

MUHAMMAD MAULANA IRWAN ABDULLAH
ISKANDAR MUHAMMAD HENDRI

**ALGORITHMIC RELIGIOSITY: RELIGIOUS INFLUENCER CONVERSATIONS
ON INDONESIAN SHORT-VIDEO PLATFORMS**

Muhammad Maulana

Universitas Gadjah Mada, Sekolah Pascasarjana, Center for Religious and Cross-Cultural Studies, Yogyakarta, Indonesia

Email: mokmaulana04@gmail.com

Irwan Abdullah

Universitas Gadjah Mada, Faculty of Cultural Sciences, Department of Anthropology, Yogyakarta, Indonesia

Email: irwanabdullah6@gmail.com

Iskandar

Institut Seni Budaya Indonesia Aceh, Aceh, Indonesia

Email: iskandar@isbiaceh.ac.id

Muhammad Hendri

Institut Seni Indonesia Yogyakarta, Postgraduate Program, Yogyakarta, Indonesia

Email: hendririmung@gmail.com

Abstract: Religious content often appears on social media platforms through recommendation patterns that surface similar material beyond deliberate search. While studies on digital religion have examined mediated authority, AI-assisted practices, and platform interaction, limited attention has been given to how influencer conversations are compressed, replicated, and repeatedly resurfaced across short-video environments. This study examines how religious narratives are constructed within conversations and how recommendation environments shape their visibility. Focusing on Indonesian social media, it observes circulation patterns across YouTube Shorts, Instagram Reels, and TikTok. The analysis maps narrative forms, traces cross-platform appearances, and treats recommended appearances as indications of how platform features guide religious circulation. The findings show that recurring exposure emerges through clipping, reuploading, and replication that attach moral narratives to recognizable figures. To describe this condition, the study develops algorithmic religiosity as repeated platform visibility that stabilizes religious authority, moral recognition, and everyday encounters with religious guidance within feeds.

Key words: algorithmic religiosity; algorithmic mediation; religious authority; religious narratives; digital religion; social media platforms.

1. Introduction

Religious content enters everyday media use through recommendation flows rather than deliberate retrieval, making visibility a condition of contemporary religious communication. Short videos detach religious teachings from longer conversations and recirculate them as brief, affective, and recognizable fragments. Such material may reappear through official uploads, coordinated distribution, third-party clipping, and personalized recommendation, allowing similar messages to reach users across distinct platform environments (Bucher 2018; Jenkins, Ford, and Green 2013). Recommendation systems further learn from viewing behavior and repeatedly reorganize what becomes encounterable, often without users knowing why particular materials have surfaced (Schellewald 2022; Verwiebe et al. 2024). Religious communication therefore unfolds through an infrastructure that not only transmits messages but also reformats, sequences, and renews their public visibility.

Research on digital religion has shown how networked media transform religious authority, identity, practice, and institutional boundaries (Ergen 2023; Lövheim and Hjarvard 2019; Samudra et al. 2024; Marwantika and Dauda 2025). Studies of religious influencers explain how visual intimacy, accessible speech, and platformed performance establish credibility beyond formal institutions (Einstein 2024; Febrian 2024; Raya 2024). Scholarship on algorithms separately examines personalization, algorithmic imaginaries, user adaptation, and the recursive organization of visibility (Schellewald 2022; Ugoretz 2025). However, these discussions seldom explain how the narrative form of influencer conversations becomes connected to their repeated cross-platform circulation. The unresolved issue is therefore not simply whether algorithms distribute religious content, but how religious narratives become narratively portable and repeatedly encounterable within interconnected short-video environments.

This study addresses that problem by examining religious influencer conversations circulating through YouTube Shorts, Instagram Reels, and TikTok. The comparison follows conversational fragments as they move among original channels, official accounts, coordinated uploads, and third-party clips within different recommendation environments. The first research question examines how interactions among influencers and religious figures assemble religious narratives into portable moral units for short-video communication. The second examines how cross-platform circulation and recommendation environments stabilize the repeated visibility of religious figures and teachings across feeds. Narrative analysis

identifies recurring themes, interpretive cues, and forms of compression, while cross-platform tracing identifies patterns of reuse and resurfacing. Connecting these analytical levels clarifies how religious discourse acquires both communicative form and distributional force within recommendation-driven media environments.

The central argument is that algorithmic religiosity emerges when narrative compression and distributed recirculation reinforce each other. Influencer conversations convert religious teachings into portable fragments whose brevity, affective force, and recognizability make them adaptable to short-video conventions. Creators, institutional accounts, clippers, audiences, and recommendation systems move these fragments across platforms, although no actor determines their trajectories. This interaction places religious difference within overlapping fields of visibility while privileging figures and messages that remain legible after contextual detachment and repetition. Algorithmic religiosity therefore describes a regime of patterned religious visibility rather than online devotion or technological authority alone. It explains how platform circulation selectively expands religious narratives by making them repeatedly available, recognizable, and consequential in media encounters.

