

The Intersection of Qawa'id Mubham al-Dalālah and Digital Media: A Framework for Overcoming Misinterpretation of Online Fatwas

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Abstract:

The rapid proliferation of digital media has fundamentally transformed the landscape of Islamic legal discourse, introducing unprecedented challenges in the dissemination and comprehension of fatwas, particularly within the epistemological framework of Qawa'id Mubham al-Dalālah—the foundational principles governing the interpretation of semantically ambiguous Islamic legal texts. This study investigates the functional role of digital media in mitigating misinterpretation of online fatwas through the systematic application of Qawa'id Mubham al-Dalālah principles. Employing a qualitative methodology with an embedded case study design, the research engaged muftis, Islamic legal scholars, digital media users, and administrators of online fatwa platforms as primary informants. Data were generated through structured observation, in-depth semi-structured interviews, and systematic analysis of digital documents. Thematic analysis was conducted following Miles and Huberman's framework of data condensation, display, and verification. Findings reveal that effective integration of digital media demands reinforcement of public religious literacy, editorial precision in fatwa communication, and the embedding of Qawa'id Mubham al-Dalālah principles within digital content frameworks to substantially reduce hermeneutical ambiguity. The study foregrounds the imperative for structured collaboration between Islamic legal scholars and digital platform administrators in constructing a responsive, transparent, and academically rigorous fatwa dissemination ecosystem. This research contributes to the advancement of Islamic digital literacy scholarship and provides actionable strategies for addressing interpretive challenges of fatwas in the contemporary digital era.

Keywords: Qawa'id Mubham al-Dalālah; Digital Media; Online Fatwas; Misinterpretation; Indonesian Ulema Council (MUI).

Introduction

The intersection of Qawā'id Mubham al-Dalālah and digital media has engendered a distinctive and consequential social phenomenon—namely, the systematic misinterpretation of fatwas disseminated through online channels. This phenomenon is rooted in a structural disconnect between the epistemological complexity embedded in Islamic jurisprudence and the communicative conventions of digital platforms, which tend to privilege accessibility and brevity over scholarly nuance.¹ The term *mubham al-dalālah*, denoting semantic ambiguity in legal texts, carries profound hermeneutical implications that are readily lost when religious content is decontextualized and circulated through digital ecosystems governed by algorithmic logic rather than scholarly deliberation.²

Digital platforms, by their architectural design, tend to flatten the interpretive complexity of religious texts in order to maximize reach and engagement. This simplification process, while broadening public accessibility, simultaneously generates epistemic vulnerabilities when fatwa content is interpreted literally and extracted from its original jurisprudential context. Empirical observations across multiple Indonesian communities have documented instances in which online fatwas were instrumentalized to legitimize contested social practices without recourse to scholarly consultation, thereby precipitating religious polarization and communal conflict.³ This phenomenon underscores the urgent necessity for a structured, educationally grounded approach to religious information consumption in the digital sphere, one that is both institutionally accountable and hermeneutically informed.

The integration of Qawā'id Mubham al-Dalālah principles with digital communication technologies represents a strategically significant discourse for enhancing the accuracy and interpretive integrity of fatwas in the contemporary era. Semantic analysis technologies and artificial intelligence-based systems hold considerable potential for the automatic detection of textual ambiguity in fatwa content, thereby reducing the probability of misinterpretation before such content is publicly disseminated. Research conducted by Fithrotin⁴ demonstrates that the deployment of semantic technology can improve the communicative clarity of fatwas by approximately 40% relative to conventional manual review methods—a finding that provides a compelling empirical basis for the strategic application of digital media as a transformational instrument in preserving the integrity and contextual relevance of fatwas for the global Muslim community.

¹ Saifuddin Hasan, "Mubhamāt al-Qur'an: Telaah Konsep dan Kaidah Mubham dalam al-Qur'an," *Al-Tafaqquh: Journal of Islamic Law* 1, no. 1 (2020): 73–95.

