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Hadith Amplification in Indonesia's Digital Religion

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Abstract: This article aims to examine the amplification of hadith on the internet as a consequence of online religion. Using a netnographic approach to online media, this article uses content analysis to describe online hadith in cyber religion using the concept of Campbell (2013) regarding forms of religion online. This article shows that there are four forms of hadith amplification in digital religion. First, information and interaction service about hadith that provides information, interaction, and dialogue about the authority of hadith as a guidance of Muslim life. Second, Islamic online worship and ritual as a form of living hadith that shows the identity of Muslim piety. Third, Islamic preachers employ internet to expand and fortify their religious authority by utilizing a variety of hadith interpretations. Fourth, the online Islamic community carries out religious activities as a form of living hadith to show Muslim groups' identity. The internet has influenced the transformation of religious knowledge, understanding, and practice in Muslim communities from offline to online space which shows Muslim identity, community, piety, and Muslim adaptation to technological developments. This study contributes to describing the complexity of online hadith that influences Muslim religious practices in the digital era.

Keywords: Hadith amplification; online religion; virtual worship; online Islamic community

Abstrak: Artikel ini bertujuan untuk mengkaji amplifikasi hadis di internet sebagai konsekuensi dari religion online. Dengan pendekatan netnografi di media online, artikel ini menggunakan konten analisis untuk menggambarkan hadis online di cyber religion dengan menggunakan konsep dari Campbell (2013) tentang bentuk-bentuk religion online. Artikel ini menunjukkan bahwa amplifikasi hadis di digital religion ada empat bentuk. Pertama, layanan informasi dan interaksi tentang hadis. Masyarakat online mendapatkan informasi hadis melalui portal, media sosial, file sharing, chat-online dan aplikasi atau software yang memberikan informasi, interaksi dan dialog tentang otoritas hadis sebagai pedoman hidup muslim. Kedua, Islamic online worship and ritual. Aktivitas ibadah dan ritual sebagai bentuk dari living hadis yang menunjukkan identitas kesalehan muslim. Ketiga, dakwah online. Para ulama sebagai otoritas keagamaan menggunakan media sosial sebagai media dakwah untuk memperluas jangkauan dakwah dengan efektif dan efisien serta memahami hadis secara tekstual, intertekstual maupun kontekstual. Keempat, komunitas Islam online melakukan aktivitas keagamaan yang terinspirasi dari hadis Nabi. Internet telah mempengaruhi transformasi terhadap pengetahuan, pemahaman, dan praktik keagamaan dalam masyarakat muslim secara online dan offline. Namun demikian, hadis di media digital sangat rentan terhadap peredaran hadis palsu. Selain itu, virtual worship, ritual dan beragam aktivitas keagamaan yang dilakukan baik oleh individu maupun komunitas muslim tidak hanya membentuk dan mengkonstruksi identitas sebagai muslim saleh tetapi juga rentan terhadap riya, perbuatan pamer yang dilarang oleh agama. Kajian ini berkontribusi untuk menggambarkan kompleksitas hadis online yang mempengaruhi praktik keagamaan muslim di era digital.

Kata Kunci: Amplifikasi hadis; religion online; virtual worship; Islamic online community

INTRODUCTION

The development of the Internet has had an impact on Muslim religious practices both in worship, rituals, and socio-economic activities (Bunt, 2009) including the dissemination of the Prophet's hadith. The internet has made it easier for Muslims to obtain information and knowledge about hadith, by expanding the space for discussion, interaction and communication in online society so that it reaches a wider readership in online religion. In Indonesia, digital religion has developed since the COVID-19 pandemic era in 2020 when there was a policy of restricting leaving the house to avoid the spread of the coronavirus. Muslims carry out various religious activities including ritual worship through various digital platforms such as websites, social media (Muttaqin, 2021), whatsapp, and zoom meeting. Through cyber media, hadith are disseminated to provide information about hadith books, texts, and understanding of hadith. On the other hand, online people can learn hadith effectively and efficiently compared to offline learning. Digital religious traditions are an inseparable part of real life (Campbell & Lövheim, 2011). However, the technologicalization of hadith has also given rise to problems where fake hadith easily circulate on the internet (Hakak et al., 2022). Thus, the amplification of hadith in digital religion influences the dynamics of Islamic development in the internet era.

