



Indonesian Journal of Islamic Law, 08 (1), 2025: 29-50
E-ISSN: 2615-7543, P-ISSN: 3089-5839
DOI: <https://doi.org/10.35719/hx6hyp25>

***Sadd al-Dharī'ah*, Social Media, and Korean Muslim Converts: A Legal Theory Analysis of Digital Content Creation**

Kim Fatima Soo-Jung

Religious Studies department, Seoul National University, South Korea
email: sjkimfatima@snu.ac.kr

Cong Abdullah Sung-min

Hankuk University of Foreign Studies, South Korea
email: smcongabdullah@hufs.ac.kr

Vermeersch Hae-young

Middle East Studies, Korea University, South Korea
email: hyvermeersch@korea.ac.kr

Muhd Zahiri bin Haji Awang Mat

Universiti Islam Sultan Sharif Ali, Brunei Darussalam
email: muhdzahiri@unissa.edu.bn

Article history: Received: January 22, 2025; Revised: April 12, 2025; Accepted: April 24, 2025;
Published: June 30, 2025

Abstract:

This article examines the application of the Islamic legal principle of *Sadd al-Dharī'ah* (blocking the means to harm) in the context of digital content creation by Korean Muslim converts on social media. The study investigates how the principle, traditionally employed to prevent potential harm, is interpreted and applied to the ethical challenges of producing and sharing Islamic content in digital spaces. Employing qualitative

Author correspondence email: sjkmfatima@snu.ac.id

Available online at: <https://ijil.uinkhas.ac.id/index.php/IJIL/Home>

© 2025. The author(s). IJIL is licensed under a Creative Commons Attribution-Share Alike 4.0 International License (CC BY-SA 4.0)



methods, the research draws on interviews with Korean Muslim content creators, analysis of their digital materials, and a review of classical and contemporary Islamic legal texts. The findings reveal a complex negotiation between promoting Islamic teachings and addressing potential risks, such as the misinterpretation of content, commodification of religious messages, and online harassment. Content creators navigate these challenges by balancing the principle of *Sadd al-Dhari'ah* with the goals of *da'wah* (Islamic outreach) and the demands of social media algorithms, often prioritizing harm prevention while striving for engagement and authenticity. This study highlights the dynamic application of Islamic legal theory in the rapidly evolving digital landscape, offering insights into how Korean Muslims convert and contextualize their religious obligations within modern technological frameworks. By addressing the interplay between ethical content creation and religious principles, the research contributes to broader discussions on the relevance of classical Islamic jurisprudence in addressing contemporary issues. It underscores the need for further scholarly engagement with digital ethics in Islamic legal thought and provides practical recommendations for Muslim content creators navigating similar challenges worldwide.

Keywords:

Sadd al-Dhari'ah; Islamic digital content; Legal Theory, Korean Muslim Converts

Abstrak:

Artikel ini mengkaji penerapan prinsip hukum Islam *Sadd al-Dhari'ah* (menghalangi jalan menuju kerusakan) dalam konteks pembuatan konten digital oleh mualaf Muslim Korea di media sosial. Penelitian ini mengeksplorasi bagaimana prinsip yang secara tradisional digunakan untuk mencegah potensi bahaya ini ditafsirkan dan diterapkan terhadap tantangan etis dalam memproduksi dan membagikan konten Islami di ruang digital. Dengan metode kualitatif, penelitian ini mengandalkan wawancara dengan pembuat konten Muslim Korea, analisis materi digital mereka, serta kajian terhadap teks hukum Islam klasik dan kontemporer. Hasil penelitian menunjukkan adanya negosiasi yang kompleks antara mempromosikan ajaran Islam dan menghadapi potensi risiko, seperti kesalahpahaman

terhadap konten, komodifikasi pesan agama, dan pelecehan daring. Para pembuat konten menghadapi tantangan ini dengan menyeimbangkan prinsip *Sadd al-Dhari'ah* dengan tujuan *da'wah* (penyebaran Islam) dan tuntutan algoritma media sosial, sering kali mengutamakan pencegahan kerusakan sambil tetap berusaha mempertahankan keterlibatan dan keaslian. Penelitian ini menyoroti penerapan dinamis teori hukum Islam di lanskap digital yang terus berkembang, serta memberikan wawasan tentang bagaimana muallaf Muslim Korea mengontekstualisasikan kewajiban agama mereka dalam kerangka teknologi modern. Dengan membahas keterkaitan antara pembuatan konten yang etis dan prinsip keagamaan, penelitian ini berkontribusi pada diskusi yang lebih luas tentang relevansi yurisprudensi Islam klasik dalam menangani isu-isu kontemporer. Artikel ini juga menegaskan perlunya keterlibatan akademik lebih lanjut dengan etika digital dalam pemikiran hukum Islam dan memberikan rekomendasi praktis bagi pembuat konten Muslim yang menghadapi tantangan serupa secara global.