² M. Amin, "An Introductory Study on Dalālah in Islamic Epistemological Law," *TAQNIN: Jurnal Syariah Dan Hukum* 5, no. 1 (2023): 1–16.

³ A. Zakaria and K. Nasik, "Tinjauan Hukum Islam dalam Bermuamalah melalui Media Sosial Berdasarkan Prinsip Syariah dalam Fatwa DSN-MUI Nomor 24 Tahun 2017," *Unes Law Review* 7, no. 1 (2024): 128–133.

⁴ F. Fithrotin, "Kaidah fi Wādhih Dilālah dalam Tafsir al-Ṭabarī," *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir* 5, no. 1 (2022): 87–98.

Prior scholarship has engaged with the digital dissemination of fatwas from multiple analytical vantage points. Asmar⁵ established that digital platforms significantly enhance public access to timely and contextually relevant religious guidance. Conversely, Rahman⁶ foregrounded the interpretive risks arising from insufficient public familiarity with Qawā'id Mubham al-Dalālah, a principle that occupies a foundational position within the broader framework of Islamic legal hermeneutics. Fahrozi et al.⁷ further emphasized the imperative of developing artificial intelligence applications capable of filtering, contextualizing, and simplifying fatwa content without compromising its legal and ethical essence. Nurhidayah⁸ highlighted the critical importance of training programs for muftis and digital content providers, equipping them to navigate the communicative and ethical complexities of online fatwa dissemination with requisite scholarly responsibility. Jafar proposed a technology integration framework that embeds Qawā'id Mubham al-Dalālah principles directly into digital platform architecture, thereby structurally minimizing the conditions that give rise to misinterpretation.⁹

Notwithstanding the breadth and significance of this existing scholarship, a notable lacuna persists: prior studies have predominantly engaged with Qawā'id Mubham al-Dalālah through textual and conventionally interpretive lenses, without systematically investigating how digital media may be purposefully operationalized to reduce misinterpretation in online fatwa environments.¹⁰ The present study addresses this gap by examining how digital media can be deployed to enhance the clarity, accuracy, and contextual appropriateness of online fatwas through the principled application of Qawā'id Mubham al-Dalālah in digital settings. It advances the proposition that digital technology, when purposefully configured, can support more targeted fatwa production and distribution, mitigate misinterpretation, and expand public religious literacy in a manner genuinely responsive to contemporary social dynamics.¹¹

The theoretical contribution of this study resides in its novel integration of classical Islamic hermeneutical principles with contemporary digital media theory.

⁵ A. Asmar, "Fatwa Online dan Otoritas Islam: Kajian Dampak Media Baru terhadap Aturan Agama," *Jurnal Komunikasi Islam* 5, no. 2 (2023): 179–191.

⁶ M. M. Rahman, "Fatwa MUI, Kontrol Sosial dan Hatespeech di Ruang Digital," in *Religious Authority and Digital Culture in Southeast Asia* (2023), 113–124.

⁷ F. Fahrozi, A. H. Rahmah, and B. F. Anbiya, "Mengintegrasikan Teori Pembelajaran Konstruktivis melalui Teknologi Digital dalam Pendidikan Islam," *Al-Qalam: Jurnal Kajian Islam Dan Pendidikan* 16, no. 1 (2024): 82–89.

⁸ A. E. Nurhidayah, "Pelatihan Pemanfaatan Media Sosial untuk Dakwah dan Edukasi Islami di Anjung Kamuning Tarogong Kaler Garut," *Jurnal Pengabdian Masyarakat Islam* 2, no. 4 (2022): 9–17.

⁹ M. Jafar, "Wādhih dan Mubham sebagai Metode Istinbāt Hukum: Analisis Teori antara Aliran Hanafiyyah dengan Syāfi'iyah," *Al-Fikrah* 3, no. 1 (2020): 44–77.

¹⁰ N. Afif, "Implementasi Web Semantik pada Pencarian Buku Perpustakaan UIN Alauddin Makassar," *Jurnal Teknosains* 7, no. 2 (2021): 291–302.

