Mirror of the People
INTERNATIONAL JOURNAL OF SOCIAL STUDIES

Mirror of the People: International Journal of Social Studies
Vol 1, No. 1, Juli-Desember 2026

From Minbar to Metaverse: A Critical Discourse Analysis of Ummah Unification Rhetoric in Digital Mosque Integration

Bahar Sidik[1], Dinda Adiya Lestari[2], Dwi Juyla Agustina[3], Siti Zaenab[4]
[1,2,3,4]*Universitas Islam Negeri Mataram, Indonesia*

Email: 260305036@student.uinmataram.ac.id[1], 250301028.mhs@uin.mataram.ac.id[2], 250301016.mhs@uinmataram.ac.id[3], dindaadyaaa@gmail.com[4]

Keywords:
digital preaching; ummah unification; critical discourse analysis; mosque integration; algorithmic authority

Abstract

This article examines how digital mosque integration discourse rhetorically constructs and legitimizes ummah unification amid the ongoing mediatization of Islamic preaching. Digital transformation has repositioned the mosque, historically the center of Muslim communal life, as a networked node linked through management applications, social-media broadcasting, and algorithmically curated content (Campbell, 2012; Hjarvard, 2008). While much scholarship documents mosque digitalization technically, little research interrogates the discursive strategies through which "integration" and "unification" are produced, and whose authority they reinforce. Using a qualitative library-research design within a critical-interpretive worldview, this study applies Fairclough's (1992) three-dimensional model of critical discourse analysis to a purposively sampled corpus of peer-reviewed literature (2020–2026) on digital da'wah, mosque digitalization, ummah theory, and platform-mediated religious authority. The synthesis identifies four recurrent themes: technocratic unification, algorithmic re-centralization of authority, moderation-as-cohesion framing, and a persistent gap between unifying rhetoric and structural fragmentation. Findings suggest ummah-unification rhetoric functions less as an accurate description of achieved cohesion than as a legitimizing narrative obscuring contestation over religious authority, platform governance, and doctrinal plurality. The article proposes a recommendation scheme for mosque institutions, religious authorities, technology providers, and policymakers, underscoring the urgency of moving beyond administrative integration toward genuinely deliberative digital ummah unity.

Kata kunci:

Abstrak

dakwah digital; unifikasi umat; analisis wacana kritis; integrasi masjid; otoritas algoritmik

Article history:
Received: 15-02-2023
Revised 13-05-2023
Accepted 02-08-2023

Artikel ini mengkaji secara kritis bagaimana wacana integrasi masjid digital mengonstruksi dan melegitimasi klaim unifikasi umat di tengah mediatisasi dakwah Islam yang terus berlangsung. Transformasi digital telah menempatkan kembali masjid, yang secara historis menjadi pusat kehidupan komunal umat Islam, sebagai simpul jaringan yang terhubung melalui aplikasi manajemen, penyiaran media sosial, dan konten yang dikurasi secara algoritmik. Meskipun banyak kajian mendokumentasikan aspek teknis digitalisasi masjid, penelitian yang menelaah strategi diskursif di balik retorika "integrasi" dan "unifikasi" masih sangat terbatas. Dengan desain penelitian kepustakaan kualitatif dalam paradigma kritis-interpretif, penelitian ini menerapkan model tiga dimensi Fairclough (1992) teks, praktik diskursif, dan praktik sosial terhadap korpus literatur terpilih (2020-2026) tentang dakwah digital, digitalisasi masjid, teori umat, dan otoritas keagamaan berbasis platform. Sintesis ini mengidentifikasi empat tema diskursif berulang: unifikasi teknokratis, resentralisasi otoritas secara algoritmik, pembingkaian moderasi-sebagai-kohesi, dan kesenjangan yang persisten antara retorika penyatuan dan fragmentasi struktural. Temuan menunjukkan bahwa retorika unifikasi umat lebih berfungsi sebagai narasi legitimasi ketimbang deskripsi akurat atas kohesi sosial yang telah tercapai. Artikel ini menawarkan skema rekomendasi praktis bagi pengurus masjid, otoritas keagamaan, penyedia teknologi, dan pembuat kebijakan, serta menegaskan pentingnya bergerak dari integrasi administratif menuju unifikasi umat digital yang benar-benar deliberatif.

