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Hadith Commentary on Popular Islamic Websites in Indonesia: Methodology, Discursive, and Social Practices

Tarmizi^{1*}, Ayu Ariska², Muhammad Fajri³, Sukiyat⁴

¹³⁴ Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia, ² Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia

email: ¹ tarmizi@uin-suska.ac.id, ² aayuaariska15@gmail.com, ³ muhammad.fajri@uin-suska.ac.id, sukiyat@uin-suska.ac.id

*Corresponding Author

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Abstract: This study examines the methodology of hadith commentary on two prominent Indonesian Islamic websites: hadispedia.id and markazsunnah.com, and analyses the discursive and social practices embedded within such commentary, employing Norman Fairclough's critical discourse analysis (CDA) as its analytical framework. Using a qualitative approach that integrates purposive content analysis, classical hadith commentary methodology (tahlili–ijmali–muqarin typology), and Fairclough's three-level CDA model (text, discursive practice, social practice), the study identifies distinct and internally coherent methodological tendencies at each platform. Hadispedia.id applies the tahlili (analytical) method for hadith on legal themes and the ijmali (synoptic) method for hadith on ethics, consistently contextualising commentary in accessible language suited to a diverse, multi-platform readership. Markazsunnah.com applies the tahlili method consistently across all themes, drawing on classical commentary sources in a systematic scholarly structure suited to a scholarly-oriented readership. At the level of discursive practice, differences in the institutional backgrounds of site administrators, digital distribution ecologies, and modes of reader engagement are shown to shape methodological choices and presentational styles. At the level of social practice, digital hadith commentary serves as a tool for sharing Islamic teachings, promoting mainstream Islamic beliefs, negotiating academic authority in the online religious space, and building social connections through regular interaction with audiences. The study finds that digital hadith commentary is not a neutral platform; instead, it actively influences the way hadith scholarship is understood and creates idealised views of the Muslim audience. This study advances the literature on contemporary hadith scholarship by offering an integrated analytical procedure bridging classical Islamic methodology and CDA to illuminate the socio-religious implications of digital hadith dissemination.

Keywords: Islamic websites; hadith commentary; Critical Discourse Analysis; discursive practices; social practices; mediatisation of religion

Abstrak: Penelitian ini mengkaji metodologi tafsir hadis pada dua situs web Islam terkemuka di Indonesia: hadispedia.id dan markazsunnah.com, serta menganalisis praktik-praktik diskursif dan sosial yang tertanam dalam tafsir tersebut, dengan menggunakan analisis wacana kritis (CDA) karya Norman Fairclough sebagai kerangka analisisnya. Dengan menggunakan pendekatan kualitatif yang mengintegrasikan analisis konten purposif, metodologi tafsir hadis klasik (tipologi tahlili–ijmali–muqarin), dan model CDA tiga tingkat Fairclough (teks, praktik diskursif, praktik sosial), penelitian ini mengidentifikasi kecenderungan metodologis yang berbeda dan koheren secara internal di setiap platform. Hadispedia.id menerapkan metode tahlili (analitis) untuk hadis bertema hukum dan metode ijmali (sinoptik) untuk hadis bertema etika,

secara konsisten mengkontekstualisasikan komentar dalam bahasa yang mudah dipahami dan sesuai untuk pembaca yang beragam dan multi-platform. Markazsunnah.com menerapkan metode tahlili secara konsisten di seluruh tema, dengan mengacu pada sumber-sumber komentar klasik dalam struktur keilmuan yang sistematis dan sesuai untuk pembaca yang berorientasi akademis. Pada tingkat praktik diskursif, perbedaan latar belakang kelembagaan para pengelola situs, ekologi distribusi digital, dan cara-cara keterlibatan pembaca terbukti membentuk pilihan metodologis dan gaya penyajian. Pada tingkat praktik sosial, tafsir hadis digital berfungsi sebagai alat untuk menyebarkan ajaran Islam, mempromosikan keyakinan Islam arus utama, menegosiasikan otoritas akademis di ruang keagamaan daring, serta membangun hubungan sosial melalui interaksi rutin dengan audiens. Studi ini menemukan bahwa komentar hadis digital bukanlah platform yang netral; sebaliknya, ia secara aktif memengaruhi cara pemahaman terhadap studi hadis dan menciptakan pandangan ideal tentang audiens Muslim. Studi ini memperkaya literatur tentang studi hadis kontemporer dengan menawarkan prosedur analitis terintegrasi yang menjembatani metodologi Islam klasik dan Analisis Diskursus Kritis (CDA) untuk menerangi implikasi sosio-religius dari penyebaran hadis digital.

Kata kunci: situs web Islam; tafsir hadis; Analisis Wacana Kritis; praktik wacana; praktik sosial; mediatisasi agama

INTRODUCTION

In the contemporary digital landscape, the internet has emerged as a highly contested arena for the dissemination of religious ideas, and the practice of hadith commentary is no exception. The authority of hadith interpretation, which was previously confined to canonical texts, scholarly councils, and institutional settings of Islamic learning, has now shifted to institutions, communities, and individuals who freely produce, distribute, and assert their understandings of hadith to a wide and heterogeneous readership (Zuhri, 2023). This democratisation of religious interpretation facilitates broader public access to Islamic knowledge but simultaneously generates new dynamics of competition for religious authority, negotiation of scholarly legitimacy, and ideological framing of public religious understanding through specific discourse strategies. The digital space does not merely transmit existing religious knowledge, but it actively transforms it, selecting, framing, and circulating it in accordance with the operational logic of the medium.

Hadith, which records the sayings, actions, approvals, and personal conduct of the Prophet Muhammad, holds a foundational place in Islamic religious life as the second principal source of Islamic teachings after the Qur'an (Sagir, 2010). The study and interpretation of hadith have always been, at its core, a scholarly enterprise requiring specialised training, access to the canonical corpus, and mastery of the principles of hadith criticism (*usul al-hadith*). Historically, the tradition of hadith commentary (*syarah hadith*) was institutionally embedded in the classical madrasa system and expressed through voluminous scholarly works authored by recognised ulama. This tradition has not disappeared in the digital era, but it has been significantly reconfigured by the conditions of online content production, distribution, and consumption.

