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Commodifying Hadith: Social Media and The Caliphate Narrative — A Case Study of @Muslimahminangrindusyariah

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Abstract : This article aims to analyze the commodification of hadiths to strengthen the ideological narrative of the caliphate on the Instagram account @muslimahminangrindusyariah. This Instagram account promotes caliphate ideas through posts, reels, and livestreaming, utilizing appealing graphic visuals. This qualitative research employs qualitative content analysis to examine how certain hadiths are selected and interpreted to frame the caliphate narrative as the sole solution to various issues the Muslim community faces. As a social media platform, Instagram enables the widespread dissemination of ideologies, allowing actors to present hadiths to support their political views freely. The study's findings reveal that the @muslimahminangrindusyariah account consistently uses hadiths to emphasize the obligation of Muslims to establish a caliphate, portraying it as the solution to social, political, and economic problems. The hadiths used are not diverse, with only one being repeatedly utilized across multiple posts—specifically, the hadith regarding collective ownership of natural resources, which is argued to only be achievable through a caliphate system. This research offers novelty in the study of hadiths and digital da'wah in Indonesia, focusing on the segment of Muslim women and the use of social media to disseminate caliphate ideology. These findings contribute to a broader understanding of the role of social media in shaping ideological and political discourses among Muslims.

Keywords: Hadith Commodification, Caliphate, Instagram, Content Analysis, Ideological Affirmation

Abstrak : Artikel ini bertujuan untuk menganalisis komodifikasi hadis untuk memperkuat narasi ideologi khilafah di akun Instagram @muslimahminangrindusyariah. Akun instagram ini sangat aktif mempromosikan ide-ide khilafah melalui postingan, reels, maupun livestreaming dengan menggunakan visual grafis yang menarik. Penelitian ini merupakan penelitian kualitatif dengan menggunakan metode analisis isi kualitatif, penelitian ini mengkaji bagaimana hadis-hadis tertentu dipilih dan ditafsirkan untuk membingkai narasi khilafah sebagai solusi tunggal bagi berbagai permasalahan umat Muslim. Instagram sebagai media sosial memungkinkan penyebaran ideologi secara luas, di mana aktor-aktor dapat bebas menyajikan hadis guna mendukung pandangan politik mereka. Hasil penelitian menunjukkan bahwa akun @muslimahminangrindusyariah secara konsisten menggunakan hadis untuk menegaskan kewajiban umat Islam dalam menegakkan khilafah, serta menyebutnya sebagai solusi atas masalah sosial, politik, dan ekonomi. Hadis yang digunakan pun tidak variatif, hanya satu hadis yang digunakan secara berulang-ulang dalam beberapa kali postingan, yaitu hadis tentang kepemilikan bersama terhadap sumber daya alam yang hanya dapat diwujudkan melalui sistem khilafah. Penelitian ini memberikan kebaruan dalam kajian hadis, dan dakwah digital di Indonesia, dengan fokus pada segmen Muslimah dan penggunaan media sosial untuk menyebarkan ideologi khilafah. Temuan ini berkontribusi

pada pemahaman lebih luas mengenai peran media sosial dalam membentuk wacana ideologis dan politik di kalangan umat Muslim.

Kata Kunci: *Komodifikasi Hadis, Khilafah, Instagram, Analisis Isi, Afirmasi Ideologi*

INTRODUCTION

In recent decades, socio-political dynamics within the Muslim world have increasingly featured discussions on the implementation of an Islamic governance system referred to as the caliphate. This topic has garnered considerable attention, not only in academic and political spheres but also across social media platforms (Jamilah & Rafii, 2022; Syah & Setia, 2021). Notably, accounts promoting the caliphate ideology have proliferated, with one example being the Instagram account @muslimahminangrindusyariah. This account consistently promotes the notion that the caliphate represents the sole solution to the challenges faced by Muslims in Indonesia and beyond. To substantiate this ideology, hadith are frequently cited to assert that the caliphate is an Islamic imperative that must be upheld (Muslimahminangrindusyariah, 2024).

