



Problems of Hadith Mediatization on Reels Video, Youtube Short and Tiktok

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Abstract

In the current era of industrial revolution 4.0, it appears that the process of transmitting hadith has experienced a shift. Hadith, which was originally transmitted using a strict process using the tahammul wal ada' method, now seems to have been denied by social media which has become a free space for disseminating hadith. Hadith texts that appear on social media, certainly have interesting problematic gaps to study. This article aims to show the various patterns of hadith transmission that are spread in Reels, YouTube Short and TikTok. Using a library research methodology, this type of qualitative research study also refers to the mediatization concept approach as an analytical design. The results of this research found at least three models of hadith transmission spread across on new media, namely first, videos that only mention hadith and have background sound, this content tends to be textual and provides instant understanding; second, interpretation of hadith accompanied by videos or images as a form of contextualization; and third, snippets of lectures from figures who quote hadith. The three transmission models each have different impacts. The lecture fragment model is a form of transmission that is quite compatible, because it provides the text of the hadith and its explanation comprehensively. Meanwhile, video models that only provide translations of hadiths and background music are the weakest transmission of hadiths, because they can create confusion in understanding hadiths and there are concerns that there will be a bias towards opinions and even ideologies towards certain communities.

Keywords: *Mediatization, Hadith, Reels, Youtube Short and TikTok.*

Abstrak

Di era revolusi industri 4.0 saat ini, tampak bahwa proses transmisi hadis telah mengalami pergeseran. Hadis yang pada mulanya ditransmisikan dengan proses yang ketat menggunakan metode *tahammul wal ada'*, sekarang seakan telah dinafikan oleh media sosial yang menjadi ruang bebas dalam persebaran hadis. Matan-matan hadis yang muncul di media sosial, atau dalam konteks ini disebut dengan mediatisasi hadis, tentunya memiliki celah problematika yang menarik untuk dikaji. Tulisan ini bertujuan untuk menunjukkan ragam pola transmisi hadis yang tersebar dalam video Reels, Youtube Short dan TikTok. Menggunakan metodologi berbasis kajian kepustakaan (*library research*) dalam penelitiannya, kajian dengan jenis penelitian kualitatif ini juga mengacu pada pendekatan konsep mediatisasi sebagai rancangan analisis. Hasil dari penelitian ini setidaknya menemukan tiga model transmisi hadis yang tersebar dalam Reels, Youtube Short dan TikTok, yakni *pertama*, video yang hanya menyebutkan hadis dan diberi backsound, konten ini cenderung tekstualis dan menghadirkan pemahaman instan; *kedua*, interpretasi hadis dengan dilengkapi video atau gambar sebagai wujud kontekstualisasinya; dan *ketiga*, potongan ceramah dari para tokoh yang mengutip hadis. Ketiga model transmisi tersebut, masing-masing memiliki dampak yang berbeda. Model potongan ceramah merupakan bentuk transmisi yang cukup kompatibel, sebab memberikan matan hadis dan penjelasannya secara komprehensif. Sementara model video yang hanya memberi terjemah matan hadis dan backsound music merupakan transmisi hadis paling lemah, sebab dapat memberikan kerancuan dalam memahami hadis serta dikhawatirkan adanya penggirian opini bahkan ideologi terhadap komunitas tertentu.

Kata kunci: *Mediatisasi, Hadis, Reels, Youtube Short dan TikTok*

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A. INTRODUCTION

In the midst of the roaring spirit of da'wah among individual Muslims in Indonesia, social media seems to have become a new realm in terms of conveying hadith based on digital platforms. This is because social media is an objective means for seeking ideas to connect people's ideas (Nikita Nur Zulaecha dkk, 2022). Social media has become an important element in being able to provide issues related to religion, where the information is shaped according to the demands of a media genre that is currently popular, especially among young people. (Aulia, 2017). Even though it still has complexity in the flow of its application, the mediatization of hadith has in fact become a new model that is intertwined in the fabric of Muslim society in Indonesia. (Rustandi, 2020). Therefore, the study of the mediatization of hadith that develops on social media platforms is something interesting that is important to discuss and reflect on.

