

**THE ETHICS OF SHARING HADITH ON SOCIAL MEDIA  
AND ITS IMPACT ON MUSLIM COMMUNITIES IN THE DIGITAL AGE****Abd Wahid, Azmiadi**

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The dissemination of hadith through social media has become an inseparable aspect of contemporary religious life in the digital era. While this phenomenon expands the reach of da'wah and enhances public access to Islamic teachings, it simultaneously generates serious challenges related to the authenticity, validity, and ethical transmission of prophetic traditions. This study aims to analyze the ethical dimensions of sharing hadith on social media and its implications for religious literacy among Muslim communities. Employing a qualitative library-based research design complemented by illustrative content analysis of selected social media posts, this study examines patterns of dissemination, verification practices, and public reception of hadith-based content. The findings indicate that although social media contributes to increasing interest in hadith studies, it also facilitates the widespread circulation of weak and fabricated traditions due to low levels of takhrīj literacy and critical digital awareness. The study further demonstrates that ethical principles such as honesty (*ṣidq*), verification (*tabayyun*), and scholarly responsibility are frequently neglected in digital religious practices. This research contributes by offering an integrative framework that connects classical hadith ethics with contemporary digital communication challenges and proposes institutional strategies to strengthen digital religious literacy and responsible da'wah practices in the public sphere.

**Keywords:** digital da'wah, hadith dissemination, religious literacy, social media ethics, takhrīj

**ABSTRAK**

Penyebaran hadis melalui media sosial telah menjadi bagian yang tidak terpisahkan dari kehidupan keagamaan masyarakat di era digital. Di satu sisi, fenomena ini memperluas jangkauan dakwah dan meningkatkan akses publik terhadap ajaran Islam, namun di sisi lain juga menghadirkan

*The Ethics of Sharing Hadith on Social Media  
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tantangan serius terkait validitas, keotentikan, dan etika penyampaian hadis. Penelitian ini bertujuan untuk menganalisis dimensi etika dalam penyebaran hadis di media sosial serta implikasinya terhadap literasi keagamaan masyarakat Muslim. Penelitian ini menggunakan pendekatan kualitatif berbasis studi kepustakaan yang dilengkapi dengan analisis ilustratif terhadap konten hadis pada platform media sosial tertentu. Hasil penelitian menunjukkan bahwa meskipun media sosial berperan dalam meningkatkan minat masyarakat terhadap hadis, rendahnya literasi takhrij dan kesadaran kritis digital menyebabkan maraknya peredaran hadis lemah dan palsu. Selain itu, prinsip-prinsip etika seperti kejujuran (*sidq*), verifikasi (*tabayyun*), dan tanggung jawab ilmiah kerap diabaikan dalam praktik dakwah digital. Penelitian ini menawarkan kerangka integratif yang menghubungkan etika klasik hadis dengan tantangan komunikasi digital kontemporer serta mengajukan strategi kelembagaan untuk memperkuat literasi keagamaan digital dan dakwah yang bertanggung jawab di ruang publik.

**Kata Kunci:** dakwah digital, penyebaran hadis, literasi keagamaan, etika media sosial, takhrij

## INTRODUCTION

Information technology has undergone remarkable advancement over the past two decades. These developments have not only transformed the ways in which people communicate but have also influenced nearly every aspect of life, including religious practices and expressions of faith. The emergence of the internet and social media has created a virtually borderless world, where messages and information can be transmitted from one place to another within seconds. Religious discourse has likewise become part of this rapid flow of information. No longer confined to mosque sermons or traditional study circles, religious teachings can now be accessed instantly through personal devices, anytime and anywhere.<sup>1</sup>

Social media platforms such as Facebook, Instagram, Twitter (X), TikTok, and YouTube have become new arenas for the dissemination of Islamic da'wah. Within these digital spaces, the sayings of the Prophet Muhammad (peace be upon him) are frequently circulated in various formats that are visually appealing and easily consumable. These range from short textual excerpts and graphic designs to brief da'wah videos. This

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<sup>1</sup> L. Alam, 'Dakwah Dan Populisme Media: Idealisme Keberagamaan Netizen Di Era Global', *Al-I'lam: Jurnal Komunikasi Dan Penyiaran Islam*, 2.2 (2019), pp. 32–45.



phenomenon reflects a growing enthusiasm among the public to promote and share Islamic values.<sup>2</sup>

One of the most significant challenges in this digital landscape is the lack of verification concerning the hadiths being circulated. Many social media users share hadith quotations without knowing their origins, the identity of their transmitters, whether the chain of transmission is uninterrupted, or whether the text contradicts established principles of Islam. It is not uncommon for weak (*dha'if*) or even fabricated (*mawḍū'*) hadiths to spread widely and be accepted by the public as though they were authentically narrated from the Prophet Muhammad (peace be upon him). This situation is deeply concerning, particularly because the general public often receives religious information in its entirety without questioning its validity.<sup>3</sup>

This situation is further exacerbated by the limited level of digital religious literacy among the general public. Many individuals have yet to understand the importance of verification in hadith studies, such as examining the chain of transmission (*sanad*) and the textual content (*matan*). Moreover, only a small number of social media accounts or platforms consistently provide clear and accessible explanations or *takhrīj* of hadiths. As a result, unverified hadiths continue to circulate freely, allowing misinformation to spread without adequate corrective mechanisms. Consequently, the public may engage in religious practices that lack a sound foundation and, at times, even contradict authentic Islamic principles. Nevertheless, it cannot be denied that social media possesses immense potential to disseminate positive values<sup>4</sup>. Many preachers, scholars, and religious figures have effectively utilized digital platforms to deliver creative da'wah content and reach a broader audience, particularly the younger generation. A wide range of educational materials—including hadith studies—can now be accessed with ease. This development is encouraging, as it opens new opportunities for the public to learn about Islam in a flexible manner and in accordance with their individual needs.<sup>5</sup>

The powerful influence of social media must be balanced with ethical responsibility in disseminating religious teachings, particularly hadith. It is not sufficient merely to quote a hadith; one must also ensure the accuracy

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<sup>2</sup> M. Rizqy and others, 'Pengaruh Media Teknologi Informasi Modern Terhadap Aktivitas Dakwah Di Era Revolusi Industri 4.0', *Aladalah: Jurnal Politik, Sosial, Hukum Dan Humaniora*, 1.1 (2013), pp. 22–42.

<sup>3</sup> A. Iswanto and others, *Praktik Literasi Mahasiswa Universitas Islam Negeri: Tantangan Dan Peluang Literasi Di Era Digital*, 2022.

<sup>4</sup> R. Adawiyah, *Peran Literasi Digital Dalam Pembelajaran Al-Qur'an Hadis* (Penerbit NEM, 2022).

<sup>5</sup> S. R. Fabriar, *Dakwah Di Era Digital: Potret Aktivitas Dakwah Nawaning* (Penerbit NEM, 2024).



and authenticity of the information being conveyed<sup>6</sup>. This underscores the importance of discussing the ethical dimensions of hadith dissemination in digital spaces. This study seeks to explore how hadiths should be responsibly shared on social media and to examine the extent to which such dissemination shapes religious behavior in the digital age. Through this approach, the research aims to cultivate greater awareness of the need to preserve the integrity of Islamic teachings amid the rapid and unrestricted flow of information.

This study aims to examine in depth how ethical principles in the dissemination of hadith can be applied within the context of modern social media. Its primary objective is to construct a more comprehensive understanding of how hadiths are shared in digital spaces and how such practices influence the ways in which the public understands, receives, and practices Islamic teachings. Additionally, this research seeks to offer a more constructive perspective in responding to the widespread and uncontrolled circulation of hadiths across digital platforms, while remaining grounded in the scholarly values that have long been upheld within the Islamic intellectual tradition.

## METHODS

This study employs a qualitative approach using a library research design. Its primary focus is the collection and analysis of written sources relevant to the dissemination of hadith on social media, as well as the ethical principles embedded within the Islamic scholarly tradition. The data sources in this research are divided into two categories: primary and secondary sources. The primary sources consist of classical hadith compilations such as *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abī Dāwūd*, as well as works on hadith methodology, including *Muqaddimah Ibn al-Ṣalāḥ* and *Tadrīb al-Rāwī*. Meanwhile, the secondary sources include scholarly books, journal articles, and academic writings that discuss digital da'wah, ethical communication in religious contexts, and contemporary religious phenomena on social media.<sup>7</sup>

Data collection was carried out through an extensive review of literature and document analysis, encompassing both printed and digital sources. In addition, the researcher examined several examples of hadith-related content circulating on social media—particularly on platforms such as Instagram, TikTok, and YouTube—to observe how hadiths are disseminated within digital spaces. The collected data were then analyzed using a descriptive-analytical method. This means that the data were not

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<sup>6</sup> F. Maulidna and others, 'Etika Dakwah Di Media Digital: Tantangan Dan Solusi', *Jurnal Manajemen Dan Pendidikan Agama Islam*, 3.2 (2025), pp. 315–36.

