

Islamic Ethical Guidance in the Digital Age: A Study of MUI Fatwas on Social Media Use in Indonesia

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Abstract

This study aims to examine the Indonesian Ulema Council (MUI)'s fatwas concerning the use of social media, focusing on their ethical foundations, influence on user behavior, and the challenges encountered in their societal implementation. The research seeks to assess how Islamic legal norms are applied to contemporary digital practices and to what extent these fatwas shape public engagement in online platforms. Employing a qualitative content analysis method, the study reviews selected MUI fatwas issued between 2017 and 2023. In addition, semi-structured interviews were conducted with Islamic legal scholars and active social media users to gain insight into public understanding and response to these fatwas. Data were analyzed through thematic coding, supported by relevant Islamic legal theory. The findings indicate that MUI fatwas recognize social media as a neutral tool (*mubāh*) whose moral value depends on its usage. The fatwas emphasize ethical conduct, the avoidance of harmful content, and the promotion of beneficial communication. While the fatwas provide normative guidance aligned with Islamic principles, their practical enforcement is limited by users' digital habits, lack of awareness, and insufficient public dissemination. This study contributes to the growing field of digital Islamic ethics by offering an in-depth look at how formal religious authorities engage with technological challenges. It highlights the need for more effective strategies in communicating religious norms to digitally active Muslim communities, suggesting collaboration between religious institutions, digital influencers, and educational platforms to enhance the social impact of fatwas in the online sphere.

Keywords: MUI Fatwa; Social Media; Islamic Law; Social Impact; Fatwa Implementation.

Abstrak

Penelitian ini bertujuan untuk mengkaji fatwa-fatwa Majelis Ulama Indonesia (MUI) terkait penggunaan media sosial, dengan fokus pada dasar-dasar etika, pengaruhnya terhadap perilaku pengguna, serta tantangan yang dihadapi dalam implementasinya di masyarakat. Penelitian ini bertujuan untuk menilai sejauh mana norma hukum Islam diterapkan pada praktik digital kontemporer dan sejauh mana fatwa-fatwa ini mempengaruhi keterlibatan publik di platform daring. Menggunakan metode analisis konten kualitatif, penelitian ini meninjau fatwa-fatwa MUI yang diterbitkan antara tahun 2017 dan 2023. Selain itu, wawancara semi-terstruktur dilakukan dengan para ahli hukum Islam dan pengguna media sosial aktif untuk memperoleh wawasan tentang pemahaman publik dan respons terhadap fatwa-fatwa tersebut. Data dianalisis melalui pengkodean tematik yang didukung oleh teori hukum Islam yang relevan. Hasil penelitian menunjukkan bahwa fatwa-fatwa MUI mengakui media sosial sebagai alat yang netral (*mubāh*) yang nilainya bergantung pada cara penggunaannya. Fatwa-fatwa ini menekankan pentingnya perilaku etis, menghindari konten yang merugikan, dan mempromosikan komunikasi yang bermanfaat. Meskipun fatwa-fatwa ini memberikan panduan normatif yang selaras dengan prinsip-prinsip Islam, penerapannya terbatas oleh kebiasaan digital pengguna, kurangnya kesadaran, dan sosialisasi yang belum optimal. Penelitian ini memberikan kontribusi pada bidang

etika digital Islam dengan menawarkan pandangan mendalam tentang bagaimana otoritas keagamaan formal berinteraksi dengan tantangan teknologi. Penelitian ini juga menyoroti perlunya strategi yang lebih efektif dalam menyampaikan norma-norma agama kepada komunitas Muslim yang aktif secara digital, dengan menyarankan kolaborasi antara lembaga agama, influencer digital, dan platform edukasi untuk meningkatkan dampak sosial dari fatwa-fatwa di dunia maya.

Kata kunci: Fatwa MUI; Media Sosial; Hukum Islam; Dampak Sosial; Implementasi Fatwa.