The use of hadith in such ideological contexts is particularly intriguing because it often sparks controversy, especially when employed to advocate for radical or systemic political changes (Ulya, 2016). As one of the foundational sources of Islamic teachings (Qudsy et al., 2023; Ramle, 2022; Solihin, 2018), hadith are subject to varying interpretations, which frequently serve as the basis for constructing sectarian or ideological narratives (Andreana et al., 2022; Ramle, 2022; Solihin, 2018). In this regard, hadith narratives play a crucial role in reinforcing arguments within ideological discourses (Najiyah & Putriani, 2024). On the @muslimahminangrindusyariah platform, the strategic use of hadith aims not only to strengthen religious narratives but also to frame the caliphate as the ultimate solution to the political, social, and economic challenges confronting Muslims.

The role of social media as a medium for disseminating ideology adds a layer of complexity to this discourse (A. N. Efendi et al., 2019). Social media platforms, by virtue of their accessibility, visual appeal, and ease of content dissemination, have become effective tools for propagating ideological and religious messages (E. Efendi et al., 2024; Fajrussalam et al., 2022; Fitriyani et al., 2023). The widespread availability of religious information on digital platforms has facilitated the extensive and often unregulated dissemination of ideologies grounded in selective interpretations of hadith (Sari, 2022). Platforms such as Instagram provide individuals and groups with the freedom to create and circulate content promoting specific ideologies, often without significant oversight or regulation (Chakim, 2022). Accounts like @muslimahminangrindusyariah leverage this digital space to construct and propagate caliphate-centred narratives, using curated hadith to bolster their claims about Muslims' religious obligation to support the establishment of a caliphate system.

The study of hadith, caliphate ideology, and social media reveals a complex interplay among these elements in the contemporary context. Batu (2024) examines the use of hadith on social media, particularly Instagram, as a marketing tool in certain accounts, highlighting the phenomenon of religious commodification in the digital age (Batu, 2024). Conversely, Firmansyah and Rizki (2023) investigate the integration of hadith into da'wah practices on Instagram, highlighting the role of social media in amplifying the dissemination of religious messages (Firmansyah & Rizki, 2023).

Regarding caliphate ideology, Syaoki (2021) examines the perspectives of groups such as Hizbut Tahrir and Ahmadiyah, together with the contemporary interpretations of this ideology within Islamic political discourse (Syaoki, 2021). Jauhari et al. (2021) analyze the debate between caliphate ideology and national politics, focusing on narratives disseminated through digital media (Jauhari et al., 2021), whereas Rizaldi's (2023) delves into the contestation of hadith and caliphate ideology on platforms like YouTube (Rizaldi, 2023). Although hadith frequently links the caliphate to Islamic leadership, Laksamana et al. (2022) further note that its modern relevance and implementation remain contentious. Yusron (2019), adopting a hermeneutic perspective, highlights the diversity of interpretations surrounding hadith related to the caliphate concept (Yusron, 2019). Collectively, this body of literature demonstrates the interconnectedness of hadith, caliphate ideology, and social media, with the latter acting as a crucial medium for disseminating these ideas despite ongoing debates over interpretation and contemporary relevance.

While much research has examined the use of hadith in ideological discourses, particularly by radical groups, studies focusing specifically on the deployment of hadith in social media to legitimise caliphate ideology in Indonesia remain scarce. For instance, there is a lack of detailed examinations of accounts like @muslimahminangrindusyariah, which use hadith to support the caliphate. This difference is significant because of Indonesia's diverse range of Islamic interpretations and its democratic system. Using hadith to support caliphate discourse brings up larger questions about the connection between religious freedom, textual interpretation, and political and social stability. Most prior studies have concentrated on the role of hadith within the context of jihadism or radical groups engaging in violent acts.

However, the non-violent yet ideological application of hadith in promoting caliphate discourse through social media remains underexplored. Investigating how hadith is employed in this context, particularly on platforms like Instagram and in relation to Muslim women, constitutes a significant topic of research. The current study addresses this gap by focusing on the use of hadith as a tool to reinforce caliphate ideology on social media, with specific attention to accounts targeting Muslim women. This research not only considers hadith as a religious text but also as a strategic communication tool for shaping and influencing ideological perspectives. Additionally, the role of Instagram in facilitating the spread of such ideologies provides a novel lens to understand the dynamics of digital da'wah and identity politics among Muslim women in Indonesia.