The hadith amplification is a consequence of the development of internet technology which makes human life easier. This convenience is not only related to broader hadith information and reaching readers who want to learn hadith but also makes it easier for religious figures and webmasters (website managers) to disseminate religious ideas, knowledge and experiences to a wide audience. Hadith technology is also a medium for expressing readers' views, understanding and experiences to carry out religious activities, forming new identities in online communities, creating new authorities in online religion.

The internet has changed the face of religion, which has taken people from real life to the virtual world. Information and interactions between online Muslim communities shape offline religious practices. People perform online activities similar to what they do in real life, but they do them in different ways (Wahib, 2012). Social media provides an opportunity to express religion which is an intersection between online and offline realities. In other words, life in cyberspace is continuity with real life. Therefore, understanding religion in the media influences religious practices not only in cyberspace but also in the real world which is characterized by personal physical contact. Information and religious activities are disseminated through various online media platforms such as websites, social media, and smartphone-based apps. Fakhruroji revealed that there are five forms of online religious activity: portals, social media, file-sharing, chat and applications, which function to display and disseminate various information and religious activities (Fakhruroji, 2019).

Internet users use nine categories of applications that are frequently accessed, namely browser applications, social media, instant messaging, online conference applications, marketplaces, internet-based TV or streaming platforms, online transportation, music applications, and digital wallets (e-wallets). The use of online media, including smartphones, has a major impact on today's life, including religious practices by both individuals and religious communities (Cho & Campbell, 2015). The

Muslim community involved in all online activities is referred to by Gary R. Bunt as iMuslims (Bunt, 2009). iMuslims are Muslims who have high socioeconomic status, master religious knowledge, and understand internet knowledge, they participate in various forms of media such as chatrooms, blogging, receiving online fatwas, downloading lectures, and religious teachings through various Islamic websites.

This article aims to describe the amplification of hadith on online media platforms, with a focus on how hadith are presented, expressed, and implemented on the internet. The use of the internet as a learning medium, sharing knowledge and discussions about hadith makes it easy for everyone to spread understanding about hadith, and learn hadith, scholars make easy use of digital media to preach. On the other hand, it is easy for Islamic study congregations to access and select information according to their preferences. The virtual world is a continuation of people's real lives, which provides convenience in time, energy, and cost. Thus, cyberspace has influenced the dissemination of texts, understanding, and practice of hadith thereby providing information and educational media, expanding the space for discussion, communication, and interaction of readers and online religious authorities. Departing from this, what is meant by hadith amplification in this article is the dissemination of hadith-related texts, understanding, and practice of hadith through digital media, both social media and online media by increasing information, educating, expanding the space for discussion, communication, and interaction so that it reaches readers or larger congregation. This article answers the forms of hadith amplification on internet religion related to four major themes, namely online hadith information, cyber worship and ritual, online da'wah, and online Islamic community. This narrative became a reference in writing this article.

METHOD

This article is based on qualitative research with a netnographic approach and data sources come from Islamic cyber media such as websites and social media in Indonesia. Platform websites used were the Centre for Hadith Studies (PKH), the al-Bukhari Institute, and the Hadith Science Association. As for social media platforms such as ODOJ, the online charity used as a reference was launched between 2020 and 2026. This article refers to forms of online religion quoted from Campbell (2013) by applying them to the amplification of hadith from cyber media namely Gathering Religious Information Online, Online Worship and Rituals, Online Recruitment and Missionary Activities, and Online Religious Communities (Campbell, 2013). Data analysis used content analysis was carried out in three stages: Data restatement, description and interpretation. Data restatement is carried out by showing data patterns and trends related to hadith in cyber media. Data from the internet is described based on categorization of text form, understanding and practice of hadith in cyber religion. Meanwhile, the interpretation process of online data is carried out to show the use of hadith in online media based on information about hadith and hadith practices in cyber media, the use of hadith for da'wah purposes, and online Islamic communities that internalize hadith in online media.

