



Mapping The Forms Of Hadith Mediatization Studies And Their Urgency In Indonesia

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Abstract

Mass media significantly influences the mediatization of religious texts, such as the Qur'an and Hadith in Indonesia. The existence of Hadith mediatization can prevent the freezing of thinking. It can balance the flow of globalization so that Hadith remains alive in a space easily accessible from various circles. This paper examines the mapping of hadith mediatization studies in Indonesia and its urgency. This study maps and determines the urgency of the mediatization of hadith studies in Indonesia by analyzing the content of various mass media that discuss hadith issues. This study examines the mediatization of Hadith in Indonesia, such as print media, television, radio, internet, and social media, to disseminate, promote, or interpret the traditions of the Prophet Muhammad. The practice aims to make the traditions more accessible, understandable, and widely disseminated to a larger audience, encompassing various layers of society and culture.

Keywords: Forms of Hadith Mediatization, Urgency of Hadith in Social Media

INTRODUCTION

Hadith is one part of the paradigm shift in media and communication studies in the era of automation. Seeing the development of the times increasingly stepping forward, religious texts can keep up with the flow of globalization to stay alive and prevent freezing. As a fundamental source for human life, especially social media, media is a platform for digital-based texts. This effort is one of the tools for the dissemination of Hadith in the present day in Indonesia, a situation that can be said to be the mediatization of Hadith. The proliferation of hadith mediatization in

Indonesia through several platforms on social media seems to have purposes, including education, preaching, research, or political purposes in the form of content.¹

However, it is claimed that the mediatization of Hadith will go hand in hand with ideology, hence giving birth to a new function for each user of a platform. In Indonesia, hadith mediatization functions as a promotional platform, a community trend, a movement supporter, a religious ideology, political contamination, a response to issues and phenomena, and the ideology of an institutional unit or group.² Although various forms of mediatization exist, there are many significant benefits in each form; there are also some opposing sides of misunderstanding or deviation of religious understanding, manipulation and abuse, polarisation and conflict, social instability, inaccurate information, and excessive dependence on the media. From all that, it is necessary to know what forms of study mapping and urgency are needed in using hadith mediatization in Indonesia to always be wise in using the media.³

Several previous studies related to hadith mediatization, some previous studies such as those written by 'Ulya Dinillah'.⁴ The study discusses how Instagram media in the @harakaislamiah account and the @tentangislam account can be a means of da'wah on Instagram. Mira Fitri Shari wrote the second article.⁵ The article discusses how Hadith was mediatized through short videos on the TikTok account. Moreover, how the community responds to the discussions on the

¹ Edwi Arief, "Penggunaan Situs Jejaring Sosial sebagai Media Interaksi dan Komunikasi di Kalangan Mahasiswa," *Jurnal Komunikasi* 09, no. 01 (2011): 60–75.

² Tazkia Anugraheni Perdana dan Alfika Inayatul Masrurroh, "PERGESERAN FUNGSI HADIS DI MEDIA SOSIAL," *Holistic al-Hadis* 9, no. 2 (Desember 2023): 100–119.

³ Hasse Jubba et al., "Social Media Construction : Making Sense of Hadith Dissemination on Instagram," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 24, no. 2 (2023): 100–111.

⁴ Aka Kurnia SF Ulya Dinillah, "MEDIA SOSIAL INSTAGRAM SEBAGAI MEDIA DAKWAH (Analisis Isi Pada Akun @tentangislam dan @harakahislamiyah)," *KAGANGA: Journal of Communication Science* vol 1 (2019).

⁵ Mira Fitri Sahari, "Bentuk Mediatisasi Hadis Berupa Video: Respon Netizen Terhadap Video Pendek Mengenai Hadis di Aplikasi Tiktok," *Jurnal Moderasi: The Journal Of Ushuluddin adh Islamic Thought, and Muslim Societies* Vol. 1 (2021): 170–171.

account, which are still textual. The third article was written by 'Tartila Yazofa'.⁶ Only the reception of Hadith in the film *Takdir Ilahi* is discussed.