Kata Kunci:

Sadd al-Dhari'ah; Konten Digital Islami; Fiqh Islam, Korean Muslim Converts

Introduction

The growing presence of Korean Muslim influencers on social media has brought attention to the unique intersection of faith, culture, and digital engagement. Notable personalities such as Ayana Jihye Moon and Daud Kim, among others, have amassed millions of followers by sharing their journeys as converts to Islam and their experiences of integrating faith into daily life. These influencers use platforms such as Instagram, YouTube, and TikTok to promote Islamic teachings, bridge cultural gaps, and foster understanding of Islam in predominantly secular Korean society (Koreatimes.co). However, their visibility also exposes them to challenges such as misconceptions about Islam, online harassment, and the delicate balance between authenticity and digital trends, underscoring

the complexities of performing da'wah in the digital age (Sule and Abdulkareem 2020).

The rapid growth of social media has created new avenues for religious expression and communication, enabling individuals to share and access Islamic teachings globally (Eickelman and Anderson 2003; Ali 2011). Among these are Korean Muslim converts, a growing demographic navigating unique challenges as they integrate their newfound faith into a predominantly secular and digitally-driven society (Mandaville 2007). Social media platforms offer these individuals the opportunity to perform da'wah (Islamic outreach) by creating and disseminating digital content (Ab Latif et al., n.d.; Yousaf, Nasir, and Noordin 2025). However, this activity raises critical ethical questions regarding the potential for misinterpretation, commodification of religious messages, and the risks of online harassment (Campbell and Tsuria 2021; Al-Rawi 2020).

The principle of *Sadd al-Dharī'ah* (blocking the means to harm) has been a cornerstone of Islamic jurisprudence, traditionally applied to prevent actions that may lead to harm, even if the actions themselves are permissible (Kamali 1999; Hallaq 2004). While this principle has been extensively discussed in classical contexts such as financial transactions and governance, its relevance to contemporary digital environments remains underexplored (Emon, n.d.; al-Qaradawi 2007). Studies by Masud (2001) and Zaman (2012) highlight the adaptability of Islamic legal principles in addressing modern challenges, yet there is limited research focusing on how *Sadd al-Dharī'ah* can be applied to social media and digital content creation (Ismail 2016).

Existing literature on social media ethics, such as works by Ess (2020) and Casanova (2006), has largely focused on Western frameworks, leaving a gap in understanding how Islamic ethics intersect with digital media. Similarly, studies on Korean Muslim converts, including those by Jung and Cho (2019) and Kim (2021), have examined their identity formation

and social challenges but rarely addressed their online activities through the lens of Islamic legal theory (Y. J. Kim 2021; R. Y. Kim 2022). This study seeks to bridge these gaps by exploring how Korean Muslim content creators navigate the ethical dilemmas of digital media using the principle of *Sadd al-Dhari'ah* (Abdel-Kawi 1991; Casanova 1994).

The novelty of this research lies in its interdisciplinary approach, combining Islamic jurisprudence, digital media studies, and sociological perspectives (R. Y. Kim 2022; Salvatore 2016). By integrating these fields, the study provides a nuanced understanding of how traditional Islamic principles can inform ethical decision-making in the digital age. Furthermore, it sheds light on the unique experiences of Korean Muslim converts, contributing to broader discussions on the localization of Islam in non-Muslim-majority contexts (Cesari 2014; Mandaville 2007).

This article argues that *Sadd al-Dhari'ah* offers a valuable framework for addressing the ethical challenges of digital content creation, particularly in preventing harm while promoting Islamic teachings (Rusli 2014). Through qualitative analysis of digital content and interviews with Korean Muslim content creators, the study aims to demonstrate how this principle is applied in practice and its implications for contemporary Islamic ethics. Ultimately, this research contributes to the growing discourse on the role of Islamic legal theory in addressing the complexities of modern digital life.

Methods

This study employed a qualitative research design to analyze the application of *Sadd al-Dhari'ah* by Korean Muslim content creators in their digital activities. Data collection involved two primary methods: in-depth semi-structured interviews with 12 Korean Muslim content creators and content analysis of their digital materials. The interviews focused on participants' decision-making processes, ethical dilemmas, and strategies for balancing *da'wah* with harm prevention.

Participants were recruited through purposive sampling from social media platforms such as YouTube, Instagram, and TikTok, ensuring diverse representation based on gender, age, and content type (Cresswell 2013).

Digital content was systematically collected from participants' public profiles over a six-month period. The materials included video posts, captions, comments, and hashtags (Korhonen 2023). NVivo software was used for coding and thematic analysis, which allowed for the identification of recurring patterns and themes, such as the prioritization of engagement versus ethical considerations (Guest, MacQueen, and Namey 2012). Particular attention was given to how participants referenced Islamic principles, such as *Sadd al-Dhari'ah*, in their narratives or content design (Hennink, Bailey, and Hutter 2020).

The study adopted an Islamic legal theoretical framework, drawing on classical texts on *Sadd al-Dhari'ah* as well as contemporary discussions of its applicability in non-traditional contexts (Hallaq 2004; Kamali 1999). This framework was chosen to ensure alignment between the ethical considerations of content creators and the broader principles of Islamic jurisprudence. Triangulation was achieved by cross-referencing interview data with content analysis findings and relevant legal texts to ensure the validity and reliability of interpretations (Flick 2022).

