



Social Media Construction: Making Sense of Hadith Dissemination on Instagram

The proliferation of hadith dissemination on Instagram, a popular social media platform, presents a compelling avenue for exploration. This phenomenon has engendered increasingly intricate and dynamic models and characteristics of hadith disseminators. However, this development has received inadequate attention in scholarly discourse, often being overlooked. This study not only addresses the shortcomings of previous research but also delves into the question of how hadith dissemination on Instagram can shape the models and characteristics of hadith disseminators to become more contextually relevant and adaptable. To address this inquiry, this study employs a qualitative descriptive approach to examine the models and characteristics of hadith disseminators prevalent in the #hadith hashtag on Instagram. The findings not only reveal that hadith dissemination on Instagram has transcended virtual-based communication and interaction patterns but also underscore the construction of a more contextual and dynamic model and characteristics of hadith dissemination. This study additionally emphasizes the value of interviewing Instagram users to gain a more comprehensive and reflective understanding of this phenomenon.

Keywords: Social media construction, Hadith narrators, Hadith dissemination, Hadith mediatization, Instagram.

Diseminasi hadis dalam media sosial Instagram merupakan fenomena yang sangat menarik untuk direfleksikan. Fenomena tersebut telah mengkonstruksi model dan karakteristik diseminator hadis menjadi semakin kompleks dan dinamis. Namun fenomena tersebut belum dibahas secara komprehensif dan cenderung terabaikan dalam pembahasan ilmiah. Studi ini selain bertujuan untuk merespon kekurangan dari studi-studi sebelumnya, juga didasarkan pada pertanyaan bagaimana diseminasi hadis dalam media sosial Instagram dapat mengkonstruksi model dan karakteristik diseminator hadis menjadi semakin kontekstual dan dinamis. Untuk menjawab pertanyaan tersebut studi ini menggunakan pendekatan deskriptif kualitatif dalam mengeksplorasi model dan karakteristik diseminator hadis yang eksis dalam tagar #hadis di media sosial Instagram. Temuan dalam studi ini selain menunjukkan bahwa diseminasi hadis dalam media sosial Instagram telah melampaui dari sebuah pola komunikasi dan interaksi berbasis virtual, tetapi juga telah mengkonstruksi sebuah model dan karakteristik diseminator hadis menjadi lebih kontekstual dan dinamis. Studi ini juga merekomendasikan pentingnya mewawancarai khalayak yang aktif menggunakan media sosial Instagram guna memperoleh pemahaman yang lebih reflektif lagi.

Kata kunci: Konstruksi media sosial, perawi hadis, diseminasi hadis, mediatisasi hadis, Instagram.

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Introduction

The dissemination of hadith on Instagram extends beyond mere symbolic expression; it actively constructs and contextualizes the value and meaning of hadith itself. In this vein, the dissemination of symbols and language through Instagram content transcends the boundaries of digital communication and interaction patterns, transforming into an endeavor to reconstruct the value and meaning of social reality.¹ The symbolic dissemination of hadith through Instagram provides a unique perspective on the evolving role of hadith in contemporary society. This phenomenon warrants careful examination to better understand the models and characteristics of hadith disseminators on this social media platform. The dissemination of hadith on Instagram represents a significant trend that demands exploration and reflection.² Therefore, this study delves into the models and characteristics of hadith disseminators as they manifest on Instagram social media.

Instagram has emerged as a powerful platform for constructing and disseminating established values, meanings, and socio-religious realities.³ This phenomenon stems from the inherent nature of democratic social media, where individuals are empowered to construct and share content without the constraints of traditional norms, spatial limitations, or temporal boundaries.⁴ The construction of socio-religious values and meanings within the

Instagram landscape is vividly reflected through the skillful employment of language, symbols, and images to represent socio-religious reality. The enhanced emphasis on subjective reality over objective values and meanings within the context of language, symbols, and images disseminated on Instagram drives this process.⁵ Santoso⁶ further emphasized that social media platforms like Instagram serve as substantive digital platforms, facilitating a more dynamic process of externalization, objectification, and internalization of socio-religious values. The massive dissemination of hadith via Instagram exemplifies this dynamic process.