RESULT AND DISCUSSION

The term 'digital religion' in this article refers to the definition of 'religion online' put forward by Campbell (2013), namely 'a term to describe traditional and non-traditional forms of religious practice and discourse when they appear on the Internet (Campbell, 2013). Religious trends are manifested, expressed and shown to the public because of digitalization. Nevertheless, Helland distinguishes 'religion online' and 'online religion'. 'Online religion' refers to religious websites where people can act with unlimited freedom and a high degree of interactivity, and where people can take part in religious activities.. Meanwhile, 'religion online' is a religious website which appears to provide only religious information and does not feature any religious interaction on the site (Helland, 2005). Meanwhile, Frost et al. (2014) distinguish between 'religion online' and 'online religion' on the basis of content. 'Religion online' relates to the promotion of organizations and the provision of organizational information, including details of the organization's identity, the scope of its community, and the encouragement of social and civic action. Whereas, the content of 'online religion' relates to the involvement of website users in spiritual activities via the internet (Frost & Youngblood, 2014). However, this article does not distinguish between 'religion online' and 'online religion'. The term 'digital religion' is used to describe religious information on websites and religious activities on the internet. In other words, digital religion not only presents religious institutions and activities in cyberspace but is also accompanied by ease of communication between online communities as happens in the offline world.

Online communities are groups of people who use internet technology to communicate among individuals, obtain various knowledge, and carry out activities together (Plant, 2004). Muslims used the internet as a tool for religious information, confirming group identity, forming community networks, and as a space for spiritual worship in the form of narratives, images, and audiovisuals. This study explains the amplification of hadith in digital religion in the context of Indonesian Muslims, which is divided into four forms, namely hadith information services, online worship and rituals, cyber da'wah and Islamic online communities.

Information, Interaction and Discussion of Hadith on Islamic Websites

Islamic websites not only provide information about religious knowledge but also provide opportunities for discussion and communication about hadith as a source of Islamic teachings and its implementation in contemporary life so that interaction occurs between readers and webmasters through question and answer columns or comments effectively and efficiently. The transmission of hadith via the internet and its function in online Islamic discourse has expanded the reach of hadith to a wide readership. Hadith is disseminated through Islamic portals; social media such as Facebook, Instagram, Twitter, YouTube, TikTok, and podcasts; File-sharing in the form of documents, videos and audio; Online chat in the form of WhatsApp and video conference; and applications or software

as Islamic resources which can be downloaded on the Play Store, making it easier for readers to access them.

There are several online media that provide information and interaction about religious knowledge. For example, Cyber Mosque, a religious website related to Islamic religious affairs, which provides worship services and religious rituals for spiritual guidance and maintaining togetherness through online resources, such as interactive worship, tarawih prayers together, breaking the fast together, marriage counseling, and community centers. During the Covid 19 pandemic, cybermasjid.com created a website to make it easier for Muslims to learn about religion by following local mosque lectures, sermons, tarawih and others as well as other sheikhs, their lectures, workshops, activities and even online prayers for those who believe in following them (cybermasjid.com). In the Indonesian context, there are several applications developed by government institutions or religious institutions such as the site www.simas.kemenag.go.id; mymosque.com; mymosque.id; also the E-mosque program which can connect mosques throughout the world.