2. Literature Review

2.1. Portable Religious Authority

Digital media do more than relocate religious teaching because their formats, values, and institutional logics participate in reshaping religious practice and authority (Campbell and Tsuria 2022; Lövheim 2012). As online teaching expands, popularity and accessibility become alternative bases of recognition, thereby weakening the monopoly of traditional institutions (Maemonah et al. 2022). Religious influencers intensify this shift by combining informal appearance with strategic distancing, thereby producing visual authority through closeness without surrendering veneration (Febrian 2024). Authority becomes embedded in mediated relationships among religious figures, conversational hosts, platform conventions, and audiences. Within short-video environments, these relationships shape religious credibility through both the identity of the speaker and the translation of teachings into accessible scenes of moral interpretation.

This translation makes conversational religious authority portable when longer exchanges are compressed into fragments that retain a speaker, moral tension, and interpretive resolution. This portability differs from the bounded self-presentation emphasized in influencer studies because clips can be detached from the interaction that established their

meaning. The materials move from conversations about clothing, work, suffering, divine compassion, and religious difference into videos circulated by official accounts and clippers. As contextual details disappear, their authority persists through recognizable voices, affective delivery, textual overlays, and moral closure (Febrian 2024; Nieborg and Poell 2018). Algorithmic religiosity begins with this transformation, through which mediated authority acquires a narrative form sufficiently compact to travel, be recontextualized, and remain intelligible across heterogeneous platform environments.

2.2. Recursive Algorithmic Visibility

Algorithmic mediation organizes visibility through an interdependence of computational ranking, platform governance, creator practice, and user response rather than through autonomous technical control (Bucher 2017, 2018). Here, influencers act in a visibility game whose perceived rules shape content strategy, while algorithmic gossip converts partial knowledge of recommender systems into shared production routines (Cotter 2019; Bishop 2019). Platformization reinforces this process by rendering cultural products contingent, modular, and continuously repackaged through datafied feedback (Nieborg and Poell 2018). Visibility is therefore neither simply granted by an algorithm nor secured by creator intention. It emerges recursively as platforms rank content, creators anticipate ranking, users generate engagement signals, and circulating materials are continually adjusted, reused, and redistributed in pursuit of renewed exposure.

This recursive visibility gains a cross-platform dimension when religious content moves beyond a single platform or creator community. Identical conversational fragments can appear through original channels, institutional accounts, coordinated reposts, and clippers, producing several pathways into recommendation feeds. Although their recurrence does not reveal platform code, it demonstrates how reuse, engagement histories, interface conventions, and automated ranking interact in shaping visibility (Bucher 2018; Verwiebe et al. 2024). Consequently, repeated resurfacing gives religious teachings a durable presence beyond any individual upload. Algorithmic religiosity names this recursive condition in which portable narratives and distributed recommendation amplify one another. The concept thus captures how religious meaning becomes repeatedly encounterable while remaining contingent on shifting relations among messages, actors, platforms, and users. While recent work has used algorithmic religiosity to examine religious subject formation within digital infrastructures (Ibrahim 2024), this article specifies cross-platform narrative recurrence as the mechanism through which religious authority

becomes repeatedly available as guidance.

3. Methodology

This study investigates algorithmic religiosity as a problem of how religious meaning becomes narratively portable and repeatedly visible within short-video environments. The phenomenon warrants attention because religious encounters in platformed settings arise through relations among teachings, speakers, content producers, users, and recommendation environments rather than through textual meaning alone. A qualitative cross-platform study of digital religion was designed to connect narrative construction with conditions of circulation. The empirical material comprises public short videos featuring conversations between influencers and religious figures on YouTube Shorts, Instagram Reels, and TikTok. Treating algorithms as relational processes avoids attributing observed visibility to technical code alone and instead locates recommendation within situated interactions among platform features, circulating content, and user activity (Bucher 2018).

Data collection covered a three-month period and began with the Indonesian keyword “agama [religion]” on YouTube to identify religious figures whose conversations circulated in short-video formats. Their names were then used to trace related videos on Instagram and TikTok. Purposive sampling produced approximately four hundred videos from original channels, official accounts, influencer accounts, coordinated uploads, and unaffiliated clippers. Videos were included when they contained religious conversation, reproduced a narrative fragment, or provided evidence of recurrence across platforms. Systematic platform navigation documented video URLs, account types, speakers, themes, captions, view counts, visual formats, and recommendation pathways through field notes and screen captures (Light, Burgess, and Duguay 2018). Only publicly accessible material was recorded, following contextual internet research ethics (Franzke et al. 2020).