The dissemination of hadith on Instagram has transformed the models and characteristics of hadith dissemination, rendering them more dynamic and accessible. Yet, despite this democratization of hadith sharing, the role of hadith transmitters, or *rawi*, remains crucial. These individuals hold a special position of trust and authority in disseminating the Prophet's hadith.⁷ The dissemination of hadith by *rawi*, or trusted individuals, is a sacred task that demands utmost precision and adherence to the original *lafadh*, the exact wording of the hadith. *Rawi* must uphold the integrity of the hadith, refraining from altering or adding extraneous texts that could dilute or even erase the essence of the hadith's value and meaning.⁸ In the prophetic era, the dissemination of hadith was primarily oral, passed down through generations by rote memorization. This method ensures the

¹ Henry Fernando, Yuniar Galuh Larasati, and Syahrul Akmal Latif, "Diseminasi Simbolik: Makna Korupsi Dalam Media Sosial Instagram," *Bricolage: Jurnal Magister Ilmu Komunikasi* 8, no. 1 (March 27, 2022): 80, <https://journal.ubm.ac.id/index.php/bricolage/article/view/3052>.

² Miski Miski and Putri Ghoida' Habibillah, "Alteration of Hadith Functions in TikTok Social Media," *Jurnal Living Hadis* (2022): 98.

³ Burhan Bungin, "Reality Construction Brand Destination: Sweet Face of Tourism Destination," *Prosiding Semnasfi* (2018): 13.

⁴ Parulian Sitompul, "Konstruksi Realitas Peran KPK Dalam Pemberitaan Online Terkait Kasus Korupsi (Studi Framing Beberapa Pemberitaan Online Terkait Peran KPK

Pada Kasus Korupsi Mantan Gubernur Banten Ratu Atut Chosiah)," *Jurnal Studi Komunikasi dan Media* (2014): 169–172.

⁵ Moch. Fakhruroji, Ridwan Rustandi, and Busro Busro, "Bahasa Agama Di Media Sosial: Analisis Framing Pada Media Sosial 'Islam Populer,'" *Jurnal Bimas Islam* (2020): 1–5.

⁶ Puji Santoso, "Konstruksi Sosial Media Massa," *Jurnal Komunikasi Islam* (2016): 30.

⁷ Burhanuddin Abd. Gani, "Periwayatan Hadis dengan Makna Menurut Muhadditsin," *Jurnal Ilmiah Al-Mu'ashirah* (2019): 1.

⁸ Siti Badi'ah, "Kritik Hadits di Kalangan Ilmuwan Hadits Era Klasik dan Ilmuwan Hadits Era Modern (Tokoh, Parameter, dan Contohnya)," *Al-Dzikra* (2015): 68.





preservation of the hadith's authenticity and integrity. As the Muslim community expanded, written records of hadith emerged, providing a more permanent and accessible form of preservation. These written records served as a testament to the enduring value and meaning of the hadith, ensuring their transmission across time and space. Echoing Santoso's assertion, Syafi⁹ emphasized that traditionally, individuals responsible for disseminating and documenting the Prophet's hadith were required to possess the qualifications of a *rawi*, a trained scholar versed in hadith studies. However, the advent of social media has revolutionized the dissemination of hadith, transforming it into a dynamic and democratic process that no longer hinges solely on the qualifications of a *rawi*. This democratization has democratized hadith dissemination, enabling individuals to share hadith without necessarily possessing formal scholarly credentials.

The models and characteristics of hadith disseminators on Instagram social media have played a significant role in contextualizing the value and meaning of hadith. However, previous studies exploring this phenomenon have primarily focused on three specific context. The first is the context of value degradation.¹⁰ Studies in this context examine the dissemination of hadith through social media and its potential to

diminish or distort the traditional value and meaning of hadith. The second context refers to educational context.¹¹ Research in this area delves into the utilization of social media as an educational tool for disseminating hadith and promoting Islamic knowledge. The third is content analysis.¹² Studies within this context focus on analyzing the content of hadith disseminated through social media, examining its authenticity, accuracy, and adherence to Islamic principles.

While these contexts provide valuable insights into hadith dissemination on social media, the overall examination of this phenomenon remains incomplete. A more comprehensive exploration is needed, particularly one that delves into the models and characteristics of hadith disseminators on Instagram. Such an investigation would shed light on the diverse approaches and strategies employed by individuals and organizations for disseminating hadith, providing a deeper understanding of the contextualization of hadith's value and meaning in the digital age.

The proliferation of hadith dissemination on Instagram has rendered the models and characteristics of hadith disseminators increasingly intricate and multifaceted, necessitating in-depth exploration and reflection.¹³ Fernando aptly characterized this phenomenon as a

⁹ Imam Syafi' et al., "Ketsiqohan Perawi Hadits Dan Pengaruhnya Terhadap Kualitas Hadits," *FIQHUL HADITS: Jurnal Kajian Hadits dan Hukum Islam* (2023): 1.