<sup>7</sup> Fauzi Saleh, 'Hadith Ahkam and the Qualifications for Fiqh Development', *El-Sunan: Journal of Hadith and Religious Studies*, 2.1 (2024), pp. 46–55, doi:10.22373/el-sunan.v2i1.5438.



only presented as they were found but also interpreted and connected to the principles of hadith scholarship, especially those concerning the validity of the *sanad* and *matan*, as well as the ethical norms governing the transmission of religious knowledge. The purpose of this analysis is to obtain a comprehensive understanding of how hadith dissemination occurs in the digital age and the extent to which these practices align with the established Islamic scholarly tradition.

## RESULTS AND DISCUSSION

### THE PHENOMENON OF HADITH DISSEMINATION ON SOCIAL MEDIA

#### *Trends in Hadith Dissemination: Short Quotations, Visual Content, and Short Videos*

In recent years, the dissemination of hadiths on social media has shown a remarkably significant increase. Hadiths are no longer confined to classical texts or conveyed exclusively through mosque lectures and study circles; instead, they appear in more simplified, instantaneous, and visually appealing formats. One of the most common expressions of this trend is the circulation of short hadith quotations—typically consisting of only one or two sentences—accompanied by translations but lacking complete information regarding their sources. These quotations are widely shared in the form of text-based posts, daily status updates, or simple graphic designs that highlight a single message.<sup>8</sup> The accessible and lightweight nature of such content contributes to its rapid spread, making it especially appealing to users seeking quick and inspirational religious messages within their daily digital consumption.

The tendency to present hadiths in concise formats is closely linked to contemporary patterns of information consumption within digital society.<sup>9</sup> In the social media era, information is often read briefly, superficially, and frequently consumed in contexts that are not conducive to careful reflection or fact-checking. Consequently, short hadith quotations are perceived as more compatible with the preferences and habits of social media users, particularly younger generations. In addition to textual excerpts, visual representations have become one of the most popular forms of hadith dissemination.<sup>10</sup> Many Islamic social media accounts produce aesthetically

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<sup>8</sup> S. R. Febriani and A. Esrani, 'Pemetaan Tren Belajar Agama Melalui Media Sosial', *Jurnal Perspektif*, 14.2 (2021), pp. 312–26.

<sup>9</sup> S. Rosyad and M. Alif, 'Hadis Di Era Digital: Tantangan Dan Peluang Penggunaan Teknologi Dalam Studi Hadis', *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, Dan Fenomena Agama*, 24.2 (2023), pp. 185–97.

<sup>10</sup> D. M. Hamna, 'Eksistensi Jurnalisme Di Era Media Sosial', *Jurnal Jurnalisa*, 3.1 (2017).





appealing graphic designs to convey one or two lines of hadith. these digital posters are typically adorned with attractive backgrounds, striking typography, and islamic-themed icons such as mosques, crescents, or arabic calligraphy. Although such visualizations are effective in capturing attention and delivering messages quickly, they are often not accompanied by supporting information such as *takhrīj*, explanatory notes, or contextual background.<sup>11</sup>

The emergence of features such as reels, stories, and short-form videos across social media platforms has significantly contributed to the growing trend of disseminating hadith in audiovisual formats. Preachers and content creators increasingly produce 15- to 60-second videos containing excerpts of hadith, often accompanied by narration, soft background music, or aesthetically appealing visuals.<sup>12</sup> This mode of distribution has proven highly effective in reaching broader audiences, as such content can be easily reshared and is frequently amplified by platform algorithms that promote it to users' feeds. Nevertheless, the popularity of this trend presents new challenges. A considerable number of these short videos feature only partial segments of a hadith without providing the necessary background, context, or comprehensive interpretation. In some instances, the cited hadith are drawn from unreliable sources or even stem from statements mistakenly assumed to be prophetic traditions. Without proper *takhrīj* or contextual explanation, viewers may develop inaccurate understandings of the hadith or engage in practices lacking authentic textual grounding.

Another emerging trend is the use of automated or AI-generated narration in presenting hadith. Such narration is often employed to deliver hadith in a more dramatic and emotionally evocative manner, particularly in content themed around motivation or eschatological reminders. Although visually and audibly appealing, this type of presentation tends to emphasize emotional resonance rather than providing rational or scholarly reinforcement. As a result, users may feel moved but do not gain a deeper or more accurate understanding. Furthermore, many posts combine hadith with inspirational stories or motivational anecdotes whose origins are unclear. In these cases, the hadith functions more as a narrative embellishment than as an authoritative source of religious teachings or legal guidance.<sup>13</sup> This reflects a notable shift in the function of hadith on social

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<sup>11</sup> R. Jannah, R., & Wati, 'Kontribusi Media Siber Terhadap Keberadaan Sastra Religi Di Media Sosial Instagram', *Literasi: Jurnal Ilmiah Pendidikan Bahasa, Sastra Indonesia Dan Daerah*, 11.2 (2021), p. 2021.

<sup>12</sup> D. R. Hayati, *Pemanfaatan Media TikTok Sebagai Media Dakwah Oleh Ikhwan Mukhlis* (UIN Prof. KH Saifuddin Zuhri, 2021).

<sup>13</sup> Muhammad Zaini, 'Hak Asasi Manusia Dalam Perspektif Al-Quran Dan Hadis', *Al-Muashirah*, 13.1 (2016).



media—from a source of knowledge to merely an element of entertainment or motivation.<sup>14</sup>

This trend also reflects a growing commodification of religion, in which hadith are utilized as material for generating digital engagement such as likes, views, and shares. Some accounts even re-edit older content to align with current trends or specific religious moments, such as Ramadan, Muharram, or the Prophet's Mawlid. As a result, hadith increasingly appear as components within a cyclical content-production system rather than as sacred texts that warrant careful scholarly examination.<sup>15</sup>

Another noteworthy phenomenon is the rise of specialized accounts dedicated exclusively to posting daily hadith. These accounts typically present one hadith each day, accompanied by a translation and, in some cases, a brief moral reflection. While this initiative carries positive intentions, it is important to recognize that not all the hadith they feature originate from reliable or authenticated sources. Some are drawn from unofficial websites, and others are quoted from messaging groups without undergoing any verification process. Overall, the trend of hadith dissemination on social media illustrates a strong enthusiasm for da'wah, yet it also reveals a shift in the form and mode of presenting hadith to accommodate the preferences of digital information consumers. This transformation creates new opportunities for da'wah, but it simultaneously demands caution to ensure that the substance of Islamic teachings is not distorted by presentation styles that prioritize instant appeal and virality.<sup>16</sup>

#### *Characteristics of Information Dissemination: Rapid, Massive, and Minimally Verified*

The dissemination of *hadith* on social media exhibits a defining characteristic: extraordinary speed. Within seconds, a single post containing a *hadith* quotation can reach thousands, or even millions, of users. Features such as reposts, retweets, and shares allow information to circulate effortlessly, unhindered by geographical or structural barriers. While this velocity constitutes one of the primary advantages of social media, it simultaneously poses a critical vulnerability when the information being distributed has not undergone proper verification.<sup>17</sup> Beyond its rapidity, *hadith* dissemination also occurs on a massive scale. It is not limited to a

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<sup>14</sup> H. N. Umar, *Islam Nusantara: Jalan Panjang Moderasi Beragama Di Indonesia* (Elex Media Komputindo, 2021).

<sup>15</sup> M. Y. Alimi, *Mediatisasi Agama, Post Truth Dan Ketahanan Nasional: Sosiologi Agama Era Digital.*, 2018.

<sup>16</sup> S. D. S. Daulay, *Analisis Penggunaan Tiktok Sebagai Media Dakwah Di Kalangan Remaja (Telaah Pada Akun Agama Fachrul, Husain Basyaiban, Husein Ja'far*, 2023.

<sup>17</sup> M. Ghifari, 'Strategi Efektif Dalam Mencegah Penyebaran Hadis Palsu Di Media Sosial', *The International Journal of Pegon: Islam Nusantara Civilization*, 9.1 (2023), pp. 103–22.



single account or platform; rather, thousands of accounts may concurrently circulate similar content, especially during significant religious moments. For example, in the periods preceding Ramadan or the major Islamic festivals, one frequently observes a substantial surge in posts containing *hadith* about fasting, the virtues of *laylat al-qadr*, or the rewards of *tarawih* prayers. This phenomenon illustrates that *hadith* have become an integral component of digital culture, actively responding to pivotal events in the Islamic calendar.<sup>18</sup>

The widespread circulation of such content is frequently unaccompanied by scholarly clarification. Many posts merely cite “Reported by al-Bukhārī” or “Reported by Muslim” without specifying the *hadith* number or chapter, and some even inaccurately attribute a narration with the label “Reported by the Prophet himself.” This pattern indicates that, in many instances, the priority is not accuracy but reach and appeal. Users tend to be more concerned with the religious impression conveyed by the content than with verifying whether the information shared is genuinely a *hadith* or otherwise.