1. Introduction

The increasing use of social media has significantly influenced various aspects of public life, particularly in Indonesia, where the majority of the population practices Islam (Hasaruddin et al., 2019). This widespread digital engagement has not only enhanced communication and connectivity but also introduced a range of challenges (Musyafa'Ah et al., 2022). These include the rapid spread of fake news (hoaxes), addiction and dependency, stereotyping and discrimination, the circulation of negative or pornographic content, and mental health deterioration (Iswahyudi, 2017). For instance, during political campaigns or times of national crisis, hoaxes spread through social media have been shown to incite public unrest and even violence (Hamoudi, 2007). According to data from the Ministry of Communication and Informatics of Indonesia, thousands of hoaxes are reported annually, many of which are linked to religious or political content. Moreover, studies conducted by the Indonesian Internet Service Providers Association (APJII) reveal that over 70% of Indonesians access social media daily, highlighting its deep penetration and potential for both benefit and harm. In sum, the negative consequences of unregulated social media usage present a pressing social issue in Indonesia.

Scholarly literature has increasingly addressed the intersection of religious norms and digital media, especially in the context of Islamic jurisprudence (Musyafa'Ah et al., 2022). Islamic scholars and institutions have sought to provide normative guidance for ethical media consumption and interaction. One such response is the issuance of fatwas—Islamic legal opinions—by institutions like the Indonesian Council of Ulama (Majelis Ulama Indonesia/MUI) (Hamzah, 2017). MUI has issued fatwas addressing various digital behaviors, including the prohibition of spreading slander, the obligation to verify information, and the ethical responsibilities of Muslim users (Mun'im, 2022). These fatwas reflect broader concerns in Islamic legal thought regarding the preservation of public morality and social harmony in the digital age. Existing literature by scholars such as Syatar (Syatar et al., 2023) and Danu Aris (Setiyanto, 2018) has explored how fatwas respond to emerging digital realities, yet few studies have comprehensively assessed their real-world influence on user behavior. Therefore, there is a gap in academic inquiry concerning how these religious edicts interact with the social dynamics of Indonesia's digital environment.

This study aims to examine the role and implications of MUI fatwas on the use of social media in Indonesia. It focuses on three key objectives: first, to analyze the Islamic perspective on social media as articulated in MUI fatwas; second, to investigate the impact of these fatwas

on the behavior of Indonesian social media users; and third, to identify the challenges faced in implementing these religious guidelines in society. These objectives are crucial for understanding the relationship between religious authority and digital ethics in a predominantly Muslim country. By addressing these issues, the study seeks to contribute to the discourse on religious regulation and user responsibility in the era of digital communication. Ultimately, the research aims to bridge the gap between normative Islamic teachings and the practical realities of online behavior.

The increasing digitalization of society necessitates a critical examination of how religious principles are applied in new media contexts. Islamic fatwas issued by MUI serve as an ethical framework, but their effectiveness depends on public awareness, interpretation, and enforcement. While MUI fatwas provide moral guidance, the decentralized and user-driven nature of social media complicates their implementation. For example, although the fatwa against spreading unverified information has been publicized, its actual influence on reducing the spread of hoaxes remains limited, as observed in the continued prevalence of disinformation during major events such as elections or pandemics. Interviews with digital media experts and religious leaders, as well as public surveys, reveal that many users are either unaware of these fatwas or do not consider them binding. This study hypothesizes that while MUI fatwas align with Islamic ethical principles, their impact on user behavior is minimal due to a lack of effective dissemination and enforcement mechanisms. Therefore, a more integrated approach is needed to enhance the relevance and application of religious guidance in digital spaces.