Analysis proceeded through three connected stages (Maulana and Hendri 2025; Fernando, Galuh Larasati, and Cahyani 2023). First, narrative analysis identified speakers, religious themes, moral tensions, interpretive cues, resolutions, and forms of compression within each conversational fragment. Comparative coding then grouped recurring narrative patterns across Muslim, Christian, and Buddhist materials without treating religious traditions as internally uniform. Second, cross-platform tracing compared identical or closely related clips by account type, editing, textual overlay, and platform location to establish reuse, recontextualization, and resurfacing. Third, recommendation appearances were interpreted as situated relational events involving content histories, user actions,

interface arrangements, and automated ranking rather than direct evidence of proprietary code (Bucher 2018). The selected figures and cases were treated as analytical examples because they most clearly demonstrate narrative compression, figure recognition, and cross-platform recurrence.

4. Results

4.1. Narrative Compression of Religious Teachings

Religious narratives take shape in short-video communication through the compression of longer influencer conversations into self-contained moral accounts. The five cases in Table 1 address personal resilience, appropriate dress, workplace compassion, Buddhist perfection, and divine mercy through interactions that move from recognizable situations toward direct interpretive closure. Their subjects differ because each religious figure responds to a distinct question or problem introduced in conversation. Yet each excerpt retains a speaker, moral tension, interpretive cue, and concluding lesson. The bilingual transcripts preserve each message’s vocabulary and reasoning, while the source citations connect each excerpt to its original upload. Together, the cases show how influencer conversations transform religious teachings into portable narratives that remain intelligible after separation from their original exchanges.

Table 1. Narrative Assembly in Religious Influencer Content

Categories	Quotations	Narrative assembly	Views
<i>Muslim</i> Hanan Attaki	Sometimes the main problem in our lives is not the burdens of life, nor external disturbances. Sometimes the main problem in life is our heart, soul, mind, and inner strength. The solution is not always to lighten the burden and eliminate the problem. What we need in life is inner strength, spirit, mind, and physical strength to lift those burdens and problems. [Terkadang masalah utama dalam hidup kita itu bukanlah	External burden → internal problem → inner strength	219,567

	beban hidup, bukanlah gangguan dari luar. Terkadang masalah utama dalam hidup adalah hati, jiwa, mental dan kekuatan diri kita. Tidak selalu solusi yang meringankan beban dan menghilangkan masalah. Yang kita butuhkan dalam hidup adalah kekuatan jiwa, batin, mental, fisik, untuk mengangkat beban dan masalah tersebut.] (Attaki 2024)		
Muslim Felix Siauw	If there is a Muslim woman who is really fashionable, when she is outside, people look at her and say, “Oh, your clothes are nice.” And that guy, he could be sinning. If, for example, she is Muslim and wears a hijab, covering her aurat properly, and men still pay attention to her, then the men are sinning. So the limit is whether it is Shar’i or not. So if she has covered her aurat, she is fine. [Kalau ada seorang muslimah dia benar-benar fashionable ketika di luar orang-orang ngeliatin dia dan bilang eh bajumu bagus, ya. Dan itu cowok, bisa jadi dia dosa. Kalau misal sudah muslim dan pakai kerudung, sudah menutup aurat dengan baik dan laki-laki masih memperhatikan, maka laki-lakinya bajigur. Jadi batasannya pada syar’i atau tidak syar’inya. Jadi kalau dia sudah menutup aurat dia sudah beres.] (Spesifik Vox 2025)	Social attention → religious boundary → moral responsibility	10,819,417

Christian Henny Kristianus	Bosses must have compassion. That's why many employees feel hurt. Don't treat your employees however you please. The Word of God says in Matthew 7:12, "So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets." Treat others as you would like to be treated. That is love. Don't make people work themselves to death. You yourself want to take a break. You yourself want to sleep. Don't push people to that extent. Have love! [Bos-bos harus punya hati. Makanya banyak pasukan sakit hati. Jangan perlakukan karyawanmu seenak udelmu dewe. Firman Tuhan mengatakan Matius 7:12, "Lakukan pada orang sebagaimana kamu ingin diperlakukan." Perbuat orang lain sebagaimana kamu ingin orang perbuat kepada kamu. Itulah kasih. Jangan suruh orang kerja setengah mati. Kamu sendiri mau libur. Kamu sendiri mau tidur. Jangan nekan orang sampai kayak gitu. Punya kasih!] (Kristianus 2024)	Workplace suffering → biblical interpretation → compassionate conduct	815,024
Buddhist Bhante Dhirapunno	Buddhism is a concept. God is not created, not formed absolutely. Not male and not female. We cannot describe or depict His greatness. When we can still define it, it means it is not perfect, and when someone reaches nirvana, they are no longer born, not formed, not created absolutely. So, in language, if Javanese people	Abstract doctrine → cultural analogy → definition of perfection	965,915

