledge that integrates the principles of Islamic scholarship with the dynamics of information technology. This epistemology demands: a) a reinterpretation of the concept of authority; b) the adaptation of classical methodology into digital systems; and c) the strengthening of ethics in the distribution of knowledge. With this approach, the crisis of religious authority is viewed not merely as a threat, but also as an opportunity to renew Islamic scholarly traditions so that they remain relevant amidst the changing times.

Patterns of Islamic Knowledge Dissemination and the Risk of Disinformation

Digital transformation has significantly altered the patterns of Islamic knowledge dissemination, shifting from a hierarchical and structured model to one that is more open, rapid and uncontrolled. In the traditional context, Islamic knowledge was conveyed through formal institutions such as Islamic boarding schools, religious study circles, and universities, with strict validation mechanisms through scholarly chains of transmission. However, in the era of social media, the distribution of knowledge has become decentralised, with every individual having equal access to produce and disseminate religious content.

1. Patterns of Dissemination: From Hierarchical to Digital Networks

The pattern of Islamic knowledge dissemination has now shifted from a vertical model toward a networked dissemination model. Information no longer flows from authority to society in a single direction, but is instead spread through horizontal interaction among users. In this system, social media algorithms play a key role in determining the visibility of content, such that the distribution of knowledge no longer depends on scholarly quality, but on audience appeal and response.

The main characteristics of this dissemination pattern include: a) acceleration of information, where content can spread within seconds; b) fragmentation of meaning, where Islamic teachings are presented in brief fragments; c) decontextualization, where religious texts are detached from their historical and methodological contexts; and d) algorithmic personalization, where users receive only information that aligns with their preferences. This condition creates fertile ground for the spread of incomplete knowledge that carries the potential to mislead.

¹¹ Martin Slama, "Practising Islam through Social Media in Indonesia," *Indonesia and the Malay World* 46, no. 134 (2018): 1–14, <https://doi.org/10.1080/13639811.2018.1416798>.

2. The Dynamics of Religious Content Production

Research shows that the production of religious content on social media tends to follow the logic of the attention economy, whereby emotional, controversial, or provocative content is more likely to go viral than in-depth academic content. This dynamic has given rise to several interconnected phenomena. First, the simplification of teachings, in which the complexity of Islamic scholarship is reduced to instant narratives. Second, the commodification of religion, whereby religion is used as content to boost popularity. Third, the emergence of instant authority, through which individuals without scholarly competence gain public legitimacy. In this context, the dissemination of knowledge is no longer oriented toward the transmission of learning, but toward the production of content that is algorithmically engaging.

3. The Risk of Religious Disinformation

These changes in dissemination patterns give rise to a significant risk of religious disinformation. Disinformation takes the form not only of false information, but also of information that is true yet presented in a partial and misleading manner. Several main risks can be identified in this regard. The first is the distortion of meaning, whereby verses or hadiths are used without considering their context, resulting in mistaken understanding. The second is religious polarization, in which algorithms reinforce echo chambers where users are only exposed to views that align with their existing beliefs, thereby narrowing their perspectives. The third is the erosion of scholarly authority, as trust in religious scholars and academic institutions continues to decline when they lose ground to popular content. The fourth is radicalization and extremism, where disinformation can be exploited to spread extremist ideologies through manipulative religious narratives. Disinformation is therefore not merely an issue of information, but one that also impacts social and religious stability.