This study aims to contribute to a more nuanced understanding of how hadith is employed in constructing and disseminating the narrative of the caliphate while also examining the socio-political implications of this discourse's proliferation in Indonesia. By doing so, the research not only enriches the existing scholarship on the use of hadith in Islamic da'wah discourse but also provides new perspectives on the role of digital technology, particularly social media, as a significant platform in contemporary ideological debates.

METHOD

The study employs a qualitative approach and content analysis techniques to investigate the use of hadith to support the caliphate ideology on the Instagram account @muslimahminangrindusyariah. This methodological choice enables a comprehensive

examination of the meanings conveyed in the posts featuring hadith and their function in framing specific ideological narratives. The analysis focuses on content that explicitly incorporates hadith to advance the caliphate narrative, aiming to uncover the ways in which the account presents and interprets these religious texts. The data is derived from Instagram posts that incorporate hadith as elements of an ideological discourse. The account @muslimahminangrindusyariah was selected for its consistent advocacy for the caliphate and its frequent use of religious elements to substantiate its arguments. The dataset includes images, captions, and videos shared over a defined time frame, chosen based on the regularity of uploads promoting the caliphate narrative.

Data collection was carried out through systematic observation and documentation of all uploads relevant to the research topic posted during August 2024. A total of 27 posts incorporating hadith within their captions were identified and analysed. Each post was scrutinised to examine the contextual and literal use of the hadith, with a focus on understanding how these religious texts were interpreted to convey and reinforce ideological messages. Additionally, the visual components of the posts, including images and symbolic elements, were analysed to assess their role in supporting and enhancing the religious narratives presented. The analytical process was conducted in multiple stages, as outlined in Figure 1.

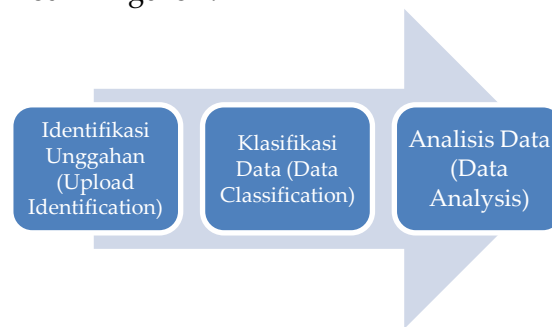


Figure 1. Data analysis

The research process began with identifying posts that incorporated hadith and references to other religions. Subsequently, the data were categorised according to emergent themes, such as the obligation to uphold the caliphate and the concept of jihad. The hadith cited in these posts were analysed to elucidate their connection to the ideological narrative constructed by the account. Furthermore, audience engagement was examined through an analysis of interactions within the comments section, providing insights into how followers responded to the use of hadith within the ideological framework. This dual focus enabled the study to investigate not only how hadith were framed but also how the account's followers participated in the discourse surrounding caliphate ideology.

To ensure the validity of the findings, data triangulation was employed by cross-referencing the use of hadith in the account with other relevant sources addressing caliphate discourse. This approach aimed to confirm the consistency of the analysed data in the theoretical framework. The results are anticipated to offer a more nuanced understanding of how hadith are utilised within digital spaces to reinforce Islamic political ideologies and the broader implications of such practices for religious and social discourse in Indonesia. This methodological approach allowed for a comprehensive and in-depth exploration of the captions and content shared by the @muslimahminangrindusyariah Instagram account.

