The Shift in the Authority of Islamic Religious Education: A Qualitative Content Analysis on Online Religious Teaching

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Abstract

The COVID-19 pandemic has changed people's social behavior in various fields, especially education and religion. Religious learning activities through social media have increased along with the shift from offline to online learning. Restrictions on physical activity encourage increased online activity. Religious education and teaching began to shift from traditional face-to-face to online teaching. Educational institutions no longer monopolize Islamic religious education. This study examines the shift in religious education authority due to the COVID-19 pandemic. This study has analyzed videos of popular religious studies broadcast on social media, YouTube, and Facebook using a qualitative content analysis method. This study finds that the shift in the authority of religious education can be seen in three aspects: popularity, themes, and learning models. The findings of this study indicate the weakness of traditional educational paradigms and authorities and the opening of new spaces for religious learning. This study complements previous work on Islamic religious education authorities.

Keywords

Islamic education, online learning, COVID-19, authority, content analysis

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Introduction

In Indonesia, religious education is a compulsory subject that must be taught at every level of education, both under the Ministry of Education and the Ministry of Religious Affairs (Government Regulation of the Republic of Indonesia Number 57 of 2021 Concerning National Education Standards, 2021). As the majority religion, Islam has the privilege of having Islamic-based educational institutions (madrasas and *pesantren*) under the ministry of religion. The history of Islamic religious education in Indonesia begins with the traditional forms of learning in *Langgar*, prayer rooms, and mosques as centers of Islamic learning at the beginning of Indonesian history. In the 16th century AD, *pesantren* emerged as a development of the mosque education model. The development of the Islamic education system in Indonesia is related to the pattern of relations between the Islamic education system (*pesantren*-madrasah) and the regular education system. The dualism of the education authority (the ministry of education and the ministry of religion) is also an essential part of the context of the development of religious education in Indonesia (Kurniyat, 2018).

Islamic Religious Education patterns in schools and society, dominated by the traditional face-to-face method, implement conventional methods centered on memorizing activities, lecturing, and reading written texts (Sabki & Hardaker, 2013). The teacher-centered learning pattern makes teachers in schools or madrasas the authority holders in students' religious understanding. The religion-based boarding school system strongly emphasizes the authority of religious learning in Indonesia (Hefner, 2016). The classical learning pattern is

carried out with face-to-face meetings. With strong authority, the teacher explains that religious education is based on a formal curriculum that the government has compiled.

Online learning in Indonesia is mandated in general education by the Minister of Education and Culture's Decree No. 4 of 2020 and the Secretary-Decree General's No. 15 of 2020. The regulation was then refined by Joint Decree No. 516 of 2020, which governs learning processes in schools or madrasas amid the COVID-19 pandemic. This regulation establishes the primary prerequisite; the condition of an area previously determined by the Governor. Educational learning has depended on many decision-makers in this context. As a result, Tayeb's description of the ideological makeup of state institutions is accurate (Tayeb, 2018). Education (Islam) cannot be separated from the role and influence of state power.

The COVID-19 pandemic demands changes in the learning process. It poses a significant problem for the religious learning process because schools are forced to go online to break the chain of transmission of COVID-19. When students study at home, there is no right environment and atmosphere to realize a new learning process (Herliandry et al., 2020). In addition, parents increase the burden from focusing on completing family tasks to teaching their children. Online learning patterns are carried out even though they still use the classical system. Online learning patterns are carried out using a synchronous or asynchronous system (Singh & Thurman, 2019). The classical synchronous system is usually carried out using the Zoom or Google Meet platform with a schedule according to the curriculum. The asynchronous system allows students to access religious learning content from various sources such as Facebook or YouTube.

The study by Oguni shows that the asynchronous learning model is more dominant than the synchronous learning model (Oguni & Shudo, 2021). This asynchronous learning provides broad opportunities for students to seek knowledge, especially in religious learning. The asynchronous learning system is more dominant because there are two problems encountered in the religious learning process: technical aspects and aspects of the learning process (Syafii & Retnawati, 2022). Unstable internet networks, insufficient internet package assistance, and students who do not have gadgets (online equipment) make teachers prefer the asynchronous learning system.