In Indonesia, the world's most populous Muslim-majority country, Islamic digital content has expanded rapidly since the widespread adoption of the internet in the early 2000s. Numerous websites, social media accounts, and digital platforms now produce hadith commentary for Indonesian Muslim audiences, reflecting a diverse range of institutional affiliations, scholarly orientations, and communicative objectives (Ummah, 2019; Suryadilaga, 2015). Within this digital landscape, some platforms have established dedicated, regularly updated columns for hadith commentary, distinguishing themselves from the more diffuse circulation of hadith-related content on social media. Two such platforms, *hadispedia.id* and *markazsunnah.com*, form the empirical focus of this study.

The mediatization of religion which is understood as the process by which media institutions become primary channels for the production and dissemination of religious knowledge (Hjarvard, 2008), has engendered a number of challenges for the integrity of

hadith scholarship in the digital context. At the methodological level, digital commentary is frequently reduced to brief, popularised explanations that elide aspects of *sanad* (chain of transmission), *matan* (text) criticism, and contextual grounding that are central to classical hadith scholarship (Abdulrahman, 2024). At the discursive level, commentary is shaped by the logic of digital content production that prioritizes accessibility, engagement, and audience expansion and is rarely epistemologically neutral. At the social level, the authority to interpret hadith has increasingly shifted from traditional ulama to a broader set of actors who possess digital visibility and community trust.

Despite growing scholarly interest in digital Islamic content in Indonesia (Annazilli, 2018; Pabbajah et al., 2020; Nisa, 2018; Zulfazmi & Hastuti, 2018), existing studies predominantly treat digital media as a neutral vehicle for da'wah or as a channel for transmitting commentary from books to online formats, without critically examining the methodological frameworks employed, the discursive mechanisms at work, or the broader socio-religious implications. This constitutes a significant and underexplored gap in the literature. The present study addresses this gap by focusing on *hadispedia.id* and *markazsunnah.com*, posing three central research questions: (1) What methodological tendencies characterise hadith commentary on these two platforms? (2) How do the discursive practices of production, distribution, and consumption shape and constrain these methodological choices? (3) What social functions and socio-religious implications does digital hadith commentary serve in the contemporary Indonesian Islamic context?

The study argues that digital hadith commentary is not a methodologically neutral exercise but an active discursive field that shapes the epistemological norms of hadith scholarship and constructs particular conceptions of the ideal Muslim audience. This claim carries practical implications: if digital hadith commentary functions as an alternative religious authority that normalises interpretive methods and produces social implications without scholarly scrutiny, then understanding the mechanisms of this normalisation is of both academic and public significance.

The tradition of hadith commentary has a long and richly documented history in Islamic scholarly culture. Etymologically, the term *syarah* (from the Arabic *syarh*, meaning to reveal or to explicate) denotes the scholarly effort to explain the meanings embedded in the prophetic traditions. As a distinct scholarly discipline, *syarah* hadith became formalised during the *tabi'in* period, when scholars began systematically to develop principles for interpreting prophetic traditions and to separate hadith commentary from adjacent disciplines (Sagir, 2010). Muhtador (2018) identifies this period as *the 'asr al-shurh* (the era of commentary) noting that scholars turned to hadith commentary as an important branch of Islamic knowledge precisely at a time when formal hadith criticism (*naqd al-hadith*) had reached a stage of relative stability.

Classical hadith scholarship established three principal methods of commentary that continue to serve as the primary analytical categories in contemporary hadith studies (Darmalaksana, 2020; Kurniati, 2020). The *tahlili* (analytical) method is the most comprehensive, requiring the commentator to analyse each hadith systematically from its linguistic features, to its *sanad*, to its correlation with other hadith and Qur'anic verses, to the opinions of earlier scholars, and to the historical occasion of its emergence (*asbab al-wurud*). Representative classical works employing this method include Ibn Hajar al-Asqalani's *Fath al-Bari bi Sharh Sahih al-Bukhari* and Shams al-Din al-Kirmani's *Ibanah al-Ahkam bi Sharh Bulugh al-Maram*. The *ijmali* (synoptic or concise) method explains the global meaning of a hadith in simple, accessible language without detailed analysis; it preserves

the essential normative message of the hadith but does not engage in comprehensive exegetical work, as exemplified in Azim Abadi's *Awn al-Ma'bud fi Sharh Sunan Abi Dawud*. The *muqarin* (comparative) method examines a hadith by comparing it with other hadith and Qur'anic evidence and systematically engaging with divergent scholarly opinions. Each method carries distinct epistemological commitments regarding what constitutes adequate understanding of a hadith, and each implies a different relationship between the commentator, the text, and the tradition of scholarly interpretation.

This classical typology did not merely serve scholarly purposes; it also reflected the institutional structures of Islamic learning, the pedagogical orientations of their authors, and the social contexts of their production. Understanding this contextual embeddedness of classical methodology is essential for analysing its contemporary digital reconfigurations, since the methodological choices made by digital platforms are never free-floating. But they are conditioned by institutional, communicative, and ideological contexts that the present study seeks to illuminate.

The concept of *asbab al-wurud*, which denotes the circumstances that led to the emergence of particular hadith, is particularly important for understanding the contextualisation of hadith commentary. Classical scholars developed the study of *asbab al-wurud* as an interpretive tool that prevents the decontextualised application of hadith by locating each hadith in its specific historical occasion, thereby clarifying the scope and limits of its normative application. In the digital context, the deployment of *asbab al-wurud* functions as a marker of scholarly seriousness and methodological awareness: it signals that the commentator is aware that hadith cannot be interpreted as acontextual, universally applicable commands but must be understood in relation to the specific circumstances of their utterance. The presence or absence of *asbab al-wurud* in digital commentary is therefore a reliable indicator of the commentator's methodological orientation and their engagement with the analytical resources of the classical hadith scholarship tradition. This dimension of analysis is central to the classification procedure employed in the present study.

The transition of hadith commentary from printed scholarly texts and oral religious instruction to digital platforms constitutes a significant epistemological shift in the ecology of Islamic knowledge production in Indonesia. This shift is driven primarily by the accessibility and speed afforded by information and communication technologies, which have enabled the dissemination of hadith commentary to audiences who would otherwise lack access to scholarly texts (Ummah, 2019). The digital space has not simply expanded the audience for existing forms of hadith commentary; it has transformed the format, the logic, and the social function of commentary itself.

