

HADITH IN DIGITAL SPACE: AN INITIAL MAPPING

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Abstract: *The development of the digital world and the proliferation of virtual spaces now occupy almost half of a day. In 2024, more than 65% of the Indonesian population connected to the internet and accessing various social media platforms. Every day, more than three hours of their time will be spent accessing information in the virtual world. This reality has changed many things, including the way people access, understand and practice religious information, including the Prophetic traditions. Therefore, various researches and studies have been conducted to observe this new phenomenon. This study will generally capture the extent to which research and studies on the circulation of Prophetic traditions in the digital space have been conducted. Using the systematic literature review technique, this article will map the development of the discourse, the variety of dissemination, and the map of studies that have been conducted with regard to hadith in the digital space. By observing all studies that focus on digital media platforms, this article finds that the development of hadith discourse in the digital world only grew exponentially in 2021 and was dominated by the discourse of authority and reception.*

Keywords: *Digital Hadith; Virtual Hadith; Social Media.*

Abstrak: Perkembangan dunia digital dan merebaknya ruang-ruang virtual kini mengisi hampir lebih separuh waktu kehidupan manusia modern. Di tahun 2024, lebih dari 65% populasi masyarakat Indonesia sudah terhubung ke internet dan mengakses berbagai platform media sosial. Setiap hari, lebih dari tiga jam waktu yang mereka habiskan hanya untuk mengakses berbagai informasi di dunia virtual. Kenyataan ini pada akhirnya mengubah banyak hal, termasuk cara manusia dalam mengakses informasi keagamaan, memahami, serta mengamalkannya, tak terkecuali hadis-hadis Nabi. Karenanya, berbagai penelitian dan kajian pun dilakukan untuk mengamati fenomena baru tersebut. Penelitian ini secara umum akan memotret sejauh mana penelitian dan kajian terhadap peredaran hadis-hadis Nabi di ruang digital sudah dilakukan. Dengan menggunakan Teknik *systematic literature review*, artikel ini akan memetakan perkembangan diskursus, ragam diseminasi, dan peta studi yang sudah dilakukan berkaitan dengan hadis di ruang digital. Dengan mengamati seluruh penelitian yang fokus pada platform-platform media digital, artikel ini menemukan perkembangan diskursus hadis di dunia digital baru tumbuh secara eksponensial di tahun 2021 dan didominasi oleh diskursus otoritas serta resepsi.

Kata Kunci: *Hadis Digital; Hadis Virtual; Media Sosial.*

Introduction

This day, hadith studies in general still focus on textual objects only. Conventional studies such as *takhrij al-hadith*, *matn al-hadith*, and hadith comprehension, whether conducted by groups or individuals, are still the dominant locus of study in the academic field of hadith studies in Indonesia. Not stopping there, these studies, which at first glance appear to be growing in quantity¹ and trying to modernize themselves, in fact still revolve around outdated problems that end up in the work of repetition and replication.²

This fact has two crucial consequences. First, the spaces for the study of hadith become very narrow because the meaning of textuality understood so far is only limited to written or spoken products. And secondly, the significance of hadith studies is increasingly fragile in the midst of the fact that the problems of reading, understanding, and practicing hadith change their forms in line with the changing forms of the medium of delivery. With these two consequences, today the Study Program of Hadith Studies faces the threat of stagnation.

As an object, the textual character of the text has evolved. It is no longer limited to written and spoken forms. Roland Barthes, for example, suggests that text is an entire cultural product that includes other forms such as color, image and sound.³ And just like the function of texts in written and spoken form, texts in the form of images, sounds, and colors also pack certain discourse constellations that make them effective as media for

ideological interests.⁴

This is then reinforced by the reality that is before our eyes. The world is moving towards virtuality. Social media has become a second life, even rivaling real life. On a global level, 16—24 year olds spend 170 to 190 minutes a day on social media. They make up the largest portion of the 20 billion people actively using social media worldwide (53.6% of the world's population).⁵

The data will be even bigger if we narrow it down to the case of Indonesia. Of the 275 million population, 73.7% actively use the internet and 61.8% actively use social media. This means that there are currently around 200 million people in Indonesia who are active and active virtually. These hundreds of people spend 4-8 hours a day surfing the internet. And of the many platforms available, 93.8% of them spend time on YouTube.⁶

Along with the development of mediums and platforms that deliver information, texts will eventually adjust as well. As an object, the textual character of text has evolved. Text is no longer limited to its script form, but can also take other forms. Roland Barthes, for example, has suggested that "text" is not and is not limited to writing. According to him, "text" is all cultural products that include other forms beyond writing, such as colors, images, and sounds.⁷ And just like the function of texts in written and spoken form, texts in the form of images, sounds, and colors also receive a function as a medium for certain discourse constellations that make them effective as a medium for various ideological interests.⁸ Barthes' definition of "text" seems to be gaining real momentum now.

Like any other text, the hadith also suffers the same consequences. When the text is no longer limited to written forms, the hadith text now also manifests in various forms; sounds, colors, images, and certain symbols. If the hadith text as its object has changed, then it is inevitable that the science of hadith as its discourse must also adjust itself so that hadith as an object and textual phenomenon can continue to be observed, read, and studied.

The reality of the new form of the hadith text can be seen in the presentation of various products and contents in the digital world. In Instagram, for example, the hadith presentation that appears as an infographic not only contains textual data in the form of writing, but also colors, images, and symbols. In YouTube, the same thing happens. Hadith is no longer present in its written form, but also appears in the form of images, sounds, colors, and other symbols. In other words, the medium of conveying prophetic messages through the Prophetic traditions has shifted and become broader than before.

Then the question is, to what extent is the discourse of hadith science able to capture this new phenomenon? In the context of conventional hadith studies, the new presence of hadith as a digital object is certainly not sufficient to be read only through conventional hadith discourse. This is because conventional hadith studies are indirectly built upon the form of hadith objects as writings. Therefore, there needs to be a new theory and approach that can capture this. And that is the reason why the discourse of hadith in the digital space needs to be developed both thematically and methodically-theoretically.