RESULTS AND DISCUSSION

Hadith on Social Media

The interaction between Hadith and social media represents a critical evolution in the dissemination and comprehension of Islamic teachings in the digital age (Alfatih et al., 2021). The development of innovative services aimed at ensuring the integrity and authenticity of Hadith exemplifies the use of technology as a tool to increase Muslim awareness about the veracity and significance of these texts. Such innovations include applications, web-based services, and browser extensions (Kabir, 2018). Furthermore, social media platforms like Twitter and Facebook play a pivotal role in facilitating e-da'wah practices, enabling practitioners to reach broader audiences and deliver diverse and engaging religious messages (Hidayatullah, 2016; Murthado, 2017). However, despite these remarkable advancements, social media is often misused to disseminate misinformation and uncritical religious narratives, including those propagating ideologies linked to terrorism (Alfiah, 2013; Siregar et al., 2024). Moreover, creative visual techniques, such as digital illustrations, have employed Hadith as a medium to transform abstract religious concepts into tangible representations, including depictions of figures like Dajjal (D. I. A. Putra & Chandra, 2019). This mediatization offers both opportunities and challenges for religious authorities, as it necessitates verifying the credibility of both content creators and the information they produce (Ab Kadir et al., 2018).

The role of Hadith in online Islamic discourse is further nuanced by the influence of liberal interpretations, which leverage social media to promote alternative perspectives that occasionally challenge traditional Islamic jurisprudence (Yama et al., 2018). Despite these complexities, social media remains a powerful instrument for religious engagement. Studies have indicated that its intensity and frequency significantly influence individuals' motivations to seek religious knowledge and spiritual enlightenment (Anshar, 2019; Brubaker & Haigh, 2017; Utam et al., 2023).

The digital transmission of Hadith also stimulates new discussions in Islamic jurisprudence, underscoring the intricate relationship between classical texts and modern media. The concept of Hadith Maudhu' (fabricated Hadith) has become particularly salient in the digital context, paralleling the broader issue of misinformation in information management. This highlights the imperative of caution and rigorous verification in the dissemination of religious knowledge (Rachmadhani, 2019). In conclusion, the integration of Hadith into social media platforms provides substantial opportunities for religious education, though it also presents challenges requiring a balanced approach. Leveraging technology effectively while mitigating ethical and informational risks remains essential to addressing these challenges.

Discourse of the Caliphate on Instagram

The discourse surrounding the caliphate on Instagram shows a significant ideological phenomenon that intertwines religious, political, and social narratives, leveraging the platform's expansive reach to disseminate diverse ideologies. The Caliphate, a historically pivotal concept in Islamic governance, has been reinterpreted in modern times, often controversially. Extremist groups such as ISIS have manipulated the concept, promoting a distorted understanding that diverges from traditional Islamic teachings. For instance, ISIS has utilized digital media, including platforms like Dabiq Online Magazine, to disseminate the distorted ideology of the Caliphate (Hermansah & Natasari, 2020). On Instagram, this discourse is further complicated by accounts such as

@bultendakwahkaffah, which exploit issues like the Palestinian struggle to garner sympathy and support for the Islamic Caliphate movement. They assert that the establishment of the Caliphate could unify Muslims globally and secure Palestinian independence—a narrative often linked to organizations like Hizbut Tahrir, which has faced bans in several regions due to its radical ideology (Ikhwan & Falah, 2024).

The digital era has significantly transformed the dissemination of religious teachings, including those concerning the caliphate. Social media platforms such as Instagram play a crucial role in this shift, with accounts like @kajianislam and @abuazzamtv employing strategic communication techniques to grow their audience and propagate Islamic teachings, despite challenges posed by engagement metrics and content format constraints (Ar-Ridho et al., 2023; Nurjaman & Zebua, 2023).

The use of hashtags, such as #khilafah, facilitates the spread of these concepts, creating a discourse network that can either foster understanding or intensify radicalism (Rifai & Rifai, 2016). On top of that, people talk about more than just extremist ideas on Instagram. They also try to connect the idea of the caliphate with the national political system, as you can see in the media of the Kaffah Islam and NU communities. This often leads to arguments and fights in virtual spaces (Jauhari et al., 2021). The platform also serves as a medium for disseminating Islamic teachings through memes and various content formats that may convey implicit messages and ideologies, thereby shaping public perception and understanding of the concept of the caliphate (Perdana & Alfika Inayatul Masruroh, 2023). As discourse is shaped by broader trends in Islamic teachings on social media, where hadith and other religious texts are used to construct social values and power dynamics, it reflects the complex interactions between religion and politics in the digital age (Enggar Dhian Pratamanti, Daryono, 2021). The varied discourses on Instagram highlight the platform's role as a double-edged sword, which can disseminate violent beliefs or promote a more nuanced understanding of Islamic teachings, depending on how it is used by various actors.

