

## **HADITH, ISLAMIC LAW, AND DIGITAL MEDIA: between Validity and Virality**

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### **Abstract**

The aspect of virality in the dissemination of religious teachings in digital media is often accepted at face value without undergoing a verification process. This study aims to identify the relationship between the validity of Hadith as the basis for establishing Islamic law and its connection to the aspect of virality on social media. This qualitative research using content analysis approaches utilises data from various scientific literature on Hadith verification and the dissemination of Islamic teachings in digital media. The results of the study show that Hadith epistemology emphasises scientific validity through genealogical proof of *sanad* and criticism of *matan*. Meanwhile, social media emphasises aspects of virality, popularity, and emotional impact. This configuration has the potential to cause complexity in understanding and accepting Hadith found on social media as the basis for establishing Islamic law. The contribution of this study emphasises the importance of theological validity literacy in responding to the dissemination of religious teachings in digital media.

**Keywords:** Hadith, Islamic Law, Social Media

### **Abstrak**

*Aspek viralitas dalam penyebaran ajaran agama di ruang media digital seringkali di diterima apa adanya tanpa melewati proses verifikasi. Penelitian ini bertujuan untuk mengidentifikasi relasi validitas Hadis sebagai dasar penetapan hukum Islam dengan kaitannya pada aspek viralitas di media sosial. Penelitian kualitatif dengan pendekatan analisis isi ini menggunakan data dari berbagai literatur ilmiah tentang verifikasi Hadis dan diseminasi ajaran Islam di media digital. Hasil penelitian menunjukkan epistemologi Hadis menekankan pada validitas ilmiah melalui pembuktian geneologi sanad dan kritik terhadap matan. Sementara itu, media sosial menekankan aspek viralitas, tingkat popularitas, dan dampak emosional. Konfigurasi tersebut berpotensi menimbulkan kompleksitas pemahaman dan penerimaan Hadis yang ditemukan di ruang media sosial sebagai dasar penetapan hukum Islam. Kontribusi penelitian ini menekankan pentingnya literasi validitas landasan teologis dalam merespons diseminasi argumen ajaran agama di ruang media digital.*

**Kata Kunci:** Hadis, Hukum Islam, Media Sosial

## INTRODUCTION

Digital transformation has caused significant changes in the way religious knowledge is created, distributed, and received by Muslims. For example, digital-based social media is now not only a communication tool, but has also developed into a new platform for the delivery of religious authority, including in the distribution of Islamic theological foundations, such as the Hadith (Khujaimah et al., 2024a) In this case, Hadith is not only regarded as a scientific text studied with an *ulumul hadith* approach, but also as digital content that spreads quickly and widely following social media algorithms. This change then presents challenges in epistemological aspects, especially regarding the shift in the measure of truth from scientific validity to popularity and virality. (Nahied & Ubaidillah, 2024)

As the second reference of Islamic law after the Qur'an, Hadith plays a very important role as a *Sharia* argument that requires epistemological validity by verifying the sanad and matan. In the knowledge of Hadith, a series of rigorous methods have been developed to ensure the authenticity of Hadith, such as assessing the integrity of the narrator, the continuity of the sanad, and critical analysis of the content of the matan. ( However, this scientific process is often overlooked in the dissemination of hadith on social media platforms, where hadith are often quoted only partially, out of context, and disseminated without explanation of their authenticity. This situation can undermine the authority of hadith as sharia evidence in religious practice today. (Marinda, 2025)

The phenomenon of virality on social media platforms has created a new way of assessing truth, where the speed at which something spreads, the number of interactions that occur, and emotional appeal often have a greater influence on public acceptance than scientific validity. In this case, hadiths often go viral, whether they are authentic, weak, or false, and are widely accepted without going through a scientific analysis process. This shows a conflict between the epistemology of Hadith, which relies on academic authority, and digital epistemology, which focuses on attention and popularity. This conflict requires critical research to understand how the power of Islamic legal arguments is renegotiated in the social media space.(Pangestu, 2021)

The focus of this study is to describe the relationship between the validity of Hadith and its virality on social media as the basis for Islamic law. The purpose of this article is to analyze the epistemology of Hadith in the context of social media by placing scientific validity and digital virality as two opposing reasons for knowledge that directly influence the understanding, acceptance, and use of Hadith in the practice of Islamic law. In other words, this study examines how the authority of Hadith as an argument for Islamic law can be maintained amid digital dissemination that tends to prioritize popularity, and how the validity status of viral Hadith is evaluated from an epistemological and normative perspective.