On Systematic Literature Review's Protocol

Specifically, this study will use the Systematic Literature Review technique to map the extent to which research and studies on hadith in the digital space have been conducted. Unlike the traditional literature review, a systematic review is a very rigorous procedure of identifying, assessing, and synthesizing all relevant research results related to a research question, a particular topic, or a phenomenon of concern by using strategies to limit bias and also emphasizing the importance of expanding the literature through systematic reviews in finding configurations for further investigation and placing new research activities appropriately.⁹ And one of the stages that makes it different is the determination of the search protocol.

As with conventional literature reviews, systematic reviews also have objectives, including: 1) integrating (comparing and contrasting) what has been done and said by other people's research, 2) critiquing previous scientific works, 3) building bridges between related topic areas, and 4) identifying key issues in a particular field. In the context of perspective, systematic reviews are believed to be able to represent findings naturally, as well as support theoretical positions, models, relationships, connections, and conceptual frameworks from various research fields.

The following is a brief review of the differences between traditional literature reviews and systematic literature reviews;¹⁰

	SLR	TLR
Method	Using a scientific methodology approach to summarize research results	Not using a scientific methodology approach (depending on the author's inclination)
Perpetrator	Team	Done by a researcher
Protocol	Using research protocols	Does not use a research protocol

Process	The search for research results and articles is carried out systematically.	The search for evidence and articles was not carried out systematically.
Source criteria	There are clear criteria for which articles will be included, and which will not	There are no clear criteria regarding the selection of articles or references to be included or not.
Subyektifity	Minimizing bias	Contains bias
Replication	Repricable	Cannot be replicated
Result	Synthesis: meta-analysis and meta-synthesis	Synthesis: narrative

The synthesis of articles attempted in a systematic review has many purposes in terms of historical, conceptual, and methodological understanding. Some of its functions include, 1) to bring out the roots and history of science on a particular topic, 2) the development of various concepts and debates from various researchers on a particular topic, and 3) a method for translating a finding.

Then, can systematic review be applied to the field of social sciences and humanities? Cooper in his book entitled "Research Synthesis and Meta Analysis a Step by Step Approach" states that systematic review is a research method that can be used in social sciences. Social sciences have many branches of science, such as: economics, anthropology, demography, psychology, sociology, and others, which generally study various aspects related to humans and their social environment in terms of their implications and consequences.¹¹ So, according to Cooper, systematic review is not a method that is only specific to science and natural science studies, but can also be applied in the field of social sciences, including religious studies.

In Systematic Literature Review (SLR) research, the process of identifying keywords is one of the most important steps to ensure a broad and comprehensive coverage of relevant literature. This identification not only serves to find as many relevant articles as possible, but also aims to eliminate literature that is less relevant or outside the scope of the study. This process involves an in-depth analysis of the research topic, exploration of terms used in the field, and formulation of an effective search strategy.

The process begins with understanding the core of the research question. In the context of this research, we seek to understand the extent to which hadith studies have adapted and developed in the digital space. Therefore, we also combed through keywords based on digital platforms where the Prophet's hadiths circulate, such as Instagram, Youtube, TikTok, Cartoons and Films, Facebook, and Twitter. So the keywords we used then were,

“Hadis Instagram”, “Hadis Youtube”, “HadisTikTok”, “Hadith Kartun”, “Hadis film”, “Hadis Facebook”, and “Hadis Twitter”. To ensure that all relevant data can be transported, we also use various transliterations of the word “Hadis” which are usually used in various studies. Therefore, in addition to “hadis”, we also use the words “hadits” and “hadith” as keyword variants that describe the transliteration variants used in scientific research.

The effectiveness of these keywords is not only relied on in the initial formulation, but also tested and evaluated through the initial search process in various databases such as Google Scholar, Scopus, and SpringerLink. The results of this trial are analyzed to determine whether the keywords used have covered all relevant literature. If the initial search results indicate that important literature has been missed, the keywords are reviewed and adjusted to improve their effectiveness.

It is important to note that the keyword identification process is iterative. Each step of the search process provides feedback that is used to refine and improve the search strategy. For example, if a new trend in the terms used is discovered, that term can be added to the keyword list for the next search.

Documentation of the entire process also plays an important role. All keywords, synonyms, and combinations used are recorded in detail. In addition, every search conducted in various databases, including the number of articles found and filtered, is systematically documented. This documentation not only ensures transparency but also allows for replication of the study by other researchers in the future.

Regarding the tracking arena and database, Google Scholar was chosen as the only search database to support systematic tracking of literature in hadith studies in the virtual space. The selection of Google Scholar was based on several critical considerations relevant to the needs and scope of this research. As one of the largest academic search resources in the world, Google Scholar provides extensive access to a wide range of literature, including journal articles, books, conference proceedings, theses, and other academic publications, which are highly relevant to the exploration of this topic. The decision not to use other databases, such as Scopus or Web of Science, despite their strong reputations for indexing academic literature, was based on considerations of research focus and accessibility. Google Scholar, with its more inclusive nature, includes sources that may not be indexed by these commercial databases. This is especially important in the study of hadith in the virtual space, where some research may be published in smaller regional or institutional journals but still make

significant contributions.

Furthermore, Google Scholar provides an advantage in reaching research in Arabic and Indonesian, which are often underrepresented in other global databases. Given that the majority of hadith-related literature originates from Muslim contexts, the ability to access sources in these two languages is essential. Using Google Scholar, this research can explore contributions from various parts of the Muslim world, both in formal academic contexts and informal works published by individuals or institutions in the digital space.

However, the use of Google Scholar also requires a more critical approach in assessing the validity and credibility of sources. As part of the tracking protocol, each literature found through Google Scholar will be screened based on certain criteria, such as publisher affiliation, peer-review, and relevance and contribution to the research topic. With this strategy, the use of Google Scholar not only allows broad access but also ensures the quality and accuracy of the sources used in this study. Thus, the decision to use Google Scholar as the primary database in this research is not only pragmatic but also strategic, allowing for an in-depth and comprehensive literature exploration in the study of hadith in virtual space.

In the data screening process for this study, there are several standards applied to ensure that the identified literature is relevant and can be used to answer the focus of the study effectively. The screening process is carried out with a systematic and directed approach, considering three main standards which will be described below.