4. The Drivers of Religious Disinformation

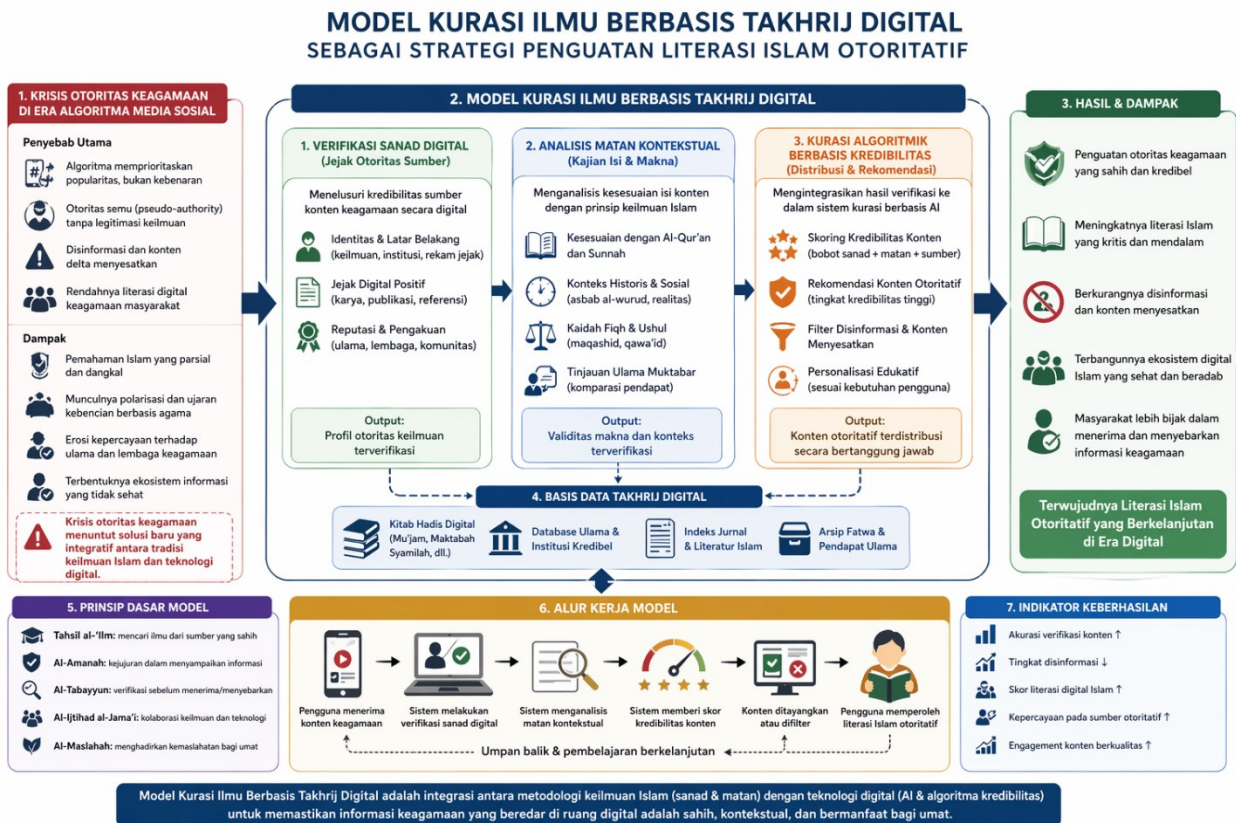
Several main factors fuel religious disinformation. These include low levels of religious digital literacy, algorithmic bias toward viral content, a lack of source verification mechanisms, and a lack of integration between religious studies and technology. Taken together, these factors indicate that disinformation is the result of a complex interaction between technology, users, and knowledge structures.

In response to these issues, an approach is required that is not merely reactive, but also structural and preventative. One solution that can be developed is a model of knowledge curation based on scientific verification that integrates the principles of hadith authentication with digital technology. This approach encompasses source verification through digital *isnad*, meaning analysis through contextual *matn*, and credibility-based algorithmic curation. Furthermore, strengthening religious digital literacy is a crucial aspect of any meaningful response. Literacy in this sense is understood not merely as the ability to access information, but also as the ability to evaluate, interpret, and validate knowledge.^[7] The patterns of dissemination of Islamic knowledge in the digital age cannot be reverted to traditional forms, but must be steered toward a healthier and more responsible ecosystem. This requires collaboration between religious scholars and academics, technology developers, social media

platforms, and the user community. Through an integrative approach, the dissemination of Islamic knowledge can remain open and adaptive without losing its validity and authority.

A Digital Takhrij-Based Knowledge Curation Model

Gambar 1. Kurasi Ilmu Berbasis Takhrij Digital



This visualisation should not be understood merely as a technical framework, but rather as a new epistemological framework for responding to the crisis of religious authority in the digital age. Conceptually, this model represents a paradigm shift from popularity-based authority towards digitally structured, scientifically validated authority.

