Hybrid Authority Management of *Nasab*-Based Religious Leadership among the *Habaib* in Indonesia: Tradition, Modernity, and Digital Transformation

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Abstract: *This study critically examines the management strategies of nasab-based religious authority among the Habaib in Indonesia, emphasizing the hybridity between traditional and modern forms of leadership. Utilizing a qualitative systematic literature review guided by the PRISMA framework, combined with Critical Discourse Analysis, the research analyzes 25 key scholarly articles alongside empirical digital media content and field observations. Grounded in Max Weber's typology of authority, the findings reveal that lineage from the Prophet Muhammad serves as a foundational source of charismatic legitimacy for the Habaib, which is actively maintained through religious symbolism, public narratives, and social engagement. The study highlights a strategic adaptation to digital media platforms, enabling the Habaib to expand their influence beyond conventional institutions and engage younger, urban Muslim audiences. This digital hybridity complements institutional participation in formal religious and political spheres, fostering a dual legitimacy that navigates the tensions between tradition and modernity. The implications underscore the significance of hybrid authority models in sustaining religious leadership amid sociocultural modernization and digital transformation in Muslim-majority societies. Limitations include geographic concentration on Java and Sumatra and focus on social media-active groups. Recommendations for future research advocate broader, comparative investigations of nasab-based authority and its impact on religious pluralism and community cohesion.*

Abstrak: Penelitian ini menganalisis secara kritis strategi manajemen otoritas religius berbasis nasab di kalangan *Habaib* Indonesia, dengan penekanan pada hibriditas antara bentuk kepemimpinan tradisional dan modern. Studi ini menggunakan pendekatan kualitatif melalui tinjauan pustaka sistematis berbasis model PRISMA, yang dipadukan dengan Analisis Wacana Kritis. Sebanyak 25 artikel kunci dianalisis secara mendalam bersama dengan data empirik dari media digital dan observasi lapangan. Dengan merujuk pada tipologi otoritas Max Weber, temuan menunjukkan bahwa nasab keturunan Nabi Muhammad menjadi sumber utama legitimasi kharismatik bagi para *Habaib*, yang dikelola melalui simbolisme religius, narasi publik, dan keterlibatan sosial. Studi ini menyoroti adaptasi strategis para *Habaib* terhadap platform media digital yang memungkinkan perluasan pengaruh di luar institusi formal dan menjangkau audiens Muslim perkotaan yang lebih muda. Hibriditas digital ini melengkapi partisipasi mereka dalam lembaga keagamaan dan politik formal, menciptakan legitimasi ganda yang mampu menjembatani ketegangan antara tradisi dan modernitas. Implikasi penelitian ini menegaskan pentingnya model otoritas hibrida dalam mempertahankan kepemimpinan religius di tengah modernisasi sosiokultural dan transformasi digital dalam masyarakat Muslim mayoritas. Keterbatasan studi terletak pada konsentrasi geografis di Jawa dan Sumatra serta fokus pada kelompok yang aktif di media sosial. Penelitian selanjutnya disarankan untuk

mencakup pengalaman *Habaib* yang lebih luas dan melakukan studi komparatif di masyarakat Muslim lain guna mengeksplorasi dampak model hibrida terhadap pluralisme keagamaan dan kohesi sosial.

1. Introduction

The role of religious authority remains central to shaping socio-cultural and political dynamics in Muslim societies across the world. In Indonesia, the *Habaib*—descendants of the Prophet Muhammad—occupy a unique position of reverence, blending genealogical prestige with religious leadership.[1] This form of authority, rooted in claims of prophetic lineage, has persisted and evolved from colonial times to the present, influencing diverse spheres from education to politics.[2] As modernity and pluralism challenge traditional structures, the durability and transformation of such lineage-based authority becomes a pressing scholarly concern.[3] The current study explores this phenomenon by analyzing how the *Habaib* manage their religious legitimacy in contemporary Indonesia.

Previous scholarship has acknowledged the significant contributions of the *Habaib* in various Indonesian regions, particularly in advancing Islamic education and fostering multicultural values. In Kalimantan, their roles as scholars, muftis, teachers, and political actors are well-documented through royal manuscripts of Kutai and Pontianak, which depict their multifaceted influence in local governance and religious life. These historical roles illustrate the capacity of the *Habaib* to integrate religious guidance with socio-political leadership.[4] However, such contributions remain underexplored in the broader historiography of Islam in the archipelago. This necessitates a deeper investigation into their evolving authority within diverse regional contexts.

Despite their long-standing presence, the identity of the *Habaib* continues to receive insufficient attention in mainstream Islamic studies in Indonesia. Compared to other Islamic movements and identities, scholarly focus on the *Habaib* remains peripheral, even though their impact spans centuries from the colonial period to the present.[5] This underrepresentation has contributed to a limited understanding of their unique strategies for sustaining religious and social legitimacy. Moreover, the neglect of their hybrid identity—combining Arab ancestry with localized Islamic practice—has resulted in an analytical gap in identity politics and Islamic leadership discourses. Consequently, their socio-religious role warrants a more critical and focused academic inquiry.

Other studies emphasize the cultural respect and spiritual charisma attributed to the *Habaib* by local Muslim communities. Among the Betawi people, for instance, the *Habaib* are venerated as authoritative heirs of the Prophet, legitimizing their role in

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[1] C Mayeur-Jaouen, "Nasab, baraka and land: Hagiographic and family memory entwined in the egyptian brotherhood of sharnubiyya, from the fourteenth century until today," *Family Portraits with Saints: Hagiography, Sanctity, and Family in the Muslim World*, 2020.

[2] Mardian Sulistyati, "Otoritas Keislaman di Indonesia: Sebuah Pembacaan Ulang," *Studia Islamika* 29, no. 1 (2022): 189–203, doi:10.36712/sdi.v29i1.24649.

[3] Abdelhamid Kharroub, Noura Zouai, dan Masood Ahmed, "Islamic Rules and Strategies to Bring Peace in Community," *International Journal of Experiential & Case Studies* 4, no. 1 (2019): 92–101, doi:dx.doi.org/10.22555/ijelcs.v4i1.2797.g533 Islamic.

[4] Iskandar Iskandar dan Maisyarah Rahmi Hasan, "Jejak Habaib dalam Manuskrip Borneo (Melacak Peran Ulama dalam Penanaman Nilai Pendidikan Multikultural)," *EDUKASIA: Jurnal Pendidikan dan Pembelajaran* 4, no. 2 (13 Desember 2023): 2597–2604, doi:10.62775/edukasia.v4i2.637.

[5] Zeffry Alkatiri dan Nabiel A dan Karim Hayaze, "Critical Literature Study on Habaib Identity in the constellation of Islamic studies in Indonesia from the colonial period to the present," *Cogent Arts & Humanities* 9, no. 1 (31 Desember 2022): 2096286, doi:10.1080/23311983.2022.2096286.