Corresponding Author: 260305036@student.uinmataram.ac.id

INTRODUCTION

Religious life across the Muslim world has undergone a profound media transformation over the past two decades. Preaching (da'wah), once anchored almost exclusively in the physical space of the mosque, now circulates through websites, mobile applications, livestreams, and short-form video platforms that reach audiences far beyond a congregation's geographic boundary (Aminuddin, 2024; Kuswana & Pauzian, 2024). The mosque, historically the structural and symbolic center of Muslim communal life, is increasingly reimagined as a networked node within a broader digital religious ecosystem (Campbell, 2012). Parallel to this institutional digitalization, a discourse of unification has become a recurring feature of religious communication in the digital sphere: terms such as integration, moderation, and unity of the ummah are frequently invoked by preachers, mosque councils, and government religious bodies to describe the goals of digital transformation, drawing on Benedict Anderson's (2006) concept of the imagined community and its adaptation to the notion of a cyber ummah or virtual ummah (Bunt, 2018; Mandaville, 2007; Saunders, 2008).

Yet the very media technologies invoked to unify the ummah are simultaneously implicated in its fragmentation. Research on algorithmic curation demonstrates that personalization systems on social media platforms tend to narrow the range of content users encounter, producing filter bubbles and echo chambers that reinforce existing beliefs rather than fostering cross-cutting religious dialogue (Cinelli et al., 2021; Pariser,

2011). Within Islamic digital spaces specifically, algorithmically amplified preachers increasingly compete with, and at times displace, traditional scholarly authority structures such as the chain of transmission (sanad), in favor of engagement-optimized content (Edureligia, 2026; Wahyudi et al., 2025). Existing scholarship on digital da'wah and mosque digitalization, while extensive, has approached this tension unevenly: a substantial portion is technical and managerial in orientation (Digitalisasi Sistem Informasi Manajemen Masjid Modern, 2023), while a smaller cluster applying critical discourse analysis to Islamic digital media has concentrated on the framing of moderate Islam in news portals or the construction of ummah by extremist organizations (Aminuddin, 2024; Ummah as an Imagined Community, 2025), leaving mosque-centered integration rhetoric itself largely unexamined.

This gap carries practical significance beyond academic interest. Religious moderation policy in Indonesia, and comparable initiatives elsewhere in the Muslim world, increasingly treat digital integration of mosques and preaching institutions as a self-evidently cohesive good, without interrogating whether the language of unification masks unresolved contestation over authority, doctrine, and inclusion (Zabieno et al., 2025). Researchers argue that this critical gap needs to be filled before mosque digitalization is deepened as a national policy: if the rhetoric of digital integration serves to legitimize the authority of certain actors, government agencies, algorithm-advantaged preachers, or platform technology providers while presenting themselves as a neutral description of communal harmony, then policies built without criticism of that rhetoric risk reproducing the fragmentation it claims to resolve.

These theoretical strands are integrated through four complementary lenses. Mediatization theory (Hjarvard, 2008, 2011; Lövheim & Hjarvard, 2019) explains why mosque discourse increasingly follows media logic; Anderson's (2006) imagined-community framework, as adapted to Islamic media (Bunt, 2018; Eickelman & Anderson, 2003; Mandaville, 2007), explains how unification is symbolically imagined across distance; the algorithmic-authority literature (Pariser, 2011; Shirky, 2009; Cinelli et al., 2021) explains the structural fragmentation beneath unifying rhetoric; and Fairclough's (1992, 1995) three-dimensional model of critical discourse analysis text, discursive practice, and social practice supplies the analytic method for tracing how these tensions are rhetorically managed. According to the researchers, these four frameworks are best understood not as stand-alone theories, but as layered conceptual maps that move from the macro-institutional level to the textual-analytical level, and it is this map that guides the coding procedure in the methods section.