First, the relevance of the literature to the focus of the study is the main criterion in the screening process. This study focuses on hadith in digital space and virtual platforms, so the identified literature must have an explicit or implicit connection to this theme. Relevance is measured based on topic content, scope of analysis, and contextual relevance. For example, literature that examines the use of digital space in understanding or disseminating hadith, theological discussions on hadith in a virtual context, or the transformation of hadith discourse due to technological developments will be prioritized. Conversely, literature that only covers hadith in general without touching on digital or virtual aspects will be excluded from the selection process. This standard ensures that the screening results truly support the research objectives, namely understanding the dimensions of digitalization and virtualization in hadith studies.

Second, only accessible literature will be recorded and mapped in this study. Although Google Scholar offers a wide reach, some literature may only be available in a limited format or require paid access. In this context,

literature that is not directly accessible will not be included in the analysis. This policy is taken to ensure the efficiency and smoothness of the study, while reducing potential bias due to mismatches between available data and the data analyzed. However, optimal efforts are still made to search for relevant literature, including using alternative sources such as libraries or institutional repositories if necessary.

Third, this study does not apply limitations on the year of publication and geographical area in the data screening process. This policy was taken to ensure the completeness and inclusiveness of the data, considering that the study of hadith in virtual space can involve diverse historical dynamics and include cross-cultural contexts. The absence of year limitations allows this study to trace how the concept of hadith in virtual space has developed over time, including early thoughts that may have paved the way for contemporary discussions. Likewise, the absence of geographical limitations allows for the exploration of contributions from various global Muslim communities, both in Muslim-majority countries and in the diaspora. This approach provides space for broader exploration and allows for the identification of patterns, trends, and uniqueness in the study of hadith in virtual space.

By applying these three standards, the data screening process in this study is designed to produce literature that is not only relevant and credible but also representative of the complex dynamics of hadith studies in virtual space. This supports the creation of a comprehensive and in-depth literature map, which is the basis for further analysis.

Results of Tracking Hadith Literature in Digital Space

The final results of the data search process showed that from the total of thousands of search results initially found, only a small portion of the literature met the relevance criteria to be mapped in this study. From the overall initial number of searches in the seven different virtual spaces, a total of 104 relevant literatures were identified that could be used for further analysis. This data reflects that although discussions on hadith in virtual spaces have a high level of activity, most of the content found did not fit the focus or criteria of the study.

On the Instagram platform, although there are 22,500 search results,¹² only 39 relevant literature. This suggests that despite Instagram being one of the popular spaces for discussing or conveying hadith, much of the content may be informative in general, not academic, or not discussing aspects of the hadith in depth in relation to the virtual space.

No	Writer	Title	Year	Publisher
1	Rahmadini Nida Laely	Konsep Ghuraba Perspektif Hadis (Studi Syarah Tahlili) Pada konten Hadis TheSun-nahPath	2024	Fakultas Ush- uluddin UIN Sunan Gunung Djati Bandung
2	Amat Ari Hidayat	Analisis Ma'anil Hadis pada Meme "Karena Lisan Amalan Segudang Hilang	2022	IAIN Kudus
3	Kholila Mu-karomah	Wacana Kesetaraan Gender dalam Meme Hadis: Studi Etnografis Virtual pada Insta-gram @Mubadalah	Vol. 10/2, 2020	Mutawatir Jurnal Keilmuan Tafsir Hadis
4	Nunsiha Kahbi dkk	Otentisitas Hadis Kekerasan Perempuan dalam @Mubada-lah	Vol 7/2 2024	Al-Bayan Jurnal Ilmu Al-Quran dan Hadist
5	Anugrah Eran Baru	Komodifikasi Agama di Sosial Media; Penggunaan Hadis sebagai Media Mar-keting di Instagram HF Gold Puzzle	Vol 4/1 2024	Jalsah The Jour- nal of al-Quran dan as-Sunnah Studies
6	Henky Fer-nando dkk	The Viral of Hadits: Dimensi dan Makna Meme #Hadis di Instagram	Vol 6/1 2023	Satya Widya Jurnal Studi Agama
7	Saila Sal-sabila	Pengaruh K Pop Terhadap Netizen di Instagram dan TikTok dalam Perspektif Hadis	Vol 19 2023	CISS 4th: Islam- ic Studies Across Different Per- spective: Trends, Challenges and Innovation
8	Samrida dkk	Hadis dan Media Sosial: Studi Meme Hadis tentang Memanjangkan Pakaian Muslimah dalam Akun Insta-gram Ittiba'	Vol 13/1 2024	El-Afkar
9	Siddik Firmansyah dkk	Hadis dan Media Sosial sebagai Alat Dakwah di Ins-tagram: Studi Ilmu Hadis	Vol 5/2 2023	Istinarah Riset Keagamaan, So- sial dan Budaya
10	Yeni Amalia dkk	Mediatisasi Hadis di Ins-tagram; Pemaknaan Hadis dalam Akun kprsyariah.co.id dan kreditrumahsyariah.info	Vol 5/1 2024	al-Fawatih Jurnal Kajian al-Quran dan Hadis
11	Maulana Wahyu Sae-fudin dkk	Konten Hadis di Media Sosial: Studi Content Anal-ysis dalam Jejaring Sosial pada Akun Lughoty.com, @RisalahMuslimID, dan @thesunnah_path	Vol 2/1 2022	Jurnal Penelitian Ilmu Ushulud- din
12	Anissa Dita Ahyani dkk	Implikasi Pemahaman Hadis Tentang Gambar Terhadap Konten Instagram @lensamu dan @rumayshocom	Vol 24/1 2023	Islamadina Jurnal Pemikiran Islam