Islamic preaching and communal leadership.[6] This charismatic authority is often reinforced by public recognition and intergenerational transmission of religious knowledge. In contemporary cities such as Bandung, this influence persists in a moderate yet deeply spiritual form, blending traditional piety with urban religious expression.[7] These examples illustrate how genealogical legitimacy is not merely symbolic but functions as an operative framework for religious leadership.

Genealogy, or *nasab*, plays a vital role in the construction of *Habaib* authority, and its preservation is institutionalized through mechanisms such as *Rabithah Alawiyah*. The tradition of genealogical documentation, rooted in pre-Islamic Arab culture and Islamic historiography, continues to underpin the legitimacy of *Habaib* lineages in Indonesia.[8] However, the emphasis on *nasab* has also incited polemics, particularly regarding the validation of genealogical claims. In the context of Nahdlatul Ulama (NU), disputes over the authenticity of Bani Alawi lineage have led to tensions and contestations among *pesantren* networks.[9] These genealogical controversies underscore the fragility and politicization of lineage-based authority in contemporary religious contexts.

Further complicating the picture are the changing socio-political behaviors of the *Habaib*, especially in regions such as East Java and South Kalimantan. Some studies highlight a shift from integrative to disintegrative tendencies, with religious authority occasionally becoming a source of political division.[10] In parallel, the commercialization of religious identity—wherein *Habaib* merge *dakwah* with spiritual-based entrepreneurship—blurs the line between sacred authority and economic interest.[11] These transformations signal a move towards a hybridized leadership model, simultaneously traditional and modern. However, the implications of this hybridity on the sustainability of their authority remain insufficiently analyzed.

While the extant literature has addressed the sociocultural presence and historical significance of the *Habaib*, several critical gaps persist. First, few studies have systematically analyzed how *nasab* functions as a strategic resource for authority in contemporary Indonesian Islam. Second, the tensions between authenticity and adaptation—particularly in urban, multicultural, or contested religious spaces—remain inadequately theorized. Third, there is a lack of integrative frameworks that account for the intersections between genealogy, institutional authority, and social capital. This study addresses these lacunae by critically examining how the *Habaib* manage their lineage-based legitimacy amidst changing socio-religious dynamics.

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[6] Arif Rahman, "Pandangan Masyarakat Betawi Pada Fenomena Habaib (Analisis Penghormatan Kepada Para Habaib Secara Berlebihan oleh Masyarakat Betawi)," *Mozaic: Islam Nusantara* 4, no. 2 (2018): 133–38, doi:10.47776/mozaic.v4i2.161.

[7] Ahmad Saepudin, "Habib dan Pengembangan Keagamaan Masyarakat Perkotaan (Peran dan Fungsi Habib Syarif Muhammad Al-'Aydrus di Kota Bandung)," *Hanifiya: Jurnal Studi Agama-Agama* 1, no. 1 (2018): 1–19.

[8] I M Nurjaman, F Mutaqin, dan T N F Putra, "Perkembangan Penulisan Sejarah Nasab dari Pra-Islam Hingga Islam dan Pengaruhnya di Nusantara," *Definisi: Jurnal Agama dan Sosial Humaniora* 2, no. 3 (2023): 151–62, doi:10.1557/djash.v2i3.34155.

[9] Aziz Miftahus et al., "Memudarnya Otoritas Keagamaan? (Polemik Nasab Habaib di Kalangan Pondok Pesantren Al-Nahdliyin)," *Jurnal Hukum Islam* 10, no. 1 (2024): 2548–5903, doi:10.55210/assyariah.v10i1.1542.

[10] Arsyad Sobby Kesuma, Abdul Halim, dan Nur Syam, "The Religious Politics of Habaib in Surabaya and Bangil East Java: A Socio-Religio-Political Approach," *Qudus International Journal of Islamic Studies* 10, no. 2 (2022): 285–318, doi:10.21043/qijis.v10i2.12090.

[11] Basrian Basrian, Nor'ainah Nor'ainah, dan Maimanah Maimana, "Islamisme dan Habib-Preneur: Aktifitas Bisnis dan Dakwah Para Habib di Kalimantan Selatan," *Al-Banjari: Jurnal Ilmiah Ilmu-Ilmu Keislaman* 21, no. 1 (2022): 14–33.

This article investigates the management strategies of *nasab*-based religious authority among the *Habaib* in Indonesia, with a focus on the hybridization of leadership models that blend traditional legitimacy with modern adaptation. By analyzing discursive practices, institutional networks, and socio-economic engagements, the study aims to illuminate how genealogical authority is sustained, negotiated, and transformed in contemporary contexts. It contributes to the broader literature on Islamic leadership, authority, and identity by offering a nuanced account of how prophetic descent intersects with modern religious expressions. This research is particularly significant in understanding the resilience and mutation of religious elites in plural societies. Ultimately, it proposes a conceptual framework for interpreting the evolving role of *nasab* in shaping Islamic authority in Southeast Asia.

2. Method

This study employs a qualitative approach grounded in a Systematic Literature Review (SLR) using the PRISMA model to identify, evaluate, and synthesize relevant literature on the management strategies of *nasab*-based religious authority among the *Habaib* in Indonesia. A Critical Discourse Analysis (CDA) framework is applied to examine the discursive construction of *Habaib* authority, drawing on both primary and secondary sources. The analysis is supported by Max Weber's typology of traditional and charismatic authority to understand how legitimacy is socially constructed and maintained. This methodological combination is selected to uncover the ideological, power-laden dimensions embedded in religious discourse. The approach allows a comprehensive exploration of how lineage-based authority is negotiated in modern socio-religious contexts.

The PRISMA process involved four phases: Identification, Screening, Eligibility, and Inclusion. Data were collected from academic databases including Scopus, Web of Science, DOAJ, Google Scholar, Sinta, and Garuda using keywords related to *Habaib* identity, *nasab*-based authority, and religious leadership in Indonesia. The search, limited to publications from 2000 to 2024, initially yielded 200 articles. After eliminating duplicates and irrelevant sources, 65 articles remained. Following full-text reviews and strict inclusion criteria—such as theoretical alignment and empirical relevance—25 key articles were selected for in-depth analysis.

To complement the literature, the study also incorporates supplementary qualitative data, such as digital sermon transcripts, books authored by *Habaib*, informal interviews, media documentation, and etnographic observations of religious gatherings. These sources enrich the discourse analysis by providing context and illustration of how *nasab*-based authority is exercised in public and digital spaces. The data are analyzed through CDA's three dimensions: textual analysis (e.g., rhetorical features), discourse practice (e.g., production and circulation), and sociocultural practice (e.g., broader societal structures). Weber's theory is employed to classify types of authority and trace how charisma becomes institutionalized in contemporary *Habaib* leadership.