	say <i>manunggaling kawula gusti</i>, it means that I can become like God Himself. In Buddhism, when you reach perfection, that is when you reach godhood itself. [<i>Buddhis itu konsep, Tuhan itu tidak tercipta, tidak terbentuk mutlak. Tidak cowok dan tidak cewek. Tidak bisa kita deskripsikan gambarkan mahanya itu tidak bisa. Ketika kita masih bisa mendefinisikan berarti bukan, belum sempurna dan mendekati ketika seseorang mencapai nirwana tadi itu sudah tidak terlahir, tidak terbentuk, tidak tercipta mutlak. Jadi kalau dalam bahasa, kalau orang Jawa bisa manunggaling kawula gusti. Bersatunya saya dengan Tuhan, itu maknanya saya bisa menjadi seperti Tuhan itu sendiri. Kalau di Buddhis ketika kamu mencapai sempurna disitulah mencapai ketuhanan itu sendiri.</i>] (Tio 2025)		
Muslim Abdul Somad	But if we read the explanations of the ulama, who have the authority to explain this, <i>Rahman</i> means God’s love for all His creatures, even those who do not obey Him. So don’t be surprised that drug addicts, alcoholics, and drunkards can still breathe. Why can they still live? Because God has universal love. But there is another kind of love in the form of <i>Rahim</i>. This means a more special, specific kind of love. Only those who have softened their hearts and done good deeds. [<i>Tapi kalau kita baca</i>	Everyday anomaly → theological distinction → moral qualification	420,224

	<i>penjelasan ulama, yang punya otoritas menjelaskan itu, Rahman itu kasih sayang Tuhan kepada semua makhluknya walaupun tidak patuh kepadanya. Makanya jangan heran kalau pecandu narkoba, peminum, pemabuk, kok masih bisa bernafas? Kok masih bisa hidup? Karena Tuhan punya sayang yang universal. Tapi ada sayang yang satu lagi dalam bentuk Rahim. Artinya sayang yang lebih spesial, yang khusus. Hanya orang-orang yang sudah melembutkan hatinya, berbuat baik.] (Daniel Mananta Network 2022)</i>		
--	--	--	--

Source: Transcriptions and English translations prepared from selected public YouTube Shorts. View counts were recorded during data collection, 2026.

Table 1 shows how this shared narrative structure operates through distinct religious vocabularies. Hanan Attaki relocates hardship from external burdens to inner strength, whereas Felix Siauw connects social attention to the boundaries of appropriate Muslim dress. Henny Kristianus turns workplace mistreatment into a Christian demand for compassion, while Bhante Dhirapunno explains Buddhist perfection through the Javanese expression *manunggaling kawula gusti*. Abdul Somad distinguishes universal divine mercy from the mercy associated with softened hearts and good conduct. In each interaction, a familiar concern provides the narrative entry point before a religious distinction supplies the interpretive response. This progression gives each excerpt internal coherence and allows its religious meaning to remain recognizable when recut as a short-video fragment.

Four tendencies consolidate the narrative pattern. First, influencer conversations translate religious teachings into everyday problems involving emotion, clothing, employment, interpersonal responsibility, and culturally familiar language. Second, compression preserves religious specificity because Islamic, Christian, and Buddhist concepts remain distinguishable within comparable short-video structures. Third, conversational questions and situations provide interpretive entry points that enable religious figures to translate doctrine into accessible and memorable moral reasoning for short-video audiences. Fourth, each excerpt reaches closure by resolving a problem, clarifying a boundary, or defining a religious concept. Narrative portability therefore results from organized

interaction rather than brevity alone. By preserving recognizable speakers, tensions, interpretations, and resolutions, these fragments acquire the communicative form needed to be edited, repeated, and recontextualized within recommendation-driven media environments.

4.2. Distributed Recirculation Across Short-Video Platforms

Cross-platform exposure develops as portable religious narratives enter multiple accounts, interfaces, and recommendation feeds. Figures 1, 2, and 3 trace comparable clips featuring Felix Siau, Henny Kristianus, and Bhante Dhirapunno across Instagram Reels, TikTok, and YouTube Shorts. Their circulation follows two interconnected pathways. Institutional or connected accounts reproduce some clips with nearly identical compositions, while other uploaders recut shared footage through altered cropping, captions, and textual overlays. In both pathways, recognizable speakers and narrative cores persist despite changes in platform, account ownership, and visual presentation. These recurring versions multiply the locations from which recommendation systems can surface the conversations. Exposure is consequently structured through interactions among original producers, coordinated distributors, clippers, audience activity, platform interfaces, and automated ranking.