Guided by this concern, the present article poses the following research question: how does digital mosque integration discourse rhetorically construct and legitimize the unification of the ummah, and what social and institutional interests does this construction serve? As a literature-based critical-discourse synthesis, the study does not test a formal statistical hypothesis; its novelty lies instead in treating unification rhetoric itself as an object of critical analysis rather than as an unexamined premise, thereby distinguishing it from prior work that has focused mainly on the technical or managerial dimensions of mosque digitalization. The objective is to synthesize the relevant literature critically, mapping its recurrent rhetorical strategies, and to derive theoretically and practically grounded recommendations for more genuinely inclusive digital-integration practice.

METHOD

This study is situated within a critical-interpretive worldview, which holds that discourse is never a neutral reflection of reality but an active site through which power relations are constructed, contested, and naturalized (Fairclough, 1995). Consistent with this worldview, the study adopts a qualitative library-research (studi kepustakaan) design, in which the primary field of inquiry is not a corpus of original mosque communications collected through fieldwork, but a systematically assembled body of peer-reviewed and credible secondary literature documenting digital da'wah, mosque digitalization, and online religious authority. This design was chosen deliberately: the research question targets how academic and policy discourse construct claims of unification, and assembling an original corpus of sermons or administrative mosque communications lies outside what can be responsibly accomplished within a library-based critical synthesis. The study is therefore explicitly a discourse-about-discourse: a critical synthesis of how the scholarly and policy record represents digital mosque integration, rather than a first-order analysis of an original text corpus collected by the researcher.

Data sources comprised peer-reviewed journal articles, conference proceedings, and official policy documents published predominantly between 2020 and 2026, drawn from Scopus- and Sinta-indexed journals, institutional repositories, and publicly accessible academic databases. Purposive sampling was guided by four thematic clusters derived from the theoretical framework: (a) digital da'wah and preaching practices; (b) mosque digitalization and management systems, particularly in the Indonesian context; (c) ummah, imagined community, and religious-unity discourse; and (d) algorithmic religious authority, echo chambers, and religious-moderation policy. Data collection proceeded through iterative keyword searches (e.g., "digital da'wah," "cyber ummah," "moderasi beragama digital," "mosque digitalization Indonesia," "critical discourse analysis Islam," "algorithmic religious authority") followed by snowball tracing of frequently cited theoretical sources, notably Fairclough, Hjarvard, Campbell, and Anderson. Screening proceeded in two stages: title-and-abstract screening for thematic relevance, followed by full- or partial-text review to confirm that each source contained sufficient discursive, conceptual, or empirical content to inform the coding process.

Analysis followed Fairclough's (1992) three-dimensional model, operationalized as a coding scheme applied to the synthesized literature. At the textual level, coding attended to recurrent lexical choices and framing devices used to describe mosque digitalization words such as integrasi, moderasi, satu umat, and unity as these appeared, were quoted, or were analyzed within the source literature. At the level of discursive practice, coding examined how such texts are produced (by government bodies, mosque councils, individual preachers, or technology providers) and consumed (by which audiences, through which platforms). At the level of social practice, coding related these patterns to the broader institutional and political order, including religious-moderation policy and algorithmic platform governance. Codes were grouped inductively into higher-order themes through constant comparison across sources. To strengthen trustworthiness, the researcher applied a two-pass coding procedure: provisional codes generated inductively during a first reading were reread and reorganized after an

interval of several days, with any code not anchored to at least two independent sources treated as tentative rather than confirmed, functioning as an internal check analogous to test-retest coding reliability.

As a purely library-based, literature-synthesizing design, this study did not involve human participants, primary data collection from mosque institutions, or analysis of an original corpus of sermons or social media posts; no claims are therefore made regarding a directly analyzed, researcher-collected empirical text corpus, a scope decision revisited in the limitations discussed in the Conclusion.