From some of these studies, researchers have not found research that discusses the form of mapping hadith studies, especially in Indonesia. Because there is a void in the research, this research will examine the form of hadith mapping in Indonesia and the urgency of Hadith mediatization in Indonesia. The purpose of this paper is to continue the process of shifting the paradigm of Hadith in social media by understanding the mapping of hadith mediatization studies and its urgency in Indonesia. This paper uses a qualitative method, with a content analysis approach from various media needed in the research. Supporting data comes from sources related to the mediatization of Hadith in the form of scientific papers, books, articles, and several other works. The mediatization of Hadith in Indonesia refers to the urgent need to use the media to disseminate and strengthen the understanding of the Prophet Muhammad's traditions in a digital world and the need to conduct critical reasoning of a hadith.

METHODS

The research method used in this paper uses a descriptive qualitative approach with the method used, namely *content analysis*. Researchers use the content analysis method, where the research comes from the analysis results of the content contained in print media, radio, television, Instagram, YouTube, Twitter and other documentary materials.⁷ As for data processing, this paper refers to relevant sources, analyses them through content, and describes them.

Descriptive research is research that aims to collect information related to an existing symptom. Namely the state of the symptoms found in conducting research. In this case, this research will look at how the form of the mediatization of Hadith

⁶ Tartila Yazofa, "Riset Hadis Berbasis Multimedia," *Shahih: Jurnal Ilmu Kewahyuan* Vol 6 (2023): 114–141.

⁷ A.M. Irfan Taufan Asfar, "ANALISIS NARATIF, ANALISIS KONTEN, DAN ANALISIS SEMIOTIK (Penelitian Kualitatif)," *Penelitian Kualitatif*, 2019, 2–4.

is contained in the mass media. Moreover, I will discuss the urgency of mediating Hadith in Indonesia.

RESULT AND DISCUSSION

1. Mediatization

Pinckney Triputra argues that the media has a critical position in human life today, where every day will always be connected and make media a necessity. From finding information to entertaining themselves, the media is an intermediary between individuals and the reality of human life, be it social, cultural, economic, or political. This reflects the important role played by the media in shaping the opinions, behaviour, and identity of individuals and society at large. In other words, mediatization refers to the influence of the media on changing and shaping various aspects of social and cultural life.⁸

Mediatization is the process of using different types of media such as print, television, radio, internet, and social media to disseminate, promote, or interpret the traditions of the Prophet Muhammad. This practice aims to make the traditions more accessible, comprehensible, and widely disseminated to a larger audience covering different walks of life and cultures. Hadith mediatization aims at religious education, preaching, and a better understanding of Islamic values and teachings. While the mediatization of Hadith has excellent benefits for the development of Hadith, the process must be undertaken with care to ensure the integrity, accuracy, and proper context of the traditions being transmitted.⁹

The existence of social media makes a transformation tool from offline to online socializing. Social media combines two words that have become one application for socializing and limited and unlimited information media, including

⁸ Mira Fitri Shari, "Bentuk Mediatisasi Hadis berupa Video: Respon Netizen terhadap Video Pendek Mengenai Hadis di Aplikasi Tiktok," *Jurnal Moderasi* 1, no. 2 (2021).

⁹ Siddik Firmansyah dan Marisa Rizki, "Hadis dan Media Sosial sebagai Alat Da'wah di Instagram: Study Ilmu Hadis," *Istinarah: Riset Keagamaan, Sosial dan Budaya* 5, no. 2 (Oktober 2023): 86.

Facebook, WhatsApp, Line, Instagram, Twitter / X, TikTok, Google, and others. In addition, social media is also found on personal sites such as blogs and other mainstream media that contain social networks Kompasiana, jpnn, Tribun News, and so on.¹⁰

2. History of Hadith Mediatisation Its Development over Time

The development of Hadith from the time of revelation to the emergence of various standard books and variations of Hadith can be classified as follows. The early stage, known as the period of revelation, was characterized by oral teaching and writing, where the practice was directly from the Prophet Muhammad. Oral teaching involved direct teaching from the Prophet through his words, followed by oral teaching, which the Prophet dictated and wrote down to the companions.¹¹ After the death of the Prophet, the Companions had no difficulty finding the Prophet's traditions because their memories were still robust due to their closeness to the Prophet. However, the Companions were worried about the falsehood of the Prophet, making them afraid and very careful in accepting the traditions even though they came from the Companions themselves.¹²

Hadith tracking during the companions' time was rigorous, and the truth must be carefully examined because the position of the Hadith was very high. During the time of Abu Bakr As-Sidiq, information must have a witness. During the time of Umar, it also emphasized that the companions not reproduce the hadith narration in the community because they were concerned about the mixing of the Qur'an and the Hadith; during the time of Uthman in his sermon, he told the companions not to narrate traditions that they had never heard from Abu Bakr and Umar. And then, during the time of 'Ali ibn Abi Talib, the narration of the Hadith could be accepted if the person took an oath that the Hadith he was narrating was indeed from the Prophet.¹³

¹⁰ Ibid.