Firstly, the visualisation emphasises that the crisis at hand is not merely a matter of the sheer volume of religious information, but the severing of the relationship between knowledge and its epistemic authority. In the Islamic tradition, authority is established through the sanad, scholarly discipline, and rigorous verification processes. However, social media algorithms operate on a different logic; they prioritise engagement, not truth. This is where the ontological problem lies: truth is no longer at the centre of knowledge distribution.

Secondly, the model of “digital takhrij-based knowledge curation” in this visualisation is essentially an attempt to reconstruct Islamic epistemology within the digital ecosystem. Takhrij, which

was originally a method of verifying hadith, has been transformed into a broader principle of knowledge curation. This means that this model not only verifies texts but also revives the structure of Islamic scientific thought within a technological context, where sanad is interpreted as the credibility of the source, matan as the validity of the content, and ijma' as a scientific consensus that can be mediated digitally.

Thirdly, integration with algorithms indicates a reorientation of the function of technology. Whereas algorithms were previously neutral or even biased towards popularity, in this model they are reconstructed as ethical-epistemic instruments. In other words, technology is no longer merely a medium of distribution, but becomes an epistemological actor that helps determine the quality of the knowledge in circulation. This is a significant concept, as it shifts the role of technology from passive to normative.

Fourthly, the 'outcomes and impacts' section of the visualisation illustrates the conceptual consequences of this model, namely the emergence of Islamic literacy that is not merely informative, but also reflective and critical. Literacy here is not understood as the ability to access information, but rather as the ability to understand the authority, context, and validity of knowledge. Thus, this model does not merely filter information, but also shapes a more responsible approach to religious thinking.

Ultimately, the entire visualisation can be understood as an attempt at synthesis between the Islamic scholarly tradition and digital modernity, giving rise to a new paradigm: that religious authority in the digital age cannot be maintained through old methods, but must be reconstructed through the integration of classical methodologies with adaptive technological systems. This model serves as a bridge between two worlds—turats (tradition) and technology—which have hitherto operated separately.

In response to these findings, this study has developed a model for the curation of knowledge based on digital takhrij, comprising three main components. The first is digital sanad verification, which adapts the principle of sanad in hadith studies to a digital system by tracing the credibility of sources of religious content, including their academic background, institutional affiliations, and publication track record. This approach enables the identification of scholarly authority in a more transparent and structured manner. The second is contextual matan analysis, whereby religious content is examined based on the alignment of its meaning with the social and scholarly context. This aims to prevent the misuse of arguments that frequently occurs in partial digital content. The third is credibility-based algorithmic curation, which constitutes the key innovation of this model. It involves the integration of an algorithm-based curation system that considers not only popularity but also the credibility of the source and the validity of the content. Consequently, the algorithm is no longer neutral, but is designed to support the dissemination of authoritative knowledge.

Implications of the Model for Strengthening Islamic Literacy

The strengthening of Islamic literacy in the digital age can no longer be understood merely as the ability to read and understand religious texts, but rather as a multidimensional competence encompassing the ability to verify, interpret contextually, and possess epistemological awareness regarding sources of knowledge. In this context, the model of knowledge curation based on digital takhrij has significant implications for transforming the way individuals and society interact with Islamic knowledge in the digital space.

The first implication of this model lies in the redefinition of Islamic literacy itself. Literacy is no longer textual-normative in nature, but has evolved into critical-reflective literacy that demands the ability to assess the authority of sources, understand scientific methodology, and identify information bias. The digital takhrij model encourages users not only to passively receive information, but also to carry out a verification process through the principles of sanad and matan. Islamic literacy is thus transformed into an active and responsible intellectual practice.

This model also carries implications for strengthening the epistemological dimension of Islamic literacy. In the classical tradition, Islamic epistemology is built upon principles such as the validity of the sanad, the consistency of the matn, and the consensus of the ulama. The integration of these principles into digital systems enables users to understand the structure of Islamic knowledge in a more systematic manner. Literacy in this sense is not merely about what is known, but also about how that knowledge is acquired and validated, which is crucial to preventing the proliferation of superficial religious understandings that lack a scientific methodological foundation.