RESULTS

The literature synthesis drew on approximately fifty-five distinct sources distributed unevenly across four thematic clusters: digital da'wah and preaching practice (approximately sixteen sources), mosque digitalization and management, particularly in Indonesia (approximately twelve sources), ummah/imagined-community and digital-religion theory (approximately fourteen sources), and algorithmic religious authority, echo chambers, and moderation policy (approximately thirteen sources). This distribution is itself analytically informative: the volume of technical and managerial literature on mosque digitalization considerably exceeds the volume of literature that critically interrogates the unification claims accompanying that digitalization. Table 1 summarizes the integrated conceptual map that guided the coding procedure, moving from the macro-institutional level down to the textual-analytic level.

Tabel 1

Integrated Conceptual Map Guiding the Discourse Analysis

Level of Analysis	*Guiding Concept*	*Key Theorists*	*Analytic Function*
Macro-institutional	*Mediatization of religion*	*Hjarvard (2008, 2011); Lövheim & Hjarvard (2019)*	*Explains why mosque discourse increasingly follows media logic*
Community / identity	*Ummah as imagined community*	*Anderson (2006); Bunt (2018); Mandaville (2007); Saunders (2008)*	*Explains how unification is symbolically imagined across distance*
Platform / structural	*Algorithmic authority & echo chambers*	*Pariser (2011); Cinelli et al. (2021); Wahyudi et al. (2025)*	*Explains structural fragmentation beneath unifying rhetoric*
Textual / analytic	*Critical discourse analysis (3-D model)*	*Fairclough (1992, 1995); van Dijk*	*Provides method for analyzing text, discursive practice, social practice*

Source: Adapted from the literature synthesis (Hjarvard, 2008, 2011; Campbell, 2012, 2017; Anderson, 2006; Fairclough, 1992, 1995), 2026.

Coding across the corpus converged on four recurrent discursive themes through which digital mosque integration discourse constructs and legitimizes ummah unification.

Table 2 summarizes these themes together with their textual markers, associated social-practice implication, and representative literature.

Tabel 2
Four Recurrent Discursive Themes in Digital Mosque Integration Rhetoric

Theme	*Textual Markers*	*Social Practice Implication*	*Representative Literature*
Technocratic unification	*"one data," "integrated system," "digitalisasi terpadu"*	*Unity is redefined administratively, sidestepping substantive theological or social plurality*	*Maslam.id (2026); Digitalisasi SIM Masjid Modern (2023); COSECANT Proceedings (2025)*
Algorithmic re-centralization of authority	*"viral da'i," "engagement," "reach"*	*Authority shifts toward algorithmically favored actors rather than a genuinely inclusive consensus*	*Wahyudi et al. (2025); Edureligia (2026); Jurnal Al-Qalam (2024)*
Moderation-as-cohesion framing	*"moderasi beragama," "kerukunan," "harmoni digital"*	*State and institutional actors gain legitimacy by linking their own programs to the sacred value of ummah cohesion*	*Jurnal Bimas Islam (2024); Edukatif (2024); UINSA JICOS (2025)*
Persistent fragmentation beneath unifying language	*"filter bubble," "echo chamber," "polarisasi"*	*A gap between the rhetorical claim of unity and the structural reality of fragmentation, rarely acknowledged in unification discourse itself*	*Pariser (2011); Cinelli et al. (2021); Zabieno et al. (2025)*

Sumber: Diadaptasi dari sintesis pustaka digital da'wah dan integrasi masjid, 2026.

Table 3 renders the three-dimensional analytic flow text, discursive practice, and social practice as it applies to the recurring rhetorical pattern of "digital mosque integration" identified across the corpus, tracing how a textual pattern moves through production and consumption processes to produce concrete social and institutional effects.

Tabel 3
Analytic Flow: Applying Fairclough's Three-Dimensional Model to Mosque Integration Rhetoric

Dimension	*Analytic Focus*	*Illustrative Pattern Identified in the Literature*
1. Text (Description)	*Lexical and rhetorical choices*	*Frequent co-occurrence of "integrasi/digitalisasi" with "satu umat," "moderasi," and "keharmonisan" in institutional and policy communication*
2. Discursive Practice (Interpretation)	*Production and consumption processes*	*Produced primarily by Kementerian Agama, mosque management boards (DKM), and application developers (e.g., Maslam); consumed by congregants, donors, and policymakers largely as one-directional broadcast content*
3. Social Practice (Explanation)	*Ideological and institutional stakes*	*Legitimizes centralized digital governance of mosques and aligns institutional actors with national religious-moderation policy goals, while interpretive voices outside official digital platforms remain comparatively underrepresented*

Sumber: Analisis peneliti berdasarkan model tiga dimensi Fairclough (1992), 2026.