So far, previous research related to hadith mediatization has shown at least three tendencies. *For the first*, reception study of hadith content presented on social media (Sa'diyah, 2022; Fadilha, 2022; Rahmatullah, 2020; Ihsan Nurmansyah, 2019). From this research, both Sa'diyah and Fadilha both emphasized their research on the three main elements of reception, namely exegesis, aesthetics and functional. *The second*, ideas that tend to explore forms of hadith phenomena that are scattered on social media (Rizaldi, 2023; Nawas et al., 2022; Qudsy et al., 2021; Miski, 2018). *The third*, tendencies related to the study of religious texts used on social media as a forum for da'wah in Islam (Firmansyah & Rizki, 2023; Fernando et al., 2023). The three trends mapped emphasize the intersection of research that will be carried out by the author regarding approaches to understanding hadith texts explored in Reels, YouTube Short and TikTok videos.

Based on the research review that the author has conducted above, this article has the intention of completing the lack of hadith research literature, especially those that examine the distribution of hadith on digital platforms. In line with this, more specifically this article starts from three main questions. *First*, how is the mediatization of hadith presented on social media in the form of Reels, Youtube Short and Tiktok videos? *Second*, what are the advantages and disadvantages of conveying hadith via short videos on social media? *Third*, what is the impact of presenting hadith mediatization in the form of Reels, YouTube Short and Tiktok videos on social media? These three questions are important as a starting point in guiding the entire discussion in this article, as well as explaining the form and implications of hadith mediatization in the form of short videos on social media.



This article is based on the argument that there has been a shift in the form of hadith transmission to meet the demands of mediatization of religious texts on social media. In fact, the phenomenon of presenting hadith on digital platforms in the form of short videos, memes, slogans or captions has been widely carried out, leading to the sloganization and captioning of hadith. (Qudsy et al., 2021). Even though it seems practical in terms of learning and conveying hadith, this can also backfire in the aspect of studying religious teachings, because it also has the potential to result in the fragmentation of people's thinking constructs in consuming hadith content that is widely available on social media. (Hidayat et al., 2023). Apart from that, the absence of information regarding the context of events and the circumstances of the revelation of the hadith, as well as viewers of the content who appear to be unselective will have an impact on an understanding of the hadith that is not comprehensive.

B. METHODS

Structurally, it appears that this type of research is qualitative, written to examine the phenomenon of hadith mediatization in the form of Reels, YouTube Short and TikTok videos. These three platforms were chosen primarily because they are ranked in the top four most frequently used digital media in Indonesia (<https://blog.slice.id/>). The primary data in this article is based on hadith spread in short videos on Reels, Youtube Short and TikTok. Meanwhile, secondary data is in the form of articles or books that are relevant to the discussion of hadith mediatization on digital platforms. In this way, it will be seen that this research is based on library research. In the analysis process, several videos that relate hadiths were selected and categorized based on the hadith information content, title and short statement about the hadith. After categorizing, the data is then listed in one table to help make it easier to read. The data that has been classified is then analyzed interpretively by referring to the concept of mediatization as an analysis design.

C. RESULT AND DISCUSSION

Short Videos as Audiovisual Interpretations of Matan Hadith on Reels, Youtube Short and TikTok

Mediatization of hadith through short videos in cyberspace appears on various social media platforms (Qudsy et al., 2021). Hadith texts are presented and reinterpreted briefly through videos lasting one to three minutes by several users on each platform. Whether it's Reels, YouTube Short or TikTok videos, basically all three have similarities, namely in terms of the duration of



the videos presented, while the point of difference only lies in the different platforms, so this also has implications for the different audience characters (Kuntag & Sijabat, 2023). Based on this fact, at least the short videos spread across Reels, YouTube Short and TikTok can be classified into three types: first, videos that only mention hadith and have background sound; second, interpretation of hadith accompanied by videos or images as a form of contextualization; and third, snippets of lectures from figures who quote hadith.