The absence of adequate clarification is also rooted in the limited *hadith* literacy among social media users. Not everyone possesses the capacity to distinguish between *ṣaḥīḥ*, *ḥasan*, *ḍaʿīf*, and even *mauḍūʿ* narrations. Many users further assume that as long as a message conveys a morally positive lesson, it is permissible to accept and practice it, regardless of its provenance or authenticity. In contrast, the Islamic scholarly tradition places great emphasis on caution and precision in transmitting *hadith*.<sup>19</sup> Some content creators intentionally simplify information to make it more accessible to a wider audience. It is within this process of simplification that contextual nuances are frequently omitted, meanings are truncated, and teachings become distorted.<sup>20</sup> For instance, a *hadith* prescribing a particular devotional act under specific conditions may be presented as if it applies universally. Such misrepresentations inevitably risk generating misunderstandings in the religious practices of the broader community.

A significant proportion of accounts that disseminate *hadith* also fail to indicate any scholarly background or authority in the field. Many are anonymous profiles or are operated by individuals without formal education in Islamic studies. Although their intentions may be sincere, the absence of

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<sup>18</sup> F. I. Omar and others, ‘Hubungan Penggunaan Media Sosial Dan Penerimaan Mesej Dakwah’, in *Proceeding of the 2nd International Conference on Management and Muamalah*, 2015, pp. 181–91 Vol. 2015.

<sup>19</sup> M. Parhan, J. Jenuri, and M. R. F. Islamy, ‘Media Sosial Dan Fenomena Hoax: Tinjauan Islam Dalam Etika Berekomunikasi’, *Communicatus: Jurnal Ilmu Komunikasi*, 5.1 (2021), pp. 59–80.

<sup>20</sup> Abdul Wahid Arsyad, ‘STUDI TERHADAP ASPEK KEUNGULAN KITAB SAHIH MUSLIM TERHADAP SHAHIH BUKHARI’, *Jurnal Ilmiah Islam Futura*, 17.2 (2019), p. 312, doi:10.22373/jiif.v17i2.2454.





recognized scholarly authority remains a matter of concern. Without mechanisms of authorization or moderation, the circulation of *hadith* becomes entirely unrestricted and susceptible to misuse for various interests. Even more alarming is the presence of *hadith* shared with explicit political or ideological undertones. In such cases, *hadith* are employed to justify certain positions, attack opposing groups, or reinforce particular narratives. Within this context, *hadith* cease to function as sources of moral and spiritual guidance; instead, they are instrumentalized as tools of legitimacy within social conflicts. This development underscores the fact that the dissemination of *hadith* on social media is not solely a matter of religious communication (*da'wah*), but also a broader social and political issue.<sup>21</sup>

The characteristics of rapid, large-scale, and minimally verified dissemination demand serious collective attention. Within the discipline of *hadith* studies, every act of transmission must be grounded in integrity, trustworthiness, and scholarly responsibility. Accordingly, the emergence of social media as a new platform for *da'wah* must be accompanied by heightened ethical awareness and strengthened religious literacy. Without such measures, the rich intellectual and spiritual heritage of the *hadith* tradition risks being diminished by the speed and disorder that define the contemporary digital information landscape.<sup>22</sup>

### **Validity of Circulating Hadith**

*Case Study: A Popular Hadith on Social Media That Is Actually Weak or Even Fabricated*

Among the many *hadith* frequently circulated on social media, one of the most well-known states: "Seek knowledge even unto China." This narration appears almost invariably in discussions about the importance of pursuing knowledge. It is widely quoted in motivational posts, educational seminars, and even university advertisements. However, when examined through the lens of *hadith* scholarship, this narration is classified as weak, and several scholars have even deemed it fabricated. Ibn Hibbān, for example, did not include it in his major compilations due to the weakness of its chain of transmission. Yet on social media, the authenticity of this *hadith* is rarely questioned.<sup>23</sup>

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<sup>21</sup> A. H. Wahid, 'Peta Perdebatan Akademik Dalam Kajian Hadis', *Refleksi*, 18.1 (2019), pp. 117–38.

<sup>22</sup> Abd. Wahid and others, 'UTILIZING ZUHD HADITHS FOR UPPER-CLASS CRIME PREVENTION', *Jurnal Ilmiah Islam Futura*, 23.2 (2023), p. 263, doi:10.22373/jiif.v23i2.17353.

<sup>23</sup> Abd Wahid, 'Corak Implementasi Hermeunetik Yusuf Al-Qaradhawiy Dalam Pemahaman Hadist', *ICAIOS VII ARICIS II*, 2018 <[https://scholar.google.com/citations?view\\_op=view\\_citation&hl=en&user=bjx4s7QAAAAJ&cstart=100&pagesize=100&citation\\_for\\_view=bjx4s7QAAAAJ:\\_Re3VWB3Y0AC](https://scholar.google.com/citations?view_op=view_citation&hl=en&user=bjx4s7QAAAAJ&cstart=100&pagesize=100&citation_for_view=bjx4s7QAAAAJ:_Re3VWB3Y0AC)>.



Another noteworthy case is the circulation of a statement attributed to the Prophet: “*Whoever celebrates the Prophet’s Mawlid has indeed loved the Messenger of God and will be with him in Paradise.*” This statement is frequently invoked as a normative justification in debates concerning the permissibility of commemorating the Prophet’s birth. However, from a critical hadith perspective, this narration is not found in any of the authoritative (*muktabar*) hadith compilations recognized within the Islamic scholarly tradition. Hadith experts have affirmed that this statement lacks an authentic chain of transmission (*sanad ṣaḥīḥ*) and is more accurately classified as a scholarly aphorism or a popular quotation devoid of verifiable isnād. Nevertheless, this statement continues to circulate widely in public and digital spheres and is often treated as though it possesses binding legal authority.<sup>24</sup>

Another widely circulated statement is the so-called *hadith* that reads, “Whoever sleeps after the dawn prayer will have their sustenance cut off.” This quotation often goes viral in the early morning, accompanied by motivational captions and images encouraging people to wake up early. In reality, however, this statement is not a *hadith* of the Prophet. It is better understood as a piece of advice from scholars or a maxim used by contemporary Muslim motivators. No canonical *hadith* collections contain such a wording with a complete and reliable chain of transmission. Yet because its message aligns with modern values of productivity, the public tends to accept it uncritically, without questioning its origin.<sup>25</sup>

One of the most widely circulated *hadith* during Ramadan is the statement, “The sleep of a fasting person is an act of worship.” This narration is often employed to justify a culture of lethargy throughout the fasting month. In reality, the *hadith* is weak. Ibn Hajar mentions it in *al-Talkhīṣ al-Ḥabīr*, identifying its chain of transmission as *ḍa‘īf*. Nevertheless, because it sounds comforting and aligns with certain social habits, the narration continues to resurface as popular content every year.<sup>26</sup>

A similar phenomenon can be observed in the ḥadīth, “*Cleanliness is part of faith.*” This is perhaps one of the most frequently quoted prophetic traditions in modern contexts and has even been adopted as a slogan by government institutions. However, in the canonical ḥadīth collections, this wording is not found in the concise form commonly circulated. What is actually recorded is a longer version of the narration, presented within a

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<sup>24</sup> D. A. Zarkasi and D. D. Anisa, ‘Smart Muslimah: Jadi Muslimah Harus Pintar’, *Anak Hebat Indonesia*, 2017.

<sup>25</sup> Abd Wahid, ‘Strategi Ulama Mengantisipasi Penyebaran Hadist Maudhu’ Di Kecamatan Peureulak’, *Substantia: Jurnal Ilmu-Ilmu Ushuluddin*, 20.2 (2018), doi:<https://doi.org/10.22373/substantia.v20i2.5151>.

<sup>26</sup> Walad M. Isa, ‘Tradisi Leet Tha’eun Di Aceh: Living Qur’an Dalam Konteks Lokal’, *Al Muashirah*, 17.1 (2021).



different textual and contextual framework. This alteration of wording results in a shift in the intended meaning of the ḥadīth, even though the underlying intention behind its popularization may be well-meaning.