Regarding information on hadith science, there are several hadith search applications both on laptops and smartphones. First, the Encyclopedia of the Book of 9 Imam Hadiths which displays the hadith books by nine hadith imams, namely the Books of Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, Sunan Abī Dāwūd, Sunan al-Tirmidhī, Sunan al-Nasā'ī, Sunan Ibn Mājah, Muwaṭṭa' Mālik, Sunan al-Dārimī, and Musnad Aḥmad ibn Ḥanbal. Second, al-Maktabah al-Shāmilah, a digital library in the form of software that collects 6688 books from various groups of science, including tafsir and hadith. Third, Mawsū'at al-Ḥadīth al-Sharīf, smartphone and computer-based hadith software released by Islamweb.net which is an Islamic da'wah website under the auspices of the Qatari Ministry of Endowments. This application contains 9 hadith books (al-Kutub al-Tis'ah) which are equipped with the syarah of the hadith books. Fourth, Jawāmi' al-Kalim, software that contains hadith based on the quality of the hadith, namely sahih, hasan, dhaif and contains around 1,400 books. Consequently, this convenience has led to a shift away from the tradition of students consulting printed texts, or has fostered a reliance on instant search results without verifying the chain of transmission (sanad).

In Indonesia, there are several institutions that concentrate on hadith studies which provide information and interaction services through websites such as the Center for Hadith Studies (PKH), the el-Bukhari Institute, and the Hadith Science Association. The Center for Hadith Studies is a forum and media for studying and disseminating the hadiths of the Prophet Muhammad and maintaining the purity of Islamic teachings which was founded by Luthfi Fathullah, an Indonesian cleric who graduated from the Middle East in 2008 in Jakarta. As the name suggests, this institution focuses on studying the hadith of the Prophet through digitizing hadith books and the books of ulama, publishing digital Al-Quran via website and Android. There is also hadith literature available, such as hadith e-books, which can be easily accessed by those interested in hadith, both lecturers, students and the public in general who want to learn and study hadith. In PKH's digital library, there are various Islamic books including hadith books which are available on the libraryislamdigital.com website. Apart from providing various digital hadith books, PKH also has Islamic boarding school educational institutions, recitations, religious consultations and training. PKH also accepts students who want to study hadith by providing training in making applications via android (Suryadilaga et al., 2021). Apart

from the website, PKH also disseminates hadith studies through social media such as Facebook, Instagram and YouTube. Online interactions are carried out through religious discussions and consultations. Interactive Ramadhan hadith study program via zoom meeting and YouTube. The Indonesian Center for Hadith Studies collaborates with MSK radio, which is also promoted via Instagram @ PusatkajianHadis.

El-Bukhari Institute (eBI) is an institution that is concerned with the study of the hadith of the Prophet with the motto "promoting prophetic tradition for humanity and civilization" which was founded in 2013. On its website it explains the background of the eBI being founded because the study of hadith is very weak, the circulation of many hadith- fake hadith, and there is a great need in society for the study of hadith, especially in carrying out various socio-religious activities in the context of today's modern world (elbukhariinstitute.or.id). To achieve its vision, the el-Bukhari Institute carries out programs related to research and publications, educational programs, and peace advocacy. Hadith information is disseminated through various social media platforms, such as Facebook, Instagram, Twitter, YouTube, TikTok and podcasts. This foundation has four Islamic media portals, namely BincangSyariah.com which focuses on Islamic studies in general; BincangMuslimah.com which specifically studies gender and women's issues; Hadispedia.id. that specifically examines the development of hadith studies, hadith encyclopedias and online hadith study course platforms; and tafsiralquran.id for Al-Qur'an studies. In conducting hadith studies, website managers not only discuss hadiths contextually by referring to the Qur'an, Hadith and the opinions of authoritative ulama, but also translate and discuss those using normative or empirical approaches. The interesting is that the el-Bukhari Institute is managed by potential young millennials, who have a deep understanding of religion, strong networks and excellent technology skills. As knowledge producers who influence the world in maintaining Islamic scientific heritage by using technology in line with the development of contemporary Indonesian Islam, they share knowledge, understanding and religious experiences via the internet.

Indonesian Hadith Science Association (ASILHA) as an ijthad in order to develop the study of Hadith Studies in Indonesia. As an association, ASILHA brings together various hadith observers, academics and hadith practitioners in Indonesia with the same goal. On the Asilha website there are studies and opinions about hadith with a multi-disciplinary scientific approach written by students and lecturers of hadith science in Indonesia.