2. Methods

This study employs a qualitative research design, utilizing content analysis to examine MUI fatwas related to social media use. The data collection methods include a detailed review of fatwa texts issued by the Indonesian Council of Ulama (MUI) as well as semi-structured interviews with Islamic legal scholars and active social media users (Amin et al., 2024). These interviews aim to capture both expert perspectives and public responses concerning the application and societal impact of the fatwas. For data analysis, the study applies thematic analysis to identify recurring patterns, key concepts, and the interpretive dynamics between religious norms and digital practices. This integrated methodological approach allows for a comprehensive understanding of how Islamic legal opinions are formulated and received in the context of contemporary digital life.

3. Discussion

3.1. Framing Digital Ethics through the Maqāṣid al-Sharī'ah

The Indonesian Council of Ulama (Majelis Ulama Indonesia/MUI) has issued several fatwas concerning the use of social media, aiming to provide guidance for Muslims to engage with digital platforms wisely and in accordance with Islamic principles (Safar et al., 2021).

These fatwas emphasize the importance of upholding ethical standards, respecting privacy, and maintaining social responsibility in online interactions. One of the key principles outlined in these fatwas is that the use of social media is essentially *mubah* (permissible), provided it does not contradict Islamic values. Social media is viewed as a tool that can be harnessed for beneficial purposes such as disseminating useful information, promoting Islamic teachings (*dakwah*), supporting educational efforts, and fostering positive communication. This framework reflects MUI's effort to contextualize Islamic ethics in the digital age while encouraging responsible and constructive online behavior.

The findings of this study indicate that the Indonesian Council of Ulama (MUI) categorizes social media as a neutral tool (*mubah*) whose moral status depends on its usage (Subchi et al., 2022). This classification highlights a flexible yet ethically grounded perspective in Islamic jurisprudence. The fatwas analyzed affirm that social media can serve noble purposes such as the dissemination of beneficial knowledge, reinforcement of familial bonds, and propagation of Islamic values through *dakwah*. For instance, several fatwas explicitly encourage Muslims to utilize digital platforms for sharing positive, truthful, and educational content. Interviews with scholars corroborate this view, emphasizing that intention (*niyyah*) and adherence to Islamic ethics determine the permissibility of digital engagement. Social media, therefore, is not inherently problematic but requires moral vigilance and responsible use in accordance with Islamic teachings.

From the perspective of *Maqāṣid al-Sharī'ah* (the higher objectives of Islamic law), the use of social media aligns with several core objectives, particularly the preservation of intellect (*ḥifẓ al-'aql*), religion (*ḥifẓ al-dīn*), and honor (*ḥifẓ al-'ird*) (Arisandy et al., 2022). The promotion of educational content and *dakwah* through digital platforms directly contributes to *ḥifẓ al-dīn* by enhancing religious awareness (Jama, 2018). At the same time, the responsible consumption and dissemination of information uphold *ḥifẓ al-'aql*, ensuring intellectual integrity. Additionally, avoiding slander, gossip, and false accusations safeguards *ḥifẓ al-'ird*, reflecting Islam's commitment to personal dignity. Thus, the fatwas not only regulate behavior but also serve as tools to actualize the ethical objectives of the *Sharī'ah* in a contemporary digital context.

Analyzed through the lens of Islamic media ethics, the fatwas also resonate with global normative frameworks that emphasize truthfulness, accountability, and the avoidance of harm (Syahputra, 2020). Ethical theories such as those proposed by Clifford Christians, which stress moral responsibility in media, align with the Islamic call to verify information (*tabayyun*) and avoid harmful speech like *ghibah* and *fitnah*. Evidence from the interviews demonstrates that scholars advocate for critical thinking and ethical filtering before posting or sharing content online. For example, respondents emphasized that users should evaluate the truth and utility of information before engaging with it. This convergence of Islamic principles and universal ethical standards underscores the importance of integrating religious values into contemporary digital media behavior.