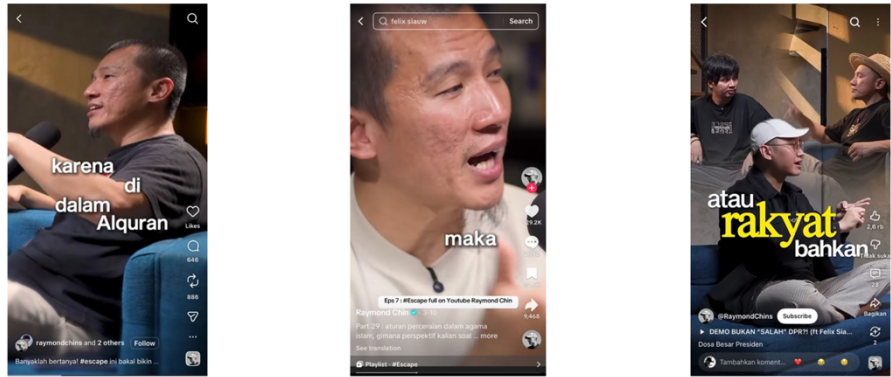


Figure 1: Felix Siau’s conversation across Instagram Reels, TikTok, and YouTube Shorts. Source. Screenshots captured by the authors from publicly accessible posts during data collection.

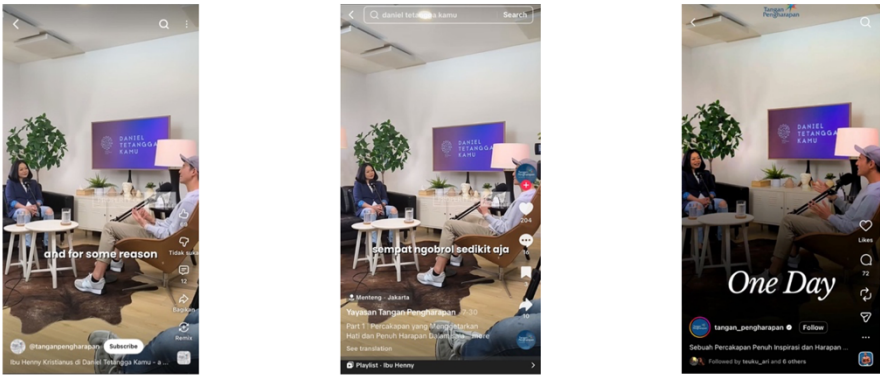


Figure 2: Henny Kristianus’s conversation across Instagram Reels, TikTok, and YouTube Shorts.

Source. Screenshots captured by the authors from publicly accessible posts during data collection.



Figure 3: Bhante Dhirapunno’s conversation across Instagram Reels, TikTok, and YouTube Shorts.

Source. Screenshots captured by the authors from publicly accessible posts during data collection.

Figure 1 presents the strongest recontextualization, as Felix Siauw’s conversation appears through different captions, excerpts, and uploaders. Its TikTok version reached approximately 4.9 million views, its Instagram version displayed about 293,100 likes, and the captured YouTube panel showed about 2,600 likes (Chin 2025a, 2025b). Figure 2 shows coordinated repetition across institutional accounts. Henny Kristianus’s YouTube Short received approximately 4,800 views, while the Instagram and TikTok panels displayed about 560 and 204 likes respectively (Pengharapan 2025a, 2025b). Figure 3 combines official distribution with independent editing. Bhante Dhirapunno’s YouTube video reached approximately 9.3 million views, while its Instagram and TikTok versions displayed about 46,100 and

953,300 likes respectively (Corbuzier 2023, 2024). These metrics are treated as platform-specific indicators of visibility rather than directly comparable measures of audience reception. Although each platform exposes different metrics, these recurrences preserve recognizable speakers, settings, and religious messages while multiplying the pathways through which the same narrative can be ranked, recommended, and encountered.

Taken together, the visual evidence reveals four patterns of distributed circulation. First, one influencer conversation can generate several short-video objects while retaining a recognizable religious narrative. Second, cropping, subtitles, captions, overlays, and account-specific framing recontextualize that narrative for different platform environments. Third, coordinated replication and independent clipping expand the number of uploads available for recommendation, repetition, and resurfacing across feeds. Fourth, repeated appearances place Muslim, Christian, and Buddhist figures within overlapping fields of short-video visibility. Recommendation environments mediate exposure by ordering these multiple versions within feeds shaped by prior engagement, interface conventions, and platform-specific ranking. Distributed recirculation thus gives portable narratives greater recognizability and repeated encounterability. Algorithmic religiosity emerges where narrative compression supplies reproducible messages and recommendation-driven circulation renews their visibility across platforms.

5. Discussion

The findings sharpen algorithmic religiosity as a condition in which religious life is oriented through repeated platform visibility. In the observed clips, Muslim, Christian, and Buddhist teachings become recognizable through a shared movement. A familiar problem is compressed into a short moral narrative, attached to a recurring religious figure, and multiplied across YouTube Shorts, Instagram Reels, and TikTok. This reading develops algorithmic power as a form of patterned world making that organizes what becomes available for attention and action (Bucher 2018; Ibrahim 2024). Religious attention is gradually trained through recurrence because repeated figures and teachings begin to define accessible guidance in everyday media use. Algorithmic religiosity names the stabilization of religious meaning through repeated platformed encounter.