Suryadilaga (2015) provides an early and foundational overview of hadith studies in Indonesian media, documenting the initial transition from printed to digital formats and highlighting how digital platforms have expanded public engagement with hadith-related content beyond the traditional scholarly community. Pangestu (2021) extends this analysis by examining the effectiveness of hadith-based da'wah on Indonesian social media platforms through the lens of Entman's framing theory, demonstrating that digital platforms actively frame hadith messages in ways that serve particular communicative and ideological objectives, rather than neutrally transmitting scholarly content. Khabiiir and Ridlo (2025) document the broader phenomenon of hadith transformation across a range of digital platforms—from mobile applications and dedicated hadith websites to social media accounts—identifying the significant opportunities for preservation and dissemination of hadith knowledge but also highlighting the challenges posed by the absence of

standardised digital formats and uneven levels of religious digital literacy among producers.

Nisa (2018) examines the visual culture of Instagram-based Islamic content among female Muslim youth in Indonesia, revealing how creative and aesthetically oriented forms of da'wah have emerged as significant vehicles for the communication of Islamic values, including hadith-related content, in ways that depart substantially from classical scholarly formats. Zulhazmi and Hastuti (2018) assess the broader landscape of social media-based da'wah in Indonesia, identifying three key observations: first, that digital da'wah has become a defining feature of contemporary Muslim public life in Indonesia; second, that despite its positive contributions to the spread of Islamic knowledge, social media da'wah also generates significant quality concerns, including the spread of misleading content, reluctance to engage with primary scholarly sources, and the absence of reliable quality filtering mechanisms; and third, that the tolerance and pluralism characteristic of younger Indonesian Muslim generations create opportunities for moderate digital da'wah. Despite this growing body of work, no existing Indonesian study has systematically applied both classical hadith commentary methodology and a rigorous discourse analysis framework to examine the methodological dimensions and socio-religious implications of dedicated digital hadith commentary platforms.

The theoretical concept of mediatisation of religion, introduced by Hjarvard (2008), provides a foundational framework for understanding the transformation of religious authority in the digital age. Hjarvard defines mediatisation as the process by which religion, across both its institutional forms and its everyday practices, becomes increasingly shaped by media logic such as the operational norms, formats, and evaluative criteria of media institutions. A central claim of mediatisation theory is that media have evolved from neutral channels of religious communication to active agents that reshape the content, form, and social organisation of religious expression. Religion is no longer simply mediated by media; It is mediatised, meaning that its core substance is reshaped through its engagement with the logic of the media.

Hoover (2011) extends this analysis to the context of new media, observing that digital platforms have become primary sources of religious knowledge for both Muslim and non-Muslim communities globally, fundamentally altering the epistemological landscape of religious authority. Religious communities are no longer solely dependent on established institutional actors such as mosques, *pesantren*, and university faculties of Islamic studies for accessing religious knowledge. Instead, they increasingly navigate a complex and often competitive digital marketplace of religious interpretations and authorities. Annazilli (2018) applies this theoretical lens to the Indonesian context, documenting the emergence of new media-based Islamic platforms that function as significant sites of religious meaning-making, competing with and in some cases displacing traditional institutional sources of religious authority. For the purposes of this study, mediatisation of hadith commentary is understood as the process by which digital media platforms become active agents in the production, distribution, and social reception of hadith commentary, shaping what is considered legitimate interpretation, authorising particular interpreters and formats, and constructing audiences as religious subjects.

Norman Fairclough's Critical Discourse Analysis (CDA) framework (Fairclough, 1992) offers a rigorous and widely applied methodology for examining the relationship between language, power, and social structure. Fairclough's three-dimensional model distinguishes three interrelated levels of analysis: the text level (the linguistic, structural, and rhetorical

features of the discourse), the discursive practice level (the institutional processes of production, distribution, and consumption of texts), and the social practice level (the broader socio-institutional and ideological contexts in which discursive practices are embedded and which they in turn reproduce or contest). This framework is well suited to the analysis of digital religious content because it facilitates a systematic progression from the observable textual characteristics of commentary, including vocabulary, citation patterns, argumentation structures, and modes of address, to the institutional contexts that shape its production. These contexts can then be understood within the broader social field of religious authority in which the commentary functions.

Abdullah (2017) has applied discourse-analytic approaches to Islamic online content in Indonesia, demonstrating how digital platforms construct particular religious identities and mobilise specific ideological frameworks in their representation of Islamic teaching. Pabbajah et al. (2020) offer a broader sociological analysis of Islamic preaching in Indonesian digital media, employing a mediatisation framework to trace how the logics of digital media have reshaped the forms and functions of religious communication. The present study extends this body of work by applying Fairclough's three-level model specifically and systematically to the domain of digital hadith commentary methodology, thereby integrating the concerns of classical hadith scholarship with the analytical tools of contemporary discourse theory.

This study is grounded in two interrelated theoretical frameworks that are integrated at each stage of analysis: the classical typology of hadith commentary methodology and Fairclough's (1992) three-level CDA model. The integration of these frameworks is not merely additive; it is the core methodological innovation of the study, enabling systematic movement between the internal scholarly logic of digital hadith commentary and its external discursive and social functions.

The classical typology like *tahlili*, *ijmali*, and *muqarin*, provides the analytical categories for identifying and classifying the methodological tendencies of each website. Each method carries distinct epistemological commitments: the *tahlili* method foregrounds comprehensive textual analysis, scholarly apparatus, and contextual grounding; the *ijmali* method prioritises communicative accessibility and normative message delivery; the *muqarin* method emphasises scholarly dialogue and comparative engagement with divergent scholarly positions. Through the application of this typology to digital commentary, the study evaluates both the methods that are utilised and the methodological possibilities that become constrained or marginalised within the digital context, together with the reasons for such limitations.

Fairclough's CDA model provides the broader analytical architecture. At the text level, the study analyses the linguistic and structural features of each commentary article: vocabulary choices, citation patterns, levels of technical terminology, modes of argumentation, and styles of address to the reader. At the discursive practice level, the study examines the processes by which texts are produced (by whom, on what institutional basis, under what editorial norms and communicative objectives), distributed (through which platforms, to which audiences, and with what frequency and format), and consumed (by what types of reader, with what modes of engagement). At the social practice level, the study situates these discursive dynamics within the broader field of Indonesian Islamic religious authority, examining how digital hadith commentary reproduces, contests, or reconfigures existing structures of religious knowledge and power.