¹¹ Perdana dan Alfika Inayatul Masruroh, "PERGESERAN FUNGSI HADIS DI MEDIA SOSIAL."

¹² Zaenuri dan Rahmah Zaqiyatul Munawaroh, "Historis Periodisasi Perkembangan Hadis dari Masa ke Masa (Rasulullah, Sahabat, Tabi'in)," *At-Tafkir* 14, no. 2 (2021): 168–177.

¹³ Ibid.

During the time of the Tabi'in, who were the students of the Companions, also collected many of the Prophet's traditions, and the collection was arranged in an orderly manner; the method used by the Companions in collecting and compiling the traditions was through meetings (al-talaq) with the Companions. Because at the time of the tabi'in, the Qur'an had been collected in one mushaf; after that, they recorded what they got at the meeting. Such was the case with Said B. al-Jabir, who recorded the traditions from his talaqqi with Said B. al-Musayyab, Hammad b. al-Munabbih from his talaqqi with Abu Hurairah and others.¹⁴

The development of Hadith at this time began to be encouraged again by hadith scholars with an interesting package. This makes hadith scientists want to include hadith studies in this digital era by developing the internet so that the Hadith will look attractive. Along with the development of the times, which is supported by advances in information technology, various new hadith products have emerged in the global media, such as books in 'pdf' format or in certain software functions either initiated by individuals or other hadith observers. Such as Maktabah Syamilah software, Lidwa Pusaka, Encyclopedia of Hadith Kitab 9 Imam, and Jawami' Al-Kalim.¹⁵ The existence of various hadith applications can help hadith research.

Hadith software in various easy-to-understand languages, such as Arabic and Indonesian, can play a supporting role in the involvement of hadith applications in history in the era of electronic media.¹⁶ Looking at the benefits of the internet can simplify work procedures by speeding up a work process, making everything more practical and quickly found.¹⁷ You can also easily see various memes and

¹⁴ Ibid.

¹⁵ Siti Syamsiyatul Ummah, "DIGITALISASI HADIS (Studi Hadis di Era Digital)," *Jurnal ilmu hadis* 4, no. September (2019): 1–10.

¹⁶ Ali Imron Imron, "Game Online Teka-Teki Silang dengan Software Hot Potatoes 6 untuk Mendukung Pembelajaran Ilmu Hadis," *Jurnal Living Hadis* 4, no. 1 (September 2019): 159.

¹⁷ Luthfi Maulana, "PERIODESASI PERKEMBANGAN STUDI HADITS (Dari Tradisi Lisan/Tulisan Hingga berbasis Digital)," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 17, no. 1 (April 2016): 111.

infographics about Hadith on social media. In addition, many interestingly packaged video lectures can be seen on various social media platforms.¹⁸

The presence of electronic media and social media has successfully brought change and succeeded in becoming a bridge for people in a more modern religion. The media is beneficial for laypeople to study Islam without attending majlis ta'lim, especially in studying Hadith, which previously could only be studied and understood in depth in the world of pesantren. Hadith on social media now comes in various forms, not only in photos or images with captions but in audiovisuals that are easier for the public to understand. People are generally more interested in Hadith, which is relevant and practical in their daily lives.¹⁹

3. Mapping Hadith Mediatization in Indonesia

According to Graham Murdock, seeing society in a modern context that is relatively materialistic and does not refer to religion is where the media becomes a strategic place for religion to position its role in the public sphere.²⁰ The dampening of the socio-cultural role in society raises a substitute role, namely the media, except in the religious area. Not only transmitting religious messages but being able to act as a distributor and provider of religious messages. This phenomenon is identical to the involvement of the mediatization of religion, said Hjarvard, as a religious writer in a mediatization situation, which is understood as the involvement of the power of media logic over religious figures or organizations as a source of reference for religious messages.²¹

The media can work and perform socio-cultural functions where initially activities such as preaching Hadith were the authority of figures in conveying religious messages. Until the process of da'wah became technologically advanced,

¹⁸ Shari, "Bentuk Mediatisasi Hadis berupa Video: Respon Netizen terhadap Video Pendek Mengenai Hadis di Aplikasi Tiktok."