This condition changes religious authority from institutional recognition into repeated encounter. Authority grows when a figure appears often enough to become the familiar interpreter of a problem, tradition, or moral boundary. Visual authority works through closeness, distance, and recognizable performance (Febrian 2024), but the present material adds

cross-platform recurrence as the force that makes such authority durable. Felix Siauw becomes attached to Islamic boundaries, Henny Kristianus to Christian compassion, and Bhante Dhirapunno to Buddhist explanation. These cases show how each tradition is publicly recognized through a dominant figure-content relation across recurring clips and shared formats. Religious authority becomes powerful when a recurring voice repeatedly occupies the position of guidance inside ordinary media attention and moral interpretation.

Algorithmic religiosity can be operationalized through three mechanisms. First, figure stabilization occurs when a religious figure repeatedly appears as the recognizable face of a tradition. Second, narrative compression turns doctrine into a portable moral unit that survives cropping, subtitling, and reuploading. Third, visibility recurrence returns these units across different feeds and platforms. This operationalization extends visibility research by moving from strategic creator adaptation to religious consequence, where relevance becomes guidance and recurrence becomes moral familiarity (Cotter 2019; Bishop 2019). The religious problem is not visibility itself, but the unequal availability of voices able to define moral recognition, doctrinal meaning, and possible forms of guidance. Algorithmic religiosity explains how repeated platform circulation makes selected religious voices more available than others as guidance.

The findings extend platformization by showing how religious fragments become modular carriers of religious guidance. A teaching becomes easier to encounter as guidance when it arrives through a familiar figure, familiar format, and familiar moral closure. Platformization describes cultural products as modular, contingent, and continuously repackaged through datafied feedback (Nieborg and Poell 2018), while these cases show how such modularity acquires religious force. The fragments carry claims about dress, compassion, suffering, mercy, and ultimate truth. Their recurrence turns selected interpretations into ordinary reference points for judging what is proper, compassionate, sinful, merciful, or spiritually meaningful within mediated life. Algorithmic religiosity names a platformed condition in which repeated visibility helps form the moral availability of religious guidance across everyday media feeds.

This contribution revises mediatization by showing how adaptation can become patterned dominance within observed short-video circulation. Religious communication adapts to media logic, yet the observed pattern shows how repeated visibility can make certain expressions more publicly dominant within observed circulation. Mediatization becomes sharper when media logic is connected to the selective public force of recurring figures and fragments (Lövheim and Hjarvard 2019). Within the observed circulation, Islamic materials appear through boundary-making and mercy,

Christian materials through compassionate work ethics, and Buddhist materials through conceptual explanation. These patterns matter because repetition gives selected figures the power to represent a tradition beyond the original conversation and platform context. Algorithmic religiosity identifies a distributional form of religious power in which dominant visibility shapes the public imagination of contemporary religious life across connected short-video platform environments.

Algorithmic religiosity shifts analysis from isolated viral posts to trajectories of recurrent religious visibility. Future research should trace how one figure, teaching, or moral phrase moves across accounts, platforms, edits, and languages over time. Algorithmic salvation and digital religious infrastructure indicate that recommendation environments can participate in religious subject formation (Ugoretz 2025; Ibrahim 2024), while this article adds cross-platform narrative recurrence as the empirical mechanism. Audience research can examine how repetition shapes recognition, trust, imitation, and possible obedience among ordinary users. Comparative work can ask which traditions become portable through compressed moral forms and which require different formats. The concept matters because visibility has become a condition through which religious authority is recognized, repeated, and made available as guidance within platformed life.

6. Conclusion

This study demonstrates that religious visibility on Indonesian short-video platforms is produced through the convergence of narrative compression and distributed recirculation. Religious influencer conversations become portable when familiar problems are condensed into moral narratives that retain a figure, interpretive cue, and closure. These fragments then travel through official uploads, connected accounts, independent clipping, and cross-platform reappearances on YouTube Shorts, Instagram Reels, and TikTok. Across the Muslim, Christian, and Buddhist cases, visibility is not merely a matter of diversity appearing in the same feed. Each tradition becomes publicly recognizable through recurring figure-content relations, such as Islamic boundaries and mercy, Christian compassion, and Buddhist conceptual explanation. Contemporary religious visibility is therefore shaped by repetition, portability, and recognizable authority.