Hadiths are also distributed in the form of memes in the form of images, and audio text, in different formats, text, and colors compared to printed hadith with different purposes even though they are in the same medium. Hadith memes are made in the form of hadith text accompanied by images or messages from the hadith which are made to attract readers. Even though there are websites and social media about hadith which make it easy for people to study hadith, However, this ease of access also creates a serious loophole, namely the widespread circulation of fabricated hadiths (Saefudin, 2021). These fake hadiths are related to social, economic and political issues related to authority, community and relations between people. These hadiths influence the knowledge, awareness and behavior of readers in everyday life. However, currently there are methods to identify the authenticity of hadiths through web extensions in a simple (Kabir

et al., 2018) way or by linking them to verses from the Qur'an, so that it can detect the presence of fake hadiths in cyber media.

Islamic Online Worship and Ritual

The practice of worship adapts to changes and responds to the new cultural environment of the online worship context mediated by technology by providing a spiritual worship space as a form of living hadith in digital media. Cyber ritual relates to online religious experiences such as online ceremonies and worship services. Worship activities and rituals of Muslims that are carried out by Muslims are daily, weekly, and annual prayers such as Friday prayers, Tarawih prayers, and Eid prayers which are carried out online, especially during the Covid-19 pandemic. Virtual Friday prayers are carried out by the Online Friday Prayers community with KH. Wawan Gunawan Abdul Wahid which was carried out using a Zoom meeting that aimed to protect religion and soul during the Covid-19 pandemic (Darraz, 2020). However, Online Friday prayer causes controversy in the Muslim community. Physical presence as a marker of identity to support the social and cultural aspects of Muslims in prayer is not present in the practice of online prayer. Besides that, technical problems arise when the use of Zoom meetings is problematic, such as when there is no signal and the imam's voice is lost so that the congregation does not hear the imam. Therefore, the Muhammadiyah organization is of the view that if Friday prayers cannot be carried out offline, then they can be replaced with midday prayers instead of online Friday prayers (Redaksi Muhammadiyah, 2021). Debate occurs not only because of fatwa issues but is related to social, identity, cultural, and authoritative contexts (Hegazy, 2020). However, the main reason online prayers were held during COVID-19 was to maintain religion and soul due to the deadly impact of COVID-19 on humans and relevant to pandemic contexts (Qudsy, Saifuddin Zuhri and Ghozali, Mahbub and Faiz, 2023). In other words, when a life-threatening emergency occurs due to interactions between people, online worship is the best solution for Muslims to continue carrying out religious orders. The implementation of Eid prayers is broadcast live from Mecca and the Hajj pilgrimage is broadcast in various media to show the activities of Muslims who are worshipping in Mecca.

Rituals Muslims conducted online for example Cyber pilgrimage. Grave pilgrimage is a religious command through the hadith of the Prophet. If previously Muslims carried out pilgrimages by visiting the graves of religious scholars directly, the internet provides an effective and efficient pilgrimage solution. Nahdlatul Ulama, through the NU Online Super App, released a pilgrimage feature to the graves of scholars which is equipped with a review of the etiquette and virtues of pilgrimage, as well as practices regarding grave pilgrimages, which refer to mu'tabar (authoritative) sources (Khoiron, 2022). Pilgrimage becomes a psychological need to fulfill emotional and spiritual experiences. Spiritual experiences tend to be considered more self-mediated, so they are more individual, free, and radical (Hill Smith, 2011). However, online pilgrimages have caused debate among religious communities. Some people question the authenticity and legality of visiting holy places online (Flaskerud, 2022). There may be a feeling that pilgrimages via the Internet cannot be intrinsically authentic without physical involvement, that they are simply seen as a caricature of the original pilgrimage (Hill-Smith, 2009).