¹⁰ Farah Hasan, "Muslim Instagram: Eternal Youthfulness and Cultivating Deen," *Religions* (2022): 14; Sul Khan Chakim, "The Youth and the Internet: The Construction of Doctrine, Islam in Practice, and Political Identity in Indonesia," *Journal of Social Studies Education Research* (2022): 2; Sabina Civila, Luis M. Romero-Rodríguez, and Amparo Civila, "The Demonization of Islam through Social Media: A Case Study of #StopIslam in Instagram," *Publications* (2020): 3.

¹¹ Maemonah Maemonah et al., "Contestation of Islamic Educational Institutions in Indonesia: Content Analysis on Social Media," *Cogent Education* (2023): 3; Eva F. Nisa, "Social Media and the Birth of an Islamic Social Movement: ODOJ (One Day One Juz) in Contemporary Indonesia," *Indonesia and the Malay World* (2018): 24;

Wahyuddin Halim, "Young Islamic Preachers on Facebook: Pesantren As'adiyah and Its Engagement with Social Media," *Indonesia and the Malay World* (2018): 45.

¹² Dindin Solahudin and Moch Fakhruroji, "Internet and Islamic Learning Practices in Indonesia: Social Media, Religious Populism, and Religious Authority," *Religions* 11, no. 1 (2020): 1–12; Rizki Briandana et al., "Da'wah Communication and Social Media: The Interpretation of Millennials in Southeast Asia," *International Journal of Economics and Business Administration* (2020); Leonie Schmidt, "Aesthetics of Authority: 'Islam Nusantara' and Islamic 'Radicalism' in Indonesian Film and Social Media," *Religion* (2021).

¹³ Muhammad Daffa, "Analysis of Hadith Understanding of Social Media Phenomena as a Communication Tool in The Digital Era," *Riwayah: Jurnal Studi Hadis* (2022): 60.





compelling subject for examining the dynamic interplay of models, characteristics, and actors that shape the value and meaning of hadith within the social media landscape.¹⁴ Despite the growing popularity of hadith dissemination on social media, particularly on platforms like Instagram, a comprehensive understanding of this phenomenon remains elusive. Existing studies have primarily focused on limited aspects of hadith dissemination, such as value degradation and educational contexts. However, the intricate interplay of models, characteristics, and actors that shape the value and meaning of hadith within the social media landscape has not been adequately explored.

Amidst the surge of hadith dissemination on social media platforms like Instagram, this study delves into an exploration of the patterns and characteristics of hadith disseminators observed on this particular platform. While acknowledging the significance of examining the symbolic and contextual aspects of hadith dissemination on Instagram, as emphasized by Fernando, the study's focus is confined to explaining and reflecting on the models and characteristics of hadith disseminators within the Instagram landscape. Motivated by several key considerations, this study delves into the intricacies of hadith dissemination on Instagram.¹⁵ Firstly, a thorough examination of hadith dissemination on Instagram has been lacking in previous studies. Secondly, the complex nature of hadith dissemination on Instagram necessitates a comprehensive investigation to fully grasp this phenomenon. Thirdly, the act of hadith dissemination on Instagram raises thought-provoking questions that demand careful reflection. study to choose to explain and reflect on the models, characteristics and disseminators that exist in

disseminating hadith through the social media space Instagram.

Employing a qualitative descriptive netnography approach, this study seeks to decipher the cultural patterns, symbols, and linguistic nuances prevalent in hadith dissemination on Instagram. The primary data for this study comprises an in-depth analysis of 1,500 meme images retrieved from Instagram using the hashtag #hadith between August 9 and 30, 2023. Five researchers meticulously examined these meme images, focusing on three key aspects: the models employed for hadith dissemination, the characteristics of hadith-disseminating meme images, and the individuals or groups responsible for creating and sharing these meme images. Additionally, relevant books, websites, and journal articles were consulted to supplement the primary data gathering efforts.