Conceptually, the article advances algorithmic religiosity as a condition in which repeated platform visibility helps stabilize religious authority, moral recognition, and possible forms of obedience. The term moves beyond treating online religion as expression, performance, or institutional extension by explaining how selected figures and teachings

become repeatedly available as guidance. Theoretically, it connects mediated authority, platformization, and algorithmic visibility by identifying cross-platform narrative recurrence as the mechanism through which religious guidance becomes repeatedly available. Methodologically, the study shows the value of combining narrative analysis with tracing across accounts, edits, metrics, and feeds rather than studying isolated viral posts. This approach makes it possible to examine religion from observable circulation without reducing religious life to hidden code or creator intention alone in contemporary platformed environments.

Several limits define the scope of these findings and open directions for further research. The study is based on an observational design, a three-month data collection period, and prominently visible figures across three major short-video platforms. The findings therefore capture situated circulation patterns rather than the full range of user pathways, platform subcultures, or less visible religious expressions. Because recommendation environments change as interfaces, engagement signals, and account histories change, the recurrence identified here should be read as dynamic rather than fixed. Future research should use longitudinal feed tracking, comparative user profiles, and audience interviews to examine how repeated exposure shapes recognition, trust, imitation, and possible obedience across languages, traditions, and platform architectures in different contexts.

References:

- Attaki, Hanan. 2024. "Ini Yang Kadang Kita Skip." *YouTube Short*. <https://www.youtube.com/shorts/eUCi-Z9AMJw>.
- Bishop, Sophie. 2019. "Managing Visibility on YouTube through Algorithmic Gossip." *New Media & Society* 21 (11–12): 2589–2606. doi:10.1177/1461444819854731.
- Bucher, Taina. 2017. "The Algorithmic Imaginary: Exploring the Ordinary Affects of Facebook Algorithms." *Information, Communication & Society* 20 (1): 30–44. doi:10.1080/1369118X.2016.1154086.
- Bucher, Taina. 2018. *If...Then: Algorithmic Power and Politics*. 1st ed. New York: Oxford University Press New York. doi:10.1093/oso/9780190493028.001.0001.
- Campbell, Heidi A., and Ruth Tsuria. 2022. *Digital Religion: Understanding Religious Practice in Digital Media*. 2nd ed. Routledge. <https://www.routledge.com/Digital-Religion-Understanding-Religious-Practice-in-Digital-Media/Campbell-Tsuria/p/book/9780367272364>.
- Chin, Raymond. 2025a. "Aturan Perceraian Dalam Agama Islam," June. TikTok. <https://www.tiktok.com/@raymondchins/video/7480029814062107909>.

Chin, Raymond. 2025b. "Banyaklah Bertanya." Instagram.

<https://www.instagram.com/reel/DHX7g9ISalj/>.

Corbuzier, Deddy. 2023. "Bhante Buddha Buat Habib Resah." YouTube.

<https://www.youtube.com/watch?v=wM2eAKusNaU>.

Corbuzier, Deddy. 2024. "Kan Ribut Kan." Instagram.

<https://www.instagram.com/reel/C4stpQvvIFe/>.

Cotter, Kelley. 2019. "Playing the Visibility Game: How Digital Influencers and Algorithms Negotiate Influence on Instagram." *New Media & Society* 21 (4): 895–913. doi:10.1177/1461444818815684.

Daniel Mananta Network. 2022. "So Deep!! 'Kasih Sayang Tuhan Itu Universal'—Ustadz Abdul Somad." *YouTube Short*.

<https://www.youtube.com/shorts/W4SyAZPx9LA>.

Einstein, Mara. 2024. "Faith-Centric Tiktoks: Promoting Religion through Personalized Experience and Engagement." In *Selling the Sacred*, edited by Mara Einstein and Sarah McFarland Taylor, 139–53. London: Routledge.

doi:10.4324/9781003342229-12.

Ergen, Yunus. 2023. "Framing the Study of Digital Religion: Waves of Academic Research, Theoretical Approaches and Themes." *Medya ve Din Araştırmaları Dergisi* 6 (2): 137–66. doi:10.47951/mediad.1363608.

Febrian, Harry. 2024. "Visualizing Authority: Rise of the Religious Influencers on the Instagram." *Social Media + Society* 10 (4). doi:10.1177/20563051241286850.

Fernando, Henry, Yuniar Galuh Larasati, and Novita Cahyani. 2023. "Being #wanitasalihah: Representations of Salihah Women on TikTok." *IAS Journal of Localities* 1 (1): 1–15. doi:10.62033/iasjol.v1i1.8.

Franzke, Aline Shakti, Anja Bechmann, Michael Zimmer, and Charles Ess. 2020. *Internet Research: Ethical Guidelines 3.0*. Association of Internet Researchers. <https://aoir.org/reports/ethics3.pdf>.

Ibrahim, Murtala. 2024. "Islam in the Digital Infrastructure: The Rise of Islamic Cyber Practices in Northern Nigeria." *Religion, State and Society* 52 (2–3): 114–32. doi:10.1080/09637494.2024.2353956.