¹¹ D. A. Setiyanto, "Fatwa sebagai Media Social Engineering: Analisis Fatwa MUI di Bidang Hukum Keluarga Pasca Reformasi," *Al-Ahkam Jurnal Ilmu Syari'ah Dan Hukum* 3, no. 1 (2020): 85–106.

This interdisciplinary convergence is anticipated to yield policy-relevant recommendations for religious authorities and institutional stakeholders seeking to optimize digital media as a vehicle for accurate, contextually grounded fatwa communication. The study ultimately argues that strategic digital media integration can strengthen the interpretive accuracy of fatwas, enhance public trust in Islamic legal institutions, and meaningfully contribute to the revitalization and continued relevance of Islamic law in the digital era.¹²

To address the research problem articulated above, this study adopts a qualitative research paradigm employing an embedded case study design. This methodological choice is grounded in the recognition that the phenomenon under investigation—namely, the application of Qawā'id Mubham al-Dalālah within the digital fatwa ecosystem of the Indonesian Ulema Council (MUI)—is irreducibly complex, contextually specific, and multi-dimensional in character. The case study approach is particularly well-suited to this inquiry because it preserves the interpretive richness of the phenomenon under examination and facilitates nuanced analysis of the intersecting technological, linguistic, institutional, and sociological factors that shape the dissemination and reception of online fatwas.

The research was conducted at the official MUI Online website (*mui.or.id*), selected as the primary institutional platform for Islamic legal pronouncements in Indonesia. This platform was identified as a strategically significant site of inquiry by virtue of its institutional authority, its high public visibility, and its role as a principal reference point for Islamic legal guidance among Indonesian Muslims. The embedded case study design enabled the researchers to examine how Qawā'id Mubham al-Dalālah operates within this specific digital context, and to identify the factors that facilitate or impede accurate fatwa comprehension among online users.

Research subjects were selected through purposive sampling, a strategy appropriate to qualitative inquiry in which informant selection is governed by theoretical relevance to the research questions rather than by statistical representativeness. Primary informants comprised MUI scholars and muftis responsible for fatwa production, members of the MUI Fatwa Commission, digital platform administrators and IT personnel, communication specialists within the MUI institutional structure, and general users of the MUI Online website, including students and members of the broader Indonesian Muslim public. This multi-stakeholder composition ensured that the data captured the perspectives of both producers and consumers of online fatwas, thereby enabling a comprehensive and dialogically balanced understanding of the fatwa dissemination ecosystem and its interpretive dynamics.

Data were generated through three complementary and mutually reinforcing instruments: structured observation, in-depth semi-structured interviews, and

¹² S. H. B. Wijaya, "Literasi Media Sosial dalam Fatwa Keagamaan," *Jurnal Ilmiah Media, Public Relations, Dan Komunikasi (IMPRESI)* 1, no. 1 (2020): 39–58; K. Komarudin and I. Irawati, "Peningkatan Literasi Keagamaan melalui Program Bacaan al-Quran Interaktif," *Jurnal Peradaban Masyarakat* 3, no. 6 (2023): 234–237.

systematic documentary analysis.¹³ Structured observations were conducted to examine how Qawā'id Mubham al-Dalālah principles are operationalized in the preparation, editorial review, and online publication of fatwas on the MUI Online website. Observational data also served to illuminate how the platform's digital architecture mediates public comprehension of fatwa content, including the identification of structural features with the potential to generate interpretive ambiguity. In-depth semi-structured interviews were conducted with key informants drawn from across the identified stakeholder categories, with protocols designed to elicit insights regarding challenges in ensuring the accuracy and transparency of digitally disseminated fatwas, the perceived utility and limitations of existing digital tools, and institutional strategies for managing misinterpretation risks. Documentary analysis incorporated fatwa archives, editorial guidelines for online publication, and MUI institutional policy documents pertaining to digital media use. Triangulation across these three data sources was systematically employed to enhance the validity and comprehensiveness of the analytical findings.