One of the main factors contributing to the rapid dissemination of such ḥadīths is that they convey positive and non-controversial messages. The public tends to accept anything that “sounds Islamic” without feeling a compelling need to verify its authenticity. On the other hand, content creators often favor short, emotionally appealing narrations without carefully considering whether the ḥadīths are genuinely sound (ṣaḥīḥ). Moreover, fabricated ḥadīths can also be found that are deliberately produced to support particular narratives. For example, some ḥadīths concerning the signs of the Day of Judgment are in fact derived from folklore or from books that lack recognized scholarly authority. Such narrations frequently go viral because they provoke fear or curiosity, especially when accompanied by disaster imagery or ominous background sounds.<sup>27</sup>

Many digital da’wah accounts deliberately quote fabricated ḥadīths without providing any authoritative sources, and in some cases even edit the wording to make it more dramatic. One frequently cited example is the supposed ḥadīth, “*A woman who does not cover her ‘awrah will be hung in Hell by her hair.*” This narration has no sound chain of transmission (sanad ṣaḥīḥ) and is often claimed to originate from Isrā’īliyyāt narratives rather than from authentic prophetic tradition. Nevertheless, because it is employed to convey a moral message, much of the public accepts it uncritically.<sup>28</sup>

Although the intention behind disseminating such ḥadīths may be to promote virtue, when the narrations employed are inauthentic, this practice indirectly undermines the very integrity of Islamic teachings. A ḥadīth is not merely a religious text; it is also part of a rigorously preserved scholarly legacy safeguarded by generations of scholars. When society becomes indifferent to issues of authenticity, it becomes increasingly difficult to distinguish between genuine Islamic teachings and mere religious myth. Moreover, the circulation of fabricated ḥadīths can have serious consequences for the formation of religious behavior.<sup>29</sup> When individuals practice something that was never taught by the Prophet while believing it to be an absolute truth, they become trapped in a form of worship that deviates from prophetic guidance. This issue, therefore, is not simply a matter of right

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<sup>27</sup> Mira Fauziah, ‘Memahami Hadis-Hadis Misoginis Dengan Pendekatan Spirit Ayat-Ayat Al-Qur’an’, *El-Sunan: Journal of Hadith and Religious Studies*, 1.1 (2023), pp. 35–50, doi:10.22373/el-sunan.v1i1.3456.

<sup>28</sup> A. Mahfud, ‘Penafsiran Surat Al-Hujarat Ayat 6 Dan Kontekstualisasinya Di Era Post-Truth’, 2021 <Eprints. Walisongo. Ac. Id.>.

<sup>29</sup> Abdul Wahid and others, ‘Sexual Violence Prevention Strategies Based on Hadith Guidance’, *Ulumuna*, 27.2 (2023), pp. 573–97, doi:10.20414/ujis.v27i2.678.



or wrong, but also one of intellectual honesty in religion and scholarly responsibility in transmitting the teachings of the Messenger of God.

*Public Ignorance of Takhrij and the Quality of the Chain of Transmission (Sanad)*

One of the primary factors contributing to the widespread circulation of weak and fabricated hadiths on social media is the limited public understanding of the science of *takhrij*. *Takhrij* refers to a rigorous scholarly process aimed at tracing the original sources of a hadith, including the identification of its transmitters and the evaluation of their reliability. Regrettably, this technical term remains unfamiliar to many ordinary Muslims. As a result, they often assume that any narration labeled “Reported by al-Bukhārī” or “Reported by Muslim” must be unquestionably authentic, without realizing that such attributions are frequently employed in a careless and even misleading manner.<sup>30</sup>

*Public Lack of Awareness of Takhrij and the Quality of the Sanad*

One of the primary factors behind the widespread circulation of weak and fabricated hadiths on social media is the public’s limited knowledge of the science of *takhrij*. *Takhrij* refers to the scholarly process of tracing the original sources of a ḥadīth, including identifying its transmitters and assessing their reliability. Unfortunately, this technical term remains unfamiliar to many ordinary Muslims. As a result, they tend to assume that any narration labeled “reported by al-Bukhārī” or “reported by Muslim” must unquestionably be authentic, without realizing that such attributions are often used carelessly or even misleadingly.<sup>31</sup>

Most people do not understand that the quality of a ḥadīth is not determined solely by the identity of its transmitters, but also by the continuity of the *sanad*, the presence of any problematic narrators, and the condition of the *matn* (text) itself. In the discipline of ḥadīth studies, rigorous methodologies exist to classify narrations as *ṣaḥīḥ*, *ḥasan*, *ḍa‘īf*, or even *mauḍū‘* (fabricated). However, within the sphere of social media, these classifications are almost entirely disregarded.<sup>32</sup> It is also not uncommon for individuals to feel satisfied with merely reading a translation of a ḥadīth without ever consulting the original Arabic text, even though in many cases translations may contain semantic inaccuracies. When such erroneous meanings circulate widely, the potential for doctrinal distortion becomes significantly greater. Ironically, social media users often place greater trust in the visual aesthetics of a post than in the scholarly validity underlying it.

<sup>30</sup> A. Rahman, ‘Pengenalan Atas Takhrij Hadis’, *Riwayah*, 2.1 (2017), pp. 146–61.

<sup>31</sup> Rahman, ‘Pengenalan Atas Takhrij Hadis’.

<sup>32</sup> A. Sagala, ‘Takhrij Hadis Dan Metode-Metodenya’, *Al-Ulum: Jurnal Pendidikan Islam*, 2.2 (2021), pp. 225–38.



Algorithmic influence also plays a significant role in reinforcing this cycle of ignorance. Content that is visually appealing and easily digestible appears more frequently on users' feeds, whereas material that discusses *sanad* analysis or the methodology of ḥadīth studies tends to be marginalized because it is perceived as "too complex" or "unattractive." As a result, the public is more frequently exposed to content that is simplistic yet inaccurate.<sup>33</sup> Permissive attitudes toward the authenticity of ḥadīths are further exacerbated by a culture of sharing without verification. In many WhatsApp and Facebook groups, ḥadīth quotations are circulated indiscriminately, often accompanied by exhortations such as "share this to gain reward." Such narratives foster the assumption that disseminating any ḥadīth is inherently meritorious, regardless of whether it is authentic or not. In reality, classical Muslim scholars have long warned that transmitting fabricated ḥadīths constitutes a grave sin.

When an individual attempts to correct an inauthentic ḥadīth on social media, the responses vary widely. Some accept the correction with openness, yet not infrequently others react with offense or defensiveness. This situation reveals a significant gap between religious enthusiasm and intellectual maturity. Many people assume that as long as their intentions are virtuous, any action is permissible, including the dissemination of ḥadīths whose authenticity remains uncertain. It is at this point that the importance of mass education in ḥadīth literacy becomes evident. The public needs to be equipped with foundational knowledge regarding what a *sanad* is, how to identify authentic ḥadīths, and why it is essential to refer to qualified scholars and credible sources. Such literacy is not intended to turn everyone into a specialist in ḥadīth studies, but rather to ensure that the Muslim community is not easily deceived by texts that merely sound Islamic.<sup>34</sup> Religious education approaches to date have tended to emphasize memorization over methodological understanding. As a result, many Muslims are able to memorize hundreds of ḥadīths without knowing whether those narrations are authentic or not. Within the digital context, this condition becomes particularly risky, since with a single click a ḥadīth can be disseminated instantly to audiences across the globe.

The need for scholarly guidance within the sphere of digital da'wah has become increasingly crucial. Preachers and content creators must be actively involved in ḥadīth literacy training so that the messages they convey are not only visually engaging but also sound in their substance and authenticity.<sup>35</sup>

<sup>33</sup> jurnal ilmiah Al-muashirah, 'No Title', doi:[http://dx.doi.org/ 10.22373/jim.v19i2.13322](http://dx.doi.org/10.22373/jim.v19i2.13322).

<sup>34</sup> Abd Wahid, Maizuddin Maizuddin, and Tarmizi M Jakfar, 'Studi Terhadap Makna Hadis-Hadis Moderasi Beragama', *Jurnal Ilmiah Al-Mu Ashirah*, 19.2 (2022), p. 210, doi:[10.22373/jim.v19i2.17710](https://doi.org/10.22373/jim.v19i2.17710).

<sup>35</sup> B. Uyuni, *Media Dakwah Era Digital* (Penerbit Assofa, 2023).





In this way, da'wah on social media can function as a solid bridge between the rich tradition of Islamic scholarship and the fast-paced, dynamic nature of digital reality. Without a collective effort to strengthen public understanding of ḥadīth validity, social media will continue to serve as fertile ground for the spread of inaccurate narrations. This condition poses a major challenge for today's Muslim generation: how to remain digitally literate while upholding the scientific and scholarly principles that form the very foundation of the religion.