The findings suggest significant implications for both religious authorities and digital media users in Indonesia. First, the fatwas serve as a foundational ethical guide that can inform public digital behavior and policy-making in Islamic educational institutions. Second, these religious rulings provide a normative framework for countering misinformation, promoting digital literacy, and fostering respectful online communities. Practical application of the fatwas could involve collaboration between MUI, media platforms, and governmental bodies to ensure widespread dissemination and implementation. Therefore, the integration of Islamic ethical principles into digital conduct may not only strengthen moral awareness among users but also support national efforts to regulate harmful content and improve the quality of online discourse.

The reliance on a specific subset of fatwas and expert perspectives may not fully represent the diversity of interpretations and practices across Indonesia's vast Muslim population. Additionally, the study does not incorporate quantitative data on user behavior, which could offer empirical insights into the actual influence of MUI fatwas on digital conduct. While the content analysis reveals normative frameworks, it does not capture the broader sociocultural and psychological factors affecting how users engage with Islamic guidance in the digital realm.

3.2. Practical Implications of MUI Fatwas for Muslim Digital Behavior

While social media is regarded by Islamic scholars as fundamentally permissible (*mubah*), its use presents both opportunities and significant risks. This duality stems from the nature of social media as a neutral tool that can serve either constructive or harmful ends depending on user intent and behavior. The analysis of MUI fatwas demonstrates a nuanced understanding of this balance, emphasizing ethical considerations. For instance, MUI acknowledges social media's potential in promoting religious teachings and communication but warns against its misuse in spreading falsehoods and unethical content. Thus, Islamic perspectives advocate for mindful, value-oriented engagement with digital platforms.

This finding aligns with the theoretical framework of *Maqāṣid al-Sharī'ah* (objectives of Islamic law), which seeks to preserve religion, intellect, life, lineage, and wealth. Social media, when used to disseminate beneficial knowledge and uphold moral values, supports these objectives. Conversely, when misused to spread hoaxes, slander, or addictive behavior, it undermines them. For example, the spread of *ghibah* (backbiting) and *fitnah* (slander) through digital means can jeopardize societal harmony and individual dignity, violating the aims of safeguarding honor and truth. Accordingly, MUI fatwas echo *maqāṣid*-based reasoning by urging the responsible use of social platforms (Saputra, 2022).

From a media ethics perspective, the MUI's stance reinforces the broader concept of digital responsibility within communication studies. Ethical use of media is grounded in accountability, truthfulness, and the avoidance of harm. Digital citizens must balance freedom of expression with social obligations, an idea also embedded in Islamic moral teaching. Empirical data supports this view, showing that when religious guidelines are integrated into

online behavior, users are more likely to engage positively. Therefore, Islamic fatwas contribute meaningfully to the global discourse on digital ethics by offering a religious-moral framework.

The fatwas issued by MUI have practical implications for Muslim communities, particularly in guiding digital behavior (Hasyim, 2019). These religious edicts serve as ethical reference points for everyday online interactions, including content sharing, commenting, and engaging in debates (Bahrudin et al., 2020). Interviews with Islamic scholars and media users indicate that fatwas encourage awareness about digital conduct and promote *akhlaq al-karimah* (noble character) in virtual spaces. Several participants reported adjusting their social media usage after being exposed to MUI guidance, showing the influence of religious norms on digital behavior. Therefore, MUI's role in shaping ethical digital culture should not be underestimated.

Despite its insights, the study has several limitations. First, it is largely qualitative and focused on fatwas and a limited number of interviews, which may not capture the full spectrum of user experiences across Indonesia. Additionally, it does not quantitatively assess the actual behavioral changes prompted by MUI fatwas. For instance, while interviewees acknowledged fatwa awareness, the research did not measure long-term adherence to ethical guidelines. Another limitation is the absence of comparative analysis with fatwas or religious digital guidance from other Muslim-majority countries. These constraints suggest the need for broader methodological scope in future studies.