¹⁹ Sherina Wijayanti, "Resepsi Hadis dalam Sinetron Taqdir Ilahi; Ujian dari Allah," *Al-Qudwah* 1, no. 1 (2023): 47.

²⁰ Graham Murdock, "Re-enchantment and the popular imagination: fate, magic and purity," *Northern Lights: Film & Media Studies Yearbook* 6, no. 1 (Juni, 2008): 27–44.

²¹ Moch Fakhruji, *Mediatisasi Agama: Konsep, Kasus, dan Implikasi*, 2021.

there was a mediatized transmission of Hadith. The forms of hadith mediatization may vary depending on the medium and transmission mode. The following are some of the common forms of hadith mediatization:

a. **Print Media**

Hadith can be mediated through books, magazines, pamphlets, and printed articles. These can be collections of traditions, interpretations, or analyses of certain traditions. Books on Hadith can be an important source of reference for those who wish to learn more about the teachings of Islam.

Table 1. The Subject of the Table

Book I	Book II
	

b. **Radio and Television:**

Hadith can be broadcast through radio or television programmes dedicated to religious discussion. These programmes are recitations of the Qur'an, Hadith, discussions, interviews with scholars, or lectures. There is an Islamic broadcasting institution that provides religious lessons for Muslims and is a medium of da'wah for preachers, HANGMEDIA. One of the forms

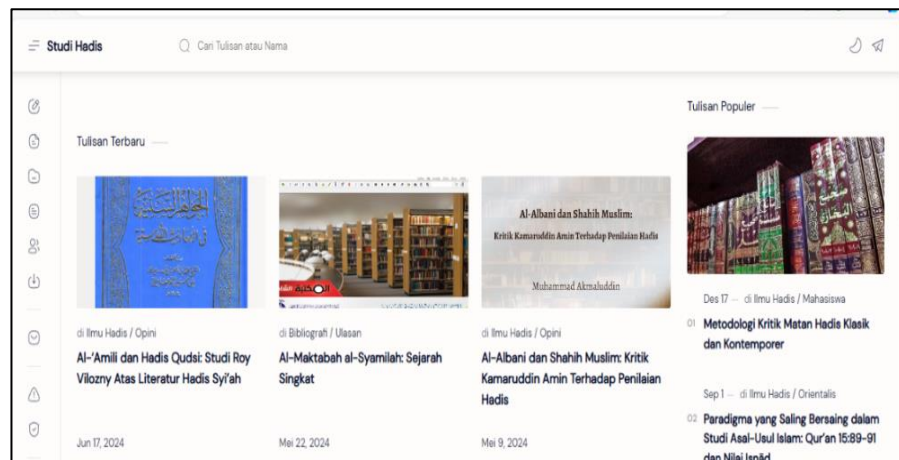
of mediatization found in Radio in Indonesia, precisely in the Batam area, is called Hang FM, including one of the radio stations that broadcasts on frequency 106.0 FM. The content is in the form of religious news and information, marital al-Qur'an, papers, sermons, and other broadcasts on the radio. In addition, HangTV is included in the HANGMEDIA section.



Picture 1. Radio dan Television HANGMEDIA

c. Internet:

The internet has become an important platform for the mediatization of Hadith. Religious websites, blogs, discussion forums, and YouTube channels can be used to disseminate traditions, discussions, interpretations, and explanations of Islamic teachings. In addition, specialized applications provide collections of traditions in digital format. One of the Islamic blogs, StudiHadis.com, was founded by Muhammad Akmaluddin, but it does not state when this editorial blog was founded. Present a wide range of knowledge content about hadith studies containing Hadith Science, Hadith Scholars, Related Sciences, and understanding of the legacy of the Prophet's Hadith. The main objective of the editorial blog is to provide reliable information on hadith science and discuss important Hadith and relevant hadith science topics.