The integration of the classical hadith typology with Fairclough's CDA creates a productive analytical tension: it allows the study to honour the internal scholarly standards of the hadith commentary tradition (asking whether commentary meets the epistemological criteria of the classical methods) while simultaneously examining how these standards are shaped, adapted, or compromised by the discursive and social conditions of digital production. This dual perspective is essential for any rigorous analysis of digital hadith commentary that seeks to contribute to both Islamic studies and media and communication scholarship.

It is worth noting the epistemological difference between the two frameworks and how this difference is productive rather than problematic. The classical hadith typology is a normative framework: it specifies what a good or adequate commentary looks like according to established scholarly criteria. Fairclough's CDA is a critical framework: it analyses how texts and discursive practices serve social and ideological functions that may not be visible to the practitioners themselves. The integration of these two frameworks allows the present study to be simultaneously accountable to the internal standards of Islamic scholarship and reflexively critical of the social conditions and ideological functions of that scholarship. The authors argue that this dual accountability to normative scholarly standards and to critical social analysis is an essential feature of any serious scholarly engagement with digital religious content.

METHOD

This study employs a qualitative research design with a descriptive-analytical orientation, consistent with the interpretive nature of its research objectives. Qualitative research is appropriate for studies that seek to identify patterns of meaning, understand processes of interpretation, and analyse the socio-institutional dimensions of communication, rather than to enumerate or quantify phenomena (Denzin & Lincoln, 2018). The study integrates three analytical procedures: (1) content analysis of hadith commentary articles to identify methodological patterns; (2) classification of each article's methodology according to the *tahlili-ijmali-muqarin* typology; and (3) Fairclough's three-level CDA to examine the discursive and social dimensions of the commentary. These three procedures are applied sequentially and iteratively, with each stage of analysis informing the others.

Two Indonesian Islamic websites with dedicated, regularly updated hadith commentary columns were selected for analysis through purposive sampling: hadispedia.id and markazsunnah.com. Purposive sampling is appropriate where the researcher selects cases not for statistical representativeness but for their theoretical relevance and the depth of information they can provide (Patton, 2002). These two sites were selected on the following criteria: (a) both maintain dedicated hadith commentary sections, distinguishing them from general Islamic content aggregators; (b) they represent distinct institutional backgrounds, scholarly orientations, and target audiences, enabling theoretically meaningful comparison; (c) both have been consistently active over a sufficient period to enable documentary analysis; and (d) both are publicly accessible.

Hadispedia.id is a digital platform dedicated to disseminating hadith knowledge to a broad Indonesian Muslim public. It was initiated by the El-Bukhori Institute Foundation and is managed by graduates who carry the intellectual legacy of the late KH. Ali Mustafa Yaqub, one of Indonesia's most eminent hadith scholars. Its content is distributed across multiple digital platforms including its website, social media, and messaging applications.

Markazsunnah.com is an Islamic educational platform oriented toward a more scholarly readership, maintaining its primary presence on its website. Its commentary is characterised by a more formal scholarly register, systematic structure, and citation of classical sources.

From hadispedia.id, four hadith commentary articles were selected through purposive sampling, guided by the criterion of thematic diversity: two articles on legal themes (Preserving the Blood and Property of Muslims; Matters of *Halal*, *Haram*, and *Syubhat*) and two on ethical themes (The Hadith of Love in Brotherhood; The Hadith on Rejecting Evil and *Bid'ah*). This thematic diversity is essential for examining whether methodology varies across hadith genres. From markazsunnah.com, three articles were selected: Hadith No. 1 of *al-Arba'in*: Intention in Action (*Hadis ke-1 al-Arba'in: Niat dalam Beramal*) (M.A, 2020a), Hadith No. 32 of *al-Arba'in*: The Principle of Harm (*Hadis ke-32 al-Arba'in: Mudarat*) (M.A, 2021a), and Hadith No. 41 of *al-Arba'in*: Subordinating Desire to the Shari'a (*Hadis ke-41 al-Arba'in: Hawa Nafsu Harus Tunduk pada Syariat*) (M.A, 2021b). These seven articles collectively represent the full range of methodological approaches observable on each site.

Data were collected through systematic documentary analysis of the selected articles, supplemented by profile information on each website's institutional background, administrative team, stated objectives, and digital distribution channels. Analysis proceeded in three stages corresponding to the three levels of the integrated framework. In the first stage (text-level analysis), each article was systematically read for methodological features: the presence or absence of explicit *sanad* acknowledgment, the use of *asbab al-wurud*, the depth and technicality of linguistic analysis, the citation and deployment of scholarly opinions, the degree and type of contextualisation, and the overall argumentative structure. Each article was then classified according to the *tahlili-ijmali-muqarin* typology, with the classification grounded in the definitional criteria established in the classical and contemporary hadith scholarship literature (Darmalaksana, 2020; Muhtador, 2018; Kurniati, 2020). In the second stage (discursive practice analysis), the study examined the credentials and institutional affiliations of content producers, the editorial and institutional norms governing content, the range and character of distribution channels, and the apparent modes and patterns of reader engagement. In the third stage (social practice analysis), the findings from the previous stages were situated within the broader field of Indonesian Islamic religious authority, examining how the commentary participates in the reproduction, contestation, or reconfiguration of existing religious hierarchies and epistemological frameworks.

To ensure the credibility and dependability of the analysis (Lincoln & Guba, 1985), the methodological classification of each article was cross-checked against the relevant definitional criteria, and the interpretive conclusions were discussed and refined through collaborative review among the authors. The study acknowledges the positionality of the research team: as scholars trained in the Indonesian Islamic academic tradition and familiar with both the classical hadith corpus and the Indonesian digital Islamic landscape, the authors bring relevant contextual knowledge to the analysis, while remaining attentive to the potential for this background to shape interpretive conclusions.

RESULTS AND DISCUSSION

Methodological Tendencies: *hadispedia.id*

Analysis of the four hadith commentary articles on *hadispedia.id* reveals a flexible but internally coherent methodological pattern. The site does not apply a single commentary method uniformly across all hadith genres; rather, it adjusts its methodological depth according to the thematic character of each hadith. This flexibility, far from representing methodological inconsistency, reflects a deliberate and audience-sensitive strategy that adapts the depth of analytical engagement to the communicative demands of different types of hadith content.