From a social perspective, the COVID-19 pandemic has given rise to educational injustice in society. Technological capabilities and limited access to information create new societal gaps (Thomas & Rogers, 2020). Simultaneously, stakeholders frequently disregard experts' opinions with scientific authority (expert authority) (Lavazza & Farina, 2020). Parker, on the other hand, holds a contrary position. The COVID-19 situation has prompted various levels of society, including owners of public authorities (public authority), to understand better the steps necessary to combat the COVID-19 pandemic (Parker et al., 2020).

Changes in learning affect the pattern of religious education authority previously held by educational institutions. Religious authority in education is influenced by double nexus: external and internal nexus (Gearon & Kuusisto, 2018). External nexus in Indonesia are regulations made by the government through the ministry of religion and the ministry of education. The internal nexus that affects the religious learning process is the relationship between systems, structures, ideologies, and religious texts (H. Campbell, 2007a; H. A. Campbell, 2010). This study aims to analyze the shift in interest and model of Islamic religious education from offline to online and the contestation of the shift in authority in Islamic religious education due to the shift in interest and learning model.

Literature Review

Weber identified three types of authority: legal, traditional, and charismatic (Lueking & Goldfine, 1975). Loyalty to an impersonal legal order is based on a belief in the "legality"

of normative patterns and rules. "The sanctity of ancient traditions" establishes traditional authority, whereby obedience is accorded to persons in these traditionally sanctioned positions of authority. Others are motivated to follow normative patterns endorsed by charismatic authorities because they are inspired by individual characteristics, ideals, or exemplary qualities. This distinction highlights three forms of authority: allegiance to the legal system, positions or roles defined by tradition or history, or the personification of beliefs that can confer authority. It establishes three distinctions in the concept of authority: systems, roles, or embodied value beliefs. Thus Weber emphasizes the means rather than the result of authority (Weber & Eisenstadt, 1968). In the context of negotiations between religious beliefs and Internet use, Campbell divides four layers of religious authority. The four layers are hierarchy, structures, ideology, and texts (H. Campbell, 2007a). The structure is affected by the occurrence of the Crisis (Dondukov et al., 2018; Hackett, 2011). The form of shift can occur through online writing media (H. A. Campbell, 2010), online surveys (Dondukov et al., 2018), or audiovisuals (Lebel & Masad, 2021).

The 2019 COVID pandemic triggered a crisis and a fundamental change in the practice of religious education. On the other hand, the pandemic also encourages the development of information and communication competencies using social media (Buchta et al., 2021). Social media intertwined with religious education creates a productive space for developing religious populism (Solahudin & Fakhruroji, 2020). Online learning effectively supports religious learning and has become a new modality in religious teaching (Díaz, 2021). Indeed, Singh's search and content analysis find that online learning is described in 46 definitions from 37 resources. In general, Singh found three main definitions of online learning: synchronous, asynchronous, and online environment (Singh & Thurman, 2019). This study focuses more on using the definition of the online environment because it also includes the meaning of synchronous and asynchronous. The term online learning is also related to virtual learning. Gillespie defines virtual learning as an application-based learning process that allows teachers to share files, download information, and connect applications and teaching-learning activities with management information systems (Gillespie et al., 2007).

Islamic education has a somewhat complicated lexicon. There is a discourse about science, educational institutions, learning processes, and religious schools integrated into science, pedagogy, and institutions (Arjmand, 2018). Virtual education has been discussed as a framework for the birth of virtual Islamic education (Noordin et al., 2016). In the context of Indonesia, virtual learning is carried out through learning applications that are available for free, even though there are obstacles, such as limited quotas and weak internet connections (Pramana et al., 2020).

Islamic education is divided into formal and non-formal components (Nor & Malim, 2014). In the Indonesian context, formal education is in the form of learning by schools and madrasah institutions. Learning is based on a formal curriculum that the government has determined. At the same time, non-formal learning is carried out through institutions outside the government. Non-formal learning activities include ta'lim assemblies or religious forums organized by civil society.