Building directly on the four themes above, Table 4 presents a preliminary recommendation scheme addressed to the principal actor categories identified within the discursive-practice dimension of the analysis. These recommendations are elaborated in narrative form in the Discussion section that follows.

Tabel 4
Preliminary Recommendation Scheme by Actor Category

Actor	*Recommendation*
Mosque councils (DKM)	*Pair digital administrative integration with deliberative, participatory content practices rather than one-directional broadcasting alone*
Government / Kementerian Agama	*Distinguish explicitly, in official communication, between administrative*

	"integration" and doctrinal "unification," to avoid conflating the two
Platform and application developers	*Build transparency and feedback features that reveal, rather than obscure, the logics of algorithmic content curation*
Religious scholars and authorities	*Engage digital spaces actively to preserve sanad-based accountability alongside algorithmically popular voices*
Researchers	*Undertake empirical, primary-corpus discourse analysis of actual mosque digital communications to test and extend this literature-based synthesis*

Source: Adapted from the literature synthesis and practical implications of the research, 2026.

DISCUSSION

The first theme, technocratic unification, indicates that a considerable share of mosque-related digital discourse defines integration in essentially administrative terms unified databases, standardized reporting, interoperable donation systems rather than in terms of doctrinal or social consensus (Maslam.id, 2026; Digitization of Modern Mosque Management Information Systems, 2023). Researchers argue that this shift in meaning is not a mere semantic problem: when "integration" is interpreted administratively, the theological and social complexity of the truly diverse ummah risks being simplified into the issue of information system interoperability, so that the more fundamental question of whose representation and agreed upon by whom is rarely explicitly raised in policy discourse.

The second theme, algorithmic re-centralization of authority, extends this observation into the domain of religious legitimacy itself. Literature on algorithmic mediation shows that visibility on digital platforms increasingly functions as a proxy for authority, independent of institutional credentialing through the sanad system (Wahyudi et al., 2025; Edureligia, 2026). When official or mosque-affiliated communication celebrates a digitally "integrated" ummah without acknowledging that platform algorithms actively reshape who speaks on the ummah's behalf, the resulting narrative risks presenting an algorithmically produced hierarchy as if it were a neutral, organic expression of communal will. The third theme, moderation-as-cohesion framing, shows how state and institutional actors derive legitimacy by discursively linking their own religious-moderation programs to the deeply valued goal of ummah cohesion (Jurnal Bimas Islam, 2024; Edukatif, 2024) a legitimate policy goal in itself, but one whose equation with unity as such tends to foreclose alternative, equally legitimate visions of cohesion that do not originate from state-sanctioned frameworks.

The fourth theme, persistent fragmentation beneath unifying language, is perhaps the most consequential for practice. A substantial and growing empirical literature on filter

bubbles, echo chambers, and algorithmically amplified polarization demonstrates that digital media structurally tend toward fragmentation rather than cohesion unless deliberately counteracted (Pariser, 2011; Cinelli et al., 2021; Zabieno et al., 2025). The near-absence of direct engagement with this structural literature within mosque-integration and moderation discourse is, in the researcher's reading, the clearest evidence that unification rhetoric functions rhetorically as reassurance more than it functions descriptively as an accurate account of digital ummah dynamics.

Translating Table 4 into narrative form, four practical directions follow from the analysis. First, mosque councils and da'wah institutions should treat digital platforms not merely as broadcast channels for pre-formulated unifying messages, but as spaces requiring genuine two-way, deliberative engagement with diverse congregational voices a shift from monologic to dialogic integration. Second, government religious bodies would benefit from more precise public communication that separates the technical achievement of system integration from the substantially harder, longer-term project of doctrinal and social unification. Third, technology providers building mosque-oriented applications bear a responsibility to build in transparency mechanisms explaining why particular content is surfaced to particular users, so that algorithmic curation does not operate invisibly beneath a rhetoric of unity. Fourth, religious scholars and established organizations such as Muhammadiyah and Nahdlatul Ulama have a continuing role in maintaining sanad-based accountability structures within digital spaces, ensuring that algorithmic visibility does not become the sole currency of religious authority.