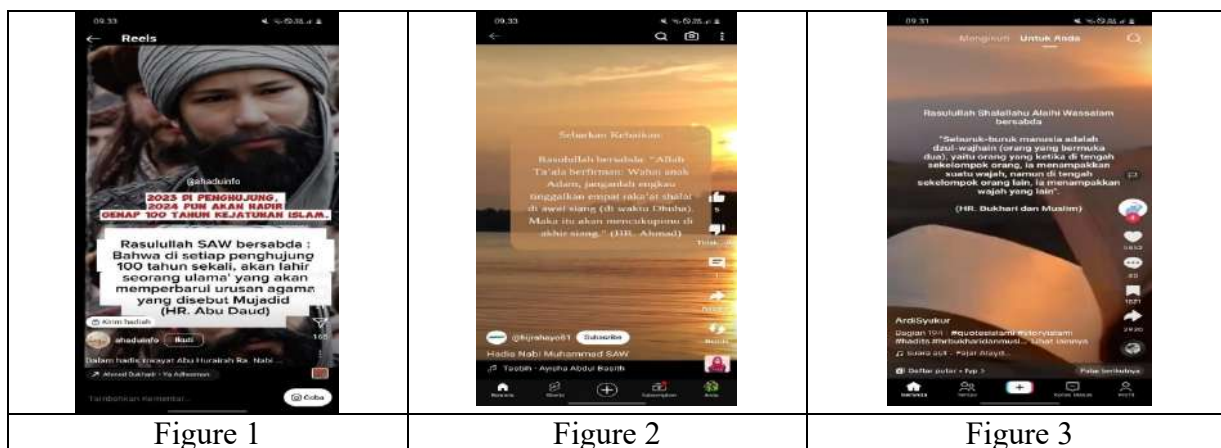
Table. 1. Mediatization of hadith in the form of Reels, Youtube Short and Tiktok videos

Hadith Text	Backsound	Source
من ترك الحرام اتى بالحلال “Whoever leaves behind something that is haram, it will be replaced with something that is halal”.	Khanifah Khani (Khoirol Bariyah Hadroh Modern)	@anak_pondokan https://www.instagram.com/reel/Cwkn0ripdGD/?igshid=ZWI2YzEzYmMxYg==
Rasulullah SAW said: “That at the end of every 100 years, a 'ulama' will be born who will renew religious affairs called Mujaddid”. (HR. Abu Daud)	Ahmed Bukhatir (Ya Adheeman)	@ahaduinfo https://www.instagram.com/reel/Cy4_yjirSPB/?igshid=ZWI2YzEzYmMxYg==
“Whoever wants questions related to the world, he must have knowledge; and whoever wants (to be safe and happy) in the afterlife, he must also know his knowledge; and whoever wants both, he must know the knowledge of both as well”. (HR. Bukhari dan Muslim)	Ai Khodijah (Yasir Lana)	@HadisRasulullah https://youtube.com/shorts/TabNL-mn5nM?si=FU0-hmxtVjisdwE
Rasulullah said: “Allah Ta'ala said: O son of Adam, do not miss the four rak'ah prayers at the beginning of the afternoon (Dhuha time). Then it will be enough for you at the end of the afternoon.” (HR. Ahmad)	Ayisha Abdul Basith (Tasbih)	@hijrahayo81 https://youtube.com/shorts/LHhDMKmmM50?si=ZoXVA_SbhrqT8pqF
Rasulullah Shalallahu Alaihi Wasallam said: “The worst human being is a <i>dzul-wajhain</i> (a two-faced person), namely a person who, when in a group of people, shows one face, but in the middle of another group, he shows another face.”	Original Sound (Fajar Alaydrus)	@_yuliardi https://vt.tiktok.com/ZSNVRPtKK/



