# RESEARCH INSIGHTS ON ONLINE FATWAS: A COMPREHENSIVE SYSTEMATIC LITERATURE REVIEW

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**ABSTRACT**

Current research on online fatwas has not been thematically identified into a single entity, so it is useful to have guidelines for responding to online fatwas spread across different media. The purpose of this study is to conduct a thematic analysis of scholarly publications related to online fatwas and formulate knowledge based on the classification of the findings. In this study, the author used a systematic literature review by selecting Scopus publications related to online fatwas from 2000 to 2022. The results of this study found that online fatwas research in Scopus can be classified into two forms, first, focusing on the issue of online fatwas and religious authorities. Second, online fatwas are a tool of social engineering. Research on online fatwas about religious authority concludes that there is a shift in religious authority in the digital era, the emergence of digital muftis, even the issue of mazhab, and the need for offline religious authorities to transform themselves by advocating fatwas online. The article on online fatwas, which focuses on fatwas as a tool for social manipulation, recommends three screening methods, namely evaluating the content, establishing criteria for the credibility of fatwas sites, and developing fatwas screening technology

**Keywords**: Online fatwas, Scopus, Research insight, Systematic literature review

## 1. INTRODUCTION

*Fatwas* have been established as tools for community manipulation and social engineering, evident in both their online and offline dispensations (Bisyri, 2020; Setiyanto, 2018). As products of ijtihad, *fatwas* in Islamic law play a crucial role in societal transformation (Muttaqin, 2021). They are even transforming into positive laws in Indonesia (Setiyanto, 2018). Online *fatwas*, disseminated through various platforms such as websites, social media, and smartphone applications, have significant social implications for religious practices. Research Imaduddin (2020), as demonstrated the public's response to COVID-19 *fatwas*, predominantly delivered through online platforms.

The evolution of the internet within contemporary Muslim society has led to the emergence of Islamic discourse in the digital realm. The religious discourse presented on online sites not only creates new religious spaces but also manifests as a spiritual social movement in the virtual sphere (Campbell, 2004; Krotoski, 2011; Kulsum et al., 2021). This is reinforced by the findings of Kulsum et al., (2021) that in online practice there is an organized and structured process both in determining content, presentation, and in responding to pilgrims that is more interactive than in limited conventional proselytizing practices. However, this online religious practice is not devoid of ambiguity, dissatisfaction, and tension (Husein & Slama, 2018). Online religious practices can only be motivated by mere elements of showing off (Husein & Slama, 2018).

One of the positive sides of religious texts on the internet is that under certain conditions religious figures and institutions are still very relevant even though they appear in different forms so religion is transforming rather than weakening (Fakhruroji, 2019). It is the spread of Islam globally that has given birth to the deterritorialization of Islam. Under certain circumstances and conditions, through internet sites and several platforms such as websites, social media, and applications on smartphones, they can find out the right direction of Qibla or accurate prayer times (Fakhruroji, 2019). They can also access the Qur'an online, read collections of hadiths and important books on Islam, as well as listen to religious lectures online (Fakhruroji, 2019). However, Islamic texts, especially those related to religious *fatwas*, do not only have a positive impact. Sometimes, *fatwas* cause disputes (Khasani, 2022). Therefore, for what is expected by Fakruroji (2019) and Khasani (2022).

In essence, the internet and social media have their negative and positive impact on religion and religious practices from an Islamic perspective (Islam, 2019). There are social groups in the name of religion, ethnicity and certain patterns of behaviour that sometimes deviate from norms that exist in values as a negative impact of online media (Campbell, 2004; Krotoski, 2011). There are at least three socio-cultural phenomena that underlie it: first, the practice of Islamic learning is a form of religious engagement because the Internet has made it possible to continue practising according to its teachings, the practice of Islamic learning as an expression of their Islamic identity; and Islamic learning as part of their efforts to maintain Islamic networks in a global context (Fakhruroji, 2019).

The polemic in the literature on online *fatwas* reveals a broad spectrum of issues, ranging from the transition of traditional religious authority to online *fatwas* sites to the emergence of e-jihad and debates over the credibility of online

*fatwas* (Bunt, 2015; Hosen, 2008). This study reflects the complexity and diversity of issues related to online *fatwas*, as evidenced in various research published in the Scopus database, including assessments of moderate to controversial *fatwas* sites (Larsson, 2016; Rinnawi, 2012; Rusli, 2015).