To ensure research validity, source triangulation is implemented, combining academic, media, and digital data, as well as theoretical triangulation between CDA and Weberian sociology. Peer debriefings with experts in Islamic sociology further strengthen the analytical rigor, while systematic documentation is maintained through reference managers and analytical logs. Ethical considerations include preserving anonymity and avoiding undue generalization or bias, especially given the sensitivity surrounding religious identity. Nonetheless, the study acknowledges its limitations, particularly its

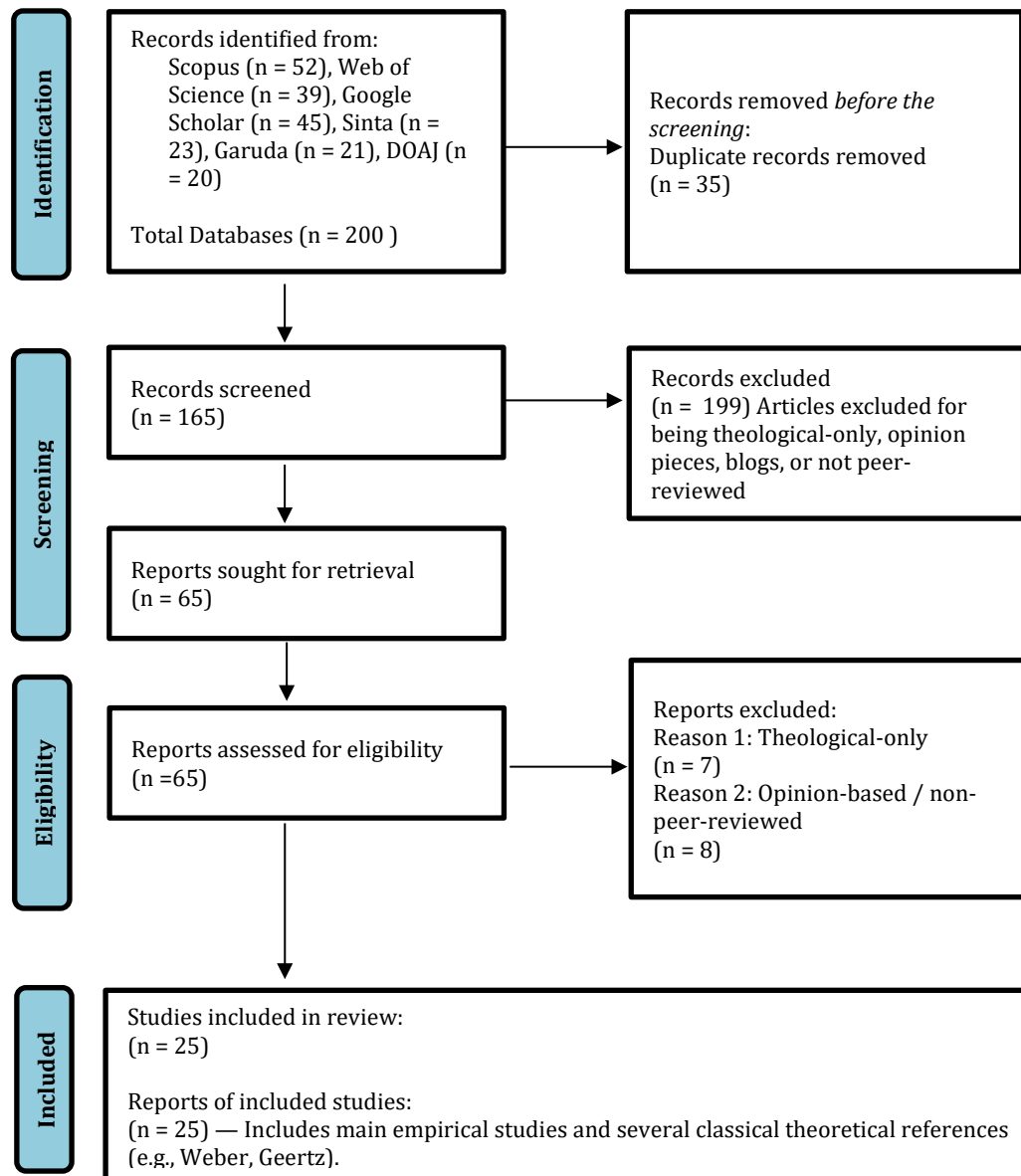focus on Java and Sumatra and its lack of psychological or personal insight into individual *Habaib* actors.

Identification

Records identified from:
Scopus (n = 52), Web of Science (n = 39), Google Scholar (n = 45), Sinta (n = 23), Garuda (n = 21), DOAJ (n = 20)

Total Databases (n = 200)

Records removed *before the screening*:
Duplicate records removed (n = 35)

Screening

Records screened (n = 165)

Records excluded (n = 199) Articles excluded for being theological-only, opinion pieces, blogs, or not peer-reviewed

Reports sought for retrieval (n = 65)

Eligibility

Reports assessed for eligibility (n =65)

Reports excluded:
Reason 1: Theological-only (n = 7)
Reason 2: Opinion-based / non-peer-reviewed (n = 8)

Included

Studies included in review: (n = 25)

Reports of included studies: (n = 25) — Includes main empirical studies and several classical theoretical references (e.g., Weber, Geertz).

Figure 1. PRISMA Flow Data – Habaib Religious Authority Review

3. Results & Discussion

To clarify the study's findings and provide a systematic overview of the focus, scope, and implications of the literature analyzed, the following table presents the final selection of 25 scholarly articles obtained through the Systematic Literature Review (SLR) using the PRISMA model. This table summarizes key aspects identified in previous studies concerning the management strategies of *nasab*-based religious authority among the *Habaib* in Indonesia. Each entry outlines the research finding, reference source, analytical aspect (theological, social, political, or cultural), and the practical or theoretical implications derived from the respective studies. The structure of the table facilitates a more focused examination of the discursive patterns, authority transformations, and adaptive strategies employed by the *Habaib* across various societal contexts. Thus, the

table serves as a foundational framework for the in-depth analysis of how *Habaib* religious authority is constructed and reproduced in the contemporary era.