A further implication is a shift in the behavior surrounding the consumption of religious information. In a digital ecosystem dominated by algorithms, users tend to consume information rapidly and selectively based on personal preferences. A digital takhrij-based curation model has the potential to alter this pattern by introducing a credibility-based information selection mechanism. Through a structured curation system, users are guided to be more selective in accepting information, thereby fostering new habits in accessing knowledge that are more critical and measured.

One of the most significant implications is the model's ability to reduce religious disinformation. Through a system of source verification and contextual analysis, invalid or misleading information can be filtered out before it spreads widely. Furthermore, this model functions not only as a filtering tool but also as an educational mechanism that raises users' awareness of the importance of information validity. The strengthening of Islamic literacy thus proceeds hand in hand with the strengthening of the quality of the digital information ecosystem.

This model also carries implications for the reconstruction of religious authority. In the context of literacy, authority is no longer understood as something static, but as the result of an interaction between sources, methods, and technology. By introducing a system capable of transparently identifying the credibility of sources, this model helps restore public trust in legitimate scholarly

authority, which is crucial for addressing the phenomenon of pseudo-authority that is proliferating on social media.

An equally important implication is the emergence of collective literacy. This model facilitates collaboration between users, academics, and religious scholars in building a healthier knowledge ecosystem. In this context, literacy is no longer an individual endeavor, but becomes a social practice involving various actors in the process of knowledge production and verification.

As a scholarly contribution, this model introduces a new concept that may be termed digital curation-based Islamic literacy, namely a form of literacy that integrates epistemological validation through sanad and matn, algorithmic curation technology, and users' critical awareness. This concept offers a more adaptive approach to the challenges of the digital age while maintaining the scholarly integrity of Islam.

Overall, the implications of this model suggest that strengthening Islamic literacy cannot be achieved through conventional educational approaches alone, but requires integration with digital technology. A digital takhrij-based knowledge curation model serves as a bridge between the Islamic scholarly tradition and the needs of modern society, enabling the creation of Islamic literacy that is critical and reflective, contextual and adaptive, and authoritative and responsible. This model therefore not only provides a solution to the problem of disinformation but also opens new directions in the development of Islamic studies in the digital age.

Synthesis and Theoretical Contributions

The synthesis in this study does not merely summarise the findings, but integrates various conceptual dimensions, namely the transformation of religious authority, patterns of the dissemination of Islamic knowledge, the risks of disinformation, and the implications of a digital takhrij-based model of knowledge curation, into a single coherent theoretical framework. Through this approach, the research not only explains phenomena but also offers a paradigm shift in understanding the relationship between religion, knowledge, and technology in the algorithmic era.

The primary synthesis produced in this research is the integration of classical Islamic epistemology with modern digital technology systems. In the Islamic tradition, the validity of knowledge is determined by the mechanisms of sanad and matn, which guarantee the authenticity and truth of information. The modern digital ecosystem, on the other hand, operates through algorithms that prioritise the efficiency of distribution and user engagement. This research synthesises these two systems by introducing the concept of knowledge curation based on digital takhrij, which serves as a bridge between scholarly validity and the distribution of digital information. This synthesis therefore produces a new framework that does not reject technology, but rather directs it to align with the principles of Islamic epistemology.

The first theoretical contribution lies in the reconstruction of the concept of religious authority. Until now, authority has often been understood in dichotomous terms, divided between traditional authority held by clerics and institutions, and modern authority wielded by the media and the public. This research offers a new perspective by introducing the concept of hybrid religious authority, namely a form of authority resulting from the interaction between scholarly legitimacy and algorithmic validation. Within this framework, authority is no longer static, but rather dynamic and contextual, dependent on the ability to adapt to ever-changing knowledge distribution systems. This concept broadens the study of religious authority within contemporary Islamic studies.

The second contribution is the development of a theory of Islamic knowledge dissemination in the digital context. This research demonstrates that dissemination can no longer be understood as a linear process from source to recipient, but as a complex network involving algorithms, users, and social structures. Accordingly, this research proposes the concept of network-based epistemic dissemination, wherein the validity of knowledge is determined not only by the source, but also by the mechanisms of distribution and user interaction. This concept offers a new perspective on understanding how Islamic knowledge evolves in the digital age.