The dynamic and evolving nature of hadith dissemination on Instagram social media presents a compelling context for exploration and reflection. This study delves into this phenomenon by addressing three key questions: First, what models are employed for hadith dissemination on Instagram? Second, what characteristics distinguish the hadith disseminated on Instagram? Third, what attributes define the hadith disseminators active on Instagram? Moreover, this study posits that hadith dissemination on Instagram has transcended the boundaries of mere digital communication and interaction patterns. In essence, the hadiths shared on this platform have fostered a model and characteristics of hadith disseminators that are not solely contingent upon the expertise and qualifications of religious scholars, leading to a more dynamic and democratic hadith dissemination landscape.

Data analysis in this study involves a three-step process initiated by Fernando.¹⁶ The first is

¹⁴ Henky Fernando, "Rissing Authority: The New of Ustad Among Urban Millennial Muslims," *Dakwatul Islam* 7, no. 2 (June 21, 2023): 170, <https://ojs.diniyah.ac.id/index.php/DakwatulIslam/article/view/700>.

¹⁵ Henky Fernando, Yuniar Galuh Larasati, and Saifuddin Zuhri Qudsy, "The Viral of Hadist: Dimensi Dan

Makna Meme #Hadis Dalam Media Sosial Instagram," *Satya Widya: Jurnal Studi Agama* 6 (2023): 3.

¹⁶ Henky Fernando et al., "The De-Existence of Islamic Political Parties in General Elections: A Case Study of Indonesia as a Muslim-Majority Country," *Cogent Social Sciences* 9, no. 1 (December 2023).





data reduction. This process involves reorganizing raw data into a more structured format based on the classification of the collected data, adhering to the established model, characteristics, and contextual trends. The second is data verification. This process entails scrutinizing the thematically reduced data to ensure its validity and consistency. The third is data description. This process involves presenting the verified data in a tabular format, incorporating meme images relevant to the study's discussion. Following these three processes, inductive analysis is performed on the data to derive meaningful interpretations. Data interpretation involves restating and reflecting upon the data in light of the underlying ideas, patterns, and socio-cultural contexts it represents. The outlined analytical processes and stages pave the way for drawing conclusions regarding the phenomenon under investigation.




The propagation of hadith on Instagram extends beyond mere content repurposing. It establishes a novel model and characteristics for hadith dissemination, fostering greater contextual relevance. Qudsy¹⁷ concurred, asserting that

hadith dissemination on Instagram has shaped a model and characteristics that embody increasing dynamism and democratization in the social media era. This transformation is further elucidated through three key discussions in this study.

Dissemination of Hadith on Instagram

The propagation of hadith on Instagram has established a novel paradigm for conveying its values and meanings, fostering a dynamic and evolving approach. In the social media era, hadith dissemination often employs models that leverage imagery, language, and religious symbolism. This shift is echoed by Fernando's observation that social media platforms like Instagram have not only transformed society's virtual interactions and communication patterns but have also cultivated a new model for disseminating hadith's values and meanings, one increasingly characterized by visual and symbolic elements.¹⁸ Table 1 illustrates this evolving hadith dissemination model on Instagram.

Table 1. Dissemination of hadith on Instagram

Figure 1 Image-based hadith model	Figure 2 Language-based hadith model	Figure 3 Symbolic based hadith model
		

¹⁷ Saifuddin Zuhri Qudsy, Irwan Abdullah, and Mustaqim Pabbajah, "The Superficial Religious Understanding in Hadith Memes: Mediatization of Hadith In The Industrial Revolution 4.0," *Journal for the Study of Religions and Ideologies* (2021).

¹⁸ Henky Fernando et al., "Diskursus Artis Menjadi Kaum Agamis Dalam Instagram," *POROS ONIM: Jurnal Sosial Keagamaan* (2022).





Source: Instagram

Table 1 showcases the prevalent hadith dissemination models on Instagram. It also reveals three key representations embedded within these models.

Firstly, the hadith dissemination model on Instagram often employs gender-based imagery. Images used for hadith dissemination frequently depict individuals, typically women or men, engaged in prayer (see Figure 1). This observation suggests that Instagram, beyond serving as a platform for online communication and interaction, has become a tool for disseminating hadith's values and meanings through gender-specific imagery. Moreover, Islam¹⁹ acknowledges that Instagram has transcended its role as a communication medium for religious values and now serves as a tool for constructing social values. This construction is evident in the dissemination of religious discussions and symbols as content. Asnawi and Sulaiman further emphasized that hadith dissemination on social media stems from a dialectic between the adherence to ideology-based religious values and the construction of technology.