Commodification of Hadith in Strengthening the Caliphate Discourse

The Instagram account @muslimahminang_rindusyariah serves as a platform for Islamic da'wah, focusing on disseminating Islamic teachings and advocating for the implementation of sharia and the concept of caliphate as the ultimate solutions to various societal challenges. Established in July 2018, the account has garnered 13,500 followers, followed 2,498 accounts, and published 2,811 posts. According to its description, the account's primary objective is to promote the narrative that the comprehensive implementation of sharia in all aspects of life—social, economic, and political—is the key to addressing the crises faced by the Muslim community (Muslimahminangrindusyariah, 2024).



Figure 2. The Instagram account of @muslimahminagrindusyariah

Of the various features available on this account, there are several features to support its mission of promoting sharia and the concept of caliphate as central to resolving modern-day issues, which include live sessions, reels, posts, highlights, and status updates. Among these, the highlights section plays a significant role in showcasing specific themes, such as *Ranah Minang News*. This section provides a dedicated space for news from Ranah Minang (West Sumatra), focusing on religious and social issues in the region. It serves as a platform to disseminate the latest information relevant to the local community. Additional topics can be found in the segment of *Live Streaming*. The account hosts live streaming sessions that facilitate interactive discussions on contemporary Islamic topics. The discussions often involve religious scholars, da'wah activists, or female clerics, exploring the relevance of sharia in addressing modern challenges.

Another significant feature of the account is the Political Commentary (*Komentar Politik*) section, which highlights its engagement with Islamic political discourse. This section provides analyses and responses to both local and global political issues, interpreting them through the lens of Islamic principles. The content strongly advocates for the caliphate as the ideal system of governance. Drawing on religious texts, including prophetic hadiths, the account seeks to substantiate its argument in favour of a sharia-based government.

This account also pays special attention to Minangkabau history through the "History of Minang (*Sejarah Minang*)" column. This column highlights the rich Islamic heritage of the Minangkabau region. By focusing on the "*Basandi Syara', Syara' Basandi Kitabullah*" philosophy—linking custom with Islamic teachings—the account portrays Minangkabau history as an example of the successful integration of sharia values in community life. This narrative reinforces the idea that the application of sharia is deeply rooted in Indonesian, particularly West Sumatran, society.

Furthermore, there exists a column titled "*Jejak Khilafah* (Trace of the Caliphate)," which establishes a connection between historical accounts of the caliphate's role in Islamic governance and its contemporary relevance. In this section, the account aims to delineate the historical development of Islamic governance from the time of the Prophet Muhammad SAW to the modern era. It seeks to persuade its followers that the caliphate is neither a utopian vision nor an obsolete concept, but rather a viable system of governance grounded in a long history of implementation across various regions of the Islamic world. By employing this historical narrative, the account aims to provide both theological and historical justification for proponents of caliphate ideology. The content also prominently features quotations drawn from the Qur'an, hadith, and the writings of Islamic scholars, intended to inspire followers. These quotes often emphasize the significance of upholding Islamic values in daily life and advocate the implementation of sharia as a universal solution. Such quotations are sometimes accompanied by narratives encouraging followers to take concrete actions, such as engaging in digital da'wah or participating in activities that promote sharia.

The final section prominently featured on the account's initial display is titled *Quizzzz*, which appears to serve as a means of engaging followers through educational quizzes on topics such as Islamic history, Sharia principles, and other religious subjects. This feature presumably operates as an engaging and entertaining instrument for educating its audience.

Overall, the Instagram account @muslimahminangrindusyariah positions itself as a robust platform for da'wah, aimed at promoting narratives of sharia and the caliphate,

particularly among Muslim women in West Sumatra. Through well-organized content and diverse features, such as live streaming, political commentary, and interactive quizzes, the account effectively captures attention and mobilizes support. Its interactive digital approach strengthens the dissemination of both religious and political messages, particularly through the strategic use of sacred texts like the hadith to advance an ideological agenda. This account exemplifies how social media may function as a potent instrument for spreading religion-based political ideologies in the digital era.