The next theoretical contribution is the development of the concept of digital Islamic literacy as a form of literacy that goes beyond the ability to read texts. This literacy encompasses three main dimensions: the cognitive dimension, which concerns understanding of text and context; the epistemological dimension, which involves the verification of sources and methods; and the digital dimension, which refers to the ability to navigate and evaluate information. Through the integration of these three dimensions, this research offers a more comprehensive literacy framework that is relevant to the challenges of the digital age.

One of the most significant contributions of this research is the transformation of the concept of *takhrij* from a method of hadith verification into a paradigm for digital knowledge curation. In this context, *takhrij* is no longer limited to the study of classical texts, but is expanded into a system capable of identifying the credibility of sources digitally, analysing the context of meaning dynamically, and integrating scholarly validation with algorithmic systems. This concept may be termed the digital *takhrij* paradigm, which has the potential to form the basis for the development of new theories in digital Islamic studies.

The synthesis produced in this study has far-reaching implications for the development of contemporary Islamic studies, particularly in the fields of hadith studies and Islamic epistemology, communication and digital media, and technology-based Islamic education. This research demonstrates that the integration of tradition and technology is not only possible but also necessary to maintain the relevance of Islamic scholarship amidst changing times.

Overall, the synthesis and theoretical contributions of this research point toward the formation of a framework for a digital epistemology of Islam, namely a system of knowledge that integrates the principles of Islamic scholarship with the dynamics of digital technology. This epistemology is

grounded in the validity of sources through sanad, contextual in its interpretation through matn, and adaptive to technology through algorithmic systems. With this framework, the research not only makes an academic contribution but also offers conceptual solutions to the crisis of religious authority and disinformation in the digital age.

Conclusion

This study confirms that the crisis of religious authority in the era of social media algorithms is a consequence of a shift in the mechanisms of knowledge legitimisation, from one originally based on scholarly chains of transmission towards the logic of popularity and digital visibility. This situation not only gives rise to pseudo-authority, but also weakens the epistemological structure of Islam, which emphasises the validity of sources and the depth of understanding.

The main findings of this study indicate that a model of knowledge curation based on digital takhrij has the potential to serve as a strategic approach in reconstructing credible religious authority. The integration of the principles of sanad verification and matn analysis with algorithmic curation systems has been shown, in conceptual terms, to produce a mechanism for filtering religious information that is more accurate, contextual, and responsible. Thus, the research hypothesis is accepted, namely that the integration of Islamic scholarly methodology with digital technology has the potential to strengthen authoritative Islamic literacy amidst information disruption.

Furthermore, this research yields a conceptual contribution in the form of an expansion of the meaning of takhrij from merely a method of hadith verification to a digital knowledge curation system that is adaptive to technological developments. This model not only addresses the issue of information validity but also functions as an educational instrument that fosters critical awareness in accessing and interpreting Islamic teachings in the digital sphere.

Suggestions

Based on these findings, there are several strategic recommendations that could be developed in future research. Firstly, empirical testing of the digital takhrij model is required through the development of a prototype application or artificial intelligence-based platform capable of automatically implementing a system for verifying the isnad and analysing the matn.

Secondly, interdisciplinary collaboration between experts in hadith studies, information technology, and digital media practitioners needs to be strengthened to ensure that the developed model is not only conceptually valid but also applicable within a dynamic digital ecosystem. Thirdly, strengthening religious digital literacy among the public, particularly the younger generation, should be a priority agenda through the integration of Islamic education curricula with critical competencies in verifying digital information.

Thirdly, further research is recommended to explore the ethical aspects of algorithms in the distribution of religious content, so that the curation system developed is not only focused on accuracy

but also on justice, inclusivity, and the welfare of the community. Thus, it is hoped that the model of knowledge curation based on digital takhrij can develop into a new foundation for building an ecosystem of Islamic literacy that is authoritative, sustainable, and relevant to the challenges of the times.

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