Secondly, the hadith dissemination model on Instagram often employs interlingual compilations, combining two languages, typically Arabic and Indonesian (see Figure 2). This practice suggests that Instagram has evolved beyond a mere virtual communication platform and has established a hadith dissemination model that bridges linguistic boundaries. Hadith dissemination on Instagram extends beyond communication; it represents a subjective construction of religious values.²⁰ The model employs Arabic to convey the hadith's authenticity,²¹ but as Suciartini²² asserted, the language used in hadith dissemination is not passive; it actively shapes the meanings and values of the disseminated hadith.

Thirdly, the hadith dissemination model on Instagram often utilizes religious symbols, including representations of the Kaaba and the Scripture (see Figure 3). This practice demonstrates that Instagram has transcended its role as a platform for symbolic communication and interaction and has established a hadith dissemination model that leverages religious symbols. Benaim²³ Benaim asserted that symbols employed in hadith dissemination on Instagram

¹⁹ Md Tarequl Islam, "The Impact of Social Media on Muslim Society: From Islamic Perspective," *International Journal of Social and Humanities Sciences (IJSHS)* (2019): 100.

²⁰ Rahmi Surya Dewi, "Kreator Meme Dan Konstruksi Makna Meme Politik Di Media Sosial," *Jurnal Komunikasi Global* (2019): 2.

²¹ Siti Aminah, "Strategi Humor Meme Bahasa Arab," *Prosiding Pertemuan Ilmiah Internasional Bahasa Arab* (2019): 3.

²² Ni Nyoman Ayu Suciartini, "Bahasa Satire Dalam Meme Media Sosial," *Pustaka: Jurnal Ilmu-Ilmu Budaya* (2020): 1.

²³ Mickael Benaim, "From Symbolic Values to Symbolic Innovation: Internet-Memes and Innovation," *Research Policy* (2018): 901.





represent a form of "lead culture" that constructs values and meanings in an increasingly subjective manner. The use of specific symbols in hadith dissemination on Instagram not only enhances visibility but also constructs a framework for evaluating and forming an orientation towards ideological values, transforming static values into dynamic ones.²⁴




The hadith dissemination model employed on Instagram has established a dynamic and context-driven approach to hadith propagation in the social media era. This model places significant emphasis on three key components: images, language, and religious symbols, which serve to represent the values and meanings of hadith virtually and symbolically within the Instagram realm.²⁵ Virtual hadith dissemination often manifests through diverse models, utilizing audio, images, symbols, or convergent languages. Hadith dissemination on Instagram frequently

employs images, symbols, and languages that embody complex and contextually nuanced values and meaning orientations. Mustika²⁶ identified this approach as a novel paradigm for imparting knowledge about hadith values, transcending conventional digital methods.

Characteristics of Hadith Disseminated on Instagram

The characteristics of hadith disseminated on Instagram exhibit a high degree of complexity. Fernando²⁷ observed that social media, rather than merely reflecting reality, actively shapes it. Consequently, hadith dissemination on social media transcends mere presentation; it becomes a representation of a religious community's expressions in the digital realm, manifesting in diverse ways. The characteristics of hadith disseminated on social media are illustrated in Table 2.

Table 2. Characteristics of Hadith on Instagram

Figure 4 The Spiritually Based Character of Hadith	Figure 5 The Socially Based Character of Hadith	Figure 6 The Culturally Based Character of Hadith
		

²⁴ Julia R. DeCook, "Memes and Symbolic Violence: #proudboys and the Use of Memes for Propaganda and the Construction of Collective Identity," *Learning, Media and Technology* (2018): 487.

²⁵ Perdana Putra Pangestu, "Efektivitas Dakwah Hadis Dalam Media Sosial: Analisis Atas Teori Framing Robert N. Entman," *Jurnal Dakwah dan Komunikasi* (2021): 68.

²⁶ Rieka Mustika, "Analisis Framing Pemberitaan Media Online Mengenai Kasus Pedofilia Di Akun Facebook," *Jurnal Penelitian Komunikasi* (2017): 2.

²⁷ Henky Fernando, Yuniar Galuh Larasati, and Novita Cahyani, "Being #Wanitasaleha: Representations of Saleha Women On Tiktok," *IASJOL: Journal of Localities* 1 (2023): 1-17.





Source: Instagram

Table 2 reveals the intricate and multifaceted nature of hadith dissemination on Instagram. The characteristics of hadith shared on Instagram encompass three key dimensions.