In addition to its prominent features, the account also engages in lectures designed to address contemporary social, political, and economic issues in Indonesia. For instance, three live streaming events were conducted in August 2024, as detailed in Table 1.

No.	Topic Discussed	Date of Activity	Description
1	"Ngeri, Kasus Pencabulan Dan Kekerasan Seksual Di Sumater Barat Semakin Meningkat, Mengapa Ini Terus Terjadi" (Horrifying: Cases of Molestation and Sexual Harassment in West Sumatra Are Increasing. Why Does This Keep Happening?)	August 1, 2024	Speaker: Miftahul Jannah, Moderator: Kak Aci
2	Perang melawan judi online, Muslimah Minang Rapatkan barisan! (The war against online gambling, Minang Muslim women close ranks!)	August 7, 2024	Speaker: Ustadzah Silvia Handayani, Moderator: Ustadzah Melly Syam
3	Penyediaan Alat Kontrasepsi Pelajar, Legalisasi Perzinahan, Merusak Generasi (Provision of Contraceptives to Students, Legalization of Adultery, Destroying a Generation)	August 16, 2024	Speaker: Miftahul Jannah, Moderator: Kak Aci

Table 1. Live streaming activities of @muslimahminangrindusyariah account

These three live streaming activities reflect the community's reaction to urgent societal issues. The first live stream addressed a case of sexual harassment involving two teachers at an Islamic boarding school in Agam Regency, which affected over 40 underage students (P. Putra & Susanti, 2024). The second focused on the escalating issue of online gambling and its detrimental impact on the social order in Indonesia (MC Kota Padang, 2024). The third live stream responded to government regulations regarding the provision of contraceptives to students in schools, a topic that has generated considerable public debate (BBC News Indonesia, 2024). The findings of this study emphasise the community's awareness of emerging issues, indicating that the account's administrators are being educated and responsive to the ongoing political, social, and economic developments in Indonesia. Furthermore, the account consistently posts updates on current events in West Sumatra under the recurring theme, "*Isu Terhangat Minang Pekan ini* (The Hottest Issue of Minang this Week)," summarizing weekly news accompanied by relevant images in a single post.

Moreover, the @muslimahminangrindusyariah account extends its influence beyond digital platforms by engaging in offline activities that strengthen its community. Notable examples include the *Muballigah Sumbang Menolak Demokrasi: Ittiba' on the Prophet* event, held on August 3, 2024, which was featured in a post on August 15, 2024; as well as the 2024 Young Muslimah Meeting with the theme *The Next Level 2024: We Aspire, We Engage, We Stand for Islam Kaffah*, held on October 27, 2024, and posted on October 30, 2024. These events exemplify the community's solidarity and its ability to integrate the *Islam Kaffah* narrative through both digital platforms and in-person seminars, attracting significant participation from Muslim women.

Hadith as a Means of Ideological Affirmation

Through Instagram, the account @muslimahminang_rindusyariah focuses on promoting the ideology of the caliphate. This account employs visually appealing content paired with ideological captions and supplementary narratives conveyed through comments on its posts. Although user engagement in terms of likes and comments is relatively low, the account maintains a consistent posting frequency of 1–3 posts per day. This level of activity indicates that the account's administrators possess a high level of education and demonstrate considerable engagement in social media. This study classifies the use of hadith as a means to support caliphate ideology on the @muslimahminangrindusyariah Instagram account into three main thematic areas: politics, economics, and social issues, as outlined in Table 2.

No.	Topic Discussed	Quantity of Posts	Description
1	Politic	13	The Hadiths strengthen the narrative, highlighting the significance of the caliphate in the lives of Muslims within the framework of the nation and state. Hadith appears in posts and comments.
2	Economic	3	The Hadith is employed to strengthen the narrative regarding the significance of the caliphate in the economic lives of Muslims. It appears in both posts and comments.
3	Social	7	The Hadith acts as both a solution and a response to the societal challenges that emerge within the community.