Scholars have widely carried out studies regarding online fatwas. For example, the recommendation to utilize internet technology in the dissemination of (Al-Kandari & Dashti, 2014). Review of certain online *fatwas* sites (Chawki, 2010b; Rusli, 2011, 2015; van den Branden & Broeckaert, 2011). It is also related to online fatwas sites that are used as terrorist cages (Weimann, 2011). In connection with this research, Alimi (2019) in her research on Theorizing Internet, Religion and Post Truth: an Article Review has conducted a literature review of 70 articles related to religious social transformation that occurs on social media such as Facebook, Twitter, Instagram and YouTube and focuses on the spread of faith-based hoaxes.
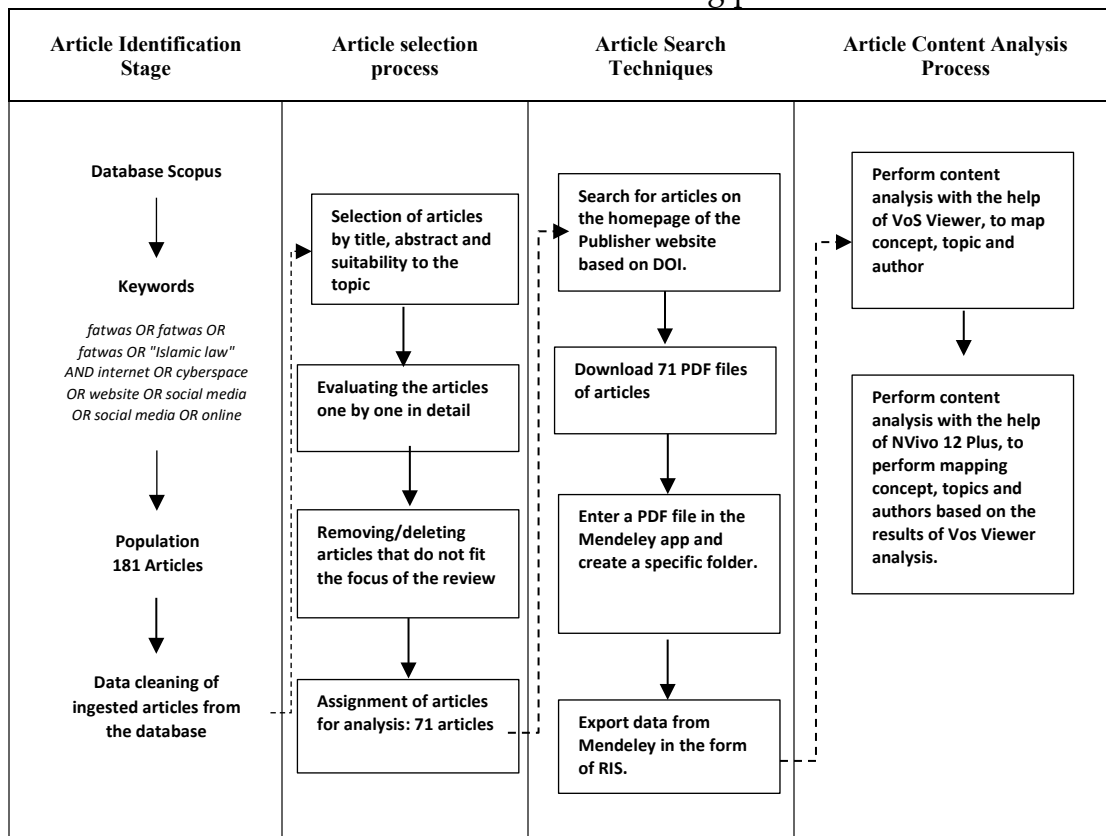
These studies on online *fatwas* have not yet been thematically identified into a single entity, so it is useful to have a guide to respond to online *fatwas* scattered in different media. Therefore, this research is designed to understand the different dimensions of online fatwas articles, especially those found in the Scopus database. This research uses a systematic literature review (SLR) approach to compile thematic studies on online *fatwas* based on Scopus publications from 2000 to 2022. The focus is on how the literature addresses the issue of public participation in *fatwas* in online and open social media, how communication is structured in terms of content, reciprocity, and style, and how *fatwas* influence decision-making and are filtered online.

## 2. METHODOLOGY

In this research, the authors used the Systematic Literature Review technique. This technique was chosen because the object of study was in the form of research results on online *fatwas* published starting from 2000-2022 on the Scopus database.

In searching for articles, researchers used the Publish and Perish software by entering keywords with STRING " fatwas OR fatwas OR fatwas OR "Islamic law" AND internet OR cyberspace OR website OR media OR social media OR online", based on these keywords the researcher got 181 article titles.