This virtual learning also occurs in a paradigm shift (Hegazy et al., 2022). Traditional education patterns that emphasize the role of school institutions are starting to be abandoned (Versluisa, 2004). This paradigm change can be understood more broadly from the transformation of 20th-century education to the 21st century. The era of connectivism began after the constructivism paradigm replaced the era of cognitivism and behaviorism. However, it is essential to note that cognitivism and behaviorism focus on teachers, whereas constructivism and connectivism focus on learners rather than learning. As a result, virtual learning is at the theoretical and paradigmatic pole of connectivism centered on learners (Dreimane, 2020) on the one hand and technology on the other. Therefore, a process is

integrated into various elements in this distance learning, known as the immersive interface (Dede et al., 2017).

Changing learning models, even paradigmatic changes, encourage a shift in religious authority. Existing studies have discussed the shift in authority from several perspectives. The top-down model that the bottom-up model rivals show women's authority in religious references (Ismah, 2016; Kloos & Künkler, 2016). Another study explains that the shift in authority also occurs in the aspect of fiqh (Zamhari et al., 2021) and politics (Zulkifli, 2013). The shift in authority in religious education is essential to be explained. This complete understanding of the shift in religious authority in religious education would help the government realize the reality of a new authority as the leading authority. The findings of this study will undoubtedly have implications for the development of studies on new religious authorities in Indonesia.

Researchers' Positionalities

The researchers are all interested in Islamic studies, especially Islamic education, with different educational backgrounds and expertise. Maemonah and Rohinah are doctors and researchers in Islamic studies and the originators of the idea for this research and the preparation of the initial draft. Hafidh Aziz, Abda Billah Faza Muhammad Bastian, and Ahmad Syafii are lecturers in Islamic studies who assisted in compiling the literature review and data collection. Sigit Purnama is a doctor and researcher in educational technology who provided online and virtual learning ideas. All researchers were actively involved in the research process and data analysis. This research collaboration with different but relevant backgrounds provides insight, perspective, and a more comprehensive analysis regarding the theme of this research. The motivation of this research departs from the shift of authority in religious education from formal institutions to individual authorities. This study wants to understand the changes in the authority of religious education, especially in the context of Islamic education in formal Indonesian institutions. We hope that this research will help improve post-COVID-19 religious education in Indonesia.

Methods

This qualitative content analysis research aims to analyze the data and interpret the meaning (Schreier, 2012). The content analysis in this study is intended to read, understand, and interpret the meaning of data related to the shift in religious education authority (Cohen et al., 2017). This study emphasizes the meaningful relationship between the text or video and its context. Krippendorff defines content analysis as a technique for making replicable and valid conclusions from a text (or other meaningful material) to the context in which it is used regarding the shift in religious authority (Krippendorff, 2022). Content analysis analyzes religious education content in videos on social media, references, and religious learning materials during the virtual learning process. Content analysis is appropriate because the study focuses more on the meaning of qualitative data (Schreier, 2012) related to popularity, themes, and learning models in videos. The study adopted a qualitative content analysis design from Mariette Bengtsson (2016) with four stages shown in Figure 1: planning, data collection, data analysis, and report (Bengtsson, 2016).

In the planning step, the sample used is a learning video on social media. The four most widely used social media for e-learning are YouTube, WhatsApp, Facebook, and Instagram (Patmanthara et al., 2019), with YouTube and Facebook being the social media that contain the most video content (Jung & Shim, 2014). For this reason, YouTube and Facebook are used in this study. The determination of the unit analysis is based on a survey conducted by the

Center for Islamic Education Studies in Southeast Asia regarding videos widely used as references in religious learning based on figures and institutions. Captured videos are grouped by content produced by educational institutions (6 videos) and individuals (8 videos). All videos are viewed, selected, and analyzed (Creswell, 2015). The videos were transformed into text for further analysis (Krippendorff, 2022). The data collection process was carried out from April to October 2020. The data analysis in this study uses Online Analysis of Videos that involved three key processes: (a) Observing – watching the videos to observe behaviors or speech that matched CT component definitions, (b) Memoing – writing memos and journals to document video content and our interpretation of it, and (c) Magnitude Coding – applying a first-cycle qualitative coding process using a magnitude coding approach (Snelson et al., 2021). We obtained ethical permission from the Ethics Committee at the Faculty of Tarbiyah and education, UIN Sunan Kalijaga, to conduct our research studies. We ensure that ethical procedures are strictly adhered to in conducting this research.