13	Hedhri Nadhira dkk	Tren Akun Instagram Lambe Turah sebagai Pemicu Kontroversi Ditinjau dari Perspektif Hadis	vol 2/3, 2022	Jurnal Riset Agama
14	Abu Bakar dkk	Pemaknaan Hadis-Hadis Tentang Zuhud Di Media Sosial: Studi Kasus Akun Instagram Aa Gym	Vol 26/1 2024	Substantia Jurnal Ilmu-Ilmu Ushuluddin
15	Muhammad Afda Nahied	Kontekstualisasi Hadis Tentang Hijrah Dalam Akun Instagram Hijrahfest; Pendekatan Hermeneutika Kritis Habermas	Vol 15/1 2024	Tahdis
16	Nur Rohim Ibnu Sidiq	Analisis Isi Pesan yang Terkandung dalam Meme Hadis: Studi Deskriptif Kuantitatif Pesan yang Terkandung dalam Meme Hadis di Akun @nuonline_id Oktober-Desember 2020	2020	Fakultas Ushuluddin UIN Sunan Kalijaga Yogyakarta
17	Muhamad Masrur Irsyadi	Instagrammable Sunnah: Analysis Of Trends Of Using Sunnah-Hashtags	Vol 137, 2017	International Conference on Qur'an and Hadith Studies (ICQHS 2017)
18	Hasse Jubba dkk	Social Media Construction: Making Sense of Hadith Dissemination on Instagram	Vol 24/1 2023	Esensia Jurnal Ilmu-Ilmu Ushuluddin
19	Muhammad Imamun Mubin	Kualitas Hadis Pada Media Instagram (Studi Kritik Sanad Hadis Pada Akun Instagram @Itiba.Id).	2024	IAIN Kediri
20	Muhammad Fikri Lubis	Analisa Konten Etika Media Sosial Instagram Melalui Pendekatan Hadis	2021	Fakultas Ushuluddin UIN Sunan Kalijaga Yogyakarta
21	Dae Roby	Analisis Hadis-Hadis Unjuk Pencapaian dalam Memandang Fenomena Flexing di Instagram	2023	Fakultas Ushuluddin UIN Sunan Kalijaga Yogyakarta
22	M Basyir Faiz Maimun	The Contestation of The Hadith on Archery and Horseback Riding: Study of Memes on Instagram	2022	Fakultas Ushuluddin UIN Sunan Kalijaga Yogyakarta
23	Siska Helma Hera	Misinterpretasi Hadis Tasyabbuh terkait Larangan perayaan Tahun Baru dalam Meme Instagram	2023	Fakultas Ushuluddin UIN Sunan Kalijaga Yogyakarta

24	Ahmad Surya Fajar	Perilaku Memaki dalam Media Sosial Instagram dalam Perspektif Hadis HR Muslim 2587	2024	Fakultas Ush- uluddin UIN Sunan Kalijaga Yogyakarta
25	Fikri Haekal Amdar	Hadis Khilafah sebagai Pro- paganda di Instagram	2023	Fakultas Ush- uluddin UIN Sunan Kalijaga Yogyakarta
26	Mitra Fitri Shari	Meme-Meme hadis tentang Hijrah dalam Sosial Media Instagram	2022	Fakultas Ush- uluddin UIN Sunan Kalijaga Yogyakarta
27	Elis Mila Rosa	Representasi Pemaknaan Hadis di Media Sosial: Penggunaan Hadis untuk Marketing di Instagram	2023	Fakultas Ush- uluddin UIN Sunan Kalijaga Yogyakarta
28	Farkhi Baharudin Hakim	Konstruksi Ideologi Syarah Hadis di Media Sosial: Studi Atas Instagram @hadispedia	2024	Fakultas Ush- uluddin UIN Sunan Kalijaga Yogyakarta
29	Ulfa Rahma- dita	Mediatisasi Meme Hadis da- lam Media Sosial Instagram tentang Larangan Wanita Memakai Parfum	2024	Fakultas Ush- uluddin UIN Sunan Kalijaga Yogyakarta
30	Sherina Wijayanti	Representasi Syarah Had- is Amalan Nisfu Sya'ban dalam Akun Instagram @ cahaya_islam, @indone- siabertauhidofficial, dan @ pp_menara-alfattah	2024	Fakultas Ush- uluddin UIN Sunan Kalijaga Yogyakarta
31	Irma Nurul Hikmah	Kualitas Sanad Hadis Tentang Perempuan Salihah dalam Akun Instagram @ fiqihwanita Tahun 2023	2024	Fakultas Ush- uluddin UIN Syarif Hidayat- ullah Jakarta
32	M. Ikhsan Tanggok	Tren Hadis di Masyarakat: Eksplorasi Perkembangan Tema Hadis Melalui Analisis Media Sosial Instagram	Vol 7/3 2023	Al-Quds Jurnal Studi al-Quran dan Hadis
33	Perdana Pu- tra Pangestu	Efektivitas Dakwah Hadis dalam Media Sosial: Analisis atas Teori Framing Robert N. Entman	Vol 6/1 2021	Jurnal Dakwah dan Komunikasi
34	M. Basyir Faiz Mai- mun Sholeh	The Influence of Hadith Memes on Honesty on Insta- gram Public Interest	Vol 15/1 2022	An-Nisa Jurnal Kajian Per- empuan dan Keislaman
35	Hari Putra Z	Komodifikasi Hadis Hijrah Fest: Studi Kasus Instagram Hijrah Fest	2021	Fakultas Ush- uluddin UIN Syarif Hidayat- ullah Jakarta

36	Ihsan Nurmansyah	Islam Dan Media Sosial: Kajian Living Hadis Dalam Film “Papi Dan Kacung” Di Instagram	Vol 4/2 2019	Fikri Jurnal Kajian Agama, Sosial dan Budaya
37	Raffi Fadhila Akhmad dkk	Kontroversi Penyebaran Hadis Amalan Khusus Bulan Rajab di Media Sosial Instagram 2023	Vol 6/1 2023	Journal of Education
38	Refi Hasni Lizarwati	Kritik Sanad Hadis Keutamaan Puasa Sunnah di Media Sosial	2022	Fakultas Ushuluddin UIN Syarif Hidayatullah Jakarta
39	Sari Nawang Arum	Kritik Sanad Hadis-Hadis Dalam Postingan Akun Instagram @ittiba.id	2024	UIN Syarif Hidayatullah

In TikTok, from 1,370 results,¹³ only 13 of the literature are relevant. This suggests that while TikTok is growing as a platform with creative short video formats, there is limited discussion related to hadith and its virtual context. This may be due to the nature of the platform which prioritizes entertainment over in-depth academic or religious content.