### **Principles of Ethical Ḥadīth Dissemination**

*Normative Foundations in Islam: Honesty (ṣidq), Caution (tatsabbut), and Scholarly Responsibility*

Islam is a religion that places a profound emphasis on the value of honesty. In numerous Qur'ānic verses and prophetic traditions, the quality of ṣidq (truthfulness) is consistently identified as a defining characteristic of the believer. This principle applies to all dimensions of life, including the transmission of religious knowledge. When an individual conveys a ḥadīth, he or she is, in essence, representing the voice of the Prophet. Consequently, absolute integrity in transmission must be strictly maintained, for what is being communicated is not merely ordinary information, but something that is directly connected to the foundational teachings of the religion.<sup>36</sup>

Honesty in the context of ḥadīth dissemination also entails refraining from manipulating the text, avoiding quotations taken out of context, and not transmitting reports whose origins are unknown. In the digital sphere, it is common for the wording of ḥadīths to be selectively truncated to fit particular narratives. Some even alter the phrasing to suit the preferences of audiences. All of these practices constitute a betrayal of the very meaning of ṣidq, which should serve as the moral foundation of knowledge transmission. In addition to honesty, the principle of caution (tatsabbut) likewise represents a fundamental guideline in Islam. God commands in the Qur'ān, Sūrat al-Ḥujurat (49:6), that believers must verify information before disseminating it, especially when it originates from sources of questionable credibility.<sup>37</sup> This principle is highly relevant in the context of social media,

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<sup>36</sup> M. Z. Damanik, D. M. Putri, and M. A. Warda, 'Dalil Jujur Dalam Perkataan Dan Perbuatan', *At-Tarbiyah: Jurnal Penelitian Dan Pendidikan Agama Islam*, 2.1 (2024), pp. 554–64.

<sup>37</sup> Miftahul Ihyaidin Hasibuan, 'Strategi Rasulullah Dalam Menyatukan Kaum Dengan Pendekatan Moderat Dalam Islam', *El-Sunan: Journal of Hadith and Religious Studies*, 1.2 (2023), pp. 113–22, doi:10.22373/el-sunan.v1i2.4108.



where anyone can become a content disseminator without necessarily possessing scholarly expertise or adequate educational background<sup>38</sup>

Within the ḥadīth tradition itself, the spirit of *tatsabbut* has been rigorously upheld by ḥadīth scholars since the earliest period of Islam. They undertook long journeys merely to ensure that a single narration could be reliably traced back to the Prophet. Ḥadīth experts even scrutinized the integrity of transmitters through various critical methods, such as assessing their memory accuracy, personal conduct, and the continuity of the *sanad*. This ethic of caution should be emulated by social media users when conveying or sharing ḥadīth quotations. Equally important is the principle of scholarly responsibility in transmitting ḥadīths. To convey a ḥadīth without examining its *sanad* and *matn* is tantamount to assuming the role of a ḥadīth scholar without the necessary qualifications. In academic discourse, presenting data without clear references is considered an ethical violation. In the religious context, such negligence may even constitute a sin if it leads the community into misguidance or misunderstanding of Islamic teachings.<sup>39</sup>

Scholarly responsibility in this context includes the obligation to cite the sources of ḥadīths clearly, to state their classifications (*ṣaḥīḥ*, *ḥasan*, *ḍaʿīf*, or *mauḍūʿ*), and to ensure that they are applied within their proper contexts. One cannot simply rely on search engines or popular applications as the sole references.<sup>40</sup> Rather, deep scholarly competence and the involvement of qualified experts are required to verify the authenticity of a ḥadīth. In the dissemination of ḥadīths, it is not merely “good intention” that matters, but also the correctness of the method. People often justify their actions by claiming that their intentions are sincere. However, in Islam, good intentions must be accompanied by proper procedures. The intention to promote goodness cannot serve as a justification for spreading information whose authenticity remains uncertain. This principle applies with even greater rigor when what is being transmitted is the statement of the Messenger of God.

In practice, it is not uncommon to find individuals disseminating fabricated (false) hadith, and when they are criticized, they respond by saying, “What matters is that the content is good.” However, in Islam, both the formal authenticity of a source and the substantive meaning of its content are equally fundamental. Hadith are not merely collections of

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<sup>38</sup> Melfa Shintya, ‘Menggali Kearifan Rasulullah: Landasan Moderasi Beragama Dalam Menyelesaikan Konflik’, *El-Sunan: Journal of Hadith and Religious Studies*, 1.2 (2023), pp. 78–88, doi:10.22373/el-sunan.v1i2.3494.

<sup>39</sup> Ghifari, ‘Strategi Efektif Dalam Mencegah Penyebaran Hadis Palsu Di Media Sosial’, pp. 103–22.

<sup>40</sup> Abd Wahid and Mahyaruddin, ‘Urgensitas Pembelajaran Ilmu Hadis Di Era Digital’, *El-Sunan: Journal of Hadith and Religious Studies*, 1.1 (2023).



morally appealing statements, but constitute one of the principal sources of Islamic law and ethical values. The dissemination of unauthentic hadith has the potential to distort and disrupt the foundational principles of religious understanding.<sup>41</sup> Therefore, the transmission of hadith cannot be separated from a robust framework of scholarly ethics. The Muslim community, in fact, possesses an extraordinary scientific and methodological legacy in the discipline of hadith studies. Yet, paradoxically, technological advancement has distanced a segment of the ummah from this rigorous spirit of scholarly verification. Digitalization, which should function as a bridge to strengthen scholarly integrity, has at times instead contributed to its erosion.

### **Digital Da‘wah Ethics: *Tabayyun*, Verification, and the Etiquette of Conveying Truth**

In the era of social media, da‘wah is no longer confined to the pulpit of the mosque or formal religious assemblies. Today, virtually anyone can assume the role of a digital preacher through a single post or status update. However, this unprecedented freedom carries profound consequences. It is within this context that the revival of *tabayyun*—the principle of carefully verifying the accuracy of information before dissemination—becomes critically important. Without *tabayyun*, da‘wah risks degenerating into the spread of religious misinformation and hoaxes.<sup>42</sup>

*Tabayyun* serves as the primary safeguard in the ethics of digital da‘wah. It protects the Muslim community from the haste of transmitting information whose authenticity has not been properly established. In the context of hadith, *tabayyun* entails examining the source of a quotation, verifying whether the hadith genuinely exists in the authoritative canonical compilations, and understanding the circumstances and context of its transmission.<sup>43</sup> Regrettably, many still equate *tabayyun* with mere personal agreement based on reason or emotional resonance, rather than on rigorous verification. Verification constitutes the subsequent stage that reinforces *tabayyun*. It is not limited to tracing the origin of a hadith, but also involves ensuring that the hadith is applied within its appropriate contextual framework. For instance, a hadith concerning *jihad* may carry significantly different implications when cited within differing social contexts. Without rigorous verification, da‘wah risks becoming a tool for emotional manipulation and may even pose tangible harm to society.

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<sup>41</sup> Abd Wahid and others, ‘ANALYSIS OF THE SCOPE OF HUMAN RIGHTS BASED ON THE HADITHS’, *PETITA: JURNAL KAJIAN ILMU HUKUM DAN SYARIAH*, 9.1 (2024), pp. 164–83, doi:10.22373/petita.v9i1.282.

<sup>42</sup> M. F. A. Ghoni and M. Fahmi, *Penggunaan Instagram Sebagai Media Dakwah*. (Universitas Islam Negeri Walisongo, 2018).

<sup>43</sup> Abd Wahid and Agusni Yahya, ‘A Study And Analysis Of The Plurality Of Views Among Scholars And Experts In Hadith Studies Regarding The Validity Of Dhaif Hadiths’, *Al Bukhari*, 5.1 (2023).



The ethical propriety of conveying truth constitutes a fundamental dimension of digital da'wah. Truth is not sufficiently fulfilled by being delivered in a harsh or merely explicit manner; rather, it must be articulated within a framework of ethical discernment, attentiveness to context, and appropriateness of timing. The Prophet Muhammad (peace be upon him) never compelled others to accept the truth; instead, he communicated it with remarkable gentleness, compassion, and exemplary patience. This prophetic model of wise and humane communication should serve as the primary paradigm for every form of da'wah engagement, particularly within the practices of digital dissemination.<sup>44</sup>

In the digital sphere, one frequently encounters forms of da'wah that are sarcastic, demeaning, or even directed as personal attacks. Such practices stand in clear contradiction to the ethical foundations of Islamic preaching, for propriety in da'wah is an integral component of the very teachings of Islam. The truth is to be conveyed with wisdom, as explicitly commanded by God in the Qur'an: "Call to the way of your Lord with wisdom and good instruction" (Qur'an, al-Nahl [16]: 125). This dimension of *hikmah* is often eclipsed when individuals become more preoccupied with the pursuit of likes and shares than with the substantive integrity of the message itself.