Table 1. Summary of Key Findings on *Nasab*-Based Religious Authority Strategies among the *Habaib* in Indonesia

No	Research Finding	Reference Source	Aspect	Implication
1	Identification of Lineage Authority Management Strategy Patterns	*Habibs and the Religious Development of Urban Communities (The Role and Function of Habib Syarif Muhammad Al-'Aydrus in Bandung City)*	Lineage Legitimization	Strengthens the social influence and moral responsibility of the *Habaib* within the Muslim community.
2	Institutionalization of *Habaib* Authority	*Religion, State, and Society: Religious Figures at the Center of Urban Identity Politics; Searching for the Main Actor in the Religion Policy Making Process*	Social, Theological, Political, and Cultural	*Habaib* influence various aspects of society, ranging from religion to politics and culture.
3	Adaptation and Transformation in the Digital Era	a) *Habib, Islam, and Religious Authority* b) *The Da'wah Strategy of Majelis Syababul Kheir…; The Da'wah Strategy of Majelis Tajul Muhajirin…*	a) Religious Authority b) Da'wah & Communication	a) Expands religious influence beyond traditional institutions through media and social networks. b) Enhances the effectiveness of da'wah and social engagement, particularly among the younger generation, through modern media.
4	Challenges to Lineage Authority	*Legitimizing the Prophet Muhammad's Descent in the Modern Era*	Lineage Legitimization & Socio-Cultural	Strengthens the social and cultural impact of the *Habaib* beyond merely religious roles.
5	Hybridization and Rationalization Strategy of Authority	*Contribution of Habaib Community in Social Religion in Sampang, Madura (1945–1980)*	Religious & Social Engagement	Enhances religious legitimacy and strengthens community relations through active social involvement.
6	Theoretical Analysis (Max Weber): Authority Transition	a) *Charismatic Authority as a Symbolic Initial Power* b) *Routinization of Charisma: Institutionalizing Charisma through Social Structures* c) *Transition to Traditional and Legal-Rational Forms of Authority in Contemporary Indonesia*	Max Weber's Sociological Theory	Lineage is seen as a source of initial charisma, which is institutionalized through foundations, *pesantren*, and family organizations. *Habaib* authority now transitions into traditional (due to symbolic-cultural

No	Research Finding	Reference Source	Aspect	Implication
				continuity) and legal-rational forms (due to education and legal recognition), indicating the adaptive dynamics of religious authority in modern society.
7	Sociological and Cultural Implications	a) *The Role of Lineage-Based Authority in Shaping Community Religious Relations* b) *The Impact of Authority Strategies on Public Trust and the Resilience of Local Islamic Identity* c) *Symbolic Reproduction of Religious Power in Multicultural Societies*	Social & Cultural Identity	Lineage shapes religious and social hierarchies; *Habaib* authority strategies contribute to strengthening a moderate, tradition-rooted local Islamic identity. Religious symbols such as lineage, the title "*Habib*," and Arab-influenced rituals serve as tools to reproduce religious authority, though these face challenges in multicultural contexts promoting inclusivity, pluralism, and social equality.

The table below summarizes core findings from 25 selected articles analyzed through the PRISMA-based Systematic Literature Review. It highlights key themes such as the legitimization of lineage authority, institutionalization of *Habaib* roles, adaptation in the digital era, and theoretical transitions in authority types. The table also illustrates how *Habaib* influence extends across religious, social, cultural, and political domains. Through various strategies—ranging from public da'wah and social engagement to digital media use—the *Habaib* maintain and transform their religious authority. These findings form the empirical and conceptual foundation for understanding the hybrid and dynamic nature of *Habaib* leadership in contemporary Indonesia.

3.1. Identification of Strategic Patterns in Managing Lineage-Based Authority
3.1.1. Strategies for Maintaining Charisma Based on Lineage in the Public Sphere

In the socio-religious context of Indonesian society, particularly in urban areas and traditional *pesantren* (Islamic boarding schools), *nasab* (genealogical lineage) traced back to the Prophet Muhammad (such as that claimed by the *Habaib*) remains a powerful source of authority. The main strategies used to maintain charisma in the public sphere include emphasizing lineage narratives, the use of religious titles (such as Habib or Sayyid), and symbolic appearances such as traditional clothing, turbans, and body language that conveys religious authority. The legitimacy of lineage refers to the recognition of one's status or authority based on one's lineage or family tree. *Habaib* are descendants of the Prophet Muhammad, and the legitimacy of their lineage gives them a

recognized position in Muslim society in Indonesia. The Legitimization of *Nasab*[12]. This serves as a basis for them to claim religious and social authority. The Prophet's descendants are not only given respect but also a moral responsibility to guide their community.[13]. In addition, the legitimacy of lineage plays a role in strengthening identity and solidarity among *Habaib* and their followers, as well as being a means of establishing broader social and political relations in society.

3.1.2. The Role of Lineage as Social Capital and Religious Symbol

Lineage functions as a highly valuable form of social capital. In social relations, a prominent family name serves as an entry point for gaining the trust of the community, attracting donors, and accessing networks of political and economic power. Lineage is also perceived as a symbol of spiritual privilege, believed by the public to carry barakah (divine blessing), and serves as a religious identity passed down through generations.The legitimacy of lineage can be divided into several categories including [14]: First, the Social Aspect, in which the descendants of the Prophet build a network of relationships with the community and religious organizations. Second, is the Theological Aspect, which includes the belief that the *Habaib* lineage gives special rights in teaching Islamic teachings. Third, Political Aspects, where the legitimacy of the *nasab* affects the position of *Habaib* in social and political structures. Fourth, Cultural Aspects, where the *nasab* contributes to cultural traditions and practices among Muslim communities, such as in religious celebrations or activities.[15] Thus, the legitimization of *nasab* has a broad impact on various dimensions of the lives of *Habaib* and its followers.[16]

3.1.3 Application of Charismatic Principles in Socio-Religious Practices

Lineage-based charisma is applied in various social practices, such as leading *majelis taklim* (religious study gatherings), serving as central figures in haul commemorations, participating in pilgrimages to saints' graves (*ziarah wali*), and engaging in public da'wah activities. Figures from the *Habaib* community often do not need to build their reputations from scratch, as the symbolic legacy of their lineage already provides an initial legitimacy that is widely accepted by the public.

However, over time, polemics have emerged within the Al-Nahdliyin *pesantren* regarding the religious authority of the *Habaib*, particularly concerning the continuity of their lineage, which remains insufficiently studied in the context of authority management strategies. One of the key strategies employed by the Habaib to sustain their religious authority is through *majelis shalawat* (gatherings for reciting blessings upon the Prophet)[17], which serve as a means to legitimize and strengthen their claims to authority

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[12] Huub De Jonge, *Mencari Identitas: Orang Arab Hadhrami Di Indonesia (1900-1950)* (Jakarta: Kepustakaan Populer Gramedia, 2019).

[13] Mawardi Mawardi And Agus Permana, "Habaib Dalam Peta Politik Indonesia," *Al-Tsaqafa : Jurnal Ilmiah Peradaban Islam* 19, No. 1 (2022): 101–28, Https://Doi.Org/10.15575/Al-Tsaqafa.V19i1.18613.