No	Writer	Title	Year	Publisher
1	Mira Fitri Shari	Bentuk Mediatisasi Hadis berupa Video: Respon Netizen terhadap Video Pendek Mengenai Hadis di Aplikasi Tiktok	Vol 11/2 2021	Jurnal Moderasi
2	Faiza Puji Lestari	Tiktok Hadis Tentang Masuk Islam Karena Menikah: Analisis Konten Husein Basyaiban	Vol 17/1 2023	Universum Jurnal Keislaman dan kebudayaan
3	Ahmad Nadlif	Problems of Hadith Mediatization on Reels Video, Youtube Short and Tiktok	Vol 5/1 2024	Jurnal Contemplate
4	Aan Andesra	Resepsi Hadits pada Video Konten Akun Tiktok Aden Alfurqon	Vol 6/1 2024	Istinarah Jurnal Keagamaan, Sosial dan Budaya
5	Miski	Alteration of Hadith Functions in TikTok Social Media	Vol 7/1 2022	Jurnal Living Hadis
6	Adynata dkk	Ekspresi Dakwah Mahasiswa Ilmu Hadis UIN Sultan Syarif Kasim Riau di TikTok Perspektif Hadis	Vol 1/2 2023	Al-Qudwah Jurnal Studi al-Quran dan Hadis
7	Fachruli Isra Rukmana dkk	Kontestasi Hadis dalam Tagar Potong Kuku (#PotongKuku) Di Media TikTok	Vol 2/1 2024	Al-Qudwah Jurnal Studi al-Quran dan Hadis

8	Indah Nurrahmi	Hadis-Hadis Tentang Tarian dan Relevansinya dengan Aplikasi Tiktok	2021	Fakultas Ushuluddin UIN Riau
9	Syed Naji-huddin Syed Hasan	Analisis Penyebaran Hadis-Hadis Qudsi di Tiktok	Vol 6/11 2023	Jurnal Penelitian Islam dan Kontemporari
10	Nur Syazwani Mohd Fadzilla	Kajian Kesahihan Hadis dalam Aplikasi Tiktok	Vol 6/11 2024	Jurnal Penelitian Islam dan Kontemporari
11	M Syirfi Nurillah	Kualitas Sanad Hadis di TikTok pada akun @kadamsidek00	2024	Fakultas Ushuluddin UIN Jakarta
12	Nurcholis Syahbani	Takhrij Hadis tentang Perempuan yang Beredar di Tiktok	2023	Fakultas Ushuluddin UIN Jakarta
13	Sindy Aprianti	Fenomena Dakwah Melalui Konten Tiktok pada Mahasiswa Program Studi Ilmu Hadis UIN Suska Riau: Kajian Ilmu Ma'anil Hadis	2024	Fakultas Ushuluddin UIN Riau

YouTube recorded a sizable result, which was 22,000,¹⁴ but only 27 relevant literature. This indicates that although the platform provides ample space for in-depth discussions, much of the content found may not meet academic standards or not directly address the topic of hadith in the virtual space.

No	Writer	Title	Year	Publisher
1	Muhammad Rizky Sulaiman	Takhrij Hadis dalam Kanal Youtube Pemuda Tersesat oleh Habib Husein Ja'far	2022	Fakultas Ushuluddin UIN Jakarta
2	Rina Rizki Dza-kiyyatul Adha	Penyebaran Hadis di Media Sosial (Studi Atas Perkembangan Kajian Shahih Bukhari Via Youtube dari Tahun 2011-2022)	Vol 1/1 2023	Al-Atsar Jurnal Ilmu Hadis
3	Hatami, Salis Abdalah	Hadis-Hadis Yang Dikutip Habib Ja'far Dalam Channel Youtube Pemuda Tersesat (Analisis Sumber Dan Kualitas Sanad)	2023	Fakultas Ushuluddin UIN Bandung
4	Ferdyan, Muhammad Yusuf	Kualitas Hadis-Hadis Dalam Channel Youtube Koh Dennis Lim (Studi Kritik Sanad)	2024	Fakultas Ushuluddin UIN Bandung

5	Kurniawan, Zaid Akmal	Analisis Terhadap Hadis Nur Muhammad Yang Dikutip Buya Arrazy Hasyim Dalam Dakwahnya Di Channel Youtube	2023	Fakultas Ushuluddin UIN Bandung
6	Andi Fatihul Faiz Aripai	Hadith in Social Media: Study of Ustaz Adi Hidayat's Hadith Submission on the "Adi Hidayat Official" Youtube Channel	Vol 1/3 2023	Spiritus: Religious Studies and Education Journal
7	Muh. Rizaldi	Kontestasi Hadis-Hadis Khilafah Masyarakat Online Dalam Platform Youtube	2023	Proceeding of The 3rd FUAD's International Conference on Strengthening Islamic Studies (FICOSIS)
8	Surianto	Dakwah Bershalawat Melalui Media Sosial Perspektif Hadis (Studi Kasus Prank Shalawat Di Chanel Youtube Gus Aldi)	Vol 14/1 2020	Al-Hikmah Jurnal Dakwah
9	Yassinta Ananda	Analisis Konten Hadis Dalam Lirik Lagu Berserah Diri Oleh Sabyan Di Youtube	Vol 12/1 2023	Jurnal Ulunnuha
10	Ali Abdur Rohman dkk	Analisis Pengajian Hadis Gus Baha' Di Youtube: Arba'in Nawawi Bab Niat	Vol 11/2 2023	Kontemplasi Jurnal Ilmu-Ilmu Ushuluddin
11	Sofiyatus Soleha	Citra Perempuan Salimah Dalam Akun Youtube Yufid.Tv: Al-Qur'an, Hadis, Konstruksi, Dan Relevansi	Vol 6/1 2022	QOF Jurnal Studi al-Quran dan Tafsir
12	Linda Maesura dkk	Implementasi Media Sosial sebagai Sarana Revitalisasi Dakwah dalam Studi Kajian Hadis di Ruang Virtual: Analisis Konten Youtube "Adi Hidayat Official" Oleh Ustaz Adi Hidayat	Vol 6/1 2024	Istinarah: Riset Keagamaan, Sosial dan Budaya
13	Raja Fahrul Reza	Mediatisasi Hadis Melalui Musik Sebagai Sarana Dakwah Dalam Kanal Youtube Gontor TV	Vol 2/2 2024	Al-Qudwah Jurnal Studi al-Quran dan Hadis