One of the most critical problems in digital da'wah is the growing tendency to prioritize virality over validity. In the pursuit of public attention, content is often engineered to be as sensational as possible. Prophetic traditions are reduced to clickbait, frequently exaggerated, decontextualized, or selectively truncated. Consequently, ethical responsibility in communication is subordinated to the demands of platform algorithms. This constitutes the central challenge of contemporary digital da'wah: how can truth be communicated effectively without compromising honesty, scholarly integrity, and ethical standards? Effective da'wah is not confined to the accurate transmission of content alone, but also entails the preservation of the moral dignity and personal integrity of the preacher.<sup>45</sup> The Prophet Muhammad (peace be upon him) stands as *uswah hasanah*—an exemplary model—not merely in speech, but equally in conduct and character. Digital da'wah, therefore, must embody this spiritual and ethical ethos within every form of content, whether in short-form videos, infographics, or tweets. It is not merely an act of disseminating information, but a transformative endeavor aimed at touching the heart and awakening moral consciousness.<sup>46</sup>

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<sup>44</sup> Wahid and others, 'UTILIZING ZUHD HADITHS FOR UPPER-CLASS CRIME PREVENTION'.

<sup>45</sup> Jafar Assagaf and Abd Wahid, 'Towards a Comprehensive Understanding of Hadith Sciences: Al-Gumari's Reconstruction of Riwayah and Dirayah', *Mashdar: Jurnal Studi Al-Qur'an Dan Hadis*, 6.2 (2023).

<sup>46</sup> D. Samad, *Tabayyun Intoleransi* (PAB Publishing, 2018).



Ethical responsibility also governs the reception of truth. Many individuals resist the clarification of ḥadīth not because of a lack of evidence, but due to an aversion to being “corrected.” Those who offer scholarly correction are often dismissed as presumptuous or accused of provoking unnecessary controversy. Yet, within the Islamic ethical framework, mutual admonition is an integral expression of sincere counsel, grounded in compassion and goodwill. The ethics of da‘wah, therefore, is inherently collective in nature—requiring both the willingness to advise and the humility to accept advice with openness of heart. Digital society must progressively shape itself into a community grounded in mutual reinforcement in the practice of da‘wah, rather than being corroded by rivalry and antagonism. Content that is accurate and authentic warrants deliberate support and responsible amplification, whereas erroneous content must be addressed through principled correction conveyed with civility, proportionality, and respect.<sup>47</sup> Digital da‘wah, therefore, constitutes a shared moral and social obligation, not the exclusive domain or monopolistic authority of any particular group or individual. By revitalizing the spirit of *tabayyūn* (critical verification), rigorous validation, and ethical propriety in communication, digital da‘wah can function as an effective and ethically grounded medium for the dissemination of ḥadīth. Social media, in this respect, does not constitute an obstacle but rather a strategic opportunity—provided that it is navigated with moral integrity and scholarly precision.

*Relevance to the Prophetic Maxim: “Man Kadhaba ‘Alayya...” (Narrated by al-Bukhārī and Muslim)*

One of the most severe warnings in Islam concerning the dissemination of hadith is the statement of the Prophet Muhammad ﷺ, as transmitted by both al-Bukhārī and Muslim: “Whoever deliberately fabricates a lie against me, let him take his seat in Hellfire.” This hadith does not merely function as a moral admonition; rather, it constitutes a foundational principle underpinning the imperative of methodological rigor and ethical responsibility in the transmission of prophetic traditions.<sup>48</sup> It firmly establishes the gravity of falsification in religious discourse and serves as a central normative reference for the science of hadith authentication. This prophetic declaration underscores the gravity of the sin involved in attributing falsehood to the Prophet himself. In the contemporary context,

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<sup>47</sup> Naurah Adelia and others, ‘Digital Takhrij Hadith as Islamic Digital Humanities Reconstructing Epistemic Authenticity and Transmission in the Digital Age’, *Digital Muslim Review*, 3.1 (2025), doi:<https://doi.org/10.32678/dmr.v3i1.68>.

<sup>48</sup> Abd Wahid and Sayuti, ‘Hadist Sebagai Sumber Kearifan Lokal Aceh Dalam Qanun Dan Undang-Undang Otonomi Khusus’, *Bureaucracy Journal: Indonesia Journal Of Law And Social-Political*, 4.1 (2025), pp. 853–73.





the dissemination of fabricated ḥadīth without proper verification falls within the scope of this prohibition, even when the disseminator does not intentionally seek to fabricate falsehood. Scholars have affirmed that this severe warning is not limited solely to those who deliberately forge ḥadīth, but also extends to those who transmit them without due verification and critical scrutiny.<sup>49</sup>

This ḥadīth conveys a profoundly significant meaning, namely that the Prophet emphatically sought to prevent his teachings from being distorted or misrepresented. By disseminating fabricated ḥadīth, an individual effectively attributes to the Prophet statements that he never uttered. Such an act constitutes a betrayal of the prophetic mission and represents a grave violation of both the epistemological integrity of Islamic scholarship and the moral foundations of Islamic ethics. Historically, Muslim scholars exercised extraordinary caution in the transmission of ḥadīth out of profound fear of falling under the warning articulated in this prophetic tradition. They would often refrain from narrating reports that were even mildly doubtful, despite the apparent moral appeal of their content. Their guiding principle was unequivocal: it is far better to remain silent about the Prophet than to risk attributing to him a statement falsely, even unintentionally.<sup>50</sup>

In the contemporary era of accelerated information flow, the warning contained in this ḥadīth has become even more acutely relevant. A single post on platforms such as Instagram or TikTok can reach millions of users within moments. If the content being disseminated consists of a fabricated ḥadīth, the falsehood proliferates at extraordinary speed, and the individual who shares it becomes an active link in a chain of distortion carried out in the name of the Prophet. Individuals often feel no sense of culpability on the grounds that they merely “copy and paste” content. Yet, within Islamic ethical and legal reasoning, a person remains fully accountable for the information he or she disseminates, even if not its original author. This underscores the critical necessity of recognizing that every act of transmitting ḥadīth must be subjected to rigorous verification and informed by conscientious moral deliberation.

This ḥadīth also functions as a safeguarding barrier for the doctrinal purity of Islamic teachings. It signals that da‘wah is not merely a matter of zeal and enthusiasm, but equally a matter of profound responsibility. For anyone who cites the words of the Prophet—whether in physical social spaces or within digital environments—there rests a substantial moral and

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<sup>49</sup> R. Hasbi, P. Lestari, and A. Zahara, *Tunjuk Ajar Rasulullah: Apa Tanda Melayu Beriman.*, 2024.

<sup>50</sup> Fahmi Andaluzi and others, ‘Boycott in Hadith Perspective: History and Implementation’, *El-Sunan: Journal of Hadith and Religious Studies*, 2.2 (2024), doi:<https://doi.org/10.22373/el-sunan.v2i2.5801>.



spiritual burden that must be consciously borne. Imam al-Nawawī, in his *Sharḥ Ṣaḥīḥ Muslim*, explicates that the sin of fabricating ḥadīth constitutes a grave major offense (*kabīrah*) that cannot be treated lightly. In certain scholarly perspectives, such an act is even regarded as a form of falsehood against God Himself, insofar as the ḥadīth function as an authoritative exposition of divine revelation. Consequently, this prophetic warning stands as a severe moral alarm for content creators and preachers alike, urging heightened vigilance, scholarly caution, and ethical responsibility in the transmission of the Prophet's words.<sup>51</sup>

Finally, the ḥadīth “Man kazzaba ‘alayya...” is not intended merely to instill fear, but rather to provide moral and epistemic guidance. It is not an empty threat, but a solemn call to safeguard the honor and integrity of the Prophet's teachings. Amid the overwhelming currents of information in the digital age, this ḥadīth stands as a guiding beacon, directing preachers and content disseminators alike so that they do not stumble into the transmission of claims whose truth has not been duly ascertained.

### **Impact on Digital-Era Society**

*Positive Impact: Increasing Interest in Ḥadīth, Creative Da‘wah, and Religious Education*

The digital era has brought about profound transformations in the ways society accesses and engages with religious sources. One of the most salient positive impacts is the growing public interest in ḥadīth. Whereas in earlier periods ḥadīth were primarily studied through classical texts (*kitab kuning*) or discussed within formal scholarly gatherings, today prophetic traditions circulate in lighter, more accessible forms through social media platforms. Individuals who were previously unfamiliar with the terminology and conceptual framework of ḥadīth are now increasingly exposed to references such as “Narrated by al-Bukhārī” or “Narrated by Muslim” appearing regularly across their digital timelines. This phenomenon indicates the emergence of a renewed, albeit elementary, engagement with the Islamic scholarly tradition. Gradually, curiosity toward ḥadīth is being cultivated, serving as a crucial entry point for younger generations to more deeply acquaint themselves with the teachings of Islam.