The first two articles, *Preserving the Blood and Property of Muslims* and *Matters of Halal, Haram, and Syubhat*, exhibit the characteristics of the *tahlili* (analytical) method. In both articles, the canonical source and narrator of the hadith (al-Bukhari, Muslim, *Kutub al-Sittah*) are explicitly identified, functioning as legitimising authorities rather than as objects of *sanad* criticism. The use of *asbab al-wurud* is evident in the commentary on *Preserving the Blood and Property of Muslims*, where the historical context of the Prophet's wartime address to his companions is employed to limit the potential for decontextualised or extremist readings of the hadith. Each hadith is broken into multiple semantic units—the prohibition of bloodshed, the sanctity of property, the typology of Muslim–non-Muslim relations, and contemporary implications for radicalism and interfaith coexistence—each explained through an interpretive narrative supported by Qur'anic verses, related hadith, and the opinions of classical scholars (al-Nawawi, Ibn Daqiq al-'Id) and contemporary Indonesian scholars (Mustafa Dieb Bugha, Ali Mustafa Yaqub). These scholarly citations function as legitimising endorsements that reinforce the commentary's interpretation rather than as positions subjected to critical comparative examination. The commentary on *Matters of Halal, Haram, and Syubhat* similarly employs an analytical breakdown of the hadith's meaning, engaging with the ethical distinctions between permitted, prohibited, and doubtful matters and contextualising these within the moral challenges facing contemporary Indonesian Muslims. The consistent use of contextual orientation, analytical breakdown, and Qur'anic intertextuality in both articles confirms their classification as *tahlili* commentary.

The third and fourth articles, *The Hadith of Love in Brotherhood* and *The Hadith on Rejecting Evil and Bid'ah*, present a different methodological profile. In these articles, the exposition of the hadith is more concise and normatively oriented. The citation of scholars such as al-Nawawi and Ibn Hajar serves primarily to reproduce the conventional or standard meaning of the hadith rather than to open detailed analytical discussion. The contextualisation, while present, is limited in scope: the hadith on brotherhood is linked to the contemporary phenomena of bullying and hate speech as brief illustrative examples rather than as subjects of systematic socio-religious analysis; the hadith on *bid'ah* provides a descriptive typology of religious innovation without directing this toward a thematic analytical framework for contemporary socio-religious dynamics. The explanatory narrative moves efficiently from hadith text to moral message, a structure characteristic of the *ijmali* (synoptic) method. These two articles are therefore classified as *ijmali* commentary with a contextual orientation.

This pattern reveals that *hadispedia.id* applies the *tahlili* method for hadith on legal themes, where the complexity of the normative subject demands analytical rigour and the risk of misapplication makes contextual grounding essential, and the *ijmali* method for hadith on ethical themes, where the communicative goal of accessible moral instruction

takes precedence over analytical depth. This methodological calibration constitutes a principled communication strategy rather than a random variation in approach.

A further significant methodological feature of *hadispedia.id* is its consistent deployment of contextualisation as an interpretive strategy across both the *tahlili* and *ijmali* registers. Even in the *ijmali* articles, where the formal apparatus of analytical commentary is curtailed, the commentator grounds the normative message of the hadith in recognisable contemporary social phenomena such as bullying, hate speech, and sectarian conflict, that are likely to resonate with the lived experiences of the target readership. This contextualisation serves a dual function: it performs scholarly relevance (demonstrating that hadith are not merely historical artefacts but living normative resources) while simultaneously adapting the message to the media logic of digital content (concrete, relatable, applicable). The use of contextualisation as a shared methodological commitment across both commentary registers is thus a unifying feature of *hadispedia.id*'s broader communicative strategy, even as the specific depth of formal methodological engagement varies between hadith genres.

Methodological Tendencies: *markazsunnah.com*

The three articles selected from *markazsunnah.com* display a consistent and unambiguous application of the *tahlili* (analytical) method across all themes. None of the articles presents a synoptic or concise exposition characteristic of the *ijmali* method, nor does any article engage in the systematic comparative examination of divergent scholarly opinions that characterises the *muqarin* method. The methodological consistency of *markazsunnah.com* is evident across multiple analytical dimensions.

First, each article opens with an explicit statement of the hadith source and an affirmation of its quality (*sihah* or *hasan*) drawn from canonical hadith collections. This constitutes a methodological acknowledgment of the authenticity dimension of hadith scholarship without conducting original *sanad* analysis, a pattern consistent with the contemporary scholarly norm of accepting the authentication work of established hadith scholars and canonical collections. *Second*, each article proceeds with a structured and gradual exposition of the hadith's meaning, beginning with lexical clarification of key Arabic terms and progressing through thematic interpretation to normative application. This sequential structure is characteristic of the *tahlili* method's procedural rigour. *Third*, the use of Qur'anic verses and scholarly opinions is consistent and systematic, with citations employed to reinforce the normative substance of the commentary and to affirm the interpretation being developed rather than to engage in comparative or dialectical scholarly discussion. *Fourth*, the scholarly register of the commentary, characterised by the use of technical Islamic terminology, systematic argumentation, and references to classical authorities, reflects a production culture that values scholarly seriousness and positions the reader as a learner seeking systematic and authoritative understanding.

In terms of contextualisation, *markazsunnah.com* employs a partial analytical-thematic approach. The commentary engages with the broader thematic implications of each hadith within the normative framework of Islamic jurisprudence and ethics but does not extensively contextualise the hadith in relation to contemporary social realities or contemporary Indonesian socio-religious dynamics. This approach is consistent with a platform whose primary audience is assumed to possess foundational scholarly knowledge and to be primarily oriented toward systematic textual understanding.

A notable feature of markazsunnah.com's commentary is its consistent use of lexical analysis (*lughawi*) as an opening analytical move. Each article begins by clarifying the meaning of key Arabic terms in the hadith text before moving to thematic and normative interpretation. This lexical grounding performs both a pedagogical and an epistemological function: pedagogically, it establishes the precise semantic range of the hadith's key concepts, ensuring that subsequent interpretation is terminologically accountable; epistemologically, it signals the site's commitment to rooting commentary in the literal signification of the prophetic text before proceeding to its broader implications. This formal opening with lexical analysis is a recognisable hallmark of the classical *tahlili* tradition and distinguishes markazsunnah.com's commentary from the more contextually immediate approach of hadispedia.id, which typically begins with the social or normative relevance of the hadith rather than its lexical structure. The difference in these opening moves encapsulates the broader difference in the two sites' methodological orientations: hadispedia.id moves from context to text, while markazsunnah.com moves from text to context.