14	Fadli Aziz Darmansyah	Analisis Sedekah sebagai Konten Media Sosial Youtube dengan Pendekatan Hadis Anjuran Sedekah	2022	Fakultas Ushuluddin UIN Yogyakarta
15	Syaudi Buldan Barra	Kontekstualisasi Hadis Nabi terhadap Monetisasi Digital Youtube sebagai Lapangan pekerjaan Baru di Era Covid 19	2022	Fakultas Ushuluddin UIN Yogyakarta
16	Isrya Atsna Nur Sabila	Kebiasaan Mukbang Taboy Kun dalam Perspektif Hadis Makan Secukupnya	2023	Fakultas Ushuluddin UIN Yogyakarta
17	Izmatul Ummah	Kontestasi Hadis Tajammul dengan Teknologi Modern di Youtube	2023	Fakultas Ushuluddin UIN Yogyakarta
18	Alfika Inayatul Masruroh	Resepsi Hadis dalam Konten Shorts di Youtube: Tinjauan atas Akun @anitaintan	2024	Fakultas Ushuluddin UIN Yogyakarta
19	Ulfah Nur Fua-datul Azkiah	Kualitas Sanad Hadis dalam Chanel Youtube al-Bahjah TV	2024	Fakultas Ushuluddin UIN jakarta
20	Syamsiyani	Pemaknaan Hadis Oleh Hanan Attaki Dalam Dakwahnya Di Youtube	Vol 4/2 2019	Jurnal Living Hadis
21	Andi Rafli Rafi-uddin	Kualitas Sanad Hadis-Hadis Zikir di Kanal Youtube Adi Hidayat Official	2023	Fakultas Ushuluddin UIN jakarta
22	Muhammad Fauzan Niambi dkk	Resepsi Hadis-Hadis Nafkah dalam Media Sosial": Studi Konten Youtube @FaqihabdulKodir	Vol 13/2 2023	Mutawatir Jurnal Keilmuan Tafsir Hadis
23	Ibnu Akbar Maliki	Living Hadis Islam Wasathiyah: Analisis terhadap Konten Dakwah Youtube "Jeda Nulis" Habib Ja'far	Vol 11/1 2023	Nizham
24	Nizar Raihan al-Farisy	Kualitas Hadis dalam Chanel Youtube Resmiya Official	2021	Fakultas Ushuluddin UIN jakarta
25	M. Youlian Anggoro	Pemahaman Hadis Tentang Keseimbangan Dunia Akhirat dalam Ceramah Ustadz di Youtube	2022	Fakultas Ushuluddin UIN jakarta

26	Muslimatun Hasanah	Penyebaran Hadis di Anak-Anak Usia Dini Melalui Media Youtube	2023	Fakultas Ush- uluddin UIN jakarta
27	Amelia Nurul Hikmah	Kualitas Hadis dalam Chanel Youtube KH Zainuddin MZ	2024	Fakultas Ush- uluddin UIN jakarta

In cartoons cases, out of 3,450 search results,¹⁵ only 9 relevant literature. This low number indicates that although cartoons are often used as a medium for conveying Islamic values, specific discussions on hadith through this medium are underdeveloped or not systematically documented. For movies, out of a total of 29,700 results,¹⁶ only 10 literatur yang relevant. This could be because most movie-related discussions focus more on general narratives of Islam or cultural representations rather than specific studies of hadith in movie contexts.

No	Writer	Title	Year	Publisher
1	Risya Fadilha	Resepsi Hadis di Media Sosial Studi Kasus Film Animasi Nussa Episode Adab Menguap	Vol 8/1 2022	AL-MANAR: Jurnal Kajian Al-Quran dan Hadits
2	Farhanah, Nurul Ashfiya	Kritik Terhadap Film Friends With Benefits Berdasarkan Hadis Tentang Etika Ber- gaul dengan Lawan jenis	2023	Fakultas Ushulud- din UIN Bandung
3	Saputra, Oki	Pesan Sabar dalam Film Tenggelamnya Kapal van Der Wijck ditinjau Dalam Pers- pektif Hadis	2023	Fakultas Ushulud- din UIN Bandung
4	Yaqin, Muham- mad Adi Nuru	Studi Ma'anil Hadis Meneladani Rasulul- lah Saw Dalam Film Arbain	2023	IAIN Kudus
5	Syahidil Mubar- ik	Resepsi Hadis Dalam Film Pendek "Kaya Tapi Missqueen" Channel Youtube Islamidotco (Kajian Living Hadis)	Vol 3/2 2021	Jurnal Studi Hadis Nusantara
6	Andi Mujahidil Ilman SM	Corak Pemahaman dalam Visualisasi Hadis: Studi Kasus Animasi Hadis pada Channel Youtube CulapCulip	Vol 4/1 2024	Ihyaussunna

7	Fatichatus Sa'diyah dkk	Aspek Informatif Performatif Hadis Shuhrah Dalam Film Nyentri: Film Pendek Dari Hadis Rasulullah Saw	Vol 1/2 2023	Musnad Jurnal Ilmu Hadis
8	Robiah Awaliyah	Nilai-Nilai Pernikahan Ideal Perspektif Hadis dalam Film Twivortiare	Vol 2/1 2022	Jurnal Riset Agama
9	Nurasiah Jamil	Kritik Hikayat tentang Dajjal dalam Film Messiah Perspektif Hadis: Studi Literatur	Vol 2/3 2022	Jurnal Riset Agama
10	Sherina Wijayanti	Resepsi Hadis dalam Sinetron Taqdir Ilahi; Ujian dari Allah	Vol 1/1 2023	Al-Qudwah Jurnal Studi al-Quran dan Hadis
11	Primi Rohimi	Representasi Hadis Dalam Sinetron Indonesia	Vol 4/2 2018	Riwayah Jurnal Studi Hadis
12	Susi Susanti	Visualisasi Hadis dalam Film Animasi Nussa dan Rara Season 1	2023	Fakultas Ushuluddin UIN Jakarta
13	Ahlul Ilmi	Visualisasi Pemahaman Hadis dalam Kartun Animasi Omar dan Hana Season 1 dan 2	2023	Fakultas Ushuluddin UIN Jakarta
14	Hilmy Firdausy	Visualization of Understanding Hadith in Animated Cartoon	Vol 22/2 2021	Esensia Jurnal Ilmu-Ilmu Ushuluddin
15	Kusumawardani, Diah	Nilai-Nilai Keadilan Berpoligami Perspektif Hadis dalam Film Surga yang Tak Dirindukan	2023	Fakultas Ushuluddin UIN Bandung
16	Ihsan Nurman-syah	Resepsi Hadis Tuntunan Sebelum Dan Setelah Pernikahan Dalam Film Papi Dan Kacung Episode 12-13	Vol 11/2 2019	Living Islam
17	Naflul Wahid	Kualitas Hadis dalam Sinetron Amanah Wali	2022	Fakultas Ushuluddin UIN Jakarta

18	Fatichatus Sa'diyah	Resepsi Hadis Dalam Film Animasi "Toleransi" Di Kanal Youtube Nussa & Rara (Kajian Living Hadis)	2022	Annual Conference on Islamic Studies and Humanities 2022
19	Arif Hidayatullah	Kritik Sanad Hadis pada Film Animasi Nussa Season 1-3	2024	Fakultas Ushuluddin UIN Jakarta

Facebook, with 27.900 results,¹⁷ produces only 4 relevant literatures. This low number indicates that although Facebook is one of the most widely used platforms by the Muslim community for discussion and content sharing, there is very little literature that academically studies hadith on this platform.