(HR. Bukhari dan Muslim)		
From Abu Hurairah رضي الله عنه said, Rasulullah saw said, “Do you know, if there was a river near the door of one of you, and he bathed in that river five times every day, would there be even a little dirt left behind?” The companions answered, "There will not be any dirt left." He said, "So that is the parable of the five daily prayers, with which Allah erases sins”. (Shahih Al-Bukhari no. 528 Shahih Muslim no. 667)	Prayer Humming (Nasheed)	@haditsshahih https://vt.tiktok.com/ZSN3Q66dU/

Table 1 shows that the text of the hadith is often displayed in short videos on social media by displaying the text of the hadith with pictures and providing an interesting and heart-touching background song. Most hadith texts are displayed in Indonesian translation, then presented with images and background sound as a video teaser. Below you will be shown screenshots of the videos mentioned in the table above. Several images were taken randomly as sampling for further exposure.



Both Reels, YouTube Short and TikTok videos generally have a similar video presentation concept. Content creators only quote a hadith, translate it, provide a caption, create a background, choose background sound that is in harmony with the essence of the hadith and then upload it. (Figure 1) is Reels video content on the Instagram platform, via the @ahaduinfo account, based on the hadith of the Prophet narrated by Abu Daud, the content creator seems to want to show that



in 2024, according to the hadith that has been described, a Mujaddid will come. Among the examples of mujaddids in Islamic history are Imam Syafi'i and Imam Ghozali. Mujaddid usually emerge from among Muslim ulama or intellectuals. Still according to @ahaduinfo, it was further explained that mathematically 100 years from the collapse of the Ottoman Empire in 1924 AD would fall exactly in 2024 AD. However, the caption from @ahaduinfo was considered still problematic, because in the comments column the account also added that that year calculated in the Hijri calendar. So, if 1924 AD in the year AD is 1342 AH, the next 100 years should be 1442 AH, while if this year is drawn to the Gregorian calendar it will fall into 2021 AD, not 2024 AD.

(Figure 2) is a type of hadith mediatization video on YouTube Short, via the account @hijrahayo81, the owner of the account seems to want to convey a hadith containing the recommendation not to leave the Dhuha sunnah prayer, because it has quite a large fadhilah. Of course, different from (Figure 1), the hadith conveyed by the @hijrahayo81 account tends to be easy to understand and does not require deeper interpretation, so choosing this kind of hadith will have an impact on minimizing the problem of misinterpretation for content viewers. Meanwhile (Figure 3) in the table above is mediatized content on TikTok. Similar to (Figure 2), the TikTok video distributed by @_yuliardi contains a hadith that is easy for all groups to understand.

From these three images, it appears that the content creators only want to share practical information regarding the Prophet's hadith. This is certainly able to make it easier for readers to understand the hadith without even reading the original text of the hadith being presented (Ramdani et al., 2021). Because from this short video alone, it can immediately form an instant understanding in the viewers. The relevance of the background sound to the essence of the content is also a plot to help readers guess the meaning of the hadith (Chotijah Fanaqi, 2021). However, short video content with the concept described by the author above is content that is quite popular.

Table. 2. Mediatization of hadith in the form of Reels, Youtube Short and Tiktok videos

Hadith Text	Interpretation of Hadith	Backsound	Source
Rasulullah said: "Indeed, if a man's head is pierced with an iron needle, it is better for him than touching a woman who is not lawful for him".	Courage to reject what is haram is more valuable than touching what is not halal. Purity of heart	Wahdahtv (Original Audio)	@wahdahtv https://www.instagram.com/reel/Cy2Lf4_REdn/?igshid=ZWI2YzEzYmMxYg==