Data were analyzed following the interactive model of qualitative data analysis developed by Miles and Huberman,¹⁴ comprising three interrelated and iterative stages: data condensation, data display, and conclusion drawing and verification.¹⁵ During the condensation phase, raw data from interviews, observations, and documentary sources were systematically reduced and organized into thematic categories corresponding to the study's conceptual framework, including the structural features of Qawā'id Mubham al-Dalālah, the modalities of fatwa communication in digital media, and the dynamics of misinterpretation in online settings. Data display employed analytical matrices and conceptual flowcharts to map communication patterns and the fatwa interpretation process. Verification procedures included source triangulation, expert validation by Islamic legal scholars and digital communication specialists, and member checking with key informants to ensure the consistency, credibility, and transferability of findings. This methodological rigour ensured that conclusions regarding the relationship between Qawā'id Mubham al-Dalālah and digital media are both empirically grounded and analytically defensible.

The Role of Qawa'id Mubham al-Dalālah in the Interpretation of Digital Fatwas

In responding to the imperatives of digital transformation, the application of Qawa'id Mubham al-Dalālah constitutes a strategically significant element in ensuring the interpretive quality of online fatwas issued by the Indonesian Ulama Council (MUI). The operationalization of these principles enables Islamic scholars to ensure that digitally disseminated fatwas remain epistemologically coherent with sharia values while remaining responsive to the communicative needs of

¹³ A. Abdul, *Teknik Analisis Data Analisis Data* (Universitas Islam Negeri, 2020).

¹⁴ Matthew B. Miles and A. Michael Huberman, *Qualitative Data Analysis: An Expanded Sourcebook*, 2nd ed. (Thousand Oaks, CA: Sage, 1994).

¹⁵ P. Kurniawati, *Metode Penelitian Kualitatif* (Universitas Nusantara PGRI Kediri, 2020).

contemporary Muslim societies¹⁶. Emerging digital technologies—including big data management systems and artificial intelligence-driven semantic analysis tools—provide a structural infrastructure for identifying, organizing, and contextualizing fatwa content, thereby enhancing both its accessibility and interpretive accuracy¹⁷.

The interview and observational data converge to indicate that Qawa'id Mubham al-Dalālah plays a substantive and multidimensional role in the interpretation of digital fatwas on the MUI Online platform. The following table presents a systematic summary of the informant statements categorized by thematic code:

Table 1. The Role of Qawa'id Mubham al-Dalālah in the Interpretation of Digital Fatwas on the MUI Online Website

Informant	Statement	Thematic Code
MUI Scholar (I)	"Qawa'id Mubham al-Dalālah serves as an indispensable hermeneutical guide for contextualizing fatwas in alignment with the requirements of digital communication."	Digital interpretive adaptation
MUI Scholar (II)	"The simplification of dalālah facilitates public comprehension of fatwas without necessitating advanced jurisprudential knowledge."	Simplification in fatwa delivery
Islamic Academic	"The application of these principles upholds textual authenticity, yet interpretive plurality among digital users remains a persistent epistemological challenge."	User perception of semantic clarity
MUI Website User	"The explanations in digital fatwas are occasionally overly general, yet they remain functionally useful for addressing everyday religious questions."	Fatwa delivery strategy
Site Observation	"An analysis of MUI online study sessions revealed that 70% of participants reported enhanced comprehension of digital fatwas when contextual summaries were incorporated."	Evidence of digital adaptation

The data presented in Table 1 indicate that MUI scholars and digital platform users recognize Qawa'id Mubham al-Dalālah as a meaningful and practically consequential principle within the digital fatwa ecosystem. MUI scholars specifically

¹⁶ A. Muhammad, M. Nasoha, A. N. Atqiya, A. P. Fitriani, E. F. Novika, and T. A. Sholihah, "Integrasi Nilai-Nilai Pancasila dalam Fatwa-Fatwa Majelis Ulama Indonesia terkait Hukum Islam" (2024).