No	Writer	Title	Year	Publisher
1	Anang Chamimudin	Wacana Isbal Dalam Meme Hadis; Analisis Konten Pada Akun Facebook @Produsensirwal	Vol 17/1 2023	UNIVERSUM: Jurnal Keislaman dan Kebudayaan
2	Setiyawan, Dimas Angger	Wacana Keagamaan Kaum Wahabi di Media Sosial (Facebook): Studi Analisis Pemahaman Hadis Tradisi Mitoni	2022	IAIN Kudus
3	Muhammad Akmaluddin	Sanad Digital: Ijazah hadis Musalsal dalam Kajian Hadis Virtual di Grup dan Halaman Facebook	Vol 2/1 2021	Nabawi
4	Amini, Isthifa	Pemahaman Dosen Hadis IAIN Antasari Banjarmasin tentang Silaturahmi Melalui Facebook (Studi Pemahaman Hadits)	2007	UIN Antasari Banjarmasin

Finally, on Twitter, out of 20.400 search results,¹⁸ only 2 pieces of literature are relevant. This may be due to the short text-based nature of the platform, which is more suitable for the dissemination of short quotes or comments rather than in-depth analysis.

No	Writer	Title	Year	Publisher
1	Khoffah Amanah	Pengaruh Cuitan Akun Twitter Areajulid Terhadap Integritas Sosial Bangsa Indonesia Dari Perspektif Hadis Gibah (Studi Etnografi Virtual Pengguna Twitter pada Akun Menfess @Areajulid)	2023	The 2nd International Conference of Science of Hadith
2	Inayah Nur Hanifah	Resepsi Netizen Terhadap Hadis "Suara di Bulan Ramadan dan Huru Hara di Bulan Syawal" pada Media Sosial Twitter	2022	Fakultas Ushuluddin UIN Yogyakarta

The overall data shows that while there is extensive activity on various digital platforms related to hadith, there is little that meets the research criteria. This finding underscores the challenge of identifying quality and relevant literature in the context of academic studies, while highlighting the need for further research focused on hadith in virtual spaces. With a total of 104 literatures mapped, this study can provide deeper insights into the representation and discussion of hadith in various digital formats.

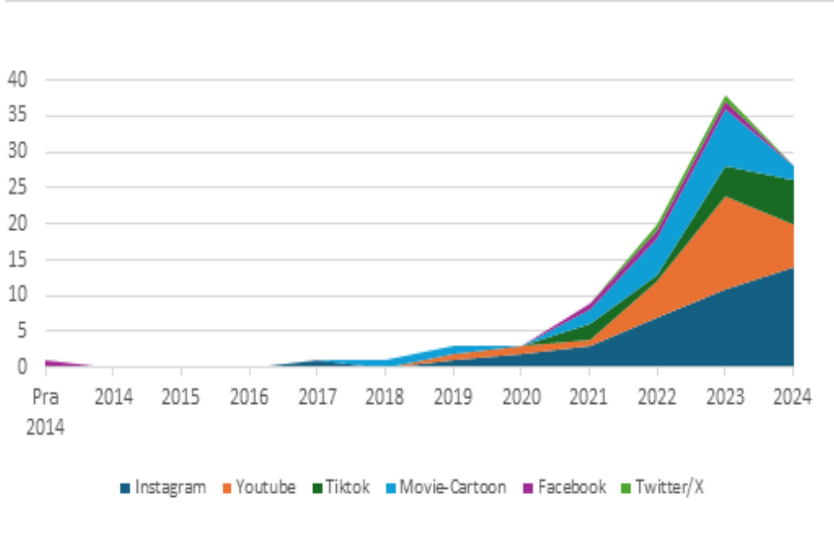
Trend and Development of Hadith Discourse in Digital Space

The trend and development of hadith studies in the digital space have an interesting history of development and reflects the dynamics of the transformation of Islamic science in the technological era. The earliest literature identified in relation to this study appeared in 2007.¹⁹ It is a thesis written to capture the phenomenon of friendship on Facebook. Although it has not explored many aspects of digitality and virtuality, the observation of Facebook as the most popular digital platform at the moment has at least marked the beginning of a shift in the attention of hadith scholars toward digital phenomena.

Unfortunately, we did not find similar literature in the years that followed. Until then, the dissemination and publication of hadith in the digital space reappeared in 2017 with one work.²⁰ The same thing was also found in 2018.²¹ The numbers started to increase gradually in 2019 and 2020 with three publications each.²² Then in 2021, the number doubled

to nine publications.²³ The development of the number of publications shows that there is a shift that has begun to move quite massively in placing the phenomenon of hadith in the digital space as an object of scientific research among hadith academics.