(HR. Ath-Thabrani)	is an invaluable shield		
Rasulullah said: “There are three groups of people who are most likely to fall asleep in hell fire first; pious people or people who like to read the Koran, traders and people who strive for jihad. They carry out this practice with riya' and sum'ah, not purifying their intentions only on Allah. So Allah put them in hell before anyone else went to hell.”	Abu Hurairah immediately cried and fainted when he heard this hadith and this incident happened again when he conveyed the hadith to one of his friends.	Original Audio	@RuangSujud https://youtube.com/shorts/Sb8s20PMtnM?si=vk9ZSIUePLe1mWDs
Rasulullah Shalallahu Alaihi Wasallam said: “There will be a group of my people who will be above the truth to defeat their enemies and those who are enemies with them will not be able to cause any harm to them except for a little misfortune. That was the situation until finally God's business came. The friends also asked, where is this group, Rasulullah? He answered that they were in Baitul Maqdis and the Baitul Maqdis veranda”. (HR. Bukhari)	This hadith explains that the Baitul Maqdis and its porch will never be free from war, but for the Palestinian population, it is only a small test or disaster. This indicates that no matter how hard the Zionists attack Palestine, it will not deter them from defending Islam.	We Will Not Go Down (Song for Gaza)	@sharingdakwaah https://vt.tiktok.com/ZSNVAFewr/

In contrast to table 1 which tends to be practical in presenting the hadith, table 2 tends to be more structured in the content concept it addresses. This content includes the presentation of the text of the hadith, interpretation of the meaning it contains, interesting background music so that it attracts viewers and the presentation of images or videos that are relevant to the context of the hadith which will increase the attraction of viewers to watch it. This also has implications for

compatible understanding of hadith so that it matches the understanding, message and impression that the hadith content creator wants to convey in Reels, YouTube Short and TikTok videos. Below you will see a screenshot of the video mentioned above for further explanation.



The presentation of hadith mediatization in Reels, Youtube Short and Tiktok videos in the three images above has its own characteristic pattern. (Figure 4) in the form of a Reels video explains the hadith with its essential aspect leading to "the prohibition of touching members of the opposite sex who are not their mahram". The addition of video footage of cats not wanting to touch each other can certainly attract the attention of viewers, plus post captions as a means of interpreting Matan hadith can certainly also help facilitate readers' understanding. In this way, the principle of video Reels as a means of distributing information based on interesting short videos can be realized (Nandhita Ahsanul Hawa et al., 2023). Then in (Figure 5), the @RuangSujud account tries to depict a visualization of the hadith matan about the woes of people who practice riya' and sum'ah by presenting animations in its YouTube Short content. Apart from being unique, this also seems to be able to provide imaginative and effective understanding for content viewers (Halmuniati et al., 2022).

In (Figure 6), the @sharingdakwaah account provides a video background of Palestinian conditions as a means of confirming the hadith of the Prophet which is related to Baitul Maqdis. This presentation seems to be similar to (Figure 5) in that it will both have implications for seeking imaginative and effective understanding among viewers. Apart from that, providing interpretations of hadith matans through images, audio or sentences presented shows that there is an effort to provide a form of sharah as something that is currently in demand. The description in this section implies that the presentation of hadith mediatization in Reels, YouTube Short and



Tiktok videos has the desired impression and message. Among them is providing interpretations of hadith matans through short videos on social media.

Table. 3. *Mediatization of hadith in the form of Reels, Youtube Short and Tiktok videos*

Hadith Text	Interpretation of Hadith	Figure	Source
Rasulullah said: “I will not be satisfied with going to heaven, until Your servants who are in hell (my people) are saved”.	Allah allowed the Rasulullah to take his people who were in hell. This means that the Prophet's intercession was given to all his people without exception.	Syekh Ali Jaber	@yayasan.syekhalijaber https://www.instagram.com/reel/CzbK6l9qpSB/?igshid=ZWI2YzEzYmMxYg==
The prophet Muhammad SAW said: “The dinars you spend in the way of Allah, the dinars you spend to free slaves, the dinars you spend on jihad and the dinars you give to your family (wife, children and parents) are much greater in reward”.	Husbands have an obligation to support their wives, and husbands must not be stingy towards their wives.	Ustadz Khalid Basalamah	@KajiankeluargaIslam https://youtube.com/shorts/V_UrWekaVNg?si=tNKqleqS0gAPpeco
Rasulullah said, “Not a Muslim will be struck by fatigue, illness, worry, sadness, nor will there be disturbances or hardships or even thorns that will injure him, but Allah will erase his mistakes through trials that you are patient in facing”.	Allah will reward with heaven for anyone who is patient in facing trials	Ustadzah Oki Setiana Dewi	@okisetianadewi_official https://vt.tiktok.com/ZSNVVCJ6q/

In table 3, the mediatization of hadith in Reels, YouTube Short and TikTok videos is presented in the form of excerpts from lectures by several religious figures. This allegedly started from exploring the main points of the lecture, then cutting it and presenting it in the form of a short video. Below are screenshots of these videos.