Results

Virtual Islamic Education is research on Islamic learning (education) in non-formal forms, such as recitations or other religious lectures delivered through internet-based network media, and in standard forms, such as learning in schools. The research aims to understand better virtual Islamic learning activities occurring in online media or on the internet, particularly during the COVID-19 pandemic. In the online learning process, teachers deliver lessons through free internet-based platforms. Islamic education transformed from an onsite-based to an online-based system to survive in an increasingly sophisticated digital information technology era. In the early twenty-first century, the network or internet-based information media becomes the controlling entity and a forum for the direction and flow of information in society.

The research data is based on formal and non-formal education in virtual religious learning. The formal virtual learning referred to in this study is a learning video made by a religious education institution based on a curriculum that the government has determined. In contrast, the non-formal virtual learning in question is a learning video made by religious leaders and religious communities who are not bound by the government curriculum. The videos analyzed in this study are based on this definition. Videos grouped in formal learning were chosen because educational institutions made the videos as representatives of government authorities. In addition, the videos are made based on the formal curriculum the government has set.

Videos grouped into non-formal learning were chosen because the videos were made by religious leaders and influential religious communities in Indonesia. The videos are not based on the formal curriculum that the government has set. In more detail, videos for formal religious learning can be seen in Table 1. Meanwhile, videos for non-formal religious learning can be seen in Table 2. The table displays data regarding the title of the channel name, the level of popularity, the theme of the discussion, and the learning model used.

Non-formal virtual learning videos are more popular than formal videos regarding views and likes. Gus Baha's video lecture as one of the influential religious figures in Indonesia, until November 7, 2020, has been watched up to 128,517 times. It differs from the video made by the Qur'an hadith teacher forum at MTs, Bantul Regency, Yogyakarta, which was only watched 7,915 times.

There are several causes of differences in the number of views. Non-formal learning is delivered in a more relaxed manner. In non-formal learning, material delivery uses language related to the audience. In addition, in non-formal virtual learning, the lecturers insert humor to refresh the audience's minds.

"Di sini khususnya Mas saya, Mas syahid, mas saya yang suka ngatur saya. (terdengar tawa dari audiens). Kebetulan kita-kita ini habis jagongan lama sekitar satu jam. seperti nya beliau Minat jadi Wali (terdengar kembali tawa dari audiens)."
(Here, my brother, brother syahid, likes to manage me. It looks like he is interested in being a guardian (the audience laughs again)). (Heard laughter from the audience). It just so happened that we all finished our old champ in about an hour.

It is different from formal virtual learning, which uses language that tends to be rigid. In addition, the material presented by rigidity is based on a formal curriculum. Sometimes it is not related to the problems faced by the community.

The distribution of themes tends to be balanced in the aspect of the discussion theme from the two groups. The theme of fiqh is the most-watched theme. This theme is interesting because the study of fiqh is a legal study that is easy for the audience to understand. Fiqh is very close to everyday problems. Another theme that is quite widely watched is the theme of the interpretation of the Qur'an and hadith, as well as history. Both themes are widely watched because they are part of the instruments of Islamic law (fiqh).

Meanwhile, the theme of philosophy, theology, and sufism is less watched. This theme is not very attractive because there is an assumption in some Muslim communities that they disagree with the theme of philosophy or theology. Another reason is that the themes of philosophy and theology have limited segmentation. Only the Elite community is interested in the study of philosophy and theology.

The existing video data can be divided into three forms in terms of learning methods. The first is the synchronous online form. One of the figures categorized in this form is Ulil Abshor's lecture. In the synchronous online pattern, learning is intended to be given online. The asynchronous process occurs between the speaker and the audience. There is a session for the audience to ask the speaker questions. The process of religious learning is intentional online. The second form is asynchronous, offline-based. In this form of learning, the learning setting still uses an offline learning system but is recorded and uploaded on social media. In this form, the lecturer is doing offline learning recorded by one of the offline audiences and then uploaded to social media so that others can watch it. One of the figures in this form is Gus Baha. The third form is online-based asynchronous. This form is almost the same as online sync, the difference being the aspect of one-way and two-way communication. The religious learning process is carried out through recordings in the online asynchronous method, unlike the online synchronous process, which is watched live.