**Table 1**. Article screening process.

| Article Identification Stage | Article selection process | Article Search Techniques | Article Content Analysis Process |
|---|---|---|---|
| **Database Scopus** ↓ **Keywords** *fatwas OR fatwas OR fatwas OR "Islamic law" AND internet OR cyberspace OR website OR social media OR social media OR online* ↓ **Population 181 Articles** ↓ **Data cleaning of ingested articles from the database** | Selection of articles by title, abstract and suitability to the topic ↓ Evaluating the articles one by one in detail ↓ Removing/deleting articles that do not fit the focus of the review ↓ Assignment of articles for analysis: 71 articles | Search for articles on the homepage of the Publisher website based on DOI. ↓ Download 71 PDF files of articles ↓ Enter a PDF file in the Mendeley app and create a specific folder. ↓ Export data from Mendeley in the form of RIS. | Perform content analysis with the help of VoS Viewer, to map concept, topic and author ↓ Perform content analysis with the help of NVivo 12 Plus, to perform mapping concept, topics and authors based on the results of Vos Viewer analysis. |

Based on the above stages, the researcher established 71 articles to be analysed. The analysis process is carried out by entering the results of the export RIS file into the Vos Viewer to determine the first topic of study, the study cluster based on keywords.

The cluster results from the Vos Viewer are then applied to perform classification using N-Vivo software. The articles that have been classified are then analysed one by one to be coded using a deductive coding pattern. The deductive coding pattern is based on cluster results from N-Vivo software.

## 3.    RESULTS & DISCUSSION

Topic analysis of 71 online *fatwas* articles was carried out to find out what topics have been studied related to online *fatwas*. The results of the Vos Viewer analysis show the following data:
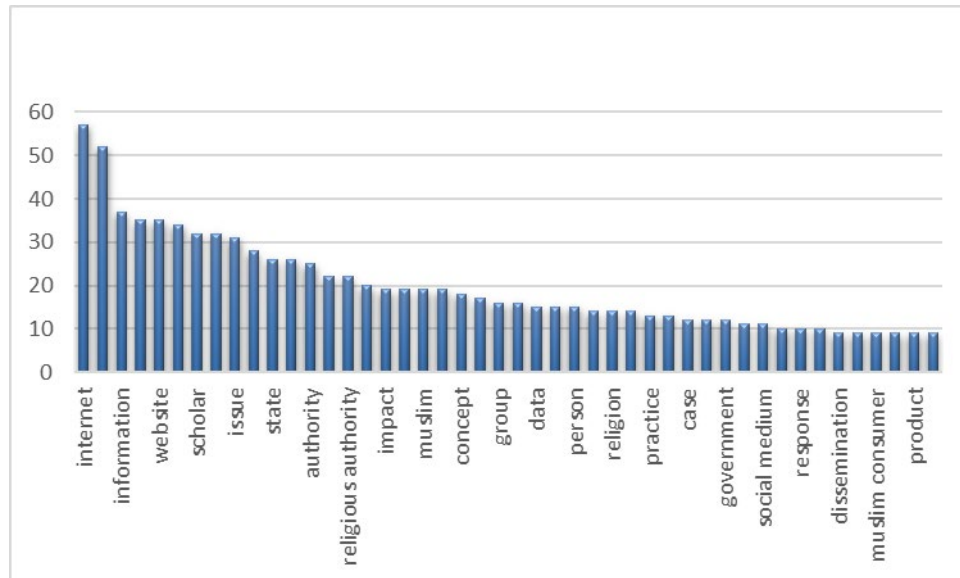
**Figure 1**. VoS Viewer topic analysis.

Based on Figure 1, it can be understood that the most emerging themes are the internet, information, websites, issues, states, authorities and so on in order.

**Table 2**.  Article cluster.

| No | Clusters | Topic |
|---|---|---|
| 1 | Cluster 1: Red | Person, state, government, social medium, data, Indonesia, document, MUI, Islamic law, covid. |
| 2 | Cluster 2: Green | Islam, woman, internet, concept, question, impact, research. |
| 3 | Cluster 3: Blue | Religious authority, Muslims, Muslims, paper, ruling, response |