Several previous studies examining the relationship between Hadith and social media, both from the perspective of digital da'wah and the challenges in disseminating Hadith, have been conducted by other researchers. Among them, Pangestu's study emphasizes the effectiveness of delivering Hadith da'wah on social media platforms using a

communication approach. ( Meanwhile, Ghifari's research focuses on ways to prevent the spread of false Hadith in the digital world. (Ghifari, 2023a) . Furthermore, research by Nahied and Ubaidillah explores the mediatization of hadith and changes in understanding in the digital age (Nahied & Ubaidillah, 2024) . Based on previous research, this paper was written to complement research on hadith in social media, which has so far focused more on the aspect of dissemination, without paying serious attention to the epistemological framework and the basis for establishing Islamic law.

The novelty and distinction of this research relate to the epistemology of Hadith and its impact on the authority of Hadith in social media as the basis for establishing Islamic law. This research is expected to contribute theoretically to the development of modern Hadith studies, particularly in formulating the epistemology of Hadith in the digital media space, and to encourage the improvement of Hadith literacy and digital ethics as important prerequisites for maintaining the basis for Islamic law among modern Muslims. Therefore, this research is important to conduct.

## **RESEARCH METHODS**

This research was conducted qualitatively using a library research approach. In addition, this study aims to analyze the shift in the authority of Hadith from scholarly tradition to the use of social media. Data collection was carried out through documentation of various literature related to Hadith science, works on Islamic epistemology, and academic research discussing religion and digital media.

The data analysis process was then carried out in several stages, namely reducing the data, presenting the data, and verifying or drawing conclusions, with the aim of gaining a good understanding of the tension that arises between the validity of hadith as sharia evidence and its virality as a means of spreading religious teachings in digital media.

## **RESULTS AND DISCUSSION**

### **Hadith Authority in the Epistemology of Islamic Law**

According to most Muslims, hadith is the second source of Islamic law after the Qur'an, and therefore, they are obliged to follow it wholeheartedly. With the spread of Islam, various types of hadith have increased. Muslims became more aware of the importance of understanding hadith as an explanation of the Qur'an. As a result, the salaf scholars created a new theory that eventually formed the science of hadith.(Labib, 2022) In discussing hadith, which leads to epistemology, it is not far-fetched to question the validity of the science of hadith and emphasize caution in its authority.

Basically, the epistemology of the science of Hadith begins with the existence of the Prophet as Allah's messenger who had the task of conveying His teachings both through the revelation of the Qur'an and the Hadiths that he conveyed. The source of knowledge in the Qur'an undoubtedly comes from Allah, because the Qur'an is His word revealed to the Prophet Muhammad through the Angel Jibril, which contains miracles and is worship for those who read it. Meanwhile, the source of knowledge in the Hadith is the Prophet

Muhammad, who conveyed it through his words, actions, approvals, and characteristics. However, because the nature of the Qur'an and Hadith and the way they are conveyed differ in terms of method, writing, time of delivery, and narration, as well as the process of codification, the truth of the two also differs. (Yuliharti & Anwar, 2025)

In Islamic tradition, hadith holds a very important position as a source of teachings and law after the Qur'an. The status of hadith as the foundation of Islamic law does not only arise from public recognition, but is built through an organized and methodical knowledge system. The science of hadith, both in terms of riwayat and dirayah, is the main tool in ensuring that a hadith can be proven scientifically and normatively. Therefore, hadith is not only seen as a religious text, but also as the result of a knowledge transfer process that must meet strict validation standards. (Marinda, 2025)

Epistemology has a strong relationship with the methods used to obtain knowledge, process information, analyze, and create various theories and specific paradigms. In the context of the epistemology of Hadith science, several issues that need to be discussed include what is meant by Hadith science, what are the foundations and sources of Hadith science, whether Hadith science is reliable or still questionable in terms of its truth, and how to ensure the truth of this science (Umanah, 2024). Classical Hadith epistemology considers validity as the main requirement for the acceptance of a Hadith. Sanad analysis evaluates the reliability of the narrator, the continuity of transmission, and its historical credibility, while matan criticism ensures that the content of the Hadith is in accordance with the basic principles of Islamic teachings and historical circumstances (Herman, 2025).