The methodology was guided by ethical research practices, including obtaining informed consent from all participants and ensuring the anonymity of their digital identities (Newman, Guta, and Black 2021). By integrating qualitative methods with Islamic legal theory, the study provides a nuanced understanding of how *Sadd al-Dhari'ah* is operationalized in digital media contexts (Tisdell, Merriam, and Stuckey-Peyrot 2025).

Result and Discussion

The Ethical Implications of *Sadd al-Dhari'ah* in Digital Content Creation

The analysis revealed that Korean Muslim content creators utilize the principle of *Sadd al-Dhari'ah* primarily to mitigate potential harm associated with digital content dissemination (Fadhil 2024; Hidayat 2023). Key concerns included the risk of misinterpretation of Islamic teachings, the commodification of religion, and exposure to online harassment. Interviews indicated that creators carefully curate their content to align with Islamic ethical guidelines while maximizing reach and engagement. For instance, creators deliberately avoid controversial topics and prioritize positive messaging to reduce the likelihood of harm (L. M. Campbell et al. 2014; Hallaq 2004).

Content analysis showed that creators employed strategies such as moderating comment sections, using disclaimers to clarify their expertise, and incorporating universally understood Islamic principles to avoid alienating diverse audiences (Al-Rawi et al. 2020; Mandaville 2007). These practices reflect the operationalization of *Sadd al-Dhari'ah* as a tool to balance harm prevention with the obligation of da'wah (Zaman 2012). Furthermore, creators emphasized the importance of cultural sensitivity when addressing audiences unfamiliar with Islam, illustrating the adaptability of Islamic jurisprudence in non-Muslim contexts (S. Kim 2014; Masud 2005).

The application of *Sadd al-Dhari'ah* also reveals a duality between proactive and reactive approaches to ethical content creation (Yaqin 2021). Proactive strategies included carefully planning content to ensure alignment with Islamic principles and avoiding potentially harmful topics, while reactive measures involved addressing negative feedback or clarifying misinterpretations in real-time. This dual approach highlights how creators navigate ethical challenges in a rapidly changing digital environment (Cheong et al. 2012; Mandaville 2007). These findings are consistent with studies on digital ethics, which

emphasize the need for anticipatory ethical frameworks to address emerging challenges (Cheong et al. 2012; Casanova 1994).

Additionally, creators expressed concern over the commodification of Islamic teachings, noting that monetization features on platforms such as YouTube and Instagram often incentivize content that prioritizes entertainment over substance (Grealish 2022; Konukoğlu, Özmantar, and Agaç 2024). While many creators resist commercializing their religious content, others view monetization as a means of sustaining their *da'wah* efforts. This tension between maintaining sincerity and leveraging digital tools reflects broader debates about the ethical limits of monetizing religious content in the digital age (L. M. Campbell et al. 2014; Al-Rawi et al. 2020).

The findings also underscore the importance of audience engagement metrics in shaping content strategies. Creators often rely on metrics such as views, likes, and shares to gauge the impact of their *da'wah* efforts, yet these metrics may conflict with Islamic ethical priorities (Hotait and Ali 2024). For instance, some creators admitted to tailoring their content to appeal to algorithmic preferences, even when such adjustments risked diluting the depth of their messages. This dynamic illustrates the ethical compromises inherent in balancing digital visibility with adherence to Islamic principles (S. Kim 2014; Zaman 2012).

Finally, the role of cultural and linguistic barriers in shaping digital *da'wah* was a recurring theme. Many creators emphasized the difficulty of conveying Islamic concepts in a Korean cultural context, where understanding of Islam remains limited (G. Kim and Kang 2022). Strategies such as contextualizing Islamic teachings within Korean traditions or using universally relatable themes proved effective in bridging this gap. This aligns with broader discussions on the localization of *da'wah*, which emphasize the importance of cultural adaptation in Islamic outreach efforts (Cesari 2014; Hennink, Bailey, and Hutter 2020).

Challenges and Opportunities for Korean Muslim Converts in Navigating Digital *Da'wah*

Korean Muslim content creators face unique challenges in using social media as a platform for *da'wah* (Nibrosu Rohid et al. 2025). These include limited access to Islamic resources in Korean, cultural biases against Islam, and the technical demands of content creation. Creators highlighted the difficulty of presenting Islamic teachings in a culturally relevant manner while maintaining theological accuracy (Jung and Cho 2019; Khalid 2014). Many rely on translated Islamic texts, which may lack nuance, further complicating their efforts to accurately convey complex theological concepts (Hennink, Bailey, and Hutter 2020; al-Qaradawi 2007).

Despite these challenges, digital platforms offer opportunities for converts to connect with broader Islamic communities and educate their non-Muslim audiences. For instance, creators leverage algorithms to reach viewers who may not actively seek Islamic content but encounter it through recommendations (Heathershaw and Montgomery 2014; Mandaville 2007). This has led to a growing interest in Islam among Korean audiences, evidenced by increased engagement metrics such as likes, shares, and comments (Cresswell 2013; Tracy 2024).