Furthermore, the author also identifies the clusters of each emerging theme. In the picture above, there are three clusters of online *fatwas* studies, cluster 1 is represented by red with a total of 10 topics. Cluster 2 is represented by a green colour with the number of topics 7. Cluster 3 is represented by a blue colour with the number of topics 6. The cluster shows that there are certain interconnected patterns between topics as shown in Figure 2.
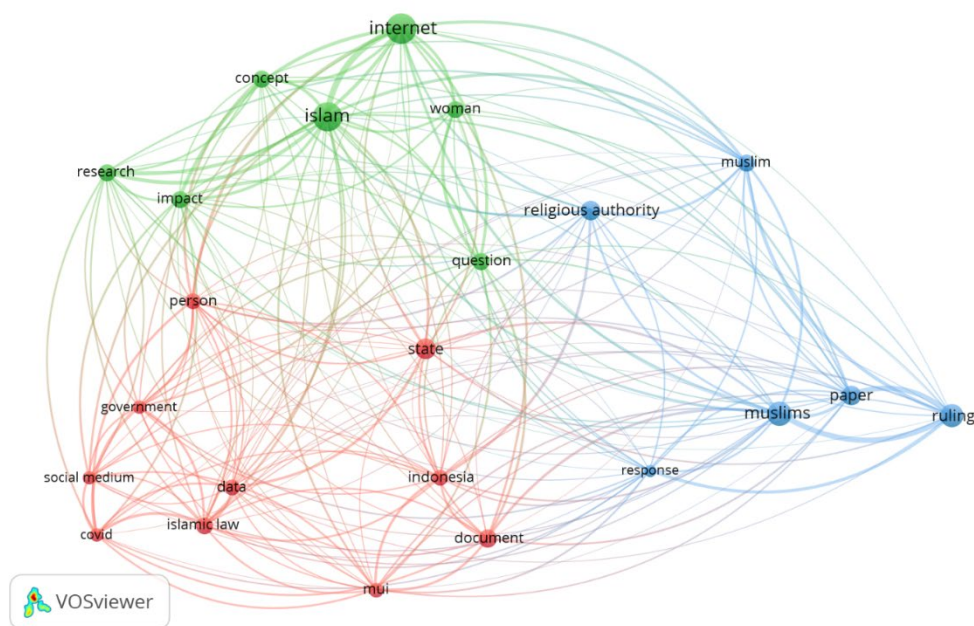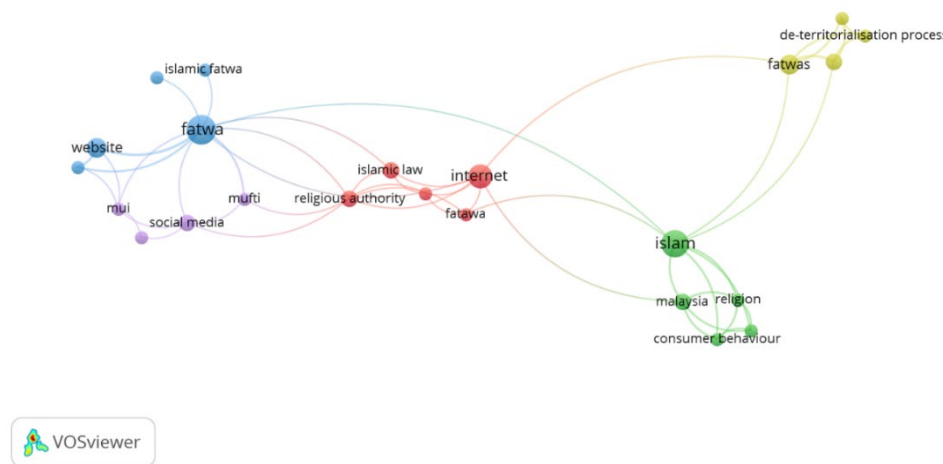
**Figure 2**. VoS Viewer cluster analysis.

In the next stage, an analysis of the keywords that appear most often and the clusters is carried out. The results of the Vos Viewer analysis show the following data:
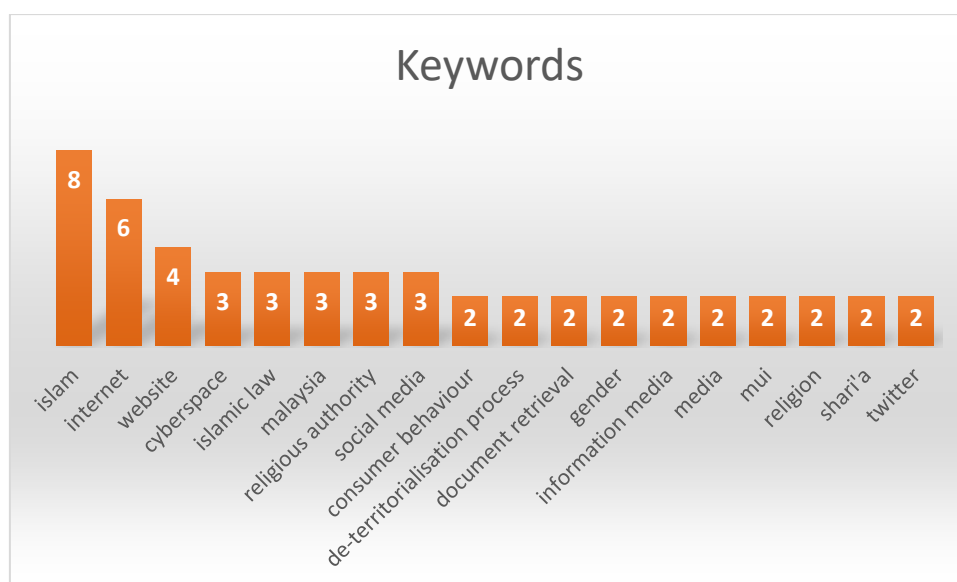


**Figure 3**. Keywords analysis.

**Figure 4**. Vos Viewer Keywords analysis.

Slightly different from topic analysis, keyword analysis results show a larger number of clusters. The results of keyword analysis get 5 clusters with the Tabel 3.