[14] Abu Yazid Adnan Quthny And Ahmad Muzakki, "Urgensi Nasab Dalam Islam," *Asy-Syari'ah : Jurnal Hukum Islam* 7, No. 2 (2021): 131–51.

[15] Mawardi And Permana, "Habaib Dalam Peta Politik Indonesia."

[16] Suprisno Baderan, "Legitimasi Nasab Berperan Dalam Memperkuat Identitas Dan Solidaritas Di Antara Habaib Dan Pengikutnya." (2022), Https://Repository.Uinjkt.Ac.Id/Dspace/Handle/123456789/74925.

[17] K Morimoto, "The Prophet's Family As The Perennial Source Of Saintly Scholars: Al-Samhudi On 'Ilm And Nasab," *Family Portraits With Saints: Hagiography, Sanctity, And Family In The Muslim World*, 2020, Https://Www.Scopus.Com/Inward/Record.Uri?Partnerid=Hzoxme3b&Scp=84999640240&Origin=Inward.

within society.[18] A case study on the phenomenon of Habib Syech bin Abdul Qadir Assegaf, for instance, illustrates how a charismatic cleric can establish hegemony through *majelis shalawat*, ultimately showcasing the application of management strategies in maintaining the religious authority of the *Habaib* in Indonesia.

3.2. Institutionalization of *Habaib* Authority in Contemporary Indonesia

Habaib, as descendants of the Prophet Muhammad, have traditionally held authority based on lineage and spiritual inheritance. However, in the modern Indonesian context, their authority has begun to transform towards institutionalization, combining traditional legitimacy with formal structures and legal recognition. Although their influence used to rest on spiritual charisma and the role of da'wah, modernization and the diversity of Islamic thought are challenging these traditional forms of authority.[19] Their involvement in bodies such as the Indonesian Ulema Council (MUI) and participation in legislative processes signify a transition towards legal-rational authority. This shift does not negate their traditional legitimacy but rather complements it, allowing them to navigate contemporary societal structures effectively. By integrating into formal institutions, the *Habaib* have managed to sustain their influence and address the needs of modern Muslim communities in Indonesia.[20]

3.3. Adaptation and Transformation in the Digital Era
3.3.1. Rebranding Young *Habaib* Figures: From Lineage to Intellectual Performance

Some young *habaib* are now emerging as public intellectuals by discussing contemporary issues such as tolerance, nationalism and mental health. They are rebranding their authority through an intellectual approach, not merely a symbol of lineage. [21] This shows a shift from descent-based authority to competency-based authority. Nevertheless, the legitimacy of lineage remains an important foundation in building social relations and community recognition of the spiritual role of *habaib*. Active involvement in social and cultural activities, such as *shalawat* assemblies, confirms that the religious authority of *habaib* is closely tied to social interaction, which strengthens religious identity and the harmony of Muslim society.[22]

3.3.2. Digitalizing Charisma: Visualization, Narrative, and Public Engagement

The digitalization of charisma is carried out through the production of engaging visual content, authentic narratives about spiritual journeys or family heritage, and active interaction with audiences. This process creates a new form of authority that is more interactive, yet still rooted in lineage-based identity. This is part of one of the strategies employed by the *Habaib* in Indonesia. A management strategy is a plan or approach used to achieve organizational or individual goals.[23] *Habaib* management strategies do not

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[18] A. Bakir Ihsan And Cucu Nurhayati, *Agama, Negara Dan Masyarakat: Tokoh Agama Ditengah Politik Identitas Warga Kota* (Haja Mandiri, 2020), Https://Repository.Uinjkt.Ac.Id/Dspace/Handle/123456789/54438.

[19] Alexandre Pelletier, "Competition for Religious Authority and Islamist Mobilization in Indonesia," *Comparative Politics* 53, no. 3 (2020): 525–47, doi:10.5129/001041521x15974471626004.

[20] Syamsul Rijal, "Performing Arab Saints and Marketing the Prophet: Habaib and Islamic Markets in Contemporary Indonesia," *Archipel*, no. 99 (2020): 189–213, doi:10.4000/archipel.1719.

[21] Arif Sugitanata, "Legitimasi Keturunan Nabi Muhammad Saw Di Era Moderen," 2024, Https://Ilmusyariahdoktoral.Uin-Suka.Ac.Id/Id/Kolom/Detail/813/Legitimasi-Keturunan-Nabi-Muhammad-Saw-Di-Era-Moderen.

[22] Baderan, "Legitimasi nasab berperan dalam memperkuat identitas dan solidaritas di antara Habaib dan pengikutnya."

[23] Ppm Som, "Manajemen Strategis: Pengertian, Tujuan Dan Tahapannya," 11 Januari 2024, 2024, Https://Ppmschool.Ac.Id/Manajemen-Strategis/.

only focus on religious aspects, but also include social and economic aspects, such as the use of social media, marketing religious products, and social activities that strengthen their position in society.

Management strategies can be divided into several categories. First, Marketing Strategy, which includes the promotion of religious products and services through various channels, including social media.[24] Second, the Communication Strategy, which includes how *Habaib* interacts with followers and the wider community, both directly and through digital platforms. Third, Resource Management Strategy, which includes the management of funds, time, and labor in religious and social activities. Fourth, Alliance Strategy, which involves working with other religious organizations and local communities to expand reach and influence. Fifth, the Adaptation Strategy, in which *Habaib* adjusts its practices and teachings according to the needs and challenges of contemporary society.

This study found that *habaib* have a respected position in Indonesian Muslim society, with religious authority based on hereditary legitimacy, mastery of religious knowledge, and adaptability to the socio-cultural context. *Habaib* not only act as spiritual leaders, but also as social and cultural mobilizers, active in activities such as *majelis shalawat*, *pesantren*, and social activities. The support of institutions such as Nahdlatul Ulama (NU) and effective communication strategies, including the use of social media, strengthen their position in modern society. Their involvement shows that the authority of the *habaib* is participatory and progressive, and is able to address the spiritual and social needs of society in a relevant and inclusive manner.

3.4. Challenges to Lineage-Based Authority

3.4.1. Criticism from Modernist, Salafi, and Reformist Groups

Some groups such as modernists, Salafis and reformists in Indonesia criticize the *habaib's* lineage-based religious authority as being excessive (*ghuluw*) and lacking a strong religious foundation. They emphasize the importance of returning to the Qur'an and Hadith, and argue that one's merit should be based on knowledge and charity, not descent. This criticism is often accompanied by calls to shun *bid'ah* and promote a simpler, more textual understanding of Islam, although this often leads to tensions between traditionalists and reformists.[25] It is important to note that while criticism of lineage-based authority exists, many also emphasize the importance of respecting tradition and cultural heritage in religious contexts. Dialogue and mutual understanding among different groups within Indonesian Muslim society are necessary to strike a balance between preserving tradition and engaging in constructive reforms.