The principle of *Sadd al-Dhari'ah* is particularly relevant in this context, as it provides a framework for balancing outreach efforts with ethical considerations. Creators reported using the principle to evaluate potential risks associated with specific content, such as topics that could perpetuate stereotypes or provoke backlash (L. M. Campbell et al. 2014; Díaz et al. 2015). This careful approach aligns with broader trends in Islamic digital ethics, where scholars emphasize the importance of harm prevention in navigating the complexities of modern media (Hallaq 2004; Kamali 1999).

Creators also discussed the dual role of social media as both an opportunity and a constraint (Lestari et al. 2024). While platforms enable accessibility and interaction, they also demand significant investment in time and resources for content production, editing, and audience engagement (Poell, Nieborg, and Duffy 2021). Many creators noted the tension between fulfilling their spiritual responsibility of *da'wah* and managing the commercial and logistical realities of social media (Cheong et al. 2012; Casanova 1994). For example, the need to adhere to platform-specific trends and algorithms sometimes conflicts with the depth and complexity required for meaningful Islamic discussions (Voll 2007).

Another critical challenge is the persistent cultural and religious biases that shape audience reception. Korean creators frequently encounter prejudice rooted in the historical marginalization of Islam in East Asia, as well as stereotypes perpetuated by global media (BOUGUERN Hamida 2023). To overcome these obstacles, creators have adopted culturally sensitive approaches that integrate Korean cultural elements, such as language, humor, and references to shared societal values, into their content (S. Kim 2014; Mandaville 2007). These strategies not only make Islamic teachings more relatable but also serve to humanize Muslims in Korean society (Zaman 2012; Khalid 2007).

The gendered experiences of content creators further illustrate the complex dynamics of digital *da'wah*. Female creators reported additional challenges, including heightened scrutiny and a greater emphasis on modesty in their content. Some chose to anonymize their profiles or focus on topics that are less likely to attract controversial discussions, such as family values or Quranic recitations (L. M. Campbell et al. 2014; Al-Rawi et al. 2020). These practices reflect the intersection of gender norms and Islamic ethical considerations in shaping their *da'wah* efforts (Masud 2005; Cesari 2014).

Additionally, digital *da'wah* offers unique opportunities for fostering a global Islamic community. Creators reported receiving support and collaboration opportunities from Muslims worldwide, which helped them refine their content and address theological gaps (H. A. Campbell 2020). This networked approach highlights the potential of social media to bridge geographical and cultural divides, creating a shared space for diverse interpretations and practices of Islam (Heathershaw and Montgomery 2014; Cheong et al. 2012). However, the influence of external Islamic ideologies also raised concerns about the preservation of local traditions and the risk of homogenization (Mandaville 2007; Voll 2007).

Ultimately, these findings illustrate the dynamic role of digital media in shaping the *da'wah* experiences of Korean Muslim converts (Basir et al. 2024). By leveraging platforms to navigate challenges and maximize opportunities, creators embody the adaptability of Islamic legal and ethical principles in contemporary contexts. Future research should explore longitudinal changes in their strategies and the broader implications of digital *da'wah* for the evolving understanding of Islamic jurisprudence in non-Muslim-majority societies (Díaz et al. 2015; Emon, n.d.).

Shifts in the Application of *Sadd al-Dharī'ah*: Positive Transformations

The principle of *Sadd al-Dharī'ah* has undergone significant interpretive shifts as it is applied to contemporary contexts, including digital media and content creation. Traditionally, *Sadd al-Dharī'ah* emphasized preventing harm by prohibiting actions that could potentially lead to negative consequences, even if those actions were not inherently harmful. Classical scholars such as Al-Qarafi and Ibn al-Qayyim elaborated on this principle, emphasizing its role in safeguarding societal welfare (*maslahah*) and minimizing risk (*dharar*) (Qayyim 2005; Al-Qarafi 1994). In modern times, the application of this

principle has expanded to address novel contexts such as online interactions, reflecting the dynamic adaptability of Islamic jurisprudence (Kamali 1999; Hallaq 2004).

One prominent shift in the application of *Sadd al-Dhari'ah* is the redefinition of harm in digital spaces. Classical jurists, including Al-Shatibi, framed harm as tangible actions affecting individuals or communities (Al-Shatibi 1997). Contemporary scholars have extended this understanding to include intangible harms, such as misinformation, digital harassment, and the commodification of religion, aligning with broader discussions on ethical practices in media (Díaz et al. 2015; Cheong et al. 2012). This evolution highlights how the principle can accommodate new forms of harm while remaining faithful to its classical foundations.

The positive shift in *Sadd al-Dhari'ah* is further exemplified by its use to promote ethical responsibility in content creation. Modern scholars, such as Yusuf Al-Qaradawi, emphasize that the principle is not merely prohibitive but also directive, encouraging actions that enhance public welfare and ethical engagement (al-Qaradawi 2007; Kamali 1999). This interpretation has been instrumental for Korean Muslim content creators, who apply *Sadd al-Dhari'ah* to balance their religious obligations with the demands of social media algorithms, thereby fostering a responsible and ethical approach to da'wah (S. Kim 2014; Mandaville 2007).