Completing the movement from specific finding to broader implication to future direction, this literature-based synthesis points toward several concrete avenues for subsequent empirical research: primary-corpus critical discourse analysis of actual mosque social media content and official Kementerian Agama communications, comparative research across national contexts beyond Indonesia to test whether the technocratic-unification pattern is globally recurrent or context-specific, and mixed-methods research combining discourse analysis with platform-level data on algorithmic content distribution to measure directly the gap between unification rhetoric and structural fragmentation identified in Theme 4.

CONCLUSION

This article set out to answer a specific research question: how does digital mosque integration discourse rhetorically construct and legitimize the unification of the ummah, and what social and institutional interests does this construction serve? Through a critical-discourse-analytic synthesis of literature on digital da'wah, mosque digitalization, ummah theory, and algorithmic religious authority, the study finds that unification rhetoric operates through four recurrent discursive moves: technocratic redefinition of unity, algorithmic re-centralization of authority presented as organic consensus, the equation of state-sanctioned moderation with cohesion as such, and systematic under-acknowledgment of the structural fragmentation documented elsewhere in the same broader literature. The most unexpected finding to emerge only through this synthesis is how rarely religious-moderation policy literature explicitly engages the empirical literature on echo chambers and algorithmic polarization, even though both bodies of scholarship describe substantially the same digital terrain; this

intertextual silence is itself indirect evidence that digital unification rhetoric tends to operate as reassurance rather than as description.

In terms of scientific contribution, this study neither simply confirms nor flatly rejects prior scholarship; instead, it contributes a new perspective by treating unification rhetoric itself as the object of critical analysis rather than as an accepted premise, a framing largely absent from the predominantly technical and managerial literature on mosque digitalization. Theoretically, the study contributes an integrated conceptual map linking mediatization theory, digital religion studies, ummah-as-imagined-community theory, and algorithmic-authority literature, and demonstrates the applicability of Fairclough's (1992) three-dimensional model to a literature-synthesis design rather than only to single-text or single-corpus analysis. Practically, the recommendation scheme suggests that genuinely inclusive digital ummah unification requires moving beyond system interoperability toward deliberative digital governance, transparent algorithmic curation, and sustained institutional accountability for religious authority in online spaces.

This study is subject to several methodological limitations. Most fundamentally, it is a literature-based critical synthesis rather than a primary-corpus discourse analysis, so its four themes describe patterns identified across secondary scholarly and policy literature about digital mosque integration rather than patterns coded directly from an original set of sermons, social media posts, or administrative documents. The purposive sampling strategy, while guided by an explicit search protocol, cannot claim the exhaustiveness of a formal systematic review, and sources published outside English and Indonesian or held behind institutional paywalls may be underrepresented. The temporal scope of the reviewed literature (predominantly 2020-2026) means findings on algorithmic dynamics in particular should be treated as time-bound, and the interpretive thematic categories proposed reflect the researcher's analytic judgment, such that alternative coding frameworks applied to the same literature might surface different, though not necessarily incompatible, groupings. Future research employing primary-corpus discourse analysis, cross-national comparison, and platform-level empirical measurement of algorithmic curation effects is needed to test, refine, or revise the four themes proposed here, with larger and more varied samples enabling more comprehensive and contextually grounded policy recommendations.

REFERENCES

A Comparative Analysis of Instagram and TikTok as Islamic Da'wah Media in the Digital Era. (2025). arXiv preprint.

A Cyber Da'wah Communication Model: Strategies and Message Effectiveness on Social Media. (2025). Journal of Noesantara Islamic Studies.

Algorithmic Pedagogy in Islamic Education: The Shift from Sanad Authority to Digital Metrics. (2026). Edureligia: Jurnal Pendidikan Agama Islam, 10(1), 15–35.