3.4.2. Erosion of Charismatic Legitimacy in Urban and Plural Societies

In urban and pluralistic societies, charismatic religious authority, especially lineage-based leadership, is weakening due to greater education, diverse perspectives, and a move toward rational-legal authority. According to Max Weber, charismatic authority, based on a leader's personal qualities, is unstable and often transforms into traditional or rational-legal authority for stability. In modern urban contexts, younger generations value competence and contemporary values over lineage, reflecting a shift toward authority grounded in formal laws and procedures rather than personal charisma.

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[24] Fitriani Latief And Asniwati, *Manajemen Pemasaran (Melalui Pendekatan Strategi Dan Implementasi)*, 2023.

[25] Aziz Miftahus et al., "Memudarnya Otoritas Keagamaan? (Polemik Nasab Habaib di Kalangan Pondok Pesantren Al-Nahdliyin)," *Jurnal Hukum Islam* 10, no. 1 (2024): 2548–5903.

3.5. Hybridization Strategy and Rationalization of Authority
3.5.1. Collaboration between Traditional Symbols (*Nasab*) and Modern Rationality (Formal Education)

The strategy of hybridization of authority carried out by *Habaib* in Indonesia reflects adaptive efforts in responding to contemporary social and religious dynamics. They not only rely on traditional symbols such as the use of robes, embedding the title "Habib", and emphasizing lineage from the Prophet Muhammad, but also complement it with academic legitimacy through higher education, both at home and abroad. Many of them hold master's or doctoral degrees from leading universities, which gives them credibility in the intellectual public sphere and religious bureaucracy. By combining these two sources of authority-symbolic-traditional and rational-legal-the *Habaib* are able to expand the reach of their influence, both in traditional *pesantren* communities and in scientific and public policy forums. This hybridization ultimately bridges the tension between hereditary religious heritage and the demands of modernity based on competence and rationality. To explore more on this topic, you can refer to the article "Revitalizing Hadhrami Authority: New Networks, Figures and Institutions among Habaib" by Syamsul Rijal[26], which discusses the revival of *Habaib* authority through new networks, figures and institutions in Indonesia.

3.5.2. The Habib Phenomenon with Academic and Professional Background

The emergence of *Habaib* working as professionals (lecturers, researchers, doctors, and entrepreneurs) illustrates the rationalization of their religious authority. Beyond lineage, they gain respect through tangible contributions in academia, health, and business. Their personal charisma is now institutionalized via foundations, educational institutions, and digital branding, enabling sustained and flexible authority in modern society.[27], making him a widely recognized figure among millennials. This strategy allows for the continuity of *Habaib's* authority, while providing flexibility in the face of changing times and the increasingly complex demands of society.litas dalam menghadapi perubahan zaman.

3.6. Theoretical Analysis (Max Weber)
3.6.1. Charismatic Authority as an Initial Symbolic Power

According to Max Weber, charismatic authority arises from society's perception of an individual as possessing extraordinary (supernatural or spiritual) abilities. In this context, lineage (*nasab*) serves as a source of charismatic legitimacy, as it is associated with the blessings (*barakah*) of the Prophet Muhammad (peace be upon him).The findings from the application of Max Weber's theory of authority[28] in the context of the Management Strategy of *Nasab*-Based Religious Authority and Descendants of *Habaib* in Indonesia illustrate how three types of authority (charismatic, traditional, and rational-legal) can influence the management of religious institutions related to the family or descendants of *habaib*.[29]

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[26] Syamsul Rijal, "Revitalizing Hadhrami Authority: New Networks, Figures and Institutions among Habaib," *Studia Islamika* 27, no. 22 (2022).

[27] Akhmad Roja Badrus Zaman, "Komodifikasi Konten Dakwah Habib Husein Jafar Al-Hadar," *OASIS : Jurnal Ilmiah Kajian Islam*, 2020, 350–57.

[28] K Gaaze, "Max Weber's Theory Of Causality: An Examination On The Resistance To Post-Truth," *Russian Sociological Review* 18, No. 2 (2019): 41–61, Https://Doi.Org/10.17323/1728-192x-2019-2-41-61.

[29] X Zhou, "Legitimation Of Local Literature And The Crisis Of Identity," *Neohelicon* 34, No. 2 (2007): 77–89, Https://Doi.Org/10.1007/S11059-007-2007-5.

3.6.2. Routinization of Charisma: Institutionalizing Charisma Through Social Structures

Max Weber, a leading sociologist, divided authority into three ideal types, namely charismatic, traditional, and rational-legal. These three types describe how a person or institution gains and maintains power or legitimacy in society. This authority is viewed from several aspects, namely, first: Charismatic authority is based on belief in the extraordinary personality of an individual. Leaders with this authority are considered to have unique qualities or abilities that make them admired and followed.[30] Examples of charismatic authority are prophets, revolutionary leaders, or public figures with strong emotional appeal. Weber emphasizes that charismatic authority tends to be temporary because it depends on the existence of the individual and the recognition of his or her followers. When charismatic leaders die or lose their influence, this authority often transforms into other forms of authority, such as traditional or rational-legal.[31]

In the context of the religious authority of *habaib* in Indonesia, legitimacy is often gained through the lineage of the Prophet Muhammad, but is also influenced by religious knowledge, experience and the ability to build social relations with the community. This authority is both formal and informal, depending on community recognition and support, as well as the surrounding social, political and economic context. [32] Referring to Max Weber's typology, the authority of *habaib* includes three forms: traditional authority which is dominant, due to the strong respect for the descendants of the Prophet in Indonesian Muslim culture; charismatic authority which arises from personal and moral abilities in guiding the people; and rational-legal authority which has begun to be applied in the management of modern religious institutions such as *pesantren* and social organizations. [33] In addition, the authority of *habaib* can be categorized into five[34] types: formal, informal, moral, social, and communication-which reflect their influence in the religious and social life of the community, including through the use of digital media for da'wah. [35] Thus, the authority of habaib is multidimensional and adaptive to changing times without abandoning its traditional roots.[36]

3.6.3. Transition to Traditional and Legal-Rational Forms of Authority in the Contemporary Indonesian Context

In the context of traditional authority, a study by Muhammad Ilmi Luthfi et al. highlights the role of the *Habaib* in the Cawisan culture of Palembang in the early 21st century.[37] This research shows that the *Habaib* gain legitimacy through spiritual heritage and cultural influence, making them respected authorities within the local Muslim

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[30] Ibnu Shofi And Talkah Talkah, "Analisis Teori Otoritas Max Webber Dalam Kepemimpinan Multikultural Kiai Sholeh Bahruddin Ngalah (Studi Kepemimpinan Multikultural Di Pondok Pesantren Ngalah Pasuruan)," *Jurnal Kependidikan Islam* 11, No. 1 (June 20, 2021): 134–56, Https://Doi.Org/10.15642/Jkpi.2021.11.1.134-156.