First, hadiths disseminated on Instagram often emphasize spiritual concepts and their associated meanings. This is particularly evident in the portrayal of obedience and its consequences (see Figure 4). Instagram, therefore, not only serves as a platform for spiritual expression but also facilitates the reproduction and dissemination of spiritual values and meanings in an increasingly dynamic manner. The characteristics of hadith shared on Instagram largely revolve around spiritual well-being and health, and the images, language, and symbols employed reflect these themes.²⁸ Consequently, the dissemination of hadith on Instagram has fostered a growing contextualization of religious expression and attitudes among Muslims.²⁹

Second, hadith dissemination on Instagram often encompasses social values and meanings. The characteristics of hadith shared in this context are particularly evident in the emphasis on social relations among Muslims (see Figure 5).

This suggests that Instagram not only mirrors social realities but also actively reproduces and disseminates social values and meanings, which become increasingly subjective in nature. In line with this observation, Mundzir³⁰ asserted that hadith disseminated on social media carries an inherent identity justification or claim to values or ideology, often perceived as dominant knowledge among Muslims. The characteristics of hadith shared on Instagram, in addition to constructing and actualizing values in a dynamic manner, have also given rise to various forms of contestation regarding hadith meanings, demonstrating an increasingly contextual approach to interpretation.³¹

Thirdly, hadith disseminated on Instagram often reflects cultural values and meanings. This is particularly evident in the emphasis placed on maintaining positive attitudes among Muslims (see Figure 6). Instagram not only mirrors cultural realities but also actively produces and disseminates cultural values and meanings, which become increasingly dynamic and contextually relevant. Qudsy³² further pronounced that the mediatization of hadith on

²⁸ Meilisa Ani Nurhayati et al., "Islam Dan Tantangan Dalam Era Digital: Mengembangkan Koneksi Spiritual Dalam Dunia Maya," *AL-AUFA: Jurnal Pendidikan dan Kajian Keislaman* (2023): 2.

²⁹ Rizqa Ahmadi, "Kontestasi Atas Otoritas Teks Suci Islam Di Era Disrupsi: Bagaimana Kelas Menengah Muslim Indonesia Memperlakukan Hadis Melalui Media Baru," *Jurnal Studi Agama dan Masyarakat* (2019): 24.

³⁰ Muhammad Mundzir Et Al., "Mediatization of Hadith and The Spirit of Da'wah Moderation in Infographic

Content of Online Media," *Journal for the Study of Religions and Ideologies* (2023): 55.

³¹ Muhammad Zuhri Abu Nawas et al., "Motif Dan Identitas Keagamaan Dalam Persebaran Meme Hadis Tasyabbuh Di Media Sosial," *Mutawatir: Jurnal Keilmuan Tafsir Hadith* 22 (2022): 262.

³² Qudsy, Abdullah, and Pabbajah, "The Superficial Religious Understanding in Hadith Memes: Mediatization of Hadith in The Industrial Revolution 4.0."





Instagram has not only transformed the way individuals learn but has also shaped Muslims' understanding of hadith characteristics conveyed through images, language, and hadith symbols on social media. Consequently, the characteristics of hadith disseminated on Instagram also encompass the construction and evaluation of ideological meanings.³³




Hadith dissemination on Instagram has fostered the production and reproduction of hadith values, leading to increasing complexity and contextual relevance. This dissemination emphasizes three key contexts: spiritual, social, and cultural values and meanings, effectively representing hadith values virtually and symbolically in the Instagram era. Qudsy³⁴ posited that the characteristics of hadith dissemination on Instagram social media can shape modes of thinking and hadith value interpretation, rendering them more dynamic and contextual approach due to their subjective interpretation by Muslims. This notion aligns with Alwi's argument³⁵ that the dissemination of

moral teachings and religious values on social media can generate an array of increasingly complex proactive attitudes within religious communities, as exemplified by the interpretations of the Prophet's hadith shared on social media.³⁶

Hadith Disseminator on Instagram

The dissemination of hadith on Instagram extends beyond contextual considerations, encompassing a diverse and intricate array of disseminators. This complexity, as observed by Fernando³⁷, stems from the democratic nature of social media, where individuals are empowered to share their thoughts and ideas, often employing similar language and symbols. Consequently, hadith dissemination on Instagram has established a novel source of authority, effectively shaping the transmission of hadith values and meanings. Table 3 provides a visualization and reflection of this hadith dissemination on Instagram.

Table 3. Hadith Disseminator on Instagram

Figure 7 Artist as disseminator	Figure 8 Celebrities as disseminators	Figure 9 Community as disseminator
		

³³ Ibid.