Table 1
Virtual learning in non-formal Islamic Education

Title	Channel name	Popularity	Themes	Learning models
Gus Baha' & Gus Mus Study Haul Sheikh Ahmad Mutamakkin Kajen by Mathali'ul Falah	Mathole' TV	*Viewers* 128,517 (at 21:05 on November 7, 2020), Video *uploaded*: 27 August 2020	Tafsir with fiqh explanations	In this study, unlike the study on-site, hosts and moderators direct the event here. This video focuses more on "lectures," but in the middle of the lectures,

		Likes: 4.8 thousand *Dislike*: 59		it takes the advice of the *Kitab Kuning*, such as *Janibus Shufi Aulia* and *Tanwirul Qulub*.
Yellow book learning transformation *bandongan on-site* to online yellow book study/ *Online* in *YouTube*.	Ustadz Abdul Somad Official	*Viewers*: 46,051 (at 21:19, 7 November 2020) *Likes*: 2.4 thousand *Dislike*: 53	Fiqh	The content of this study is to translate men- *Sarah* and discuss the book *Fathul Mubin*
[*LIVE*] AQSO Program: Serial Tafsir Al-Baqarah Verses 11-21 -	Adi Hidayat	*Viewers*: 60,457, (Hour: 21:25, 7 November 2020) *Likes*: 4.3 thousand *Dislike*: 47	Tafsir	The study of the interpretation of the Qur'an
Koran *Ihya Ulumudin* (page 1018)	Ulil Abshar Abdala	Impressions: 15K views *Likes* 1.6 thousand Comment: 502	Philosophy and sufism	This study is conducted every week with a focus on the book *Ihya Ulumuddin*
National Webinar "Religion and Pandemic" Institute of Bahtsul Masail PCNU Surakarta	NU SOLOTV	*Viewers*: 1,799 (at 20:25, November 8, 2020) *Likes*: 146 *Dislike*: -	Fiqh	This video is a "bahtsul masa'il" seminar about religion and the pandemic: "Eid of Qurban in a time of the pandemic."
Book Study *Aqidatul Layman*	NU Online	*Viewers*: 1924 (at 21:29, November 7, 2020) *Like*: 108 *Dislike*: 1	Theology	Studying *Aqidatul Layman*, Knowledge about Allah, religion, Messenger, and monotheism.
Muthala'ah Kitab al-Itqan fi 'Ulumi Al-Quran, Sheikh Jalaluddin al-Suyuthi.	Mukti Ali Qusyairi	Impressions: 400 *Likes*: 63 Comment: 19	Islamic History	Books studied at *FB* this is not one, but many, like Book' *Idzhat an-Nasyiin*, Book *Adab ad-Dunya wa ad-Din* by Imam al-Mawardi, book *al-*

				Itqan fi 'Ulumi Al-Quran, and others
Khaleyda Mariza Nuwairah	Learning Fiqh MTs Class VIII Fasting Material part. 1	*Viewers*: 526 (21:48, November 7, 2020) *Likes*: 18 *Dislike*: 1	Fiqh	This video is a learning medium for MTs students about fiqh.