Jenkins, Henry, Sam Ford, and Joshua Green. 2013. *Spreadable Media: Creating Value and Meaning in a Networked Culture*. New York: New York University Press. <https://nyupress.org/9780814743508/spreadable-media/>.

Kristianus, Henny. 2024. "Dapur Kehidupan." *YouTube Short*.

<https://www.youtube.com/shorts/CZdMyOtIE7k>.

Light, Ben, Jean Burgess, and Stefanie Duguay. 2018. "The Walkthrough Method: An Approach to the Study of Apps." *New Media & Society* 20 (3): 881–900. doi:10.1177/1461444816675438.

Lövheim, Mia. 2012. "Identity." In *Digital Religion*, edited by Heidi A. Campbell, 41–56. London: Routledge. doi:10.4324/9780429295683-5.

Lövheim, Mia, and Stig Hjarvard. 2019. "The Mediatized Conditions of Contemporary Religion: Critical Status and Future Directions." *Journal of Religion, Media and Digital Culture* 8 (2): 206–25. doi:10.1163/21659214-00802002.

Maemonah, Maemonah, Sigit Purnama, Rohinah Rohinah, Hafidh 'Aziz, Abda Billah Faza Muhammad Bastian, and Ahmad Syafii. 2022. "The Shift in the Authority of Islamic Religious Education: A Qualitative Content Analysis on Online Religious Teaching." *The Qualitative Report*, September. doi:10.46743/2160-3715/2022.5325.

Marwantika, Asna Istya, and Kazeem Oluwaseun Dauda. 2025. "Da'wah in the Algorithmic Era: Investigating Bias and Validity of Islamic Artificial Intelligence Applications." *Muharrrik: Jurnal Dakwah Dan Sosial* 8 (2): 01–19. doi:10.37680/muharrrik.v8i2.7730.

Maulana, Muhammad, and Muhammad Hendri. 2025. "Religious Disobedience: Understanding Disobedience to Religious Authority in Indonesia." *IAS Journal of Localities* 3 (1): 1–17. doi:10.62033/iasjol.v3i1.119.

Nieborg, David B, and Thomas Poell. 2018. "The Platformization of Cultural Production: Theorizing the Contingent Cultural Commodity." *New Media & Society* 20 (11): 4275–92. doi:10.1177/1461444818769694.

Pengharapan, Tangan. 2025a. "Ibu Henny Kristianus Di Daniel Tetangga Kamu." YouTube. <https://www.youtube.com/shorts/OJ0tJMIkCbo>.

Pengharapan, Tangan. 2025b. "Sebuah Percakapan Penuh Inspirasi Dan Harapan." Instagram. <https://www.instagram.com/reel/DMZNXj7v6TJ/>.

Raya, Moch. Khafidz Fuad. 2024. "Digital Religion: The Packaging And Persuasion of Celebrity Preachers in Contemporary Indonesia." *Journal for the Study of Religions and Ideologies* 23 (67): 80–94.

<https://thenewsjsri.ro/index.php/njsri/article/view/512/112>.

Samudra, Imam, Zakiyyah Wardatul Laini, Juni Yanti, Syukri Amin, and Fransiskus Novrianto Pakpahan. 2024. "Algorithmic Authority and Public Trust: A Bibliometric Analysis of YouTube's Recommendation System in Shaping Islamic Religious Authority (2013-2023)." *Cognoscere: Jurnal Komunikasi Dan Media Pendidikan* 2 (3): 35–50. doi:10.61292/cognoscere.286.

Schellewald, Andreas. 2022. "Theorizing 'Stories About Algorithms' as a Mechanism in the Formation and Maintenance of Algorithmic Imaginaries." *Social Media + Society* 8 (1). doi:10.1177/20563051221077025.

Spesifik Vox. 2025. "Verren: Kalau Aku Islam Jualan Baju Tanktop Boleh Nggak? Ustadz Felix Siauw Dan Raymond Chin." *YouTube Short*.

Tio, Bangun. 2025. "Habib Jafar LOGIN || Konsep Tuhan Dalam Buddhisme Penjelasan Bhante Buddha." *YouTube Short*. <https://www.youtube.com/shorts/sa5U7BzfBBM>.

Ugoretz, Kaitlyn. 2025. "'The YouTube Gods Will Bless You': Seeking Algorithmic Salvation in the YouTube Prosperity Gospel." *Religion* 55 (3): 658–75. doi:10.1080/0048721X.2025.2502295.

Verwiebe, Roland, Claudia Buder, Sarah Weissmann, Chiara Osorio-Krauter, and Aaron Philipp. 2024. "'The Algorithm Is like a Mercurial God': Exploring Content Creators' Perception of Algorithmic Agency on YouTube." *New Media & Society*, December. doi:10.1177/14614448241307931.