Aminuddin, A. (2024). Interpreting moderate Islam in Indonesian digital media: A critical discourse analysis of Islami.co and IBTimes.id.

Anderson, B. (2006). Imagined communities: Reflections on the origin and spread of nationalism (Rev. ed.). Verso.

Bail, C. A., Argyle, L. P., Brown, T. W., Bumpus, J. P., Chen, H., Hunzaker, M. B. F., Lee, J., Mann, M., Merhout, F., & Volfovsky, A. (2018). Exposure to opposing views on social media can increase political polarization. Proceedings of the National Academy of Sciences, 115(37), 9216–9221.

Bhat, I. A., & Magray, Z. S. (n.d.). Digitalising Islam and virtual ummah: Globalising local discourses? New Age Islam.

Bunt, G. R. (2018). Hashtag Islam: How cyber-Islamic environments are transforming religious authority. University of North Carolina Press.

Campbell, H. A. (2012). Digital religion: Understanding religious practice in new media worlds. Routledge.

Campbell, H. A. (2017). Surveying theoretical approaches within digital religion studies. New Media & Society, 19(1), 15–24.

Cinelli, M., De Francisci Morales, G., Galeazzi, A., Quattrociocchi, W., & Starnini, M. (2021). The echo chamber effect on social media. Proceedings of the National Academy of Sciences, 118(9), e2023301118. https://doi.org/10.1073/pnas.2023301118

Cyber Dakwah: Plus Minus Penyiaran Islam pada Era Disruptif. (2021). ResearchGate.

Dahlborg, E., et al. (2024). Encircling discourses A guide to critical discourse analysis in caring science. Scandinavian Journal of Caring Sciences.

DeVito, M. A. (2017). From editors to algorithms: A values-based approach to understanding story selection in the Facebook news feed. Digital Journalism, 5(6), 753–773. https://doi.org/10.1080/21670811.2016.1178592

Digital Distortion of Religious Preaching: An Analysis of Abuse of Da'wah Activities on Social Media. (2026). Suhuf: International Journal of Islamic Studies.

Digitalisasi Manajemen Masjid dengan Maslam.id. (2026). Maslam.id.

Digitalisasi Sistem Informasi Manajemen Masjid Modern. (2023). ResearchGate.

Discipline and Resistance: The Construction of a Digital Home for TikTok Refugees on Xiaohongshu. (2025). arXiv preprint.

Eickelman, D. F., & Anderson, J. W. (Eds.). (2003). New media in the Muslim world: The emerging public sphere (2nd ed.). Indiana University Press.

Evolvi, G. (2021). Religion and the internet: Digital religion, (hyper)mediated spaces, and materiality. Online – Heidelberg Journal of Religions on the Internet.

Fairclough, N. (1992). Discourse and social change. Polity Press.

Fairclough, N. (1995). Media discourse. Edward Arnold.

Fairclough, N. (2003). Analysing discourse: Textual analysis for social research. Routledge.

Fatimah, & Pribadi, F. (2025). The digital da'wah (preachers) and hegemony in digital age: A study of Muslim generations' political preferences by social media. Journal of Southern Sociological Studies, 1(2), 206–223. https://doi.org/10.26740/jsss.v1i2.40520

Firda, M. I. (2025). Rationality in digital da'wah: A critical discourse study of the "Belajar Islam Pake Logika" podcast. Dialogia, 23(2). https://doi.org/10.21154/dialogia.v23i02.11208

Hjarvard, S. (2008). The mediatization of religion: A theory of the media as agents of religious change. Northern Lights, 6(1), 9–26.

Hjarvard, S. (2011). The mediatisation of religion: Theorising religion, media and social change. Culture and Religion, 12(2), 119–135.

Ilmu Dakwah: Academic Journal for Homiletic Studies. (2024). Various issues, Vol. 17–18.

Jurnal Bimas Islam. (2024). Transformasi moderasi beragama berbasis digital. Jurnal Bimas Islam, 17(1).