Based on their classification, hadiths are divided into three categories: First, Sahih Hadith, which in linguistic terms means a valid, sound, or reliable hadith. Terminologically, according to Ibn al-Shalah, a sahih hadith is a hadith that originated from the Prophet with a clear chain of transmission, narrated by fair and reliable narrators, and contains no inconsistencies or flaws. Second, Hasan Hadith, which is a hadith that has a connected chain of transmission, narrated by individuals who are fair even though they lack a little in accuracy, does not contain any inconsistencies, and also has no flaws (Shatnawi dkk., 2020). Third, Dhaif Hadith, where the term dhaif means weak and can also be understood as saqim or sick. According to Imam An-Nawawi, a weak hadith is one that does not meet the criteria of a sahih hadith or the requirements of a hasan hadith. This framework shows that the truth of a hadith is not independent, but is obtained through a process of collective assessment by scholars from various generations. In this case, the authority of hadith is scientific and authoritative in nature, rather than charismatic or popular. (Fageh, 2019)

If the Qur'an is considered the primary source of law in Islam, then hadith serves as an explanation or additional information. In relation to the Qur'an, hadith has a number of important roles, including: Confirming and reinforcing the laws already contained in the Qur'an. This role is known as ta'kid (reinforcement) and taqrir (confirmation). Explaining the meaning of verses in the Qur'an, which can take various forms. Establishing laws that are not explicitly mentioned in the Qur'an. In this case, the Sunnah acts as itsbat or the establishment of new laws. Building and shaping morals. Hadith helps to enrich the moral teachings found in the Qur'an. In addition, hadith also provides historical context by

explaining the background of the revelation of the verses of the Qur'an and providing a deeper understanding of the application of these verses during the time of the Prophet.

Furthermore, the authority of hadith as a source of Sharia law also has a normative aspect that regulates the religious practices of Muslims. Hadith that are recognized as authentic are not only considered religious knowledge, but also serve as a basis for the legitimacy of law, morality, and worship. Therefore, the epistemological approach to hadith was designed from the outset to ensure a balance between the authenticity of the text and the strength of its application. The principle of caution (iḥtiyāt) in accepting hadith is an important part of the responsibility of Muslim knowledge.(Labib, 2022)In the context of this study, the fundamentals of hadith epistemology are a crucial first step in understanding today's challenges. As hadith enters the digital world, its authority faces new ways of producing knowledge. Thus, re-understanding the fundamentals of hadith epistemology is the first step in assessing the extent to which the power of hadith can still be maintained amid changes in religious communication.

### **The Shift in the Digital Media Paradigm from Scientific Validity to Digital Virality**

The development of social media platforms has had a major impact on how religious knowledge is produced, disseminated, and received. In the digital world, hadith no longer appear only as academic texts studied through hadith studies, but more as content that is presented in a concise, visual, and emotional manner(Fawzi dkk., 2025). This change in medium has led to a shift in understanding, from the logic of scientific validity to the logic of digital dissemination. In this case, truth is often judged by how widely the content is disseminated, rather than by the quality of its methodology. The problems in understanding religion certainly involve changes in religious authority and transformations in people's behavior.(Ahmadi, 2022)

First, in terms of religious understanding, the millennial generation is no longer the same as the traditional generation, which had limitations in accessing information. In this era of technological disruption, anyone, regardless of gender or level of maturity, can be a recipient and creator of religious information. This needs to be watched carefully because it can lead to uncontrolled religious understanding. There are many biases in the meanings that arise everywhere without any process of verification and discussion, as occurs among traditional Muslims.

Second, as society experiences an uncontrolled decline in religious understanding, the existence of the media at the same time changes religious authority from personal to impersonal. In other words, the existence of people with authority, such as Kiyai, Ustad, or religious leaders, is not always a reference point as it was in traditional Muslim societies, because each individual can now easily choose sources of religious knowledge that suit their needs.