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Figure 7



Figure 8



Figure 9

(Figure 7) is a Reels video which contains a mediatization of the hadith conveyed by Sheikh Ali Jaber. In the Reels, Sheikh Ali conveys the Prophet's hadith regarding the Prophet's prerogative of having intercession. It is said that Allah allowed the Prophet Muhammad to bring his people who had fallen into the abyss of hell to heaven. Meanwhile (Figure 8) is an example of mediatization of hadith in YouTube Short, where the @KajianKeluargaIslam account cuts out part of a lecture by Ustadz Khalid Bassalamah which contains about the husband's obligation to provide for his wife and the impermissibility of husbands being stingy towards their wives. Then in (Figure 9), the image is an example of mediatization of hadith on TikTok, through the official account @Setiana Dewi, Ustadzah Oki said that Allah will reward with heaven for anyone who is able to be patient in facing trials.

Of the three images, either (Figure 7) a snippet of Syekh Ali Jaber's lecture in the form of a Reels video, (Figure 8) a snippet of Ustadz Khalid Bassalamah's lecture which is YouTube Short content or (Figure 9) a snippet of Ustadzah Oki Setiana Dewi's lecture, namely the mediatization of hadith on the platform TikTok. It cannot be denied that all of them have similarities, including in terms of the model of conveying the quoted hadith, where initially the characters first quote the hadith either with the original text or translated into Indonesian. After that, they provide meaning and interpretation according to what they have understood. An approach with a delivery model like this will lead to an understanding of the hadith that is quite compatible for viewers, even though it is only examined from the core of the discussion. However, unfortunately, the hadith conveyed does not state who the narrator is and what the criteria for the hadith are in terms of quality and quantity, so that even though it can provide a compatible understanding, there is still a gap in the delivery in terms of the authenticity of the hadith.



Advantages and Disadvantages of Conveying Matan Hadith Through Short Videos on Social Media

The existence of social media seems to be a transformation tool from offline (outside the network) to online (in the network) social media. The Prophet Muhammad SAW basically continued to embrace his people to walk according to the directions of the Koran and Hadith in accordance with the demands of the times. By adhering firmly to both, efforts to build a pious and pious people individually and socially can be realized (Muzakky & Fahrudin, 2020). During the life of the Prophet SAW, social activities were only carried out in certain areas, this was done by living for a while so that you could get the information you wanted to get. This is different from current conditions in that socializing is not only in the living environment but can be done in the digital space (Jalil et al., 2021). Media that has no distance limitations makes it easy for people to access and disseminate information very quickly, this makes us, namely people who use social media, have to be wise in taking news and filtering it, without physical presence, social interactions can be from far away places (Pranoto, 2018). Media is basically classified into several sections, including da'wah media, mass communication, and social media (Burhanudin et al., 2019).

The booming distribution of hadith in the digital space is a sign of dynamic scientific expansion. Hadith are currently presented in various forms of interesting content so that they can be of interest to a wide audience. Studying the words of the Prophet Muhammad saw can be done anywhere and under any circumstances (Hosen, 2020). Uniquely, various platforms on social media are able to produce their own interpretive characters, for example YouTube produces forms of interpretation with audiovisual nuances. (Zahra, 2019), Instagram is synonymous with its memeization (Qudsy et al., 2021) etc. The diversity of presentation of hadith in the digital space is certainly based on the relevance of the current generation, where generation Z in this era is always intertwined with media (Abdullah, 2017). These advantages can provide the meaning that the Matan Hadith approach in the present or even in the future will always be synonymous with the nuances of the digital space.