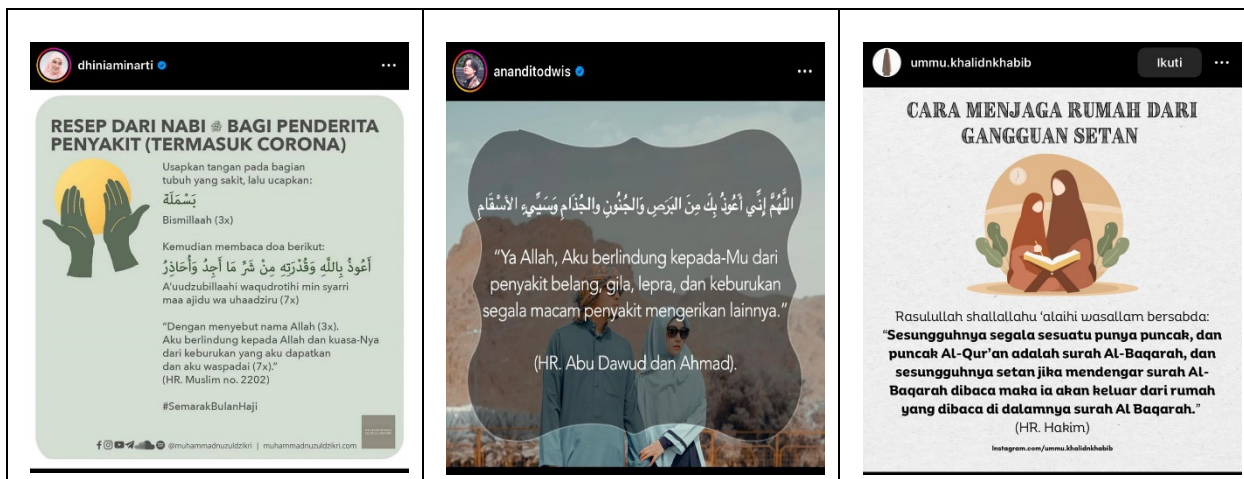
³⁴ Ibid.

³⁵ Zulfahmi Alwi et al., "The Anomaly of Good-Looking: The Relationship Between Spirituality and Extremism on Hadith and Social Religious Perspective," *Qudus International Journal of Islamic Studies* (2021): 463.

³⁶ Umair Munir Hashmi et al., "How Has Social Media Impacted the Life of an Individual Who Publicly Challenges Authoritative Discourse?," *2020 6th International Conference on Web Research, ICWR 2020* (2020): 43.

³⁷ Fernando, Larasati, and Latif, "Diseminasi Simbolik: Makna Korupsi Dalam Media Sosial Instagram."





Source: Instagram

Table 3 presents the hadith disseminators who share the values and meanings of hadith on Instagram, thereby representing a highly inclusive social status. Additionally, as evident from Table 3, the hadith disseminators on Instagram encompass three crucial contexts.

The dissemination of hadith on Instagram social media has witnessed a unique trend: a significant proportion of hadith dissemination is undertaken by accounts with artist status. This phenomenon is particularly evident among female artists (Figure 7). This development underscores Instagram's role as a democratic platform, accessible to all groups for disseminating their perspectives on hadith values and meanings, fostering a more inclusive approach to hadith understanding. Instagram has emerged as a popular platform for public figures to express their religious views through evocative images, language, and symbols. Fernando corroborated³⁸ this observation, noting that the discourse surrounding artists embracing religiosity on social media has gained significant traction in the digital age. Consequently, the active involvement of artists in hadith dissemination has established them as prominent hadith disseminators

in the social media era.³⁹ This trend reflects the ever-evolving landscape of hadith dissemination, adapting to the dynamics and reach of social media platforms.⁴⁰

The dissemination of hadith on Instagram social media has also witnessed the active involvement of accounts with Instagram celebrity status, particularly female celebgrams (Figure 8). This trend highlights the dual nature of social media as a collective space and a platform for individuals to assert their subjective interpretations of hadith values and meanings. Syahputra and Yoesoef⁴¹ affirm this notion, emphasizing that Instagram's democratic nature empowers users to share their religious views and knowledge without the constraints of specialized qualifications or standards. Romario's perspective⁴² further sheds light on this phenomenon, ascribing the hadith dissemination practices of Instagram celebrities to the use of parodies of image-based, language-based, and symbol-based content that they deem representative of their religious values.