¹⁷ Faiza Zayani Waznah and M. I. P. N., "Peran Teknologi Terbaru: Big Data dan Kecerdasan Buatan dalam Mengoptimalkan Sistem Informasi Manajemen Organisasi," *Jurnal Teknologi Informasi* 3, no. 1 (2023): 4–7.

emphasize its utility in preserving the jurisprudential relevance of fatwas within digital communication contexts, particularly through strategies of linguistic simplification that lower comprehension barriers for non-specialist audiences. Islamic academics acknowledge that these principles strengthen textual authenticity, while simultaneously cautioning that interpretive plurality among diverse user constituencies remains a persistent challenge. The observation that 70% of MUI online study participants reported significantly improved comprehension upon the introduction of contextual summaries provides compelling empirical support for the practical efficacy of Qawa'id Mubham al-Dalālah-informed adaptation strategies¹⁸.

These findings corroborate and extend prior scholarship that identifies contextual framing as a decisive variable in the successful communication of complex religious texts in digital media environments. The evidence suggests that when Qawa'id Mubham al-Dalālah principles are systematically embedded in the editorial architecture of digital fatwa platforms—rather than applied incidentally—they function as effective mechanisms for reducing hermeneutical ambiguity and enhancing the public's interpretive capacity.

Digital Media Challenges to Fatwa Clarity

The rapid proliferation of digital information poses complex and multidimensional challenges to the maintenance of fatwa clarity on official Islamic authority platforms such as the MUI Online website. By integrating insights from digital communication theory, linguistic analysis, media studies, and the sociology of religion, this study reveals that fatwa clarity in the digital era is compromised by a constellation of structural, institutional, and user-side factors¹⁹. These include the architectural tendency of digital platforms toward conciseness and decontextualization, the velocity of information circulation that outpaces institutional verification processes, and the heterogeneous levels of Islamic legal literacy among online audiences²⁰.

The Chairman of MUI foregrounded the structural dimension of this challenge, observing that the acceleration of information dissemination through digital channels frequently obscures public understanding of officially sanctioned fatwas, making it imperative for the institution to preserve the integrity and accuracy of information across the full dissemination chain. A member of the MUI Fatwa Commission further elaborated that proactive institutional engagement is essential in navigating the high-velocity flow of digital information, which demands that MUI issue clear, accessible, and contextually grounded explanations in a timely manner to preempt the circulation of distorted interpretations.

¹⁸ Asiva Noor Rachmayani, "Peran Organisasi Islam dalam Pengembangan dan Penerapan Hukum Islam di Indonesia" (2023).

¹⁹ K. Hasan, A. Utami, S. Eni, N. Izzah, and S. Cahya Ramadhan, "Komunikasi di Era Digital: Analisis Media Konvensional vs New Media pada Kalangan Mahasiswa Ilmu Komunikasi Universitas Malikussaleh," *Jurnal Komunikasi Pemberdayaan* 2, no. 1 (2023): 56–63.

²⁰ I. Hidayat, A. Askar, and Z. Zaitun, "Teknologi menurut Pandangan Islam," *Prosiding Kajian Islam Dan Integrasi Ilmu Di Era Society 5.0 (KIIIES 5.0) Pascasarjana* 1, no. 5 (2022): 456–460.

The MUI communications administrator identified an additional layer of complexity, noting that the challenge of digital media extends beyond the management of information speed to encompass the active filtering and correction of erroneous or distorted interpretations that emerge organically within digital discourse communities. While social media platforms and the official MUI website have substantially enhanced the speed and breadth of fatwa dissemination, the administrator acknowledged that these efficiencies simultaneously create heightened risk of misinterpretation, necessitating the implementation of robust verification and clarification protocols²¹.

Public feedback documented through the MUI Online website further substantiates the institutional perceptions recorded in interviews. Users consistently expressed the need for greater transparency and more detailed contextual explanations accompanying each fatwa, reflecting an awareness that digital environments generate information overload conditions in which uncontextualized religious content is particularly susceptible to misappropriation. One user stated that comprehension and trust are substantially enhanced when fatwas are accompanied by detailed and clearly articulated interpretive frameworks that provide contextual anchoring against the background noise of competing digital information. The MUI IT team's development of interactive features—including AI-assisted fatwa search systems and online discussion forums—represents an institutionally significant effort to structurally address these comprehension deficits through technological means.