Jurnal Bimas Islam. Moderasi beragama dalam ruang digital. Jurnal Bimas Islam, 13.

KhosraviNik, M. (2017). Social media critical discourse studies (SM-CDS). In J. Flowerdew & J. E. Richardson (Eds.), The Routledge handbook of critical discourse studies. Routledge.

KhosraviNik, M., & Amer, M. (2022). Social media and terrorism discourse: The Islamic State's (IS) social media discursive content and practices. Critical Discourse Studies, 19(2), 124–143. https://doi.org/10.1080/17405904.2020.1835684

Kuswana, D., & Pauzian, M. H. (2024). Religious authority in the new media era: Sabilul Huda Islamic boarding school da'wah on social media. Ilmu Dakwah: Academic Journal for Homiletic Studies, 17–18.

Lövheim, M., & Hjarvard, S. (2019). The mediatized conditions of contemporary religion: Critical status and future directions. Journal of Religion, Media and Digital Culture, 8(2), 206–234.

Mandaville, P. (2007). Reimagining the ummah? Information technology and the changing boundaries of political Islam. In A. Mohammadi (Ed.), Islam encountering globalization. Routledge.

Maslam.id. (2026). Digitalisasi manajemen masjid dengan Maslam.id [Report]. Maslam.id.

Moderasi Beragama di Era Digital: Tantangan dan Peluang. (2024). Jurnal Manajemen.

Pariser, E. (2011). The filter bubble: What the internet is hiding from you. Penguin Press.

Pemberdayaan Pengurus dan Jamaah Masjid melalui Digitalisasi. (2024). Jurnal Ekonomi, Manajemen dan Informatika (JERKIN).

Profetik Jurnal Komunikasi. (2025). See Wahyudi, Hasan, & Fatwanto (2025).

Revitalisasi Pengembangan Moderasi Beragama pada Era Digital di Indonesia. (2024). Edukatif: Jurnal Ilmu Pendidikan.

Roy, O. (2004). Globalized Islam: The search for a new ummah. Columbia University Press.

Saunders, R. A. (2008). The ummah as nation: A reappraisal in the wake of the 'Cartoons Affair'. Nations and Nationalism, 14(2), 303–321.

Shirky, C. (2009). A speculative post on the idea of algorithmic authority [Blog post]. Shirky.com.

Sikap Moderasi Beragama Mahasiswa PAI dalam Merespons Paparan Algoritma Media Sosial. (2025). Jurnal Pendidikan. https://doi.org/10.23969/jp.v11i03.64979

Sistem Inovatif untuk Digitalisasi dan Manajemen Masjid. (2025). Proceedings of the Community Service and Engagement (COSECANT) Seminar.

Tantangan dan Peluang Manajemen Masjid di Era Digital. (2024). Journal of Da'wah.

The Algorithmic Living Hadith: Prophetic Traditions, Digital Authority, and Muslim Youth Piety in Indonesia. (2025). Journal of Living Hadith.

The Concept of Ummah: Unity, Significance, and Iqbal's Vision Islamic World View and Civilization. (2025). ResearchGate.

Transnational Muslim Publics: Reimagining the Umma. (n.d.). ResearchGate.

Ummah as an Imagined Community: How Islamic State Built a Nation? (2025). ResearchGate / Academia.edu.

Wahyudi, M. D. R., Hasan, N., & Fatwanto, A. (2025). From pulpit to platform: Algorithmic mediation and the transformation of religious authority on YouTube. Profetik Jurnal Komunikasi, 18(2), 352–377. https://doi.org/10.14421/pjk.v18i2.3622

Wikipedia contributors. (2026). Critical discourse analysis. In Wikipedia, The Free Encyclopedia.

Wikipedia contributors. (2026). Ummah. In Wikipedia, The Free Encyclopedia.

Zabieno, A., Damayanti, D., & Abdullah, A. (2025). The role of AI, filter bubbles, and echo chambers in political and religious polarization on social media. Dinamika Penelitian: Media Komunikasi Penelitian Sosial Keagamaan, 25(2), 102–118. https://doi.org/10.21274/dinamika.2025.25.2.102-118