The dissemination of hadith on Instagram social media has witnessed a surge in community-driven hadith dissemination, as

³⁸ Fernando et al., "Diskursus Artis Menjadi Kaum Agamis Dalam Instagram."

³⁹ Ibid.

⁴⁰ Ibid.

⁴¹ Angga Syahputra and Yoesrizal M Yoesoef, "Praktek Gharar Pada Endorsement Produk di Media Sosial

Instagram," *Al-Mustashfa: Jurnal Penelitian Hukum Ekonomi Syariah* (2020): 117.

⁴² Romario Romario, "@Wardahmaulida_: Platform Islami Media Sosial Dari Niqab Eksklusif Pada Niqab Fashion," *Jurnal Kajian Islam Interdisipliner* (2020): 209.





evidenced by the prevalence of community accounts actively engaged in this pursuit (Figure 9). This trend highlights social media's responsiveness to the needs and interests of its users, catering to their demand for hadith-related values and meanings. Beyond pioneering a new model for hadith dissemination, Instagram social media has facilitated a more contextual and dynamic approach to hadith sharing. Essentially, Instagram social media functions as a free, productive, and efficient platform for anyone seeking to partake in the dissemination and manifestation of religious values.⁴³ Ummah's⁴⁴ observation reinforces this notion, affirming that Instagram has established the disseminator as a modern and popular figure in the realm of hadith dissemination among the younger generation.

The dissemination of hadith on Instagram social media has witnessed a remarkable growth in recent years, driven by a diverse range of disseminators with varying statuses and identities. This trend has fostered a more inclusive and accommodating approach to hadith dissemination, empowering individuals beyond traditional "*rawi*" roles to share their interpretations and perspectives on hadith values and meanings. Instagram social media, with its unique characteristics, has facilitated a more dynamic and contextual dissemination of hadith, transcending the boundaries of specialized qualifications and formal authority. Istianah attributes this phenomenon to the inherent nature of Instagram, which serves as a platform for not only disseminating ideas but also constructing diverse characters, identities, and dynamic figures.

While this democratization of hadith dissemination has undoubtedly enriched the religious landscape, it has also raised concerns about the potential for misinterpretations and misrepresentations of hadith teachings. The sheer volume of hadith content circulating on

Instagram, coupled with the varied backgrounds and expertise of disseminators, poses a challenge in ensuring the accuracy and authenticity of the disseminated material.

Conclusion

The dissemination of hadith on Instagram social media has ushered in a new era of democratic and dynamic hadith sharing, characterized by three key findings. Firstly, the hadith dissemination model on Instagram often employs language, symbols, and evocative imagery. Secondly, the hadiths shared on Instagram frequently pertain to contexts that evaluate social, cultural, and spiritual values. Thirdly, hadith dissemination on Instagram can be undertaken by a wide range of individuals, including artists, celebrities, and online communities, on a mass scale. These three findings collectively demonstrate that hadith dissemination on Instagram has fostered a model and characteristics where the hadiths being presented are increasingly contextualized, rendering hadith dissemination on Instagram no longer contingent upon specialized expertise or qualifications, such as those of a hadith scholar.

The findings of this study depart from previous research on hadith dissemination on social media, which primarily focuses on the contexts of value degradation, education, and content representation within a virtual communication and interaction model. In contrast, this study reveals that hadith dissemination on Instagram transcends a mere virtual communication and interaction model, establishing a paradigm and characteristics for hadith disseminators that is increasingly intricate and dynamic. The findings are expected to serve not only as a foundation for dialogue in studies exploring hadith mediatization in the new media era but also as a preferred conceptual framework for understanding the phenomenon of hadith

⁴³ Hilman Fauzi Patahilah, "Sampaikan Dariku Walau Satu Ayat: Analisis Konten Dakwah Islam dan Komunitas Virtual Dalam Akun Instagram @pejuangsubuhberiman," *AT-TAWASUL* (2022): 72.

⁴⁴ Izmatul Ummah, Elis Mila Rosa, and Rizal Samsul Mutaqin, "Interpretasi Hadis Dan Strategi Dakwah (Studi Kasus Komunitas Pemuda Hijrah Yuk Ngaji)," *ULIL ALBAB : Jurnal Ilmiah Multidisiplin* (2022): 4135.





dissemination within the context of culture and media.

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This study was conducted in accordance with all ethical standards and did not involve direct contact with human or animal subjects.

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Disclaimer

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