Strategies for Overcoming Misinterpretation of Fatwas in the Digital Era

In navigating the complexities of the digital era, the development of systematic and evidence-based strategies for overcoming fatwa misinterpretation on the MUI Online website constitutes a critical institutional and scholarly imperative. Digital technology simultaneously expands the reach of fatwa dissemination and amplifies the risk of informational distortion, requiring a multi-pronged institutional response that integrates technological innovation with educational intervention and scholarly oversight²². Effective strategies must address the full dissemination chain—from fatwa production and editorial review through platform architecture and public reception—while remaining adaptive to the dynamic character of the digital information environment²³.

The MUI Chairman articulated the institutional rationale for digital engagement, emphasizing that the deployment of accessible digital platforms enables

²¹ M. R. R. Budianto, S. F. Kurnia, and T. R. S. W. Galih, "Perspektif Islam terhadap Ilmu Pengetahuan dan Teknologi," *Islamika: Jurnal Ilmu-Ilmu Keislaman* 21, no. 1 (2021): 55–61.

²² M. A. Nurhayati, A. P. Wirayudha, A. Fahrezi, D. R. Pasama, and A. M. Noor, "Islam dan Tantangan dalam Era Digital: Mengembangkan Koneksi Spiritual dalam Dunia Maya," *Al-Aufa: Jurnal Pendidikan Dan Kajian Keislaman* 5, no. 1 (2023): 1–27.

²³ H. Y. Sahputra, S. Wahyuni, W. Sari, D. Kurniati, and T. Iskandar, "Pemanfaatan Media Sosial sebagai Sarana Pendukung Keberhasilan Pendidikan di SMP Bumi Qur'an Siantar," *Mudarrisuna: Media Kajian Pendidikan Agama Islam* 14, no. 4 (2024): 476–487.

the institution to ensure that fatwas are accurately understood and equitably distributed across diverse demographic and geographic constituencies. He specifically highlighted the indispensability of structured collaboration among Islamic legal scholars, information technology specialists, and mass media practitioners in strengthening public understanding and counteracting the disinformation that frequently circulates through social media ecosystems. The Deputy Chairman complemented this perspective by emphasizing that technology integration in fatwa dissemination not only facilitates information distribution but substantively enhances transparency and institutional accountability, while noting that the realization of these benefits is contingent upon collaborative strategies between scholarly and technical teams²⁴.

A member of the MUI Fatwa Commission underscored the necessity of continuous scholarly oversight within technologically mediated dissemination processes, emphasizing that the accuracy and religious contextual integrity of digitally disseminated fatwas require ongoing institutional monitoring rather than one-time verification. This perspective reflects an important insight into the dynamic nature of digital information environments, in which content can be rapidly decontextualized, repurposed, or misappropriated once it enters public digital circulation. The Commission member further revealed that MUI has initiated planning for a comprehensive update of its digital platform infrastructure to provide users with more granular and contextually appropriate access to fatwa content.

User-side perspectives documented in the research provide an important complementary dimension to the institutional analysis. A student-user of the MUI Online platform reported that while the site functions as a valuable and convenient resource for accessing relevant fatwas, contextual explanation of the application of fatwas to contemporary circumstances remains consistently insufficient. This user specifically expressed the aspiration for expanded interactive modalities—including online question-and-answer sessions and webinar formats—through which the application of fatwas to real-world scenarios could be deliberated in real time by qualified scholars. This finding resonates with broader scholarship on participatory digital religious pedagogy, which identifies interaction and dialogue as critical mediators of accurate religious comprehension in online environments.

The MUI IT Team Leader articulated the technical dimensions of the institutional strategy, noting that interactive features including discussion forums and an AI-powered fatwa search system have been developed and integrated into the MUI Online platform. The Leader acknowledged, however, that the principal challenge lies not in the development of technological features per se but in ensuring that all segments of the user population can access and effectively utilize these tools through targeted training and ongoing technical support. This recognition reflects a sophisticated institutional understanding of the digital divide as a structural constraint on the equitable distribution of religious information.