**Table 3**.  Keyword cluster.

| NO | Clusters | Topic |
|---|---|---|
| 1 | Cluster 1 | Islamic law, internet, religious authority, fatwas |
| 2 | Cluster 2 | Mufti, social media, MUI |
| 3 | Cluster 3 | Islamic fatwas, fatwas, Websites |
| 4 | Cluster 4 | Islam, Malaysia, Religion, Consumer Behaviour |
| 5 | Cluster 5 | De-territorialization process fatwas |

The discussion in this paper refers to the cluster results both from the aspect of the topic and keywords. The discussion of online *fatwas* in articles in the Scopus database is constructed based on the pattern of Nadirsyah Hosen in his research proposing three things in the process of responding to these online *fatwas*, namely related to the consumption of online *fatwas* by the public. The shift in religious authority from *fatwas* institutions to online *fatwas* sites and the credibility of online *fatwas* (Hosen, 2008).

Bunt (2015) in his research highlighted two aspects related to the *fatwas* on the internet. First, the emergence of e-jihad ('Electronic Jihad') derived from diverse Muslim perspectives -- this is explained in many of its forms relating to different definitions of 'jihad', including online activism (from promoting militaristic activities to hacking to coordinating peaceful protests) and post-9/11 Muslim expression. Second, he discusses religious authority on the Internet --

including the concept of online *fatwas* and their influence in various settings, and the complexity of conflicting notions about religious authority (Bunt, 2015).

## 3.2 *Fatwas Studies in Social Engineering Perspective*

### 3.2.1 *Characteristics of Fatwas Sites*

**a.   *Moderate Sites***

The results of Rusli's evaluation of the Online Islamic site founded by Yūsuf al-Qarāḍāwī and his colleagues at the Council of Fatwas and European Research showed positive results. The site is seen as a *fatwas* site that campaigns for universal values that contribute to the creation of a global plural society (Rusli, 2015).

**b.   *Controversial Sites***

In 2012, research Rinnawi of minority members' access to Arab satellite media in the 1990s strengthened a sense of belonging to their homeland and Arab identity. As a result, nationally, he created a form of 'instant Arab nationalism', whereas, from a religious perspective, the media functioned as the 'mufti of cyberspace'. Members of the first generation tend to consume television media, while the younger generation, who grew up in German culture and have computer skills, tend to rely more on the Internet (Rinnawi, 2012).

The study of *fatwas* published on the Sunni Islamqa website which, among many things, presents a negative understanding of Shia Islam concludes that the discourse on the site is not a major supporter of the movement of hostilities between Shia and Sunnis (Larsson, 2016).

The heretic issue is the classification of Hanafiah and its reasons. There are six distinct viewpoints on the topics of heresy and silence that are brought up in the aforementioned national news stories. The viewpoints of those who disagree with the community regarding the definition and application of heresy; the fallacy of society regarding the relationship between heresy and *khilafiah*; the concept of the spread of Malay religion and customs; the understanding of the sunnah as truth; the perspective of the instability of certain parties due to their understanding of heresy; and the perspective of extremes regarding the actions of certain parties who are vehemently opposed to those who are deemed heretics (Hanafiah, 2019).

*Fatwas* are also used as a tool to spread radical ideas, based on a database collected in a project monitoring thousands of terrorist sites over 12 years, describing how cyber *fatwas* relate to key issues in promoting terrorism: justifying the use of suicide terrorism, the killing of innocent people, the murder of children and women, the murder of Muslims or the use of various weapons (including weapons of mass destruction and cyber terrorism). This article also proposes that there should be a counterpoint to online *fatwas* sites containing counterterrorism teachings (Weimann, 2011). The study collected 3,039 tweets posted by @shamiwitness who in previous studies were recognized as "data disseminators" for ISIS purposes. This study conducts interpersonal organizational investigations, patterns and examinations of the substance of tweet information. The results found strong evidence for the Shamiwitness-mediated multi-sided Twitter system of widespread communications around the world, broad communications of Arab territories, IS fighters and IS sympathizers, which support the utility of the structure (Zanuddin & AlYousef, 2018).