It cannot be denied that the advantages of the distribution of hadith mediatization in the digital space also have the potential to become a major threat. The reason is, those who become communicators come from various backgrounds, including officials, film stars, and even Instagram celebrities. The big threat referred to by the author is the fragmentation of people's



thinking constructs in consuming content that is widely distributed in the mass media. Conflicts in religious narratives that occur are not only inter-religious but also occur between internal religious adherents (Hidayat et al., 2023). Hadith readers in the digital space will have difficulty finding religious authority due to the abstraction of authority in the digital space (Hidayat et al., 2023). Moreover, the existence of content that is partial and not comprehensive will impact readers' shallow understanding in the digital space (Qudsy et al., 2021). As a result, it is important to re-criticize the meaning of hadith in the digital space in order to be able to provide a comprehensive meaning.

But even so, we as audiences in content created by media influencers related to Hadith, must be really careful and pay attention by referring to the basic source whether the content is true from the source or just sentences that are then claimed to be from the actual source. We also need to be aware of this and remain careful in using and taking opinions expressed on social media whether they are purely Islamic preaching or have other purposes. It's even worse if that goal can divide religious communities, including fellow Muslims themselves (Firmansyah & Rizki, 2023).

The Impact of Matan Hadith Mediatization in the Form of Video Reels, Youtube Shorts and Tiktok on Social Media

In principle, hadith mediatization is an effort to present authentic hadith in the realm of new media (Qudsy et al., 2021). This is due to the rapid development of technology which is always intertwined in the fabric of society so that people who are not assimilated to technology will be considered technologically clueless and outdated. Likewise, in the aspect of Islamic studies, the da'wah movement on social media is one of the highlights that will continue to be developed and reviewed until now (Hidayat et al., 2023). This da'wah movement had implications for the spread of hadith as a reference for the conception of Islamic law carried out by Muslim communities. However, the absence of patent authority in the production of hadith texts also seems to have the potential to backfire on the Muslim community itself, because the distribution of hadiths that are not known about their *sabab al-wurud*, quality and quantity will have implications for a less comprehensive understanding.



(Figure 10) *A short video based on images, hadith texts and background music*

In understanding (Figure 10) above, it actually still gives rise to many problematic impressions in the flow of understanding. The hadith which says that at the end of every 100 years a scholar will be born who will reform religious affairs (mujaddid) still really needs to be interpreted. Because there are many problems in this hadith that require answers, for example, what are the criteria for the ulama referred to in the hadith? Is someone an expert in the field of interpretation? Fiqh? Ushul Fiqh? Faraidl? Modern theories used in studying Islam? Or understand all of this knowledge so that you can carry out ijthad? Then in the sentence renewing religious matters or becoming a mujaddid, how is ijthad applied? Considering that individual ijthad is currently very difficult to implement, a solution has been given to become collective ijthad (Baroroh & Jannah, 2023). Thus, even though it is able to provide instant understanding, the mediatization of hadith in Reels, YouTube Short and TikTok videos with a content presentation model like the picture above also has an impact on shallowing religious understanding.



(Figure 11) *The form of hadith mediatization in TikTok is based on lecture excerpts*

Among the potential impacts of mediatizing hadith in the form of lecture pieces such as those in (Figure 11) is the influence of opinion on the meaning of hadith which tends to be textual, making it easy to blame other meanings. This can be seen, for example, when the @Kajian Sunnah account presents an explanation from Ustadz Yazid bin Abdul Qadir Jawas where he quotes a hadith which says "Whoever creates something new in Our religion (which has no example from Us) then his deeds will be rejected". Unfortunately, Ustadz Yazid in the video only focuses on the diction of bid'ah as something new that was never exemplified by the Prophet, until in the end he generalizes every new thing as bid'ah. This can certainly raise concerns among ordinary people who are still confused about the concept of heresy.