Picture 1. Internet StudiHadis.com

The urgency of mediating Hadith in the form of this blog makes it easier for hadith scholars to find references and expand their knowledge about hadith science.

d. Social Media

Social media such as Facebook, Twitter, and Instagram have also become important means of mediatizing Hadith. Social media users often share hadith quotes, memes, infographics, and short videos that illustrate the messages of the Prophet Muhammad's Hadith.



Picture 1. Social Media Twitter/X @tastqiful_ummah

One of the social media platforms on Twitter can be seen through the account @tastqiful_ummah. There are several posts about da'wah, which revives the existing sunnah by including the Prophet's Hadith.

The hadith quotation in the account @tatsqiful_ummah Explains the totality of following the Prophet. "...aku takut jika meninggalkan sedikitpun dari perintahnya (aku akan) menyimpang." The account cites the Hadith narrated by Bukhari no. 3093 and Muslim no. 1759. Which means:

"Tidaklah aku tinggalkan sedikitpun yang (mana) Rasulullah Saw beramal dengannya kecuali aku beramal dengannya (pula), sesungguhnya aku takut jika meninggalkan sedikitpun dari perintahnya (aku akan) menyimpang."



Picture 1. Social Media Twitter/X @nabel_almusawa

There is also a hadith quote on an account belonging to a well-known clerical figure, Habib Nabel Al Musawa, with his account written @nabel_almusawa with 176,356 hundred thousand followers, which can significantly influence the audience.

In his account, he explains the advice to all Muslims by mentioning the word *Anakku*, as if to draw sympathy for the da'wah text he conveys will reach the hearts of his audience. The content of the advice:

Anakku,

Dlm berbagai amal ibadah, yg dinilai bukan awalnya, melainkan sampai di penghujung ibadah tsb,

Demikian pula usia kita, yg dilihat bukan awalnya ia shalih & baik, tapi apakah di penghujung usianya ia tetap baik & shalih..?

Mk kita dianjurkan meminta (حسن الخاتمة), yaitu akhir hidup yg baik, & dijauhkan dari (سوء الخاتمة), yakni akhir yg buruk,

Mk di bulan Ramadhan kali ini, jk engkau mau melihat orang2 yg hebat, mk lihatlah siapa yg mampu berjuang sampai akhir, dlm berbagai ibadah & perbuatan baik,

Sb di awal Ramadhan, semua masjid padat dg yg shalat tarawih, yg berpuasa pun di awal banyak, tp makin ke tengah Ramadhan, makin sedikit yg bs terus bertahan,

Dan di akhir, tinggal sedikit sekali orang yg bertahan di Masjid, & sudah banyak muslim yg makan di siang hari tanpa udzur syari,

Semoga kita diberikan rizki, untuk bertahan beribadah & berbuat baik sampai akhir di Ramadhan tahun ini, hingga kita bs mendapat hadiahnya yg paling berharga, yaitu Laylatul Qadr..!

BarakaLLAAHu fiikum jami'an.. ALLAAHumma aamiin yaa RABB..
Akun tersebut juga mencantumkan poster dengan menguatkan atas nasihatnya dengan kutipan hadis Bukhari:

Bukan siapa yang hebat untuk diawal namun siapa yang bertahan hingga akhir...

"Sesungguhnya setiap amalan tergantung pada akhirnya."

The urgency of the two da'wah studies in the form of infographics and words of advice, will increase and embed religious values that can be reached easily with the internet.

e. Podcast and Streaming Audio

Podcasts and other audio streaming platforms can also mediatize Hadith and other Islamic religious broadcasts. Religious podcasts or audio channels of discussions or lectures discuss various religious and social aspects. Podcasts have Habib Jafar, who is a cleric who is familiar among millennials. How he delivers his religious da'wah can provide an understanding that is easy to digest and even provide understanding for non-Islamic believers.

Podcasts and other audio streaming platforms can also mediatize Hadith and other Islamic religious broadcasts. Religious podcasts or audio channels

of discussions or lectures discuss various religious and social aspects. Habib Jafar's podcast is about a cleric who is familiar with millennials. How he delivers his religious da'wah can provide understanding, is easy to digest, and even provides understanding for non-Islamic believers.

Habib Jafar's podcast channel is on one of the noise.id social media platforms, named Berbeda Tapi Bersama With Habib Jafar.