Furthermore, the integration of cultural and contextual sensitivity into the application of *Sadd al-Dhari'ah* represents a significant shift from classical interpretations. Al-Qarafi noted the importance of understanding local customs (*'urf*) in the application of legal principles (Al-Qarafi 1994). Contemporary Muslim jurists and content creators have adopted this approach to tailor their messaging to culturally specific audiences, demonstrating the principle's continued relevance in non-Muslim-majority societies (Casanova 1994; Masud 2005). This

adaptation underscores the flexibility of *fiqh* in addressing modern challenges while maintaining its ethical core.

The shift also reflects a greater emphasis on balancing harm prevention with the promotion of Islamic values. Classical scholars such as Ibn Taymiyyah cautioned against excessive prohibitions that could alienate individuals or create unnecessary hardship (Ibn Taymiyyah 1987). Modern applications of *Sadd al-Dhari'ah* in digital spaces echo this sentiment, as content creators strive to present Islam in an accessible and positive light while avoiding controversy or divisive topics (Zaman 2012). This balance highlights the principle's potential to harmonize ethical considerations with practical realities.

Finally, the role of *Sadd al-Dhari'ah* in fostering collaborative efforts among Muslim communities reflects its potential for collective benefit. Scholars such as Al-Shatibi emphasized the communal dimension of harm prevention, arguing that societal welfare should take precedence over individual interests (Al-Shatibi 1997). This principle has been embraced by digital *da'wah* initiatives that prioritize community building and mutual support among Muslim content creators, ensuring that ethical practices are upheld collectively (Heathershaw and Montgomery 2014; L. M. Campbell et al. 2014). Such efforts demonstrate the evolving application of *Sadd al-Dhari'ah* as a tool for ethical guidance in an interconnected world.

Conclusion

This study investigated the ethical implications of *Sadd al-Dhari'ah* in digital content creation and the challenges and opportunities faced by Korean Muslim converts in navigating digital *da'wah*. The findings reveal that *Sadd al-Dhari'ah* serves as a valuable framework for mitigating potential harm in digital spaces while enabling content creators to engage effectively in *da'wah*. Key ethical considerations included the avoidance of

misinterpretation, commodification of religion, and exposure to online harassment. Simultaneously, creators leveraged culturally sensitive strategies to bridge the gap between Islamic teachings and Korean societal norms, demonstrating the adaptability of Islamic jurisprudence in non-Muslim contexts.

Despite the opportunities provided by digital platforms, such as algorithmic reach and global connectivity, creators faced significant challenges, including limited access to nuanced Islamic resources in Korean, the need to address cultural biases, and the pressures of platform dynamics. Female creators, in particular, highlighted gender-specific challenges, such as heightened scrutiny and harassment, further complicating their efforts. These findings underscore the intersectionality of Islamic ethics, digital media, and socio-cultural contexts in shaping the *da'wah* experiences of Korean Muslim converts.

This research contributes to the understanding of how classical Islamic principles can be applied in contemporary, non-traditional contexts, providing practical insights for Muslim content creators globally. However, the study is limited by its focus on a single demographic and the reliance on self-reported data. Future research should expand to include longitudinal studies of content strategies and explore the experiences of Muslim creators in other non-Muslim-majority settings. Additionally, examining the impact of digital *da'wah* on audience perceptions and community formation would further enrich the discourse on the role of Islamic legal theory in the digital age. By addressing these areas, scholars can deepen the understanding of how Islamic ethics and jurisprudence continue to evolve in response to modern challenges.

Bibliography

Ab Latif, Mohamad Nurul Hafiz Bin, Rahimah Embong, Zawawi Yusoff, Ismahdalillah Binti Ariffin, Mhd Faizal Mhd, Ramadan Hasamoh Ramli, and Mohammad Faizul

- Azwan Bin. n.d. "Enhancing Islamic Outreach through Information Technology: An Analysis of Social Media Use by Religious Teachers in Remote Areas." Accessed February 21, 2025. https://kwpublications.com/papers_submitted/13558/enhancing-islamic-outreach-through-information-technology-an-analysis-of-social-media-use-by-religious-teachers-in-remote-areas.pdf.
- Abdel-Kawi, Ola. 1991. "The Theoretical Foundations of Incorporating Islamic Beliefs in a Stress Inoculation Program for Muslims." *American Journal of Islam and Society* 8 (2). <https://doi.org/10.35632/ajis.v8i2.2626>.
- Ali, Amir Hatem. 2011. "The Power of Social Media in Developing Nations: New Tools for Closing the Global Digital Divide and Beyond." *Harv. Hum. Rts. J.* 24:185.
- Al-Qarafi, Ahmad Ibn Idrīs. 1994. "Al-Furuq Fi Anwār al-Buruq Fi Anwā'i al-Furuq." *Mansyurat Muhammad Ali Baidhun, Bairut: Dār al-Kutub al-'ilmiyah, Cet. I* 1418.
- Al-Rawi, Natheer, Mohamed Madkour, Haitham Jahrami, Dana Salahat, Fatima Alhasan, Ahmed BaHammam, and Mo'ez Al-Islam Faris. 2020. "Effect of Diurnal Intermittent Fasting during Ramadan on Ghrelin, Leptin, Melatonin, and Cortisol Levels among Overweight and Obese Subjects: A Prospective Observational Study." *PloS One* 15 (8): e0237922.
- Al-Shatibi, Abu Ishaq. 1997. "Al-Muwafaqat Fi Usul al-Ahkam." *Beirut: Dar-al-Fikr, Tt.*
- Basir, Mohd Zuhaili Kamal, NAMT Abdullah, Tan Ai Pao, Fariza Md Sham, A. S. B. Azam, and MAAR Razak. 2024. "Holistic Conceptual Framework for Converts' Da'wah Program by Integrating Al-Ghazali and Ibn Khaldun's Guidance Models." *International Journal of Academic Research* 14 (8). https://kwpublications.com/papers_submitted/11082/a-holistic-conceptual-framework-for-converts-dawah-