Third, the era of disruption has greatly influenced the way people live, especially through new media. New media has provided a new perspective for people to behave in accordance with the information they receive from the media. Social media is the most influential element in changing the way people live. The criteria for appropriateness now

vary between individuals. Society formulates criteria for behavior that is considered appropriate based on what they perceive from the media.(Pangestu, 2021)

One of the main problems in the dissemination of hadith in the digital age is the lack of attention to the sanad (chain of narrators) and the quality of the matn (content) of the hadith. Data can be accessed without checking the source or validity, which can result in the spread of incorrect or weak hadith. This differs from conventional practice, where the importance of verifying the sanad and matn has always been the main focus in the study of hadith. Spread of Unverified Information (Hoaxes) One major problem is the widespread dissemination of false information or hoaxes. Invalid information can spread quickly without sufficient verification, which can lead to misunderstandings and deviations from religious teachings.

The virality of digital dissemination operates through algorithms, the popularity of the messenger, and emotional appeal to the audience. Hadiths that align with public preferences or common moral values are more easily accepted and shared, even though their validity may be unclear. ( As a result, the scientific authority previously held by scholars and hadith academics has become more decentralized. Furthermore, social media provides an opportunity for anyone to become a "symbolic authority" in the delivery of hadith, without the need for adequate scientific qualifications. (Khujaimah et al., 2024a) .

This digital phase has created tension in the understanding between two different types of knowledge. On the one hand, the understanding of hadith emphasizes the importance of caution, verification, and historical accuracy. Meanwhile, the digital understanding prioritizes speed, effectiveness, and appeal. This tension often results in distortions in the meaning of hadith, excessive simplification, and even the validation of weak or false hadith that have gone viral.(Nadhiran, 2017) . From the perspective of contemporary hadith studies, this change cannot be ignored. It requires a critical analysis of the role of social media as a place for creating religious meaning. Therefore, analysis of virality is not merely a critique of the media, but also a reflection on how religious truth is reinterpreted in the digital space.(Ghifari, 2023)

### **The Existence of Hadith as the Basis for Establishing Islamic Law amid Validity and Virality on Social Media**

Basically, in sorting hadiths on social media, sahih hadiths are valued more highly than hasan and daif hadiths because they have higher legal authority. This type of hadith is an argument that must be obeyed by all Muslims. The main difference between sahih and daif hadiths lies in the quality of their narrators. If the narrator is not capable of properly conveying the hadith, either in terms of memorization or recording, this is the view of Ibn Hajar al-'Asqalani. This view is supported by Mahmud Tahhan, while other views are still debatable.

In other words, a hasan hadith is a sahih hadith whose narrator is not entirely perfect in capturing the content of the hadith. The legal authority of a hasan hadith is almost equivalent to that of a sahih hadith, and it is often used as evidence by hadith and fiqh scholars. Except for some scholars who tend to be lenient in their assessment of a

narrator, considering him to be sahih, such as al-Hakim, Ibn Hibban, and Ibn Huzaimah. On the other hand, a daif hadith is a hadith that does not meet the requirements for either a sahih or hasan hadith. This could be due to a broken chain of transmission, an unfair narrator, a lack of accuracy, or indications of shaz or 'illat. The ruling on narrating this type of hadith is that it is permissible as long as it does not fall into the category of maudhu' or false hadith, with certain conditions. (Misbahuddin, 2025)

However, the cultural construction of virality in the digital media space poses a challenge to maintaining the authority of hadith as the basis of sharia, both in terms of knowledge and ethics. The authority of Hadith cannot be maintained simply by repeating the classical rules of Hadith science, but must be adapted to the realities of communication today. This requires a combination of understanding Hadith and digital literacy as two complementary skills in the religious life of Muslims today. (Rahmanto, 2021)

Hadith literacy can help the community by providing basic skills to identify the status of Islamic Hadith on social media, understand the importance of sanad and matan, and be critical of sources of religious information. On the other hand, digital ethics serves as a guideline for regulating behavior in the media, including moral responsibility in disseminating religious content. Without digital ethics, virality can risk damaging the integrity of knowledge and turning hadith into mere religious merchandise. (Nasirudin & Musaddad, t.t.)