Summary of Methodological Findings

Table 1. Comparative Methodological Profiles of hadispedia.id and markazsunnah.com

Aspect	hadispedia.id	markazsunnah.com
Primary commentary method	Flexible: <i>tahlili</i> for legal hadith; <i>ijmali</i> for ethical hadith	Consistent <i>tahlili</i> (analytical) across all themes
<i>Sanad</i> / source acknowledgment	Canonical sources cited as legitimising authority; no systematic <i>sanad</i> criticism	Canonical sources cited with quality affirmation (<i>sihah/hasan</i>)
<i>Asbab al-wurud</i>	Employed in legal hadith to contextualise and limit textual over-reading	Used selectively to ground normative claims
Intertextuality	Qur'anic verses + classical and contemporary scholars' opinions as endorsements	Qur'anic verses + classical scholars' opinions as authoritative reinforcement
Contextualisation depth	Strong: contemporary realities (radicalism, interfaith, ummah ethics)	Moderate: thematic and normative; limited socio-historical depth
Target readership	Diverse: lay and educated readers across multiple digital platforms	Scholarly-oriented: primarily website-based readership
<i>Da'wah</i> function	Communicative <i>da'wah</i> : accessibility and broad outreach	Scientific <i>da'wah</i> : scholarly authority and systematic understanding

The findings confirm that the two websites, while drawing on the same classical methodological tradition and operating in the same digital ecosystem, have developed distinct, internally coherent, and institutionally grounded methodological profiles. The methodological flexibility of Hadispedia.id adjusts the depth of commentary according to the hadith theme and its intended readership, while markazsunnah.com maintains methodological consistency by preserving the *tahlili* framework as a marker of scholarly seriousness across its content. These patterns are not incidental but rather reflect systematic

expressions of each platform's institutional identity, communicative aims, and relationship with its audience.

Discursive Practices: Production, Distribution, and Consumption

The methodological differences identified in the findings section are not simply epistemological choices reflecting varying scholarly preferences. Rather, they are strongly shaped by discursive practices, including the institutional processes of production, distribution, and consumption that characterise each platform. This observation aligns with Fairclough's (1992) foundational argument that the linguistic and structural features of any text cannot be understood independently from the institutional conditions and communicative norms within which the text is produced.

At the level of production, the institutional background of site administrators exerts a determining influence on commentary methodology. Hadispedia.id is managed by graduates affiliated with the El-Bukhori Institute, whose intellectual tradition emphasises making hadith knowledge accessible to Indonesian Muslims of varying levels of religious education. This production orientation, which treats accessibility as both a scholarly and a *da'wah* value, is reflected in the platform's flexible and audience-sensitive methodology. The use of the *ijmali* method for ethical hadith represents a strategy aimed at reaching a broader audience through communicatively accessible explanations, whereas the use of the *tahlili* method for legal hadith demonstrates a commitment to maintaining scholarly rigour in normatively sensitive areas where the potential for misunderstanding is considerable. By contrast, the production culture of markazsunnah.com is directed toward a community of practice that emphasises scholarly depth. Its consistent reliance on the *tahlili* method reflects a production context in which academic rigour functions both as a communicative value and as an indicator of institutional identity.

In terms of distribution, hadispedia.id operates within a multi-platform ecosystem comprising its website, social media, and messaging applications. This environment imposes a communicative logic that prioritises accessibility, flexible formatting, and audience engagement. Consequently, commentary must be readable on small screens, comprehensible to readers with varying levels of Islamic education, and engaging enough to compete with the abundance of alternative digital content. The *ijmali* method, with its concise and normatively clear structure, is well-suited to this multi-platform distribution ecology. Markazsunnah.com's primary website-based distribution is less subject to these pressures and can maintain a more technically demanding commentary format without risking significant loss of its core audience. This variation in distribution strategy reflects Hjarvard's (2008) observation that media logic, defined as the operational norms and constraints of a medium, influences the form and content of religious discourse conveyed through it.

The intersection of production and distribution conditions also manifests in the visual and structural formatting of commentary articles on each platform. Hadispedia.id structures its articles with clear subheadings, short paragraphs, and bold-type emphasis on key terms, reflecting the influence of web content design conventions on its presentational choices. This formatting is itself a discursive act: it adapts the linear, cumulative argumentation of classical commentary to the scanning and selective reading habits associated with digital content consumption. Markazsunnah.com, by contrast, employs a denser, more continuous prose style that more closely resembles the format of a scholarly lecture or published academic article. The relative absence of visual content markers

(subheadings, bullet points) in markazsunnah.com's articles reinforces the site's positioning as a platform for sustained scholarly engagement rather than rapid informational consumption. These differences in visual and structural presentation are not superficial: they encode different theories of how religious knowledge should be conveyed, received, and internalised. They reflect, in other words, the deep integration of medium and message that mediatisation theory identifies as a defining feature of contemporary religious communication.

At the level of consumption, both sites construct implied readers whose anticipated characteristics justify the chosen commentary approach. Hadispedia.id constructs a dual reader: a lay reader seeking accessible moral instruction, and an educated reader seeking analytical engagement with complex normative issues. This dual audience construction motivates the site's methodological flexibility, which simultaneously serves both constituencies. Markazsunnah.com constructs a scholarly reader: a Muslim who possesses foundational Islamic knowledge and seeks systematic, authoritative explication of the hadith tradition. These audience constructions function as discursive acts rather than mere reflections of existing readerships. Through epistemological assumptions, lexical choices, and modes of address embedded in the commentary, they actively produce and reproduce particular types of Muslim readers. This observation is consistent with Pangestu's (2021) argument that social media-based hadith da'wah relies on framing strategies to shape how religious messages are received and interpreted.