²⁴ Y. Fitriani, "Pemanfaatan Media Sosial sebagai Media Penyajian Konten Edukasi atau Pembelajaran Digital," *Journal of Information System, Applied, Management, Accounting and Research* 5, no. 4 (2021): 1006–1013.

Tabel2. Strategic Framework for Overcoming Fatwa Misinterpretation in the Digital Era

Accessibility & Clarity of Fatwa Communication Clear language, legal basis explanation, and contextual summaries for diverse audiences	Enhancement of User Digital Literacy Online education programs, practical religious comprehension guides, and digital training for public users	Response to Controversies & Clarifications Rapid institutional response to circulating misinterpretations with authoritative clarifications	Monitoring & Moderation of User Feedback Systematic moderation of online discussions to prevent amplification of erroneous interpretations
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The four strategic pillars synthesized from the empirical data—accessibility and clarity of fatwa communication, enhancement of user digital literacy, proactive response to controversies and clarifications, and systematic monitoring and moderation of user feedback—constitute an integrated and mutually reinforcing framework for addressing the structural sources of fatwa misinterpretation in digital environments. The accessibility and clarity pillar ensures that fatwas are formulated in language appropriate to heterogeneous public audiences while preserving essential jurisprudential content. The digital literacy pillar acknowledges that interpretive accuracy is ultimately contingent upon the recipient’s capacity to engage meaningfully with religious information. The controversy response pillar recognizes the temporal urgency of institutional communication in contexts where misinformation spreads rapidly. And the monitoring and moderation pillar provides the ongoing feedback infrastructure necessary to maintain the interpretive integrity of fatwa content in dynamic digital ecosystems.

Conclusion

This study demonstrates that the intersection of Qawa‘id Mubham al-Dalālah and digital media constitutes a complex and consequential site of Islamic legal epistemology in the contemporary era. The research establishes that the absence of sufficient contextual framing and jurisprudential elaboration in digitally disseminated fatwas substantially elevates the risk of public misinterpretation. This risk is structurally rooted in the tension between the discursive conventions of traditional fatwa scholarship—which typically prioritizes comprehensiveness, contextual elaboration, and scholarly qualification—and the communicative imperatives of digital media, which favor brevity, immediacy, and accessibility. The resulting interpretive gap is particularly acute for audiences lacking formal Islamic legal training, for whom decontextualized fatwa content may be comprehended in ways that diverge significantly from scholarly intent.

The study makes a substantive contribution to the emerging scholarly literature on Islamic digital literacy by providing an empirically grounded analysis of how

Qawa'id Mubham al-Dalālah principles can be operationalized within digital fatwa ecosystems to mitigate hermeneutical ambiguity. It further identifies concrete institutional strategies—including AI-assisted content contextualization, structured public education programs, and collaborative governance frameworks linking Islamic scholars with digital platform administrators—that can meaningfully enhance the accuracy, transparency, and accessibility of online fatwas. These findings carry significant implications for the institutional practice of fatwa dissemination and provide an evidence-based foundation for policy recommendations directed at religious authorities seeking to optimize digital media as a vehicle for accurate Islamic legal communication.

The study acknowledges several limitations that constrain the generalizability of its findings. First, the scope of empirical inquiry was delimited to the MUI Online website, which, while institutionally significant within the Indonesian Islamic legal landscape, represents a single platform within a vastly more heterogeneous digital fatwa ecosystem encompassing social media, messaging applications, and diverse informal online religious networks. Second, the temporal scope of the study was circumscribed by practical research constraints, which precluded a longitudinal analysis of how the identified challenges and strategies evolve over time as both digital platforms and public religious literacy develop. Future research should extend the scope of inquiry to comparative analysis across multiple digital platforms and socio-cultural contexts, with particular attention to the ways in which platform architecture, community norms, and varying levels of Islamic legal literacy among users collectively shape the interpretation and reception of digitally disseminated fatwas.

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