[31] Rumadi, "Islam dan Otoritas Keagamaan R," *Walisongo* 20 (2012): 25–54.

[32] Arnis Rachmadhani, "Otoritas Keagamaan di Era Media Baru," *Panangkaran: Jurnal Penelitian Agama dan Masyarakat* 5, no. 2 (2021): 150–69, doi:10.14421/panangkaran.v5i2.2636.

[33] Shofi And Talkah.

[34] J Conger, "Max Weber's Conceptualization Of Charismatic Authority: Its Influence On Organizational Research," *The Leadership Quarterly* 4, No. 3 (1993): 277–88, Https://Doi.Org/10.1016/1048-9843(93)90035-R.

[35] Arnis Rachmadhani, "Otoritas Keagamaan Di Era Media Baru," *Panangkaran: Jurnal Penelitian Agama Dan Masyarakat* 5, No. 2 (2021): 150–69, Https://Doi.Org/10.14421/Panangkaran.V5i2.2636.

[36] Shofi And Talkah, "Analisis Teori Otoritas Max Webber Dalam Kepemimpinan Multikultural Kiai Sholeh Bahruddin Ngalah (Studi Kepemimpinan Multikultural Di Pondok Pesantren Ngalah Pasuruan)."

[37] Muhammad Ilmi Luthfi, Syarifuddin Syarifuddin, dan Syafruddin Yusuf, "Tradisi Cawisan dan Otoritas Religius Habaib dalam Pembentukan Citra Islam di Palembang pada Awal Abad ke-21," *Jurnal Sejarah Citra Lekha*, 2023, doi:10.14710/jscl.v8i1.38468.

community. Additionally, Syamsul Rijal discusses the popularity of the *Habaib* among Jakarta's youth through the *Majelis Rasulullah*. This study reveals that spiritual charisma and the lineage of the Prophet are key factors in attracting the younger generation, strengthening the position of the *Habaib* as a relevant traditional authority in the modern era.[38]

The transformation of the *Habaib's* authority into a legal-rational form is reflected in their involvement in formal institutions and higher education. Mardian reviews the work of Ismail Fajrie Alatas, who emphasizes the importance of formal education and participation in religious organizations as new sources of legitimacy for religious authority in Indonesia. This suggests that the *Habaib* no longer rely solely on lineage, but also on intellectual competence and active roles in religious institutions.[39] Furthermore, Mawardi highlight the political role of the *Habaib* in Indonesia.[40] Their study shows that the *Habaib* have been involved in various political aspects, including the founding of political parties and participation in parliament, which reflects the shift of their authority toward the legal-rational form through engagement in formal state structures.

3.7. Sociological and Cultural Implications
3.7.1. The Role of Lineage-Based Authority in Shaping Social Relations of the Community

The authority of the *Habaib* plays a significant role in shaping social hierarchies and religious identities. In many cases, lineage is used as a reference in selecting spiritual leaders, community elders, and moral role models. This demonstrates the strong symbolic influence of lineage in the religious social order In Indonesia, *shalawat* assemblies have a significant role in strengthening faith and strengthening togetherness among Muslims. One well-known example is Majelis Shalawat Al-Ishlah, led by Habib Rizieq Bin Husein Syihab, which is widely known for its regularly held shalawat and dhikr activities. These activities not only serve as a spiritual medium but also as a way to build emotional and social connections among the congregants who come from various backgrounds.[41]

Another popular *shalawat* assembly in Indonesia is the *Syeikhermania Shalawat* Assembly led by Habib Syeikh Bin Abdul Qadir Assegaf.[42] This assembly often holds large shalawat events that attract thousands of worshipers. The presence of large events like this symbolizes the collective power of Muslims and a means of showing love for the Prophet Muhammad. These events are often accompanied by solemn chants of praise and zikr together, creating a religious atmosphere full of appreciation.[43] Each assembly has different characteristics and approaches, but still has the same goal of strengthening the faith and togetherness of the people. These assemblies often hold large *shalawat* events that attract thousands of worshipers. The presence of such large events symbolizes the

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[38] Syamsul Rijal, "Kaum Muda Pecinta Habaib: Kesalehan Populer dan Ekspresi Anak Muda di Ibu Kota," *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 14, no. 2 SE-Articles (25 Desember 2018): 166–89, doi:10.18196/AIIJIS.2018.0086.166-189.

[39] Ismail Fajrie Alatas, Muhammad As'ad, dan Fathurrochman Karyadi, "Sejarah Hubungan Habaib dan Nahdlatul Ulama (NU)," *Tebuireng: Journal of Islamic Studies and Society* 2, no. 2 (2022): 87–101, doi:10.33752/tjiss.v2i2.2388.

[40] Sulistyati, "Otoritas Keislaman di Indonesia: Sebuah Pembacaan Ulang."

[41] Siti Masyitoh, "Metode dakwah Habib Rizieq bin Husein Syihab pada Majlis Ta'lim Jami al-Ishlah Jakarta Pusat" (Uin Syarif Hidayatullah Jakarta, 2011).

[42] Ferri Wicaksono, "Kiai Kharismatik dan Hegemoninya (Telaah Fenomena Habib Syech bin Abdul Qadir Assegaf)," *Jurnal Pemerintahan dan Politik* 3, no. 3 (2019): 121–27, doi:10.36982/jpg.v3i3.678.

[43] Sekar Ayu Aryani, "Healthy-minded religious phenomenon in shalawatan: A study on the three majelis shalawat in Java," *Indonesian Journal of Islam and Muslim Societies* 7, no. 1 (2017): 1–30, doi:10.18326/ijims.v7i1.1-30.

collective power of Muslims and a means of showing love for the Prophet Muhammad. These events are often accompanied by solemn chants of praise and remembrance, creating a deeply religious atmosphere.

Shalawat assemblies led by the *Habaib* play a vital role in strengthening faith and community among Indonesian Muslims, bridging traditional religious teachings with modern spiritual needs. These assemblies not only foster deeper spirituality but also build strong social bonds, enhancing the religious authority of the *Habaib*. This study highlights the *Habaib's* unique role in using *shalawat* assemblies to create broader social connections beyond typical da'wah activities. While focused on two major assemblies, the research suggests the need for further study on others and emphasizes the importance of inclusive, spiritually and socially engaging leadership to maintain the *Habaib's* relevance today.