Epistemological Implications of Methodological Choices

The methodological choices made by each website carry significant epistemological implications that extend beyond the immediate act of commentary. Each method encodes a particular vision of what adequate religious knowledge looks like, what qualifies as a legitimate interpretive act, and what the relationship between scholar, text, and audience should be. By examining these epistemological commitments, the study illuminates how digital hadith commentary participates in the broader project of defining Islamic religious knowledge in the digital age.

The *tahlili* method, as employed consistently by markazsunnah.com and for legal hadith on hadispedia.id, embodies an epistemology of depth: the view that adequate knowledge of a hadith requires comprehensive engagement with its linguistic, historical, and intertextual dimensions, and that the authority to interpret hadith is grounded in demonstrated scholarly mastery. This epistemology is continuous with the classical scholarly tradition and positions the digital commentator as a bearer of that tradition. Even within this continuity of epistemological orientation, a process of transformation can be observed. The digital *tahlili* commentary of markazsunnah.com represents a systematised and procedurally structured adaptation of the classical method designed for digital reading conventions, including shorter textual units, clearer structural segmentation, and a more direct communicative style. As a result, the classical method is retained in its analytical procedure while its rhetorical form is modified to align with the communicative conditions of the digital medium.

The *ijmali* method, as employed by hadispedia.id for ethical hadith, encodes a different epistemology: the view that the primary obligation of the commentator is to make the normative message of the hadith accessible and applicable to contemporary Muslim lives, and that this communicative goal can legitimately take priority over comprehensive scholarly analysis for hadith whose moral import is relatively uncontroversial. This

epistemology reflects a *da'wah*-oriented vision of hadith commentary as, above all, a communicative and educational act rather than primarily a scholarly one. It positions the commentator not primarily as a transmitter of classical scholarly authority but as a translator and educator, rendering the tradition accessible to a general public. In this sense, the digital *ijmali* commentary of hadispedia.id functions as a form of epistemic democratisation by making the insights of classical scholarship accessible to audiences without requiring them to master the scholarly apparatus from which those insights originate.

These two epistemological orientations are not incommensurable. They represent different but internally coherent responses to the challenges and opportunities of digital religious communication. However, the epistemological stakes of the choice between them are significant, particularly in the context of intense competition for religious authority in the Indonesian digital Islamic landscape. The methodological strategies adopted by each website implicitly determine what is considered legitimate hadith knowledge. In doing so, they shape patterns of religious literacy, influence the distribution of interpretive authority, and contribute to the broader quality of Islamic public discourse in contemporary Indonesia.

Social Practices: Authority, Ideology, and Digital Capital

At the level of social practice, digital hadith commentary performs multiple interrelated functions that extend well beyond the immediate task of religious instruction. These functions, including *da'wah* communication, ideological reproduction, the negotiation of scholarly authority, and the accumulation of digital social capital, together represent the broader socio-religious significance of digital hadith commentary as a form of social practice within the contemporary Indonesian Islamic landscape.

Both websites function as instruments of *da'wah*: they are explicitly committed to communicating Islamic teachings to contemporary Muslim audiences through digital means. However, the form that *da'wah* takes differs markedly. Hadispedia.id's communicative *da'wah* strategy employs broad accessibility, contextual relevance, and platform adaptability to reach the widest possible audience, including Muslims with limited formal religious education. Markazsunnah.com's scientific *da'wah* strategy employs scholarly rigour, systematic methodology, and the authority of classical scholarship to form a religiously literate community of practice. Both represent legitimate and internally coherent forms of digital *da'wah*, each oriented toward different social and epistemological objectives. This distinction between communicative and scientific *da'wah* resonates with Zulhazmi and Hastuti's (2018) identification of different orientations within Indonesian digital Islamic content.

Both websites contribute to the reproduction of dominant Indonesian Islamic ideology, broadly characterised by a mainstream Sunni orientation that emphasises textual authority, the authority of classical scholarly consensus, and adherence to normative religious practice. Neither site critically examines the process of canon formation or subjects the authority of the scholars it cites to comparative analysis. The selection of which hadith to comment on, which scholarly opinions to invoke as authoritative, and which contemporary social issues to engage as contextual frames are all ideologically significant decisions that cumulatively reproduce a particular vision of what authentic Islamic knowledge looks like. Drawing on Bourdieu's (1986) concept of symbolic capital, it may be observed that both sites accumulate symbolic capital in the digital religious field by aligning themselves with established scholarly authorities and canonical sources, while simultaneously deploying

this accumulated capital in the service of their distinct institutional identities and communicative objectives.

The notion of digital social capital, defined here as the community trust, audience recognition, and institutional credibility accumulated through continuous digital content production and audience engagement, building on Bourdieu's wider theory of capital in digital environments, is useful for understanding the social dynamics of both platforms. Hadispedia.id's multi-platform distribution enables it to accumulate digital social capital through breadth of reach, building a large and diverse audience whose engagement across platforms reinforces the site's visibility and authority. Markazsunnah.com accumulates digital social capital through depth of engagement: its website-based readership, while smaller, consists of more committed and scholarly readers whose interactions reinforce the site's reputation for academic seriousness. These differential patterns of capital accumulation have practical implications for the distribution of religious authority in the Indonesian Islamic digital ecosystem.

It is also important to note the social implications of audience construction in the two websites. Both hadispedia.id and markazsunnah.com do not merely address existing audiences; they actively constitute particular kinds of Muslim subjects through the assumptions embedded in their commentary style, vocabulary, and interpretive framing. Hadispedia.id constructs its reader as a practically oriented Muslim who seeks to understand hadith in order to navigate the moral and social challenges of contemporary Indonesian life. This construction of audience has a democratising effect, as it affirms the relevance of hadith for Muslims regardless of educational background and recognises everyday social experience as a legitimate context for religious interpretation. In contrast, markazsunnah.com constructs its reader as a student of Islamic knowledge whose engagement with hadith is driven by the aspiration to deepen scholarly understanding rather than merely to obtain practical guidance. This audience construction has a stratifying effect: it reinforces the distinction between lay and scholarly engagement with hadith and implicitly positions the systematic *tahlili* method as the gold standard of legitimate commentary. Both constructions have genuine merit, but both also carry ideological implications that warrant critical reflection. The ideal Muslim audience projected by each site is not culturally or politically neutral; it reflects specific visions of Islamic learning, authority, and community that are themselves embedded in the broader field of Indonesian Islamic politics and the ongoing contestation between different institutional actors over the direction of Indonesian Muslim public life.