(Figure 12) *The form of hadith mediatization in TikTok is based on lecture excerpts*

Objectively, although it tends to have a negative impact as explained in Figure 11, the mediatization of hadith in the digital space is also able to provide a comprehensive understanding when presented in a structured and systematic manner as stated in (Figure 12). In the TikTok account @Calon Ustadz, videos based on excerpts from Ustadz Adi Hidayat's lectures are presented with a comprehensive presentation. Starting from the explanation of the authentic hadith narrated by Imam Bukhari which reads: *“If a servant is sick or goes on a safar (long journey), then his reward is recorded according to his habit when he lives and when he is healthy.* (HR. Bukhari no. 2996). After that, Ustadz Adi also added the perspective of fiqh experts regarding this hadith. He explained that this hadith also applies to a woman who, when she is pure, diligently reads the Koran, prays sunnah prayers, etc. So when she menstruates, the same reward will be



written down without being reduced in the slightest.

It doesn't just stop there, in the video which received 18,800 likes, 65 comments and 1,258 shares, Ustadz Adi also gave a message to take advantage of his holy period to do as many pious deeds as possible, because when menopause has arrived, things will return to being like men and women. These special times cannot be regained. From this presentation, viewers can at least understand the content of the hadith, who the narrator is, what the quality of the hadith is, how the ulama interpret it, especially in the field of fiqh regarding the hadith and the message contained in it. This has certainly led to a comprehensive understanding regarding the meaning of a hadith.

Video Reels, YouTube Short and TikTok can in principle function as a simplification of religious messages (hadith). The ideology embedded in the video will direct the viewers to a certain opinion or label a certain group of people after knowing the hadith. Intense public participation in online platforms has enabled rapid sharing and re-sharing networks. Hadith texts are presented in the form of short videos with titles, captions and background music that attract attention to be shared widely and re-shared on global networks. Through this, social media users are actually encouraged to be more selective in enjoying hadith content in new media, especially Reels videos, YouTube Short and TikTok.

Recommendation

The shift in the distribution of hadith from being initially halaqah-based to the digital space has had a significant influence. It needs to be underlined that it is not only the media that has changed, but of course the hadith conveyed also carry an ideological message from the content creator's point of view (Qudsy et al., 2021). The absence of a particular authority as a legitimator of the validity of hadith intertwined on social media, seems to create a gap in the sacredness of a religious message (Hidayat et al., 2023). This is something that academics should pay attention to and then study in more depth. Apart from that, the author sees that the mediatization of hadith intertwined in the digital space requires attention from all relevant stakeholders.

Content Creators as producers of hadith content in Reels, YouTube Short and TikTok feel the need to reconstruct the videos they produce in a systematic and structured manner. This is used so that viewers can understand the hadith studies presented comprehensively. On the other hand, viewers as consumers also seem to have to be more observant and selective about the hadith video content they consume. Because, as explained in the sub-discussion above, in fact there are



videos that tend to be based on providing opinions which have an impact on instant understanding of a person. This kind of discourse seems necessary to realize social control over the relatively massive distribution of hadith on social media.

D. CONCLUSION

Through the explanation and analysis carried out by the author above, it can be seen that ideally hadith should be studied from expert scholars or primary books as a legal basis for religious authority. Nevertheless, the distribution of hadith on social media is a necessity. One of them can be found in Reels, YouTube Short and TikTok video content. The content presented on this platform can be classified into at least three models: first, videos that only mention hadith and have background sound, this content tends to be textual and provides instant understanding; second, interpretation of hadith accompanied by videos or images as a form of contextualization; and third, snippets of lectures from figures who quote hadith.

The mediatization of hadith in Reels, YouTube Short and TikTok videos is not without its gaps. Even though in simple terms this content is very easily accepted by society in general and especially young people, the massive distribution of hadith content where there is no specific authority capable of controlling the authenticity of the content is considered to be a dangerous boomerang. In addition, there is no exposure to aspects of *sabab al-wurud*, quality or quantity of hadith, this will of course lead to an understanding that is not comprehensive. Apart from that, the impact resulting from the presentation of hadith mediatization in the form of Reels, YouTube Short and Tiktok videos on social media is confusion in understanding hadith and there is concern that there will be a bias towards opinions and even ideologies towards certain communities.

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