However, virality should not always be considered a threat. In the context of critical epistemology, virality can be directed as an effective means of preaching if it follows the principles of scientific validity. With the guidance of scholars, academics, and scientific institutions, social media can actually become a new place to expand public access to various authentic hadiths and responsible religious understanding (*Fabricating Holiness: Characterizing Religious Misinformation Circulators on Arabic Social Media*, t.t.). Therefore, maintaining the authenticity of Hadith in the digital age requires cooperation between scientific authorities and community participation. Social media should be seen as a space for dialogue, not as a place without value. With this approach, Hadith can not only function as a basis for determining Islamic law, but also be relevant in facing the epistemological challenges faced by Muslim communities in the digital age. (Guntoro dkk., 2022)

Based on the above explanation, normalizing virality as the basis for accepting Hadith in social media spaces can change the concept of hujjah from scientific authority to social authority. This change is not merely a technical issue, but also a shift in understanding that affects how Muslims interpret Sharia arguments (Manik dkk., 2025). In this context, this study emphasizes that virality has no normative value in determining the validity of hadith. Virality only functions as a means of dissemination, not as a measure of truth or Islamic legal legitimacy. Therefore, the epistemological implications of virality require reaffirming the difference between religious information and various other Islamic legal arguments. Islamic legal hadith circulating in the digital world should be regarded as claims that must be verified, not as automatically binding evidence. Affirming this distinction is an important prerequisite for maintaining the position of hadith as a

normative source of sharia amid the increasingly widespread digital dissemination. (Fuad dkk., 2025)

Furthermore, the urgency of the Prophet's Hadith, both in Islamic studies and in the application of its teachings, is something that is widely known among Muslims, especially among scholars. This is due to the fact that Hadith has a very important position as a source of law in the Islamic legal system (al-Tashri' al-Islami) after the Qur'an. (Istianah, 2020) . Therefore, as the second main source of reference after the Qur'an, the Hadith has a mutually beneficial symbiotic relationship with the Qur'an as the core text in Islamic civilization. This relationship is not only manifested in normative-theoretical aspects, but also in consensus, scientific discussions, and the diversity of Islamic practices throughout the world throughout history(Aribah dkk., t.t.).

Therefore, given the strategic position of hadith and the urgency of studying it, hadith scholars have paid serious attention to memorizing hadith, documenting them in books and publishing them, describing their branches of knowledge, establishing specific rules and methodologies to protect hadith from errors and mistakes in transmission, and conducting research to examine the validity of hadith and document them. ( Then, they codified the hadith using various methods to facilitate access to them. Similarly, they explained the position and urgency of the hadith to the people and motivated them to study them and adhere to the Sunnah in all aspects of their lives. (Almunadi & Zulfikar, 2023)

Viral content on social media has brought fundamental changes to the way Muslim communities access and understand hadith. From an epistemological perspective, virality functions through aspects of popularity, speed of dissemination, and emotional impact, rather than through validation of sanad and textual analysis. (Fernando dkk., 2023)Changes in this mechanism have a direct impact on how hadith knowledge is legitimized, where social acceptance often replaces the scientific process of verification. As a result, widely circulated hadiths do not always conform to the epistemological standards of hadith, which are the basis for sharia jurisprudence. When hadiths are accepted solely on the basis of virality, the epistemic path for these hadiths cannot be properly verified.

Therefore, viral hadiths without clarity regarding their authenticity cannot be directly used as a basis for legal decisions or the legitimization of religious practices. The results of the analysis show that virality does not have the knowledge or norms to make hadiths a basis for Islamic law. Hadiths that are widely circulated on social media platforms cannot simply be used as a reference for Islamic law or the validation of religious practices if they do not meet the criteria of authenticity of source and clarity of meaning. This is because public acceptance cannot replace academic validity in determining Islamic legal arguments (Khujaimah et al., 2024b) .

Based on the above description, it can be understood that Hadith literacy and ethics in the digital world are important to ensure that the dissemination of Hadith used as the basis for determining Islamic law on social media continues to follow academic standards. Considering that social media should be seen as a dissemination tool under the control of Hadith epistemological authorities, not as a source that provides legitimacy of truth.

## CONCLUSION

Referring to the main discussion of this study, it can be concluded that the existence of Hadith in social media as the basis for Islamic law can be reviewed from the aspects of validity and virality. In this context, Hadith epistemology emphasizes scientific validity through the verification of the chain of transmission and criticism of the text as a prerequisite for becoming the basis for Islamic law. Meanwhile, social media operates based on virality, popularity, and emotional impact.

This study contributes to the importance of understanding the validity of Hadith as a medium to ensure that the dissemination of Hadith as the basis for determining Islamic law on social media continues to follow academic standards. The limitation of this study is that it does not empirically examine the application of verification rules on the validity of Hadith that form the basis for determining Islamic law in social media, so further research is needed to examine this.

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