Table 1 describes the online learning process for informal Islamic education from several involved and active figures on social media, such as YouTube and Facebook. Among them, there is Mukti Ali Qusyairi (P-7) who studied the book *al-Itqan fi Ulumi Qur'an* by Shaykh Jalaluddin as-Suyuthi, book *'Idzhat an-Nasyi'in*, book *Adab ad-Dunya wa ad-Din,* works of Imam Al-Mawardi, and others. Mukti Ali Qusyairi is a religious figure who consistently gives religious lectures, both online and offline. Likewise, Ulil Abshar Abdala (P6) studied the book *Ihya Ulumuddin* weekly. Ustadz Abdul Shomad (2) studied the book *Fathul Mubin* with 1.53 million subscribers with a video entitled "*LIVE STREAM* -Book Study *Fathul Mubin "Requirements to enter Heaven" - Pekanbaru, Riau,"* which reached 46,051 viewers. Ustadz Adi Hidayat studied the interpretation of the Qur'an entitled [*LIVE*] AQSO Program: Serial Tafsir Surah Al-Baqarah Verses 11-21 - Ustadz Adi Hidayat" with 60,475 viewers. NU SOLOTV, with 2.23 thousand subscribers, provides the video "National Webinar "Religion and Pandemic" Bahtsul Masail Institute PCNU Surakarta" with 1,799 viewers. Bahtsul masail is a scientific forum that discusses religious issues carried out by Nahdlatul Ulama, Indonesia's most prominent Islamic organization. Muhammadiyah Hajjah Nuriyah Elementary School held an online Ramadan Islamic boarding school on 11-13 May 2020. This activity has become a routine activity every year at the SD. This Ramadan Islamic Boarding School is held with the hope of producing students who have excellent and right personalities in worship. This activity was delivered by five main speakers who presented material through video. *NU Online,* with 398 subscribers, provides the video "Bible Study *Aqidatul Layman*" – there are already 25 videos with a total of 1,924 viewers. In addition, there is also a study of the Book *Nurul Mubin*. Quantity viewers and subscribers were accessed on November 7, 2020, which will likely increase the number of viewers and subscribers.

Table 2
Virtual Learning in Formal Islamic Education

Title	Channel name	Popularity	Themes	Learning models
Class 4 Learning Video History of Islamic Culture Chapter 2 Personality of the Prophet Muhammad SAW	MIN Demangan	*Viewers*: 1,179 (21:57, 7 November 2020) *Likes*: 34 *Dislike*: 2	Islamic History	This video is a learning media for MI students about SKI.
Al-Qur'an Hadith Subject - Class VII Chapter 2 (there are	MGMP Al-Qur'an Hadith MTs	*Viewers*: 7,915 (Hour:	Al-Quran Hadith	This video is used as a medium for learning MTs students from

nine learning videos from class VII-IX)	Kab. Bantul DIY	21:41, November 7) *Likes*: 246 *Dislike*: 12		grades VII-IX about Al-Qur'an Hadith
REVIEW OF THE YELLOW BOOK "*FATHUL QARIB* (القريب)."	Yasrib Islamic Boarding School	*Viewers*: 1,670 (Hour: 21:42, 7 November 2020) *Likes*: 353 *Dislike*: 10	Fiqh	Yellow book study video at *channels* this book contains *Fathul Qarib*, *Ta'lim Muta'alim, al-kalimat, al-azkar an-nawawiyah*, and others
Online Learning of Islamic Cultural History (SKI) Class VIII MTs Chapter 2	Ary Production	*Viewers*: 4,570 (21:53, 7 November 2020) *Likes*: 138 *Dislike*: 7	Islamic History	This video is a learning media for MTs students about SKI.
LSF Cogito Webinar: Philosophy Between Science, Religion and the Pandemic	LSF Cogito	*Viewers* 999 (at 19:50, November 8, 2020) *Likes*: 37 *Dislike*: -	Religious Philosophy	Religious seminar transformation is *on-site* to seminars *Online* (*Webinars*).
National Webinar of Islamic Studies II (Islamic Traditions in Modern Interpretation)	Public Relations Usuluddin UIN	*Viewers*: 568 (at 19:57, 7 November 2020) *Likes*: 42 *Dislike*:-	Philosophy and sufism	Religious seminar transformation is *on-site* to seminars *Online* (*Webinars*).

Table 2 summarizes the institutions and mass organizations involved in online education, effective religious online learning, online study, and religious seminars. Patra Dharma 1 Elementary School Balikpapan, with 6,070 subscribers, provides videos of Islamic religious learning for elementary school students, such as "Class 6 Islamic Religious Education Learning Video. LEARNING 1," which reaches 7,109 viewers. MIN Demangan, with 23.6 thousand viewers, provides Religious subjects which include Islamic Cultural History, Jurisprudence, Qur'an Hadith, and Arabic for elementary school or Madrasah Ibtidaiyah students, such as the video "Class 4 Learning Video of Islamic Cultural History Chapter 2 Personality of the Prophet," which achieved 1,179 viewers. MGMP Al-Qur'an Hadith MTs Kab. Bantul DIY, with 685 subscribers, provides learning videos for MTs students from grades VII-IX about Al-Qur'an Hadith, such as the video "Subject of Al-Qur'an Hadith - Class VII Chapter 2," with 7,915 viewers. LSF Cogito UGM held an online seminar, "Webinar on Philosophy Between Science, Religion, and the Pandemic," with 999 viewers. UIN Jakarta Public Relations Faculty of Ushuluddin provides a video, "Webinar National Islamic Studies II (Islamic Traditions in Modern Interpretation)," with 568 viewers.