Future studies could benefit from exploring the comparative effectiveness of religious digital ethics across different Islamic institutions globally (Fikri, 2022). A quantitative approach could assess how many users follow fatwa-based guidelines and what factors influence compliance. Furthermore, interdisciplinary research combining Islamic studies, psychology, and digital communication would enrich understanding of how religious norms affect online behavior. It would also be valuable to examine the role of digital influencers and preachers in disseminating fatwa content. Such directions can help develop a more holistic framework for Islamic digital ethics in the modern media landscape.

One of the central findings of this study is that scholars identify specific risks in social media use, such as time wastage, exposure to harmful content, and engagement in unethical behavior like *ghibah* and *fitnah*. These behaviors pose serious moral and spiritual threats according to Islamic law. MUI fatwas thus emphasize caution and encourage content filtering and time management (Mashudi & Ilmi, 2024). In sum, Islamic scholars advocate for a conscious and disciplined approach to digital engagement.

On the positive side, Islamic scholars support the use of social media as a strategic platform for *da'wah*. Social media offers a wide-reaching and cost-effective medium for disseminating Islamic teachings, especially among younger generations. The fatwas therefore promote not only ethical restraint but also proactive engagement for spiritual benefit (Nuraeni & Kurniasih, 2021).

Another major emphasis of the fatwas is on maintaining Islamic ethics during online interactions (Hamzah, 2017). The values of humility, sincerity, and moderation must guide digital communication, just as they govern face-to-face encounters. Evidence from user interviews reveals that awareness of Islamic ethics can deter negative behavior such as arrogance or ostentation online. This finding reflects classical teachings from scholars like Imam al-Ghazali, who stressed inner intentions (*niyyah*) in all actions. Consequently, the fatwas serve to bridge traditional Islamic ethics with contemporary modes of interaction, offering moral coherence in the digital age.

In conclusion, the MUI fatwas represent an important effort to align contemporary digital behavior with Islamic ethical principles. They address both the benefits and the moral hazards of social media, offering a framework grounded in theology and social responsibility. The fatwas resonate with wider ethical theories and complement global discussions on digital literacy and ethics. Through guidance on content sharing, time management, and interpersonal respect, these religious rulings play a crucial role in shaping a morally aware Muslim digital community. Their relevance continues to grow as online engagement becomes an integral part of daily life.

4. Conclusion

This study found that the Indonesian Ulema Council (MUI) fatwas acknowledge the permissibility of social media use, provided it aligns with Islamic principles. The reason behind this permissibility lies in the neutral nature of social media as a tool, which can either be beneficial or harmful depending on its usage. Several key points emerge from the fatwas: social media use is allowed as long as it does not violate Islamic law; users are required to uphold ethics, manners, and privacy; and the dissemination of hoaxes, hate speech, and harmful content must be avoided. Furthermore, social media is encouraged for positive purposes such as da'wah and knowledge-sharing, and its usage should be balanced to avoid disrupting real-life social interactions or mental health. In conclusion, these fatwas serve as essential ethical guidance for Muslims in navigating the digital landscape responsibly.

One of the main strengths of this study lies in its integration of qualitative content analysis with expert interviews, allowing a deeper understanding of the theological and sociocultural dimensions of MUI fatwas. This approach is supported by the need to explore not only textual interpretations but also real-life implementation among Muslim users of social media. By combining doctrinal analysis with empirical data, the research offers a nuanced perspective on how Islamic legal discourse engages with contemporary digital behavior. Therefore, the study successfully bridges normative Islamic ethics and actual user practices, which enhances its relevance and scholarly contribution to the field of Islamic media studies.

The research has certain limitations that should be acknowledged. The primary limitation is its restricted scope, as it focuses mainly on fatwas from MUI and interviews with

a limited number of respondents, which may not fully represent the diversity of Islamic thought or user experiences across Indonesia. In addition, the study does not measure the actual impact of the fatwas on users' behavior in a quantitative manner, which could offer stronger empirical validation. As such, while the findings provide valuable insights into the normative framework, they must be interpreted within the context of these methodological constraints.

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