3.7.2. The Impact of Authority Strategies on Public Trust and the Resilience of Local Islamic Identity

The strategies employed in managing the authority of the *Habaib* contribute to the strengthening of a moderate local Islamic identity rooted in tradition. This has resulted in an increase in public trust in local religious figures compared to transnational figures that are less connected to local culture. Other findings in this study indicated that *habaib* use diverse management strategies, such as marketing management.[44] Key concepts in marketing include needs, wants, demand, production, utility, value and satisfaction, exchange, transactions and market relationships, and marketing and markets. A need is a condition in which a person feels a lack of certain basic satisfaction. Desire is a strong drive to get specific satisfaction of basic needs. Meanwhile, demand is the desire for a particular product supported by the ability and readiness to buy it.[45] In this finding, it can be seen that the existence of digital utilization in da'wah by the *habaib* can be linked to the core marketing concepts mentioned. In the context of digital *dakwah*, needs can be interpreted as the community's need for access to religious information that is easily accessible and relevant. Desire refers to the audience's desire for religious content that is specific and relevant to their daily lives. Meanwhile, demand indicates the audience's interest in accessing quality religious content, supported by their ability to access digital platforms.

The *habaib* can utilize the concept of production by creating da'wah content that is structured and fulfills utility or benefits for the audience. Value and satisfaction are created when the da'wah content presented provides an understanding that matches the expectations and needs of the audience. Through the exchange, digital da'wah can be seen as an exchange of value between the *habaib* who provide knowledge and the audience who receive and practice that knowledge. Transactions and market relationships in this case lead to continuous interaction between *habaib* and audiences in the digital world, which creates long-term relationships.

The above can be seen from the effective communication and social media utilization of *Habaib*. This means that religious authority is not static, but continues to develop according to the social and technological context. *Habaib* who are able to reach the younger generation through digital platforms (a case study of Habib Husein Ja'far al-

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[44] Reza Pahlevi, "Strategi Dakwah Digital Habib Husein Ja'far Al-Hadar," *Jurnal Ilmu Sosial, Humaniora Dan Seni (Jishs)* 1, No. 2 (2023): 141–51, Http://Jurnal.Minartis.Com/Index.Php/Jishs.

[45] Nisaul Jannah, Nurhayati, And Na'imah, "Manajemen Pemasaran Lembaga Paud Pada Masa Pandemi Covid-19," *Kindergarten: Journal Of Islamic Early Childhood Education,* 4, No. 2 (2021): 223–34, Http://Ejournal.Uin-Suska.Ac.Id/Index.Php/Kindergarten/Article/View/12906%0ahttp://Ejournal.Uin-Suska.Ac.Id/Index.Php/Kindergarten/Article/Viewfile/12906/6948.

Hadar's strategy of preaching through the entertainment industry) not only maintain their relevance but also expand their influence on Indonesian society.[46]. This research affirms the importance of innovation in religious practice, which makes it possible for spiritual leaders to respond to modern challenges and maintain connectivity with their followers. It is shown that adaptive marketing management strategies are key to maintaining religious authority in a changing society.

3.7.3. Symbolic Reproduction of Religious Power in a Multicultural Society

Symbols such as lineage, the title *Habib*, and distinct Arab religious rituals serve as tools for reproducing religious power within a diverse society. However, in a multicultural society, this reproduction is challenged by narratives of inclusivity, pluralism, and social equality. The fact that the *nash* serves as a source of legitimacy for *habaib* in maintaining their religious authority demonstrates the importance of sacred texts in establishing spiritual credibility. This means that a deep understanding of the Qur'an and the Prophet's hadith and the ability to relate them to the social context are crucial for *habaib* to gain the trust of the community. *Habaib* who are able to explain and apply the teachings of the Qur'an and hadith in their daily lives not only gain recognition as spiritual leaders but also as role models in religious practice. This finding underscores the importance of quality and relevant religious education in strengthening the position of leaders in Muslim communities.

The *shalawat* assemblies led by the *Habaib* in Indonesia are a popular form of da'wah that strengthens spiritual bonds and community solidarity through regular recitations and social interaction. The *Habaib's* charisma and knowledge attract members, creating an atmosphere of peace and togetherness. This study highlights the importance of innovation in da'wah, especially the use of social media, showing that while some *Habaib* effectively expand their influence digitally, others struggle, adding new insight into their varying adaptation to modern communication methods.

The implications of these findings are both sociological and theological. Sociologically, *Habaib* authority contributes to social cohesion by sustaining Islamic traditions within an inclusive national framework. Culturally, it affirms the continuity of local Islamic identity amidst globalizing pressures and religious contestation. Theologically, it prompts critical reflection on the sources and performance of religious legitimacy in a rapidly evolving religious field. This research suggests that successful religious leadership today depends not solely on nasab or scholarly depth, but on the strategic integration of heritage, intellect, and media fluency. Future inquiry might further examine how these dynamics unfold across different regions and among less digitally visible Habaib communities.

4. Conclusion

This study aimed to analyze the management strategies of *nasab*-based religious authority among the *Habaib* in Indonesia, focusing on the hybridity between traditional and modern forms of authority. The findings reveal that the *Habaib* strategically maintain their charismatic authority rooted in *nasab* through public narratives, religious symbolism, and social responsibilities, which not only reinforce internal community identity but also expand their socio-political networks. *Nasab* functions as a multifaceted social capital encompassing theological, social, political, and cultural dimensions, enabling the *Habaib* to sustain legitimacy while adapting to contemporary challenges. The research further highlights the ongoing institutionalization of *Habaib* authority, as traditional charismatic legitimacy is complemented by legal-rational forms through

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[46] Reza Pahlevi, "Strategi Dakwah Digital Habib Husein Ja'far Al-Hadar."

active participation in formal religious organizations and political institutions. This hybridity facilitates the preservation and extension of their influence within modern Indonesian Muslim society. Moreover, the study underscores the innovative use of digital media by *Habaib*, particularly younger figures, who combine intellectual performance with *nasab* symbolism to engage public audiences and sustain religious charisma in the digital era. These findings carry significant implications for understanding religious authority in Muslim-majority contexts undergoing modernization and digital transformation. The *Habaib* case exemplifies how hybrid models integrating symbolic, institutional, and communicative dimensions can successfully navigate the tensions between tradition and modernity, fostering social cohesion and religious continuity. The strategic digitalization of charisma offers new pathways for inclusive and responsive religious leadership, addressing generational and sociocultural shifts. However, this study is limited by its focus on *Habaib* communities active in social media, potentially overlooking offline or less digitally engaged groups, which may exhibit differing authority dynamics. Future research should broaden the scope to include a wider range of *Habaib* experiences across Indonesia, as well as comparative studies in other Muslim societies confronting similar transitions. Additionally, investigating the long-term impacts of these hybrid strategies on intergroup relations and religious pluralism would further enrich scholarly understanding. In conclusion, the *Habaib's* evolving authority management represents a dynamic synthesis of *nasab*-based charisma, institutional adaptation, and digital innovation, offering valuable insights into the resilience and transformation of religious leadership in contemporary Islam.

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