Discussion

Fragile Traditional Education Paradigms and Authorities

Education has a solid authority; namely, the educational vision itself (Ortis F. Curtis). However, education authorities must collaborate with religious authorities in religious education. Additionally, students spawned a shift in the dimension of authority. In today's world of general online education, the authority of education is based on the approach rather than the content. In education, methods and systems will be more critical than material, content, or substance. From the observations made on the data, it can be understood that religious education has shifted from a formal learning model to a non-formal learning model. According to the online studies or learning samples that the researchers discovered, religious authority is still influential in education. It is reflected in Tables 1 and 2's learning themes. Both samples demonstrate that religion remains the dominant theme. The preceding facts are understandable. Education is the final bastion of religious authority's defenders because education transforms into an ideological or theological agent in its entirety (Wilson, 1989). Simultaneously, education will consistently demonstrate its "I" because this will become increasingly blurred without strengthening education's existence (Albright, 2002). A power struggle between religious and educational authorities may occur in this context. Education must be evaluated in terms of its ability to transform religious authority.

Formal and non-formal online religious education look the same regarding the distribution of themes. Both have the same characteristics in distributing audience interest in the themes. This finding confirms that the content of religious education has strong characteristics despite changing conditions. Outside of education, the same is true for religious authorities. If the media is considered a language, information about religion is formed according to the wishes of media users (Hjarvard, 2016). Furthermore, stories involving religion deserve to be reported, and religious actors must adapt themselves as part of the news source.

Religious education has entered social media because of learning patterns that continue to develop, such as virtual learning facilitated by technological advances and the spread of COVID-19. The difference in the number of views as a parameter in authority compared between Tables 1 and 2 indicates this shift. Religious education will eventually change. The traditional parameters of education, such as face-to-face concepts, school environment, and learning hours, have lost their authority: education and religion. It happened because the power of the two rulers was eroded by the media that straddled them. Like it or not, social media will fundamentally change the educational paradigm. The distinctions between pure mechanics, mental development, and student compassion have also shifted. In addition, the boundary between technology and educational media is becoming increasingly blurred because it is no longer "media for education" but "education for media." Finally, education in the information technology era is undergoing a process of de-intellectualization, even though it is a scientific process (Adedoyin & Soykan, 2020; Starkey et al., 2021; Zarzycka et al., 2021). Besides, the findings of this study also strengthen Campbell's thesis regarding the shift in authority caused by structural changes (H. Campbell, 2007b). Within the Campbell framework, this study is limited to looking at the structural aspects of the four layers of religious authority.

At the same time, religious norms (the most profound manifestation of authority) are becoming increasingly fragile, along with the authority of Islamic education. This fragility exists because religious education creates an ambiguity between the ideal and actual values that must be applied. The formative aspect obstructs the emergence of new meanings in the current learning process. The emergence of numerous new authorities in society is a non-

formative aspect in a religious context (Halstead, 2004; Saada & Magadlah, 2021; Wood, 2016).

From Educational Contest to Educational Connection

Table 1 demonstrates the transformation of informal education in Islam from an onsite-based model to a new base. Numerous public figures have been incorporated into the online system. They frequently share their ideas on their websites and live streams on YouTube and Facebook. Some of the figures described in Table 1 are associated with competent authorities in religious studies. They are figures actively involved in the scientific discourse of religious education in Indonesia. Their abilities can already be used as role models in decision-making in religion. However, their interpretation or perception may differ between them in interpreting religion (Muzakka, 2018) (Guillot, 2020). It is supported that authority is attached to something related to domination (Muzayyin Ahyar & Alfitri, 2019). In addition to domination in the context between individuals or groups, domination can also be a person's charisma.