Picture 1. Podcast noise.id Berbeda Tapi Bersama With Habib Jafar

f. Visual Media

Visual media such as cartoons, animations, and illustrative drawings can also mediatize the Hadith. This can be an interesting way to communicate the messages of the Hadith in a way that is easily digested by the audience, especially children and youth. One form of hadith mediatization in the visual medium of cartoon animation can be seen in the animation Nussa and Rarra produced by NussaOfficial, where the account has a routine of posting animated films about Islamic values containing Hadith. One of the Nussa and Rarra Film Series, which contains Hadith, is the series "Adab Menasehati".



Picture 1. Channel Youtube @NussaOfficial Series “Adab Menasehati”

In the animated film Nussa and Rara related to the adab of advising it has been watched by 2.5 million, in the film it explains that when advising others it must be gently, in this case Rara in advising her friend with a high voice, therefore Umma (Rara's mother) teaches that when advising or reprimanding others it has a way:

“Umma mengatakan bahwasanya Rasulullah mencontohkan saat menegur atau menasehati orang lain adabnya harus lemah lembut, tutur kata yang sopan, jangan sambil membentak, atau meneriaki orang yang berbuat salah tersebut di depan umum, jangan sampai membuat orang tersebut menjadi malu”.

So in the animated film ‘Adab Menasehati’, which has a duration of 5:48, the mention of the Prophet's Hadith is found at minute 2:24. So the mention of the Hadith is found in Umma's dialogue with Nussa and Rara. In the dialogue, Umma only mentions the Apostle, who exemplifies when reprimanding or advising others in the way described above, so it can be seen that the language of the mention of the Hadith in the film is incomplete. Umma only says the Apostle and the explanation of the Hadith are not equipped with a sanad or the quality of the sand of the Hadith is Sahih or not.

With these various forms of mediatization of Hadith, the messages of Islamic teachings can be conveyed and interacted with a broad and *diverse* audience, thus helping to broaden the understanding and acceptance of these religious values. We also see that the various forms of hadith mediatization refer to the importance of utilizing different forms of media to spread and strengthen the understanding of the Prophet's traditions. The following are some of the reasons why various forms of mediatization of Hadith are important:

1. Audience diversification: Different forms of media make it possible to reach different audiences. Each form of media targets different audiences, from print to digital media, television, radio, and social media platforms. Utilizing media forms, hadiths can be conveyed to different age groups, cultural backgrounds, and educational levels.
2. Greater accessibility: With various forms of media, hadiths can be accessed more easily by Muslims worldwide, not just in Indonesia. Digital media, such as websites, apps, and YouTube channels, provide quick and easy access to hadith sources, allowing Muslims to study their religion anywhere and anytime.
3. Relevant context: Various forms of media allow for the delivery of traditions in contexts that are relevant to everyday life. For example, video content can illustrate the application of Hadith in practical situations. At the same time, social media can be used to share Hadith in a way relevant to current events or issues.
4. Creativity in message delivery: Different forms of media provide the freedom to deliver messages in creative and interesting ways. Different media types can capture the audience's attention and make understanding Hadith more enjoyable and memorable, from animations, images, and infographics to podcasts and videos.

5. Interaction and engagement: Interactive media, such as social media platforms and online forums, allow direct interaction and engagement between the readers and the hadith content. This allows Muslims to discuss, exchange information, and deepen their understanding of the traditions by sharing opinions, questions, and thoughts.

By utilizing forms of media, the urgency of mediatizing becomes more apparent as it provides an opportunity to disseminate religious messages to a broader audience in a more relevant, engaging, and diverse manner. This helps to strengthen religious understanding and reinforce Muslims' engagement in learning and practising Islamic teachings in their daily lives.

CONCLUSION

Hadiths broadcast by the Prophet Saw. Packed in the form of da'wah, delivered through media as oral. Knowing that the era has increasingly eroded over time, the media of da'wah has progressed. Without the need to meet face to face, the mediatization can be conveyed quickly so that the community can easily reach the spread of religious preaching teachings. The mapping forms of hadith mediatization mediatizations include print media, radio and television, internet, social media, podcasts and audio streaming, and visual media. The various forms of hadith urgency refer to the importance of utilizing forms of media to disseminate and strengthen the understanding of the Prophet Muhammad's traditions. The various forms of hadith mediatization are necessary for audience diversification, greater accessibility, relevant context, and creativity in message delivery, interaction, and engagement.

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