- program-by-integrating-al-ghazali-and-ibn-khalduns-guidance-models.pdf.
- BOUGUERN Hamida, TALEB Lina. 2023. "The Korean Wave Effect on American Popular Culture." <https://dspace.univ-guelma.dz/jspui/handle/123456789/15512>.
- Campbell, Heidi A. 2020. *Digital Creatives and the Rethinking of Religious Authority*. Routledge. <https://www.taylorfrancis.com/books/mono/10.4324/9781003045625/digital-creatives-rethinking-religious-authority-heidi-campbell>.
- Campbell, Lisa M., Noëlle Boucquey, Joshua Stoll, Henry Coppola, and Martin D. Smith. 2014. "From Vegetable Box to Seafood Cooler: Applying the Community-Supported Agriculture Model to Fisheries." *Soc Nat Resour* 27 (1): 88–106. <https://doi.org/10.1080/08941920.2013.842276>.
- Casanova, José. 1994. *Public Religions in the Modern World*. University of Chicago press. https://books.google.com/books?hl=id&lr=&id=roJ4ipuAAFEc&oi=fnd&pg=PP11&dq=Casanova,+Jos%C3%A9.+2006.+Public+Religions+in+the+Modern+World.+Chicago&ots=KYl8Z35OGT&sig=hymuTJUTPHvANK5_3Pj94Wc3w6E.
- Cesari, Jocelyne. 2014. *The Awakening of Muslim Democracy: Religion, Modernity, and the State*. Cambridge University Press. https://books.google.com/books?hl=id&lr=&id=WgFeAwAAQBAJ&oi=fnd&pg=PR9&dq=Cesari,+Jocelyne.+2014.+The+Awakening+of+Islamic+States:+Religion,+Governance,+and+Modernity.+Cambridge:&ots=638JIW_aGV&sig=9xw3qbbMO2pCUOsze8zSaoncFEA.
- Cheong, Pauline Hope, Peter Fischer-Nielsen, Stefan Gelfgren, and Charles Ess. 2012. *Digital Religion, Social Media and*

- Culture: Perspectives, Practices, and Futures*. Vol. 7800. Peter Lang. <https://ixtheo.de/Record/1617378151>.
- Cresswell, John. 2013. "Qualitative Inquiry & Research Design: Choosing among Five Approaches." https://repositorio.ciem.ucr.ac.cr/bitstream/123456789/501/1/Qualitative%20inquiry%20%26%20research%20design.%20design%20_%20Choosing%20among%20five%20approaches.%20%281%29.pdf.
- Díaz, Sandra, Sebsebe Demissew, Julia Carabias, Carlos Joly, Mark Lonsdale, Neville Ash, Anne Larigauderie, et al. 2015. "The IPBES Conceptual Framework – Connecting Nature and People." *Curr Opin Environ Sustain* 14 (June):1-16. <https://doi.org/10.1016/j.cosust.2014.11.002>.
- Eickelman, Dale F., and Jon W. Anderson. 2003. "Redefining Muslim Publics." *New Media in the Muslim World: The Emerging Public Sphere* 2:1-18.
- Emon, Anver M. n.d. "ISLAMIC NATURAL LAW THEORIES."
- Fadhil, Haidar Masyhur. 2024. "Reshaping Minority'Fiqh': The Ideas of'Abd Allah Ibn Bayyah." *Australian Journal of Islamic Studies* 9 (2): 37-65.
- Flick, Uwe. 2022. "An Introduction to Qualitative Research." <https://www.torrossa.com/gs/resourceProxy?an=5409482&publisher=FZ7200>.
- Grealish, Patrick. 2022. "Private Platforms, Recommendation Algorithms and Agency: A Study of Tinkerers on YouTube." PhD Thesis, Concordia University. <https://spectrum.library.concordia.ca/id/eprint/991033/>.
- Guest, Gregory, Kathleen M. MacQueen, and Emily E. Namey. 2012. "Introduction to Applied Thematic Analysis." *Applied Thematic Analysis* 3 (20): 1-21.
- Hallaq, Wael B. 2004. *The Origins and Evolution of Islamic Law*. 1st ed. Cambridge University Press. <https://doi.org/10.1017/CBO9780511818783>.