Additionally, the facts above demonstrate a contestation process, as their languages are quite distinct and possess unique characteristics (Ahnaf, 2013; Triantoro, 2020). Ulil Absar Abdalla's language style is typically rational and formal, despite the presence of the santri style. Gus Baha focuses on Javanese language and terminology and a robust santri culture. Ustadz Abdus Somad prefers to preach in Indonesian with a more inviting style, whereas the other lecturers fit into the three categories above.

They have explained Islamic concepts in the Indonesian language that listeners can understand. On the other hand, few are more at ease with Arabic terminology, which is assumed to denote spiritual mastery and authority (Hefni, 2020; Jinan, 2013). On the other hand, some use Javanese or the local language to bring religion closer to their listeners because they are easy to understand. Differences in language are not merely a strategy of each character reviewing and perceptions received by readers or listeners, but at the same time, language will show identity and contestation (Adriansyah et al., 2019; Triantoro, 2020). Acquiring a more influential position does not directly convey the messages; instead, certain beliefs and specific communities are conveyed. It is a form of contestation in religious studies and online education (Gallop et al., 2021; Hefni, 2020).

The substance of teaching and learning is connectivity, an association between the two elements. As illustrated in Table 2, students and the educational process become increasingly familiar with the internet world. Students must be connected to the internet, digital references, and virtual facilitators and educators to participate in online learning from home. However, other types of information traffic are also connected as part of the connectivity process. Rather than being connected to an information network that aids in comprehending learning materials, few students discover network information detrimental to their mental health. According to Dewi Ika Sari's research, internet abuse is relatively common among students, with 30% of students using the internet (Sari et al., 2020). This fact is becoming increasingly clear: the world of education will eventually face the dilemma of educational information technology. As a result, complete awareness of the position and existence of educational information technology is required, not only among students but also educators, parents, and society in general, following the establishment of a new educational authority that promotes integrity (Adedoyin & Soykan, 2020; Arribathi et al., 2021; Zarzycka et al., 2021).

With the widespread use of social media in the aftermath of the COVID-19 pandemic, Islamic education and virtual learning are inextricably linked. Social media has integrated itself into the educational process. Religious learning then appears in the media contestation process as a subject of study and a component of the education management system and learning process. Table 2 illustrates how religious education has shifted from on-site to online

instruction. The shift occurred solely as a result of the COVID-19 pandemic. The preceding data indicate that when learning studies are conducted on-site, they are initially limited to a few students but are then read, seen, or heard by hundreds, if not thousands, of additional people, some of whom may be from outside the original intended subject.

In terms of content, both in formal education (Table 1) and non-formal education (Table 2), the materials generally studied adhere to or follow the traditions and study paradigms they adhere to. For instance, in terms of online education, the material presented is identical to that delivered offline. The unique feature of all existing matters is that, even though the COVID-19 pandemic caused it, the studies conducted did not mention or socialize COVID-19. Indeed, connections, subscribers, viewers, task collection via email or WhatsApp, and other networks are often mentioned. YouTube and Facebook, which provide space for uploading videos, have become new space that makes studying religion easier.

Meanwhile, topics related to connectivity are increasingly being discussed, but not urgently in terms of results and evaluation of other materials. On the side where it happens, the quick transition is from contestation to connectivity, not from authentication to authentication, because authentication requires authority parameters. Simultaneously, religious and educational authorities have been co-opted by the power and authority of the media (Turner, 2007). The same thing was said by (Hjarvard, 2016): religious organizations often develop their media, such as TV, web, and YouTube, to develop their religious broadcasts, which are less exposed by secular media.

Conclusion

This study has identified changes in three aspects of religious learning after offline to online methods: popularity, themes, and learning models. This study finds that the authority of religious education is not only dominated by educational institutions but has also shifted to non-formal entities in the form of charismatic-popular religious figures. Although the distribution of learning themes, both formal and non-formal, still tends to be the same, there have been changes in aspects of the learning model. The religious learning process that the teacher in the classroom usually dominates becomes an open space for students to explore different religious learning materials outside formal education spaces. This finding indicates a shift in the authority of religious education in Indonesia. This study provides evidence for the process of changing religious authority online. However, this study is limited to shifts at the structural level. Future studies can analyze the shift in the authority of religious education at the hierarchical and ideological levels.

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