Lately a new study of Islamic religious conceptions/terms such as 'Islamist', 'Fatwas', 'Sharia', 'Jihad', 'Hijab' and 'Islamic State', which is based on what Edward Said called 'ideology of difference' concludes that the concept of the origin of the term has melted into one side about the War on Terror and its consequences and on the other hand has become exclusively signifying a pejorative connotation. Fear and threats have become a deeply entrenched meaning and frame in Islamic terminology. In the minds of the public, this association is now taken for granted because the prevailing values are repeatedly circulated through the media, political speeches, 'think-tank' literature and policy-making documents (Miladi, 2021).

c.    *Other Sites*

English and Arabic-language websites and *fatwas* reveal different visions of Muslim relations with technology, science, and scientific experts Wynn & Foster. English-language online *fatwas* about the EC are significantly more likely to decide that the EC is religiously unacceptable, whereas there are no Arabic-language online *fatwas* stating that the EC is banned for Muslims. In contrast, Arabic-language questions to online *fatwas* sites are proportionally more concerned about whether the EC will facilitate illicit sex among the unmarried and whether contraception poses a health risk to women (Wynn & Foster, 2018).

The discussion of Islamic law or *fatwas* related to medicine requires synergy between sharia experts and doctors (Hamdan et al., 2021).

### d.    *Online Fatwas Screening Model*

*Fatwas* screening model with the help of technology. Research Al Otaibi et al., used the ConExp tool to obtain a series of Implications of Duquenne-Guigues. The application of conceptual reasoning, to this set of implications, to detect inconsistencies. The use of conceptual reasoning to detect inconsistencies in the case of *fatwas* evaluation. Inconsistencies are detected from the point of view of propositional logic based on the binary relation of the Truth table. The TOPSIS model as a proposal by Al-Sarem et al., can be relied upon to select the basic classifier of authorship attribution, several attributes are used: (i) the average accuracy of the classifier expressed in the published paper, (ii) the degree of prevalence or similarity of the use of the classifier in publications, ( iii) the ability to handle high-dimensional data, (iv) performance and (v) sensitivity to noise data (Al Otaibi et al., 2015; Al-Sarem et al., 2020).

The need, and management of E-Fatawa, a new application layer protocol for electronic *Fatwas* aimed at meeting the needs of management rules to prevent irresponsible *Fatwas*. Research Taqieddin & Wahsheh, proposes a global structure for E-Fatawa with security services that guarantee, Mufti authentication, data integrity and non-rejection (Taqieddin & Wahsheh, 2016).

The study by Karim provides in-depth information about the use of the internet to seek information about hadith from the perspective of scholars. The compilation of their opinions allows the establishment of a set of criteria for the evaluation of Information about the Hadith. Although the Internet has been used by almost all participants in the study, they collectively agree that certain criteria need to be applied to ensure that the information obtained is accurate and reliable. Among the important criteria for novice users who lack knowledge of the Hadith are the need for regular comparison and verification with primary sources; the need to verify the reliability of the Web host; the need to identify contributing scholars; the need to verify the content through proper quotations of sources and assessments, and the need to consult with more knowledgeable people in the field of hadith. Other more knowledgeable users can research the Hadith through *takhrij* (detailed investigation of the hadith in various major sources to determine its extent), investigate the translations provided, check the availability of 'Tashkil' (reading auxiliary

signs), matn, and various detailed information about the *perawi* (sanad) and the availability of citations from primary sources (Karim, 2005).

Furthermore, Nassr et al., build tools that can help Muslims know whether a particular Islamic website meets the reliability criteria or not; the ultimate goal is to build a web-based application that can be used as a reference by Muslims to identify reliable Islamic websites, as well as to introduce assessment tools for visitors (Nassr et al., 2013).

### 3.3 *The Concept of Online Fatwas and Their Relationship with Religious, Social and Economic Authorities*

#### a. *Online Fatwas and Religious Authorities*

The application of new technologies (forums, websites, and newsgroups) remains in the hands of dislocated individuals, networks, and groups, not necessarily related to each other or formally organized under one banner (Chawki, 2010b). A total of 32 British Sunni e-fatwas here categorically oppose any form of active termination of life (Chawki, 2010a; van den Branden & Broeckaert, 2011).

In Malaysia based on the findings of Borham & Abd Ghani (2015), academics prefer to refer to religious sources on the website page developed by religious authorities. Online *fatwas* gave rise to the independent mufti and exempted *fatwas* from official religious authorities in various countries, but their authority is still in doubt (Miladi et al., 2017). Some have called online *fatwas* a "crisis of authority" in Sunni Islam (Stanton, 2018). However, the same new media technologies also provide reasons and instruments that allow Muslims to reformulate legal doctrines and revive the structure of legal authority as reflected in the tradition of madzhab scholars (Halim, 2015).