- Heathershaw, John, and David W. Montgomery. 2014. *The Myth of Post-Soviet Muslim Radicalization in the Central Asian Republics*. Chatham House, The Royal Institute of International Affairs London. https://www.chathamhouse.org/sites/default/files/field/field_document/2014-11-14%20Myth%20summary%20v2b.pdf.
- Hennink, Monique, Ajay Bailey, and Inge Hutter. 2020. "Qualitative Research Methods." <https://www.torrossa.com/gs/resourceProxy?an=5018483&publisher=FZ7200>.
- Hidayat, Asep Syarifuddin. 2023. "Sharia and State's Intervention: Uncertainty Cryptocurrency in Indonesia." *AHKAM: Jurnal Ilmu Syariah* 23 (1). https://www.mondy.co.id/uploads/lesson_files/5764548a8c5578b3afaad5cd51bb0f60.pdf.
- Hotait, Nader, and Rami Ali. 2024. "Exploring (Anti-) Radicalism on TikTok: German Islamic Content Creators between Advocacy and Activism. *Religions* 15: 1172." <https://edoc.hu-berlin.de/server/api/core/bitstreams/9e692b21-766e-43bf-bf17-4076ff1c2837/content>.
- Ibn Taymiyyah, Ahmad. 1987. "Al-Fatawa al-Kubra." *Beirut: Dar Al-'Alamiyah*.
- Ismail, Nadia. 2016. "WOMEN AND POLITICAL PARTICIPATION: A PARTIAL TRANSLATION OF 'ABD AL-ḤALĪM MUḤAMMAD ABŪ SHAQQAH'S TAḤRĪR AL-MAR'AH FĪ 'AṢR AL-RISĀLAH (THE LIBERATION OF WOMEN IN THE PROPHETIC PERIOD), WITH A CONTEXTUAL INTRODUCTION TO THE AUTHOR AND HIS WORK." <https://core.ac.uk/download/pdf/83637236.pdf>.
- Kamali, Mohammad Hashim. 1999. "'Maqāṣid Al-Sharī'ah': The Objectives of Islamic Law." *Islamic Studies* 38 (2): 193–208.

- Khalid, Adeeb. 2007. *Islam after Communism: Religion and Politics in Central Asia*. University of California Press.
<https://books.google.com/books?hl=id&lr=&id=aFdOHgV6PnsC&oi=fnd&pg=PR7&dq=Khalid,+Adeeb.+2014.+Islam+after+Communism:+Religion+and+Politics+in+Central+Asia.+Berkeley&ots=iXIkT92ISR&sig=Eqqk-B2dVAs0DNmFNkhDRXk5k1U>.
- Kim, Geena, and Jiyoung Kang. 2022. "In-between the West and the Other: Postcolonial Contradictions in Korean Students' Understandings of Islam." *Race Ethnicity and Education*, December, 1-19.
<https://doi.org/10.1080/13613324.2022.2154372>.
- Kim, Ray Y. 2022. *Halal in Korea: The Social Constructions of a Contested Category in a Globalized World*. Georgetown University.
<https://search.proquest.com/openview/34e9550ecfa24c89a77d7b702141c5c3/1?pq-origsite=gscholar&cbl=18750&diss=y>.
- Kim, Sun-young. 2014. "Research on Faith and Love in Luther." In *Luther on Faith and Love*, 21-62. Christ and the Law in the 1535 Galatians Commentary. 1517 Media.
<https://doi.org/10.2307/j.ctt9m0vwm.6>.
- Kim, Yun Jung. 2021. "Toward Postcolonial Practice and Theology of Radical Hospitality in Canadian Diasporic Contexts: Transformative Relocation in Asian Migrant Women's Perspective." PhD Thesis.
<https://tspace.library.utoronto.ca/handle/1807/109669>.
- Konukoğlu, Leman, Mehmet Fatih Özmantar, and Gülay Ağaç. 2024. "COMMERCIALIZATION AND COMMUNITY-BUILDING IN EXAM-CENTRIC EDUCATION ON YOUTUBE: AN ANALYSIS OF TURKEY'S LEADING EDUCATIONAL CHANNELS." *International Journal of Education, Technology and Science* 4 (1): 1693-1717.
- Korhonen, Sanna. 2023. "How to Reach and Engage New and Younger Audiences on Social Media: Case Newspaper