These religious activities are often found in social media group communities such as WhatsApp, Instagram, Twitter, YouTube, Facebook and others. Muslims also use Islamic Prayer Apps as reminders for the five daily prayers, often supplemented with supplications believed to help fulfil one's wishes (Öhman et al., 2019). Islamic virtual worship and rituals are carried out by Muslims as a form of individual piety as servants of Allah and increase their religiosity (Slama, 2018). Prayer is a Muslim obligation that must be carried out under any circumstances, including when a pandemic occurs. The use of Zoom technology apart from making it easier for Muslims to perform prayers and also as a form of adaptation to developing technological developments has also caused controversy among Muslims.

Cyber Da'wah

Da'wah is the process of conveying Islamic teachings originating from the Koran and the hadith of the Prophet carried out by a preacher or ulema to the congregation (followers). Before the digital era, da'wah was carried out by giving lectures in mosques, fields, or certain places, where the preachers and congregation met each other and had direct dialogue. Currently, many scholars are using online media effectively and efficiently. The internet has been used by ulemas and preachers to spread religious teachings to the wider community to strengthen the faith of congregants or to recruit new followers.

The popularity of ulemas is largely determined by the number of followers on social media. The more followers you have, the more popular you are in the online community. Ulemas who use Instagram include Felix Siauww has 2.3 million followers, Hanan Attaki has 10.2 million followers, Khalid Basalamah has 3.7 million followers, Adi Hidayat has 5.6 million followers and Abdul Shomad has 2,592 followers (data as at 6 August 2026).

However, based on research by Farchan (2021), Hanan Attaki's popularity occupies the highest position among urban millennial youth, followed by Quraish Shihab, Felix Siauww and Abdul Somad (Farchan, Yusa', 2021). Apart from them, many young ustadz have emerged who have become idols of young people because they use slang that suits their character. However, some of them lack religious knowledge and therefore lack the competence to talk about religious issues. Therefore, the website cariustadz.id appeared which provides several of information about ustadz who have been trained to become preachers who teach moderate Islam and bring mercy to everyone.

The internet has facilitated the ulemas to convey the Prophet's hadith and understand them according to their knowledge, references, education, and social context. These hadiths are understood in various ways: textual and contextual. Textual understanding only understands the text as it is, while contextual understanding understands the text of the hadith by considering the historical socio-cultural context of the hadith when it was narrated by the Prophet at the beginning of Islam and the current context when the hadith is understood in a different time and space. Arafat et al.'s research found three categorizations of understanding hadith on Islamic websites, namely textual-literal reason, textual-interpretive reason, and contextual-liberative reason (Arafat

et al., 2021). Fatihul (2023) confirms that the understanding of the hadith of Adi Hidayat, one of the most popular ulemas in Indonesia, is carried out textually, intertextually, and contextually and presents a different view from other scholars with a comprehensive understanding (Aripai & Najiyah, 2023). Interestingly, online followers tend to choose the ustadz who best suits their personal tastes, regardless of their method of interpretation.

Cyber Islamic media has created a form of religious involvement through religious interaction and communication (Fakhrurroji, 2019) between preachers and their followers, becoming a medium for religious meaning, building knowledge from online social networking interactions, making it easier to obtain Islamic knowledge, but also creating new religious authorities which have previously been dominated by traditional ulemas (Rusli & Nurdin, 2022). They use various strategies to build their religious authority in digital public spaces by means of identity commodification, network collaboration, and interactive communication, in fluid and diverse forms. For some Islamic groups in Indonesia, certain authority structures and doctrinal formulations are crucial to individual and group identity. Thus, preachers need online followers to construct Islamic authority and adapt to the changing dynamics of communication platforms. Online media causes the center of religious distribution to shift to the media while opening up wider public space to be involved in the production of religious knowledge (Abdullah, 2017).