More interestingly, the involvement of MUI by the government even has a positive impact on the marketing strategy of Warteg MSMEs in Jakarta (Kadarisman, 2019). Several articles discussing *fatwas* in Indonesia linking them to the government and the MUI, resulted in positive findings. The findings of Sangaji et al., (2021) the government has involved the MUI which has authority in the field of religious *fatwas*, so that the certainty or the halal status of the vaccine can be accounted for in Islamic law (Sangaji et al., 2021). *Fatwas* acts as the most authoritative document in religious matters and is written by senior religious representatives of the Muslim community Negative views towards the religious authority of online

fatwas also appeared.  In response to the latest research by Zaenurrosyid in responding to the MUI fatwas related to COVID-19, it was found that the reality was that the community responded to the *fatwas* variously and not in line (Zaenurrosyid et al., 2021). Even though the *fatwas* act as the most authoritative document on religious matters and are written by senior religious representatives of the Muslim community. The downside lies in the way in which religious teaching can be disseminated in emergencies (Maravia et al., 2021).

Even research Yucel & Albayrak (2021) social media is a powerful medium used by social activists as well as religious groups, a new phenomenon in the context of Pakistan (Rashid, 2019). In Pakistan, social media has resulted in the emergence of virtual religious/spiritual communities, weakening territorial inequality. The acquisition of online knowledge may have reduced the role of traditional Islamic educational institutions and mufti (Rusli & Nurdin, 2022). Compared to the late nineteenth century, it seems that religious authority today is no longer the only domain of 'ulamâ', which as religious experts par excellence has long monopolized the interpretation of religion (Kaptein, 2004).

**b.**    *Fatwas Dissemination Process*

Borham & Abd Ghani (2015), found the high consumption of religious texts by academics in higher education settings in Malaysia. The Internet also has an impact on a simple understanding of the concepts of *akidah*, *sharia*, worship and morals. Even Rusli's findings suggest that young Muslim scholars also construct knowledge from online social network interactions and then use that knowledge for the production of *fatwas* (Rusli et al., 2020).

The process of dissemination of online *fatwas* tends to lead to deterritorialization. Although globalization and the Internet have had an impact on the dislocation between Muslim value systems, beliefs, and practices, and the social communities that produce them (Possamai et al., 2016).

The impact of *fatwas* dissemination on websites is quite positive, such as the online zakat system has made it easier for Muslims who have recently noticed how important it is to be zakat, to calculate the amount of zakat that must be issued, namely gold jewellery zakat (Makhsin, 2021). In addition, Islamic sites containing requests regarding fatwas are asked by

individuals living in non-Muslim countries, who tend to face difficult situations related to alcohol (Michalak et al., 2009).

### c. *Online Fatwas Dissemination Model*

The dissemination model can be a petition collected by the website (Sisler, 2011). Recommendations to adopt the introduction of new communication technologies in the field of religion (Al-Kandari & Dashti, 2014). There is a model of dissemination of *fatwas* by *fatwas* institutions (Khairuldin et al., 2018). The *fatwas* document is keyword-based and issued by the MUI. The results are then generated as search queries via hyperlinked XML documents (Khairani, Lubis, Zulkifli, Sukmana, Faruqi, et al., 2019). In addition, the development of a website to find *fatwas* documents that can help Muslims find solutions to religious problems that are being experienced is very urgent (Khairani, Lubis, Zulkifli, Sukmana, Pratama, et al., 2019). Cyber *fatwas* and Islamic proselytizing in the form of new media can be used as a counterparty to traditional religious authorities in the face of the proliferation of so-called proselytizing movements of new religious authorities and Salafi and radical proselytizing movements in the new media (Zamhari et al., 2021).

Research by Ashaari et al., deeply regrets that the discourse and proselytizing of Islamic sharia through Facebook is not given much by the Mufti Department and some even do not have Facebook. The department seems incompetent to conduct Islamic Discourse in the Malaysian public sphere (Ashaari et al., 2020).

The study Salama offers new insights into how cognitive-semantic analysis of adjective deontic modalities in mediated 'fatwas' lists can be improved methodologically at both quantitative and qualitative levels. The study has reached three main findings. First, in the special corpus of electronic *fatwas,* there are five keywords of deontic adjective modalities: mandatory, obligatory, may, and haram. Secondly, the dynamics of compulsory, obligatory and *mubah* forces reveal the enactment of positive coercion with variations in the attitude of objective and subjective meaning to the real-world content (themes) and participants (questioners) in the list of mediated *fatwas*. Thirdly, complementing the second, the dynamics of *mungkar* and *haram* forces reveal a series of negative restriction barriers of various forms, namely personal, collective, generic and topical, in the same list of fatwas (Salama, 2021).

Nawu & Hamzah integration of *fatwas* information using mobile device technology. Dissemination of *fatwas* through mobile technology in Malaysia (Nawi & Hamzah, 2014).