- Karjalainen.”
https://www.theseus.fi/bitstream/handle/10024/815606/Korhonen_Sanna.pdf?sequence=2.
- Lestari, Yayuk, Novi Elian, Diego Diego, Annisa Anindya, and Rahmadhona Fitri Helmi. 2024. “The Relationship Between Social Media Usage and Responses to Hoax and Hate Speech in Padang.” *Studies in Media and Communication* 12 (3): 393.
<https://doi.org/10.11114/smc.v12i3.6682>.
- Mandaville, Peter. 2007. “Globalization and the Politics of Religious Knowledge: Pluralizing Authority in the Muslim World.” *Theory, Culture & Society* 24 (2): 101–15.
<https://doi.org/10.1177/0263276407074998>.
- Masud, Muhammad Khalid. 2005. “Teaching of Islamic Law and Shari’ah: A Critical Evaluation of the Present and Prospects for the Future.” *Islamic Studies* 44 (2): 165–89.
- Newman, Peter A., Adrian Guta, and Tara Black. 2021. “Ethical Considerations for Qualitative Research Methods During the COVID-19 Pandemic and Other Emergency Situations: Navigating the Virtual Field.” *International Journal of Qualitative Methods* 20 (January):16094069211047823.
<https://doi.org/10.1177/16094069211047823>.
- Nibrosu Rohid, Rahma Sugihartati, Bagong Suyanto, Daniel Susilo, and Afriul Zikri. 2025. “Digital Activism in Contemporary Islamic Politics: A Critical Analysis of Social Media’s Impact on Islamic Movements.” *MILRev: Metro Islamic Law Review* 4 (1): 208–32.
<https://doi.org/10.32332/milrev.v4i1.10159>.
- Poell, Thomas, David B. Nieborg, and Brooke Erin Duffy. 2021. *Platforms and Cultural Production*. John Wiley & Sons.
<https://books.google.com/books?hl=id&lr=&id=Y3lIEA AAQBAJ&oi=fnd&pg=PT5&dq=Creators+also+discussed+the+dual+role+of+social+media+as+both+an+opport>

- unity+and+a+constraint.+While+platforms+enable+accessibility+and+interaction,+they+also+demand+significant+investment+in+time+and+resources+for+content+production,+editing,+and+audience+engagement&ots=o3NC7xccpH&sig=JzvOxIjIRNGaX1qMRWb6kbQOWZc.
- Qaradawi, Yusuf al-. 2007. *Kalimat Shariha Fi Al-Taqrīb Bayn al-Matsāhib Aw al-Firāq al-Islāmiyyah*. Cairo: Dār al-Syurūq.
- Qayyim, Al-Jawziyyah Ibn. 2005. "Al-Fawāhid Ibn Qayyim al-Jawziyyah." *Al-Maktabatul-Ad-Dariyyah*.
- Rusli, R. 2014. "Progressive Salafism in Online Fatwa." *Al-Jami'ah: Journal of Islamic Studies* 52 (1): 205–29.
- Salvatore, Armando. 2016. *The Sociology of Islam: Knowledge, Power and Civility*. John Wiley & Sons. <https://books.google.com/books?hl=id&lr=&id=xvfzBgAAQBAJ&oi=fnd&pg=PR9&dq=The+novelty+of+this+research+lies+in+its+interdisciplinary+approach,+combining+Islamic+jurisprudence,+digital+media+studies,+and+sociological+perspectives&ots=k3DIj6yS7P&sig=5CHzmRHyXns97DpHBB90xZacByw>.
- Sule, Muhammad Maga, and Lawal Abdulkareem. 2020. "Muslim Scholars and the World of Social Media: Opportunities and Challenges." *Islamic Communication Journal* 5 (2): 223–38.
- Tisdell, Elizabeth J., Sharan B. Merriam, and Heather L. Stuckey-Peyrot. 2025. *Qualitative Research: A Guide to Design and Implementation*. John Wiley & Sons. https://books.google.com/books?hl=id&lr=&id=tRpCEQAAQBAJ&oi=fnd&pg=PR7&dq=Merriam+and+Tisdell+&ots=0Cw8O2KSOT&sig=e8nI8VxQE_464rnBjrB7JjAJvQA.
- Tracy, Sarah J. 2024. *Qualitative Research Methods: Collecting Evidence, Crafting Analysis, Communicating Impact*. John Wiley & Sons. <https://books.google.com/books?hl=id&lr=&id=EVwcEQAAQBAJ&oi=fnd&pg=PA17&dq=Tracy,+Sarah+J.+201>

- 3.+Qualitative+Research+Methods:+Collecting+Evidenc
e,+Crafting+Analysis,+Communicating+Impact.+Chiche
ster:&ots=h8AwJldye7&sig=QVurXWtD_T1A4mtRIngG
9ADxgAY.
- Voll, John O. 2007. "Revivalism, Shi'a Style." Edited by Vali Nasr. *The National Interest*, no. 87, 81–84.
- Yaqin, Ainol. 2021. "Yūsuf Al-Qarḍāwī's Istimbāt Method and Its Implementation in the Moderation of Islamic Law." *Al-Ahkam* 31 (1): 109–40.
- Yousaf, Usbah, Nur Nasliza Arina Mohamad Nasir, and Noor Nirwandy Mat Noordin. 2025. "A Conceptual Paper on the Significant Role of Digital Media in Contemporary Da'wah within the Technological Era." *E-Journal of Media and Society* 8 (1): 58–67.
- Zaman, Muhammad Qasim. 2012. *Modern Islamic Thought in a Radical Age: Religious Authority and Internal Criticism*. Cambridge University Press.
https://books.google.com/books?hl=id&lr=&id=4i_Ba6AMT_sC&oi=fnd&pg=PR7&dq=Zaman,+Muhammad+Qasim.+2012.+Modern+Islamic+Thought+in+a+Radical+Age:+Religious+Authority+and+Internal+Criticism.+&ots=02fAIOFBI5&sig=WBNTgSGJNKZAb27bU8m3m-bg6EI.