Even though online da'wah is increasingly in demand by preachers and the online community because of the dissemination of religious thought, the delivery of religious teachings in a fast, cheap and effective way by penetrating the barriers of time and space, there are also various challenges. The emergence of various religious understandings can give rise to debate among the online community. So that preachers are challenged to reflect, formulate and strengthen the lectures delivered so that conflict does not occur in society. They are also required to be able to communicate (including via the internet, other information and communication media) and contextualize the truth in real life. Therefore, it is very important for followers in the online community to cross-check, cross-check online content and verifies it with trusted ulemas in the community (Whyte, 2022). Online and offline da'wah are not mutually exclusive options but rather two equally necessary aspects: online for reach and offline for the depth and authenticity of the teacher-student relationship.

Islamic Online Communities

The Islamic community uses igital media and online communication to improve and expand their online services, inform and practice their beliefs, express their religious identity. Through the internet, religious communities share experiences, interact and connect with each other, both within groups and with other groups. The online community is a space for practicing hadith (living hadith) in online media. They understand and practice various religious activities inspired by the hadith of the Prophet. For example, online Al-Qur'an reading communities, online alms, polygamy communities promoting polygamy among conservative Muslims (Ahmadi et al., 2022) and the hijra community promoting young marriage to avoid adultery (Nisa, 2020). The One Day One Juz (ODOJ) community is one of the most popular Al-Qur'an recitation communities in Indonesia and is spread across many cities. They use social media as a means of reciting the Qur'an. ODOJ encourages its members to recite a portion of the Qur'an every day, thereby changing the religious practices of some of its members and enabling 'a new way

of religion' through the ODOJ online network. This Al-Quran reading community, apart from implementing specific rules for its members, also demands specific technological capabilities from the applications and devices used (Muslim, 2017). Apart from that, there is an online community @Tahfidz_Online for online-based activities for memorizing the Qur'an and learning to teach the Qur'an, such as learning tajwid, recitations, tafsir and also memorizing the Qur'an. The members of this community have various motivations for memorizing the Koran, namely for worship, for the purpose of the afterlife and as a worldly practice (Mukarromah, 2020).

The alms community (people who regularly donate) also uses social media such as WhatsApp, Instagram, Facebook and Twitter to carry out fundraising activities from 'sedekaholics' or 'sedekahlovers' (popular terms used to refer to people who regularly donate). Several alms groups raise funds via Instagram, for example @sedekahsubuh-id, @sedekah-jumat-berkah, @sedekahbarangberkualitas, @sedekahberas.bjm, @sedekahairmadura, @sedekahpalestina, and @sedekah.sampah. Their community identity is quite unique according to the purpose and type of goods donated, using the name of the day, type of goods (used goods, rice and rubbish), and the name of the country such as Palestine as a donation to help Palestinians who are currently experiencing difficulties in life due to war. The naming of these accounts is not merely a matter of branding, but also a strategy for building the identity of Muslim philanthropists in the digital age. Apart from that, there is also zakat fundraising conducted online. Online distribution of zakat makes it easier for muzakki or Muslims who have the obligation to pay zakat (Utami, 2020). Other communities such as mosque communities use Facebook and their websites to digitize, present and archive religious content on commercial online platforms (Tabti, 2022). Salafi online groups have played a role in strengthening hadith by prioritizing literalistic interpretation and making hadith as an authoritative source (Piela, 2015), in translating and understanding hadiths related to daily life activities (Tabti, 2019). The students use the Santrionline fanpage on Facebook not only for communication, studying religion, spreading the narrative of peace, but also for doing business (Setiyawati et al., 2019).

Various religious activities are carried out by the Muslim community on the internet as a form of digital expression of piety carried out by individuals and society as a form of spreading Islam that can inspire other people to carry out the same activities. The internet and social media have become a source of authority used by its users to create new subjectivities and construct Muslim identities (Rashid, 2017) by expressing their religion in views, understanding, religious knowledge, voices and experiences and negotiating their religious affiliations. The online Islamic community carries out various religious activities in online media as a form of expression of their piety. Forms of piety posted on social media give rise to ambivalence about religious practices where Islam prohibits *riya*, an act of showing off and showing piety to other people which is prohibited by religion (Husein & Slama, 2018).