On the other hand, da‘wah has evolved into increasingly creative forms. Preachers, religious scholars, and digital content creators now present ḥadīth through short videos, visually engaging illustrations, and even meme-based formats that are easily comprehensible to wider audiences. This creative transformation has significantly expanded the reach of da‘wah, enabling it to penetrate social segments that were previously distant from

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<sup>51</sup> M. Alhafidh Akbar, Abd Wahid, and Taslim HM Yasin, ‘The Digital Turn in Ḥadīth Studies: Ethical Foundations and Strategic Directions’, *El-Sunan: Journal of Hadith and Religious Studies*, 3.1 (2025), doi:<https://doi.org/10.22373/el-sunan.v3i1.6274>.



formal Islamic learning. What was once perceived as heavy and exclusive has gradually become more inclusive, accessible, and socially resonant.<sup>52</sup>

A considerable number of individuals also utilize platforms such as Instagram, YouTube, and TikTok to disseminate an incremental understanding of ḥadīth. Some even produce thematic content under labels such as “Daily Ḥadīth” or “One-Minute Study,” which functions as a form of daily spiritual reminder for their audiences. This model represents a contextualized form of religious education that is highly attuned to the fast-paced rhythm of contemporary digital life. The presentation of ḥadīth through visually adapted designs and compelling narrative frameworks has significantly contributed to the social grounding (*taḥqīq al-waqiʿ*) of Islamic teachings. Traditions concerning compassion, propriety, and moral virtue, when conveyed through a humanistic lens, possess the capacity to deeply resonate with individuals who may have previously perceived Islamic teachings as excessively normative or rigid.

Religious education has likewise been significantly enhanced through the emergence of online platforms. Numerous institutions and individuals now offer structured programs for the study of ḥadīth through digital formats, ranging from webinars and podcasts to virtual learning groups. This development has substantially expanded access to religious learning for broader segments of society, including those residing in geographically remote areas far removed from centers of formal education. This major transformation is also evident in the growing public interest in the study of *takhrīj al-ḥadīth* among lay audiences. Although this engagement has not yet reached an advanced scholarly level, a significant number of social media users have begun to inquire about the authenticity of ḥadīth, question the reliability of their chains of transmission (*isnād*), and seek further verification through digital ḥadīth compendia. This development constitutes a positive indicator that society is gradually cultivating a critical disposition and is becoming less inclined to accept religious information uncritically.

The role of religious figures and young preachers has become increasingly vital in harnessing this momentum. They are not merely tasked with transmitting ḥadīth, but also with internalizing and contextualizing the meanings and ethical spirit of the Prophet’s teachings within contemporary life. When conveyed through a wise, empathetic, and context-sensitive approach, ḥadīth can emerge as a genuinely transformative force within the digital society. In other words, social media has opened a new arena for the revival of ḥadīth literacy, despite the many challenges that continue to accompany it. The growing public enthusiasm to learn from and be inspired by the Prophet’s words constitutes a vital asset that must be continuously

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<sup>52</sup> M. R. (2024). Naufaldhi, ‘Strategi Kreatif Komunikasi Dakwah Di Media Sosial Untuk Generasi Z Studi, Kasus Realmasjid 2.0’.



nurtured, guided, and directed through responsible, ethically grounded, and academically sound approaches.

*Negative Impacts: Misinformation, Blind Fanaticism, and Intergroup Tensions*

One negative impact that cannot be overlooked is the widespread phenomenon of misinformation. Ḥadīth circulating on the internet are frequently disseminated without adequate clarification or reliable scholarly references. As a consequence, many members of the public receive and further transmit such materials without being aware of whether the ḥadīth in question are authentic (*ṣaḥīḥ*), weak (*ḍaʿīf*), or even fabricated (*mauḍūʿ*). This condition significantly heightens the risk of doctrinal distortion and undermines the integrity of religious knowledge in the digital public sphere.

Such forms of misinformation generate a dense epistemic fog within religious understanding. Ḥadīth that are selectively truncated, carelessly translated, or employed outside their proper contextual framework have the potential to produce deeply distorted perceptions of Islamic teachings. More alarmingly, many social media users come to regard brief quotations as sufficient in themselves, without making any serious effort to seek further explanation or authoritative interpretive clarification. A further consequence of misinformation is the emergence of blind fanaticism. When a ḥadīth is claimed to originate from the Prophet, many individuals tend to accept it uncritically, even when its authenticity and scholarly classification remain unknown. Certain groups exploit weak (*ḍaʿīf*) or unreliable traditions to legitimize extreme actions or intolerant attitudes, cloaking such practices in the language and symbolism of religious devotion.<sup>53</sup>

This blind fanaticism is further exacerbated by social media algorithms that selectively curate and display homogenous content based on users' prior preferences and interaction patterns. As a result, individuals who have already embraced a particular interpretation are increasingly confined within so-called "echo chambers" that continuously reinforce their existing convictions, while simultaneously diminishing opportunities for critical evaluation, meaningful dialogue, and exposure to alternative perspectives. Intergroup tensions thus become virtually unavoidable. Many debates on social media that initially revolve merely around the citation of a ḥadīth eventually escalate into conflicts of religious identity. Each group comes to perceive itself as possessing exclusive authority over the truth, and it is not uncommon for mutual attacks to emerge, with accusations of deviance being directed at one another solely on the basis of differing interpretations of a single ḥadīth.

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<sup>53</sup> A. F. Suanda, T. Arifin, and U. S. G. Djati, 'Signifikansi Hadis Riwayat Dalam Menangani Konten Negatif Di Media Sosial', *Khatulistiwa: Jurnal Pendidikan Dan Sosial Humaniora*, 4.2 (2024), pp. 288–98.



Viral religious content is frequently dominated by a provocative rather than an educative tone. Ḥadīth related to divine punishment, curses, and eschatological retribution tend to circulate more rapidly, as they are perceived as emotionally striking and fear-inducing. This trend risks generating a rigid and anxiety-laden religious atmosphere, one that stands in stark contrast to the overarching values of mercy (*rahmah*) and compassion embodied in the prophetic message of Muhammad. There is also a growing phenomenon in which ḥadīth are instrumentalized for political purposes. Selected prophetic quotations are employed to endorse particular agendas or to delegitimize opposing groups. In such contexts, ḥadīth are no longer positioned as sources of wisdom and spiritual illumination; rather, they are reduced to instruments of ideological justification and mechanisms for the consolidation of power.

One of the most significant challenges in this regard is the widening epistemic gap between ordinary social media users and the rigorous scholarly tradition of ḥadīth studies. Many individuals consider it sufficient to rely solely on translated texts or fragmented video excerpts of religious lectures, without recognizing that a sound understanding of ḥadīth necessitates a comprehensive methodological and historical approach.<sup>54</sup>

#### *Insufficient Ḥadīth Literacy and the Limitations of Online Clarification Mechanisms*

Ḥadīth literacy is not merely concerned with identifying whether a particular tradition is authentic or not. More comprehensively, it encompasses the ability to understand contextual circumstances (*asbāb al-wurūd*), to recognize the reliability and background of transmitters (*ruwāt*), and to critically grasp the intrinsic relationship between the textual content (*matn*) and the chain of transmission (*isnād*). Unfortunately, a considerable segment of the public has not been afforded adequate access to, nor systematically equipped with, such competencies through either formal or non-formal educational institutions.

This limitation in understanding creates a significant vulnerability to the spread of religious hoaxes. Individuals with sincere intentions may unwittingly disseminate fabricated hadiths simply because they lack the knowledge and methodological tools required for proper verification. In many instances, they are not even aware of the existence of disciplinary sciences such as *takhrīj* or *jarḥ wa ta'dīl*, which constitute essential instruments for assessing the authenticity and reliability of hadith transmissions. More regrettably, when attempts are made to clarify or critically examine a particular narration, such efforts are often perceived as pedantic or as an attempt to unnecessarily complicate religious practice. A healthy culture of

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<sup>54</sup> Ghifari, 'Strategi Efektif Dalam Mencegah Penyebaran Hadis Palsu Di Media Sosial'.





verification and critical clarification has yet to fully develop in the digital sphere. Rather than fostering open and constructive discussion, many users instead resort to defensiveness and construe criticism as a form of personal or ideological attack.<sup>55</sup>

At present, there remains a limited availability of easily accessible mechanisms for hadith verification tailored to the needs of the general public. Although several hadith-based applications do exist, not all of them can be used with methodological accuracy without proper scholarly guidance. Meanwhile, within the landscape of social media, there is still no reliable moderation system capable of effectively controlling the accuracy of religious content. As a consequence, many fabricated hadiths are allowed to go viral without any authoritative clarification. This situation is particularly problematic, given that a more systematic and well-organized verification framework could significantly assist the public in filtering religious information. For instance, a dedicated social media channel that consistently examines the authenticity of widely circulated hadiths, or a feature within da'wah applications that provides rapid and trustworthy *takhrīj* information, would offer substantial support in curbing the spread of misinformation.