Table 2. Classification of Posts Issues

The table shows that the account @muslimahminang_rindusyariah integrates hadith into its captions and comments, often accompanied by visually appealing graphic designs to reinforce its messages. Hadith serves to strengthen the previously delivered narrative. For instance, the account frequently cites a hadith narrated by Abu Dawud and Imam Ahmad: "Muslims are partners in three things: pasture, water, and fire." This hadith, appearing in posts from August 2024, is referenced in discussions on mining and natural resource management in Indonesia. The Arabic text, *الْمُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثٍ فِي الْكَلْبِ وَالْمَاءِ وَالنَّارِ*, is attributed to Sunan Abu Dawud (Hadith 3470) and Sunan Ibn Majah (Hadith 2477). However, the account's use of this hadith lacks comprehensive analysis and serves primarily to reinforce pre-established narratives.

This analysis demonstrates that @muslimahminang_rindusyariah systematically employs hadith to promote caliphate ideology, framing them to position the caliphate as the ultimate solution to Muslim social, political, and economic challenges. The cited hadith stresses obedience to Allah and His Messenger while presenting the caliphate as a fundamental Islamic principle. In addition to static posts, the account engages followers through live streaming sessions. The significant events include a session on August 16, 2024, entitled “*Legalisasi Perzinahan Merusak Generasi* (The Legalisation of Adultery Destroys Generations),” presented by Miftahul Jannah; another on August 7, 2024, regarding “*Perang Melawan Judi Online* (The War Against Online Gambling),” led by Ustadzah Melly Syam; and a session on August 2, 2024, titled “*Perang Melawan Kekerasan Seksual* (The War Against Sexual Harassment),” featuring Miftahul Jannah.



Figure 3. Live streaming post from @muslimahminang

This account strategically integrates hadith with appeals for collective struggle and jihad, framing the caliphate as a system of governance aligned with Islamic law and as a solution to contemporary injustices. The narrative is reinforced by the inclusion of visual elements and religious symbols that emphasise its ideological message. Furthermore, user interactions in the comment sections indicate extensive endorsement and acceptance of the constructed narrative. Thus, the account has effectively leveraged social media to propagate its ideological perspective, using hadith as a basis for religious legitimacy to bolster political aspirations for the caliphate, as evidenced by the activities conducted by the Muslim women's community, which include both online engagement and in-person gatherings and seminars.

The @muslimahminang_rindusyariah account systematically utilizes hadith to affirm the ideological foundations of the caliphate across three principal areas: political, economic, and social. In the political domain, 13 posts utilize hadith to emphasize the necessity of the caliphate in the lives of Muslims at both the national and state levels. These hadith establish the ideology of the caliphate as the governance model most congruent with Islamic principles, as evidenced through captions and user reactions in the comment sections.

In the economic dimension, three posts employ hadith to highlight the relevance of the caliphate to modern economic issues. For instance, a hadith narrated by Abu Dawud and Imam Ahmad regarding the communal ownership of resources such as

grasslands, water, and fire is utilised to address contemporary issues such as mining in Indonesia. This approach illustrates the account's attempt to bridge classical Islamic teachings with present-day economic concerns. While in the social realm, seven posts propose hadith as a solution to societal issues. However, the interpretation of these hadith often lacks scholarly rigor, instead reinforcing preexisting narratives. The account administrator, as the primary content curator, prioritizes the aesthetic quality of posts over guaranteeing authenticity and adequate contextual understanding of the hadith.

This account strategically employs hadith as a framework to address social issues, advocating for the implementation of the caliphate as a solution to the social injustices present in modern society. Visual elements in the posts play a pivotal role in reinforcing the intended messages. Overall, the findings of this study suggest that @muslimahminang_rindusyariah effectively uses social media to disseminate its ideological views, leveraging hadith as a source of religious legitimacy to bolster political arguments for the caliphate. The integration of visual elements and religious symbols amplifies the narrative's resonance, even though user engagement in the comments section remains limited. Nevertheless, the consistency of daily posts reflects the commitment of the management team in propagating these ideological messages. Similarly, Jamilah and Rafi (2022) found that Facebook has been served as an effective platform for campaigning caliphate ideology, exemplified by the *Buletin Dakwah Kaffah* account, which garnered significant attention, with posts being shared over 2,500 times (Jamilah & Rafii, 2022).