### d.    *Online Fatwas and the Economy*

Quite interesting research is produced by Halevi who views that radical tendencies argue that jihad can be achieved through non-violence. consumer boycott. Jihad in the form of boycotts, which are interpreted as acts of jihad, does not fall into the usual category of jihad as a "military" or "spiritual" struggle. The article also points out that the boycott fatwas appeared, for the most part, from below. New media, particularly interconnected computer networks, make it easier for ordinary people to drive juridical discourse. jihad because of boycotts, which are interpreted as acts of jihad, do not fall into the usual category of jihad as a "military" or "spiritual" struggle. The article also points out that the boycott fatwas appeared, for the most part, from below. New media, particularly interconnected computer networks, make it easier for ordinary people to drive juridical discourse (Halevi, 2012).

*Fatwas's* decisions in the field of social and economic problems have a known tendency to influence the behaviour of the Muslim consumer market. Muslim consumers tend to obtain information about more controversial fatwa rulings through less formal sources, compared to less controversial fatwa rulings. Several Muslim consumer clusters were found to have sources of *fatwas* related to product categories, respondents' gender, and religious orientation (Hashim & Mizerski, 2010). More interestingly, the involvement of MUI by the government even has a positive impact on the marketing strategy of Warteg MSMEs in Jakarta (Kadarisman, 2019).

In his research on e-auctions Jamalludin et al., proposed that a system for e-auctions should be developed to overcome the problem of non-compliance with Sharia rules. The framework was validated by a panel of Shariah experts using the Delphi technique. The conceptual framework can be the basis for a Shariah-compliant electronic auction model for commercial use (Jamalludin et al., 2011).

### e.    *Online Fatwas and Women's, Gender and Family Issues*

The Shaheen Sardar Ali research concludes that 'fatwas sites' have allowed Muslim women especially from diaspora communities in the

West to ask questions and concerns about their lives. Women, Muslim women became the inner arbiters of the site (Ali, 2010).

Nowadays the issue of contract marriage is raised back in the MENA region and expanded to the West through certain blog sites (Badran & Turnbull, 2019).

Research by Shaheen Sardar Ali highlights the diversity of problems, question lines and responses from Internet mufti. These fatwas relieve fluidity by using language and terms that can be interpreted as discriminatory by some and protective and/or corrective by others. The fatwas explore the nature of the questions posed by Muslims - mostly Muslim women in the diaspora and increasingly globalized world - and the responses offered on this website (Ali, 2016). In addition, increased access to the Internet challenges historical conceptions of legitimacy around the legislative rights of the state and government as well as regulatory norms (in the family and other areas, policy frameworks, etc.) arising from the functions of government and governance especially those promulgated in the name of Islam; furthermore, that this 'new' cyberspace regulatory mechanism serves as a global Muslim space to generate an international discourse covering a broad spectrum of interacting norms (laws) that explore a set of rules to apply to specific situations in issues related to women and gender (Ali, 2016).

From the point of view of Šisler (2014), the website of the publisher of fatwas aimed at the Muslim minority living in Europe plays a more effective role in shaping their identity than in establishing a coherent and sustainable legal framework. Indeed, some websites are issuing fatwas, i.e. Islam4UK, calling for a radical rejection of man-made laws and therefore directly challenging the authorities of the State and its courts. However, most sites de facto recognize the sovereignty of the State and provide guidelines for the faithful on how to live according to Sharia in a non-Muslim legal system. The principles promoted by these sites are based on voluntary obedience and individual responsibility since the mufti do not have any legal means to enforce their decisions. Mis. The Islamic Sharia Council in the UK provides Islamic divorce (talak for men and khula' for women) independently and separately from the British legal system. The divorce is then not legally valid in the eyes of English law but can be recognized within the participating community.

## 4.    CONCLUSION

The discussion of online *fatwas* is divided into the first two models: online *fatwas* about the concept of jihad (e-jihad) and online *fatwas* about the authority of *fatwas*. The results of the analysis show that research on online *fatwas* is divided into two large clusters: firstly, online *fatwas* and their relation to e-jihad, and secondly, online *fatwas* and their relation to religious, social, and economic authorities. About e-jihad, the focus lies in evaluating the content on *fatwas* sites, which are divided into moderate, controversial, and other study sites. In addition, research on online *fatwas* about e-jihad also leads to the application of certain criteria on *fatwas* sites and the application of *fatwas* screening technology. Furthermore, the study of online *fatwas* about religious authorities concluded that there was a shift in religious authority in the digital age, the phenomenon of the emergence of digital mufti, even the issue of *madzhab*, and the need for offline religious authorities to transform by campaigning for the results of *fatwas* through online media. Online *fatwas* about social and economic can have an impact on people's social lives, even in the realm of consumer behaviour. In conclusion, accounting for jihad (terrorism) movements that utilize online *fatwas* can be done through content evaluation, establishing criteria for the credibility of *fatwas* sites, and developing *fatwas* screening technology. Furthermore, to take advantage of the digital sphere, online *fatwas* can be used for social engineering, including halal industry campaigns, halal tourism, the Sharia economy, and the like.

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