The negotiation of scholarly authority is perhaps the most theoretically significant social function of digital hadith commentary. The traditional authority of the ulama in the classical Islamic scholarly tradition was grounded in formal scholarly training, institutional affiliation (the madrasa system, the *pesantren* tradition), and mastery of the canonical texts and the sciences required to interpret them. Digital platforms disrupt this authority structure in two ways. First, they expand the population of potential hadith commentators beyond formally trained scholars to include digitally literate Muslims with varying levels of religious education and diverse institutional affiliations. Second, they shift the criteria of authority from formal scholarly credentials toward markers of digital credibility — consistent content production, audience size, platform visibility, and the ability to produce accessible and engaging commentary. Both hadispedia.id and markazsunnah.com negotiate this transformed landscape of religious authority in different ways. Hadispedia.id draws on the scholarly legacy of KH. Ali Mustafa Yaqub and the institutional credibility of

the El-Bukhori Institute while simultaneously adapting its communication to the demands of the digital environment. In contrast, markazsunnah.com preserves the markers of classical scholarly authority, such as the citation of canonical texts, the use of technical terminology, and systematic methodological exposition, while presenting them within a digital format that produces a new form of digital scholarly authority.

CONCLUSION

This study has analysed hadith commentary on two prominent Indonesian Islamic websites, hadispedia.id and markazsunnah.com, using an integrated analytical framework that combines the classical typology of hadith commentary methods—*tahlili*, *ijmali*, and *muqarin*—with Fairclough's three-level model of Critical Discourse Analysis. The findings reveal that digital hadith commentary is not methodologically homogeneous, nor is it a straightforward digital reproduction of classical scholarship. Rather, it represents a distinct and internally differentiated field of discursive practice, shaped at every level by the institutional, communicative, and social conditions of its digital context.

Hadispedia.id adopts a flexible methodological approach by employing the *tahlili* method for legal hadith and the *ijmali* method for ethical hadith. This approach functions as a deliberate, audience-sensitive communication strategy designed to respond to the communicative demands and reading capacities of a diverse, multi-platform readership. This flexibility is not methodological inconsistency but a principled adaptation of classical methodology to the conditions of digital da'wah. Markazsunnah.com maintains a consistent *tahlili* approach across all hadith themes, prioritising scholarly rigour and the formation of a religiously and analytically literate community of practice. These distinct methodological profiles are shown to be conditioned by the institutional backgrounds of content producers, the distribution ecologies of each platform, and the implied audiences each site constructs and addresses. At the social practice level, digital hadith commentary is shown to perform multiple interrelated functions: communicative *da'wah* (in the case of hadispedia.id) and scientific da'wah (in the case of markazsunnah.com); reproduction of dominant Indonesian Islamic ideological frameworks; negotiation of scholarly authority in the digital religious field; and accumulation of digital social capital through distinct patterns of audience reach and scholarly recognition. The study concludes that digital hadith commentary is not a neutral medium but an active discursive field that shapes the epistemological norms of hadith scholarship, constructs idealised images of the Muslim reader, and participates in the ongoing reconfiguration of Islamic religious authority in the Indonesian digital landscape.

This study contributes to scholarship in several ways. Theoretically, it demonstrates the analytical value of integrating classical Islamic methodological traditions with contemporary discourse analysis for the study of digital religious content, thereby advancing both Islamic studies and media and communication research. Empirically, it offers a detailed comparative examination of the methodological profiles of two influential Indonesian hadith commentary platforms, enriching the literature on digital Islam in the Indonesian context. Methodologically, it provides a replicable analytical framework that can be applied to the study of hadith commentary across different digital platforms and cultural contexts. The findings of this study encourage broader reflection on methodological fidelity and adaptation in the digital transmission of religious scholarship. The encounter between classical hadith commentary methods and digital media involves

more than a change in format; it represents a process of epistemological negotiation. When digital commentators employ the *ijmali* method to address the communicative needs of a general audience, the method is not simply abbreviated but repurposed, shifting from comprehensive exegetical analysis toward moral and educational communication. While this transformation has precedents in the classical tradition, where the *ijmali* method also served communicative and pedagogical purposes, its use in the digital environment occurs on a far larger scale and among more heterogeneous audiences. Furthermore, it takes place outside the institutional framework of the classical madrasa that historically contextualised concise forms of commentary. The outcome is a form of hadith interpretation that remains grounded in classical tradition while simultaneously reshaped by the communicative logic of digital media. This hybrid form reflects the complex negotiation between scholarly heritage and media logic that defines contemporary Muslim engagement with the internet. Analysing this negotiation, the authors argue, is one of the key scholarly tasks in the study of contemporary Islam.

In addition to its scholarly contributions, this study also carries practical implications for the governance of digital religious content in Indonesia. The findings suggest that the quality and credibility of digital hadith commentary cannot be assessed solely in terms of doctrinal correctness or textual fidelity. It must also be evaluated in relation to its discursive practices, including the institutional conditions of production, the distribution strategies shaping its reach and framing, and the social functions it performs within the Indonesian Islamic field. These insights are relevant for Islamic educational institutions, for scholars and ulama engaging with digital media, and for Muslim communities navigating the complex landscape of online religious knowledge. Rather than advocating a particular model of digital commentary, the study argues that critical awareness of the methodological, discursive, and social dimensions of digital hadith interpretation is essential for responsible production and consumption. Developing a digitally literate Muslim public capable of critically engaging with online hadith content therefore represents one of the most urgent educational challenges facing Indonesian Islamic institutions today.

Several limitations should be acknowledged. The study is based on a purposive sample of seven articles across two websites; its findings cannot be generalised to the full population of digital hadith commentary in Indonesia or beyond. The study focuses on website-based commentary and does not examine the full range of digital hadith formats, including short-form video, podcast, infographic, and social media commentary. Future research should extend this integrated framework to a larger and more diverse corpus of digital hadith content, including longitudinal analysis to track methodological changes over time. Comparative research in other national and cultural contexts, such as Malaysia, the Arab world, and Western Muslim communities, would further develop the analytical framework proposed in this study and extend its theoretical implications. Reception studies examining how audiences interpret and appropriate digital hadith commentary would also complement the production-focused approach of this research and provide a more comprehensive understanding of its social life.

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