Low levels of hadith literacy also render society highly susceptible to fragmentation driven by narratives constructed upon unauthentic traditions. When one group disseminates a particular hadith accompanied by a specific interpretive framework, other groups often find it difficult to offer well-founded rebuttals due to the scarcity of accessible references or the absence of mutually recognized scholarly authority.<sup>56</sup> The public must be provided with basic training and educational guidance on how to identify reliable hadith sources, how to consult qualified scholars, and how to adopt an appropriate attitude when doubt arises regarding the authenticity of a particular quotation. This responsibility does not rest solely on individuals; rather, it must be collectively assumed by educational institutions and religious authorities alike. If hadith literacy can be systematically enhanced and supported by effective, credible, and accessible online verification mechanisms, the circulation of hadith on social media will become substantially healthier. The Muslim community will be better equipped to distinguish between authentic traditions and those that warrant skepticism. In this way, social media can genuinely function as a safe, intelligent, and spiritually enriching space for da'wah.

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<sup>55</sup> K. Wirabuana, 'Persepsi Mahasiswa Fakultas Ushuluddin Adab Dan Dakwah Uin KH Abdurrahman Wahid Pekalongan Terhadap Berita Hoax Keagamaan Di Media Sosial' (UIN KH Abdurrahman Wahid Pekalongan, 2023).

<sup>56</sup> Wirabuana, 'Persepsi Mahasiswa Fakultas Ushuluddin Adab Dan Dakwah Uin KH Abdurrahman Wahid Pekalongan Terhadap Berita Hoax Keagamaan Di Media Sosial'.

*The Role of Ulama and Islamic Institutions*

The presence of official accounts managed by Islamic institutions and authoritative ulama is critically needed within today's digital landscape. Amid the overwhelming influx of religious information whose reliability cannot always be ascertained, such accounts function as dependable points of reference. Their existence provides essential guidance for the public in seeking Islamic knowledge from sources that are both credible and accountable. In this way, authoritative digital platforms not only counterbalance the spread of unverified content but also reinforce epistemic trust within the broader religious discourse. Many social media users experience confusion when confronted with the widespread circulation of hadith quotations presented without clear attribution or verification. Official accounts operated by recognized institutions can serve as a critical balancing force by providing scholarly clarification and scientifically grounded explanations in an accessible manner. Such platforms do not merely disseminate content; they also play an educative role by cultivating public awareness of how to responsibly engage with circulating religious information. Through this corrective and pedagogical function, they contribute significantly to strengthening critical religious literacy in the digital sphere <sup>57</sup>

Public trust in Islamic institutions should, in principle, constitute a substantial form of social capital for strengthening their presence and influence on social media. Unfortunately, many religious organizations have yet to optimally utilize digital platforms as effective channels of da'wah and religious education. Their limited visibility in the digital public sphere inadvertently creates expansive space for non-authoritative actors to present themselves as seemingly legitimate sources of religious knowledge. This vacuum of institutional authority ultimately exacerbates the circulation of unverified religious narratives and weakens the epistemic foundations of public religious discourse.

The majority of digital users are no longer familiar with religious figures affiliated with formal institutions; instead, they are far more acquainted with viral personalities who are highly active on social media. This phenomenon clearly demonstrates that a presence in the digital sphere is no longer a matter of choice but an imperative for ulama and Islamic institutions alike. If they seek to maintain relevance and sustain their moral and intellectual authority, they must actively engage with the ummah within the very digital spaces that have become integral to everyday religious life.

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<sup>57</sup> M. Dliya'ulkhaq, 'Peran Akun Instagram@ Dawuhguru Sebagai Media Pembangun Otoritas Keagamaan Bagi Warga Nahdliyin Di Era Media Baru', 2024.



Official institutional accounts possess significant strategic potential in shaping a healthy and responsible social media culture. Through sustained and consistent engagement, these platforms can cultivate scholarly values, ethical standards of da'wah, and proper norms in the dissemination of hadith. Content developed with a genuine educational intent—rather than a mere pursuit of virality—will contribute to the formation of a more accountable, credible, and ethically grounded digital religious ecosystem.

Strategi komunikasi akun resmi juga perlu beradaptasi dengan karakteristik media sosial. Bahasa yang ringan, visual yang menarik, serta pengemasan yang relevan dengan kehidupan sehari-hari akan membantu menjangkau lebih banyak kalangan. Ulama yang tampil melalui akun resmi tidak harus kaku, asalkan tetap menjaga otoritas dan integritas keilmuan mereka.

The communication strategies of official accounts must also adapt to the distinctive characteristics of social media platforms. Accessible language, engaging visual presentation, and content packaging that resonates with everyday lived experiences are essential for reaching broader and more diverse audiences. Religious scholars who appear through official accounts need not adopt a rigid style of communication, so long as they consistently uphold their scholarly authority and intellectual integrity.

The public requires guidance in discerning and filtering information, and official accounts can function as stabilizing reference points within the digital sphere. While not everyone possesses the competence to verify hadith independently, awareness of reliable institutional accounts to consult can significantly mitigate the spread of misinformation. The presence of such trusted platforms thus serves as a guiding light amid the overwhelming and often confusing morass of contemporary information.

Beyond merely disseminating content, official accounts may also function as interactive platforms for scholarly discussion and public inquiry. A considerable segment of the public aspires to seek clarification on hadith-related matters yet often lacks clear avenues for consultation. When official accounts provide structured spaces for public questions and respond to them through rigorous scholarly explanations, a more robust and constructive relationship between religious scholars and the wider community can be effectively cultivated. Digital challenges extend beyond technological concerns to encompass issues of public trust. Official accounts that consistently convey truth with wisdom, patience, and ethical responsibility are more likely to secure a meaningful place in the public consciousness. When communities genuinely experience the benefits of such content, they are naturally inclined to share it, thereby amplifying its positive influence and social impact.<sup>58</sup>

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<sup>58</sup> Q. Abdurrahman and D. Badruzaman, 'Tantangan Dan Peluang Dakwah Islam Di Era Digital', *Journal of Islamic Communication and Broadcasting*.



The direct involvement of religious scholars in the management of official accounts constitutes a crucial prerequisite for their effectiveness and credibility. Social media teams operating behind these platforms must receive continuous scholarly guidance to ensure that the content produced is not only visually engaging but also substantively rigorous. The synergy between academic authority and creative communication thus emerges as a powerful driving force in the advancement of digital da'wah.

## CONCLUSIONS

The dissemination of hadith through social media has become an inseparable component of contemporary digital society. Cyberspace offers vast opportunities for da'wah to reach wider audiences with unprecedented speed. Every individual now has access to transmit and share hadith quotations, which can circulate within seconds. This phenomenon has opened a new arena for conveying Islamic values in creative forms that are particularly appealing to younger generations. The massive flow of religious information, however, produces a dual impact. On the one hand, it has stimulated a growing public interest in Islamic texts, including the Prophetic traditions, which were previously less accessible to lay audiences. On the other hand, a significant portion of circulating content bypasses proper processes of verification and scholarly scrutiny. Numerous hadith that are weak or even fabricated continue to spread widely and are accepted and practiced by segments of society due to a lack of understanding regarding the distinctions in the quality of sanad and matn.

The validity of information must constitute the foremost priority in all forms of digital da'wah activities. Not everything that appears religious in tone originates from authentic and reliable sources. The accuracy of hadith dissemination requires rigorous scholarly procedures, such as *takhrīj* and critical analysis of the chain of transmission (*sanad criticism*), which cannot be conducted arbitrarily or without adequate expertise. Consequently, the general public must be guided to distinguish between verified scholarly knowledge and unfounded religious claims. Digital religious literacy has thus become an urgent necessity that demands the collective involvement of multiple stakeholders. Community members must be equipped with fundamental competencies to verify religious information, including the ability to recognize credible hadith sources. Such educational efforts may be implemented through various media, both online and offline, with the active participation of religious scholars and Islamic institutions.

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