This study is significant as it elucidates how social media may serve as a potent instrument for disseminating religiously based political ideologies, especially within the framework of the caliphate. The @muslimahminang_rindusyariah account illustrates how specific hadiths are employed to construct compelling ideological narratives that shape audience perceptions of political, economic, and social matters. These hadiths provide moral authority, enhancing the credibility and appeal of the messages. Additionally, the study underscores social media platforms, especially Instagram's role not just as a platform for visual content but as a dynamic space for ideological dissemination. It highlights the growing importance of visual elements in modern da'wah, which bolster religious teachings. This study further contributes to the literature on the use of hadith in social media and its role in the commodification of religion and political ideology. Consistent with the findings of Melhim et al. (2023), it illustrates how groups like ISIS have employed hadith as a propaganda tool for indoctrination through media channels (Melhim et al., 2023).

Despite its contributions, this study has certain limitations. First, its scope is restricted to the analysis of a single Instagram account, which may limit the applicability of its findings to other accounts with similar objectives. Furthermore, less user engagement through comments and likes suggests challenges in assessing the direct impact of content on audiences. Second, the study primarily examines the visual and narrative elements of posts, neglecting to assess the long-term effectiveness of the narratives in influencing followers' attitudes or political perspectives. Third, it fails to include changes in audience perceptions based on differing social, economic, or educational backgrounds. This is important because each audience may exhibit varying reactions and interpretations to the message conveyed, depending on their respective social contexts.

Based on the findings and limitations of this study, several recommendations are proposed for future researchers. Future research should expand their scope by examining a more extensive sample of social media accounts with similar objectives. This approach would offer a more comprehensive understanding of how hadith is utilised to promote the ideology of the caliphate across digital platforms. Secondly, subsequent research may focus on assessing the long-term impact of content on audience attitudes and behaviors. Employing methodologies such as surveys or interviews with followers of these accounts would provide profound insights into the effectiveness of the conveyed ideological messages. Third, it is crucial for future researchers to account for variations in audience reception based on social, economic, and educational backgrounds. Such an approach would offer a more refined understanding of how narratives surrounding the caliphate ideology are received and interpreted by diverse societal groups. By expanding the analytical scope and integrating a more comprehensive analysis of audience behaviour, it could substantially enhance future studies on the use of hadith in social media. These efforts will augment the significance of such research in understanding the evolving role of digital platforms in modern da'wah and the commodification of religious messages in the contemporary era.

CONCLUSION

This study highlights how the Instagram account @muslimahminang_rindusyariah consistently uses hadith as a tool to reinforce the narrative of caliphate ideology within political, economic, and social contexts. By incorporating hadith into captions and comments, alongside visually appealing graphics, the account demonstrates the potential of social media as an effective medium for disseminating ideological views. Specific hadiths are deliberately employed to advocate for the caliphate as a solution to various challenges faced by the Muslim community, including governance, economic disparity, and social injustice. While audience interaction on the account remains relatively low, the high frequency of posts reflects the management team's dedication to advancing its ideological narrative. This research significantly contributes to a broader understanding of how social media platforms can serve as vehicles for promoting religion-based ideologies, particularly those centred on the caliphate. However, the study possesses limitations, including its inability to measure the direct impact of the content on the audience and its narrow focus on a single account. Therefore, future research should address these gaps by expanding the scope of analysis to include a wider range of similar accounts. Employing advanced methodologies such as critical discourse analysis, semiotic analysis, and framing analysis could provide a more comprehensive and nuanced exploration of how such narratives are constructed and disseminated. Future research needs to expand the analysis, such as the use of critical discourse analysis techniques, semiotic analysis, and framing analysis on similar accounts to thoroughly investigate and evaluate the effectiveness of the messages conveyed in influencing audience perceptions and attitudes.

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