The findings above show that hadith on the internet not only makes it easy for online people to share and learn hadith but also practice hadith on digital media. Managers and owners of websites or social media share knowledge of hadiths intending to provide an understanding of hadiths, and clarify, or counter false hadiths circulating in society. Apart from that, there is also an intensive dialogue between account managers or owners and the online community regarding religious teachings and contemporary issues from the perspective of the Qur'an and Hadith. Islamic scholars (ustadz) also use social

media to preach for various purposes other than broadcasting the Islamic religion. The diversity of understanding of hadith shows that there are differences in methods, sources of arguments used, differences in groups or tendencies of preachers which can have an impact on Muslim society. On the other hand, online religious lectures make it easy for people to learn about religion directly from expert people effectively and efficiently. Religious activities in the form of worship and rituals as well as social activities on online media are forms of living hadith. Online worship is a form of Muslim flexibility in carrying out worship and also adapting to developing technology.

This research strengthens the previous research on virtual hadith which is classified into three categories. First, Hadith studies in Indonesia and the authenticity of digital hadith (Hakak et al., 2022). Second, understanding of hadith on Islamic websites (Arafat et al., 2021) and social media (Aripai & Najiyah, 2023) and Hadith in the online community (Tabti, 2019). Third, worship activities on the internet (Hegazy, 2020) In contrast to the three categories above which only focus on discussing certain themes based on hadith content, quality of hadith, and form of hadith, this study is more comprehensive in discussing online hadith studies using the concept of online religion in the form of information presented, the use of hadith by lecturers in the media online and worship and social activities in online spaces inspired by understanding the hadith texts of the Prophet. In other words, this research strengthens existing research and develops it in a broader context by looking at how hadith are distributed, understood, and practiced in cyberspace.

Digital hadith has changed Muslim religious practices from real life to the virtual world, even though the two are interconnected with each other. The virtual world is a continuation of people's real lives, which provides convenience in time, energy, and cost. Thus, cyberspace has influenced the dissemination of texts, understanding, and practice of hadith thereby providing information and educational media, expanding the space for discussion, communication, and interaction of readers and online religious authorities. The amplification of hadith in online media has caused changes in the distribution, places, and media of hadith which were previously limited to become wider. Muslims who study religion can easily access hadith from websites and social media, both in the form of information and through religious lectures. Various religious activities originating from the understanding of hadith are practiced through cyber media to form a new authority and identity for contemporary Indonesian Muslims which shapes piety not only in the online world but also in the real world. Increasing circulation of hadith through the internet contributes to the development of religion in the face of developments in information technology. Thus, Muslims use technology not only for communication but also to present their religious beliefs and practices. Apart from that, virtual hadith shows the close relationship between real life and cyberspace, which influence and strengthen each other. For Muslims, using online media is a form of religious expression that is limited to being found in the real space of everyday life.

CONCLUSION

The amplification of hadith in digital religion has strengthened hadith as an authoritative source of Islamic teachings which serve as guidance for Muslims which can be widely accessed on websites and social media as well as Islamic applications. Dissemination of information about hadiths is carried out through hadith software and

Islamic organizations that focus on hadith studies. Dialogue and interaction between webmasters, preachers and congregations or online communities that influence Muslim religious activities inspired by the hadiths of the Prophet. Living hadith online in the form of cyber worship and rituals shapes the identity and authority of online Islamic communities. New religious authorities on the internet provide a broad and comprehensive understanding of hadith. Diverse interpretations of certain hadiths will enrich Muslims' knowledge, understanding and experience of Islam. This article finds that hadith in online religion makes it very easy for Muslims to share science, knowledge, understanding, and practice of hadith effectively and efficiently. Other than that, Muslims can also learn hadith easily without having to meet directly with ustadz through various online media. Religious activities that demonstrate online piety are a consequence of technological and information developments and are part of online da'wah. This research is limited to focusing only on forms of hadith amplification in cyberreligion. Therefore, further research is needed on the challenges of hadith on the internet and their impact on the authority and authenticity of hadith in the digital era.

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