In the following years, the number of publications increased significantly again. When compared to the quantity development that occurred from 2017 to 2021, the development based on the number of publications in 2022 grew exponentially. In 2022, there were at least 20 publications related to hadith in the digital space; be it research that examines Instagram, YouTube, cartoons, TikTok, Facebook, or Twitter.²⁴



In 2023, the number will increase again. There are around 38 works and publications that we have managed to record, all of which focus on hadith issues in the digital space.²⁵ And in 2024 – which is still ongoing – the number of publications that we have managed to record as of November 1, 2024 is 28 works, all of which raise the same issue.²⁶

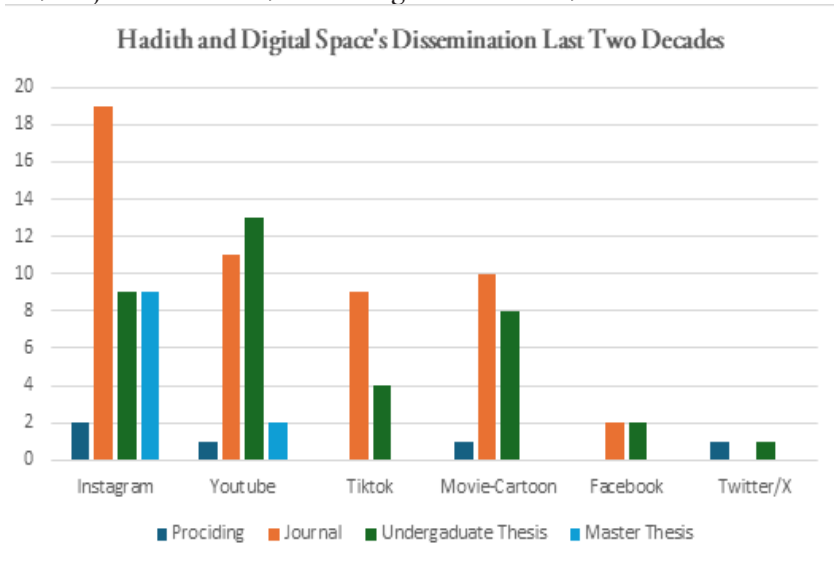
The growth in the number of hadith-related studies and publications in the digital space is certainly influenced by social media's intervention in the number of smartphone and internet users in Indonesia, which is growing exponentially every year. According to data reported by Statista, in 2023, the number of social media users in Indonesia reached almost 75% of the total population, and is expected to increase to more than 80% by 2026.²⁷

In other words, the increase in the number of social media users is indirectly an indicator of the increasing influence and digital-virtual spaces in the lives of modern humans in the years to come. If so, then the urge to

Disseminations on Hadith Research in the Digital Space

Hadith research in the digital space is disseminated in several categories of publications; prociding, journals, undergraduate theses, and master theses. As far as our data collection is concerned, all four types of publications are commonly found as reports of hadith-related research in the digital space. And here are the details.

Related to the issue of Hadith on Instagram with a total of 39 literatures that we managed to record, 2 of them were disseminated as 2 international conference proceeding articles, 19 journal articles, 9 undergraduate theses and 9 master theses. Then related to the issue of Hadith on Youtube, 27 research literatures were disseminated into several types as well; 1 prociding article, 11 journal articles, 13 undergraduate theses, and 2 master theses.



As for the 13 studies of hadith in TikTok, there are at least 9 journal articles and 4 theses. A variety of publication dissemination is also seen in the scene of hadith studies in cartoons and movies. Of the 19 literatures that were recorded, 1 was an international conference article, 10 were journal articles, and 8 were theses. Hadith research on Facebook and Twitter each received the least amount of attention; 4 literatures were found related to hadith research on Facebook and 2 literatures related to hadith research on Twitter. Research related to hadith on Facebook consists of 2 journal articles and 2 thesis. As for the hadith on Twitter, it consists of 1 conference article and 1 thesis. So, in total, out of 104 pieces of literature, 5 were international conference articles, 51 were journal articles, 37 were undergraduate thesis, and 11 were master's level thesis.

Patterns and Focuses of Hadith Studies in the Digital Space

Furthermore, to map out a more substantial study space and discursive arena, the four hundred literatures will also be read through several study clusters. This mapping is done to find out what kind of paradigm and what kind of focus is used in observing the presence of hadith in the digital space. Thus, to clarify the argument about research A belonging to study cluster A while research B belongs to study cluster B, some indicators will first be explained as notes and reasons behind the categorization.

In general, from the entire literature, the research considers that there are at least five clusters of studies in the research scene related to hadith in the digital space; 1) the authenticity study cluster, 2) the authority study cluster, 3) the reception study cluster, 4) the field study cluster, and 5) the theoretical study cluster.

The first, is the authenticity studies cluster. This cluster contains research literature that focuses on the study of the sanad and authenticity of a hadith. These include takhrij, *al-jarḥ wa al-ta'dīl*, and various nomenclature concepts in Hadith Studies aimed at testing the quality of a hadith. Some of the literature included in this cluster of studies usually contains keywords such as “*sanad*”,²⁸ “*takhrīj*”,²⁹ dan “quality of hadith”.³⁰

Second, the authority studies cluster. This cluster is generally filled with research literature that focuses on aspects of meaning, substance and content, understanding,³¹ and ideological contestation.³² In other words, if the first cluster presupposes an examination of the quality of the hadith—whether *ṣaḥīḥ*, *ḥasan*, or *ḍaʿīf*. The authority cluster, on the other hand, presupposes a reading of the meaning, understanding, and the discursive battle over the content of a hadith.

Third, reception studies cluster. This cluster generally contains efforts to contextualize hadith or the practice of hadith. Thus research such as living hadith³³ This cluster also includes studies that try to read phenomena occurring in the digital space through the perspective of hadith. In addition, studies that try to read phenomena occurring in the digital space through the perspective of hadith will also fall under this cluster. In other words, studies that place hadith as a perspective and reading tool rather than an object to be read are the core of the difference between this cluster of studies and the authority studies cluster.

Fourth, theoretical study cluster. It is a cluster that generally discusses theoretical matters related to the pattern and development of hadith studies in digital spaces. In other words, this study cluster is different from the other study clusters because it focuses on theoretical issues surrounding concepts or methodologies.³⁴

Fifth, trend studies cluster. This cluster is generally filled with research literature that discusses a trend in the development of hadith issues or themes and the use of various symbols in the use of hadith.³⁵ This cluster is actually similar to algorithmic studies that see the movement of Prophetic traditions in the digital space as a numerical, mathematical and technical pattern. In conclusion, these five study clusters will be used to categorize the hundred and four literatures that have been recorded. Through clustering and categorization, this study aims to see how far the tendency of hadith studies in the digital space has moved.

Now this study will try to detail the parts of the five clusters of studies described above. In the field of hadith studies on Instagram, out of the 39 existing literatures, 5 of them are authenticity studies,³⁶ 26 is included in the authority study cluster,³⁷ the other 6 are reception studies,³⁸ and the remaining 2 are trend studies.³⁹ In this group, there is no literature that shows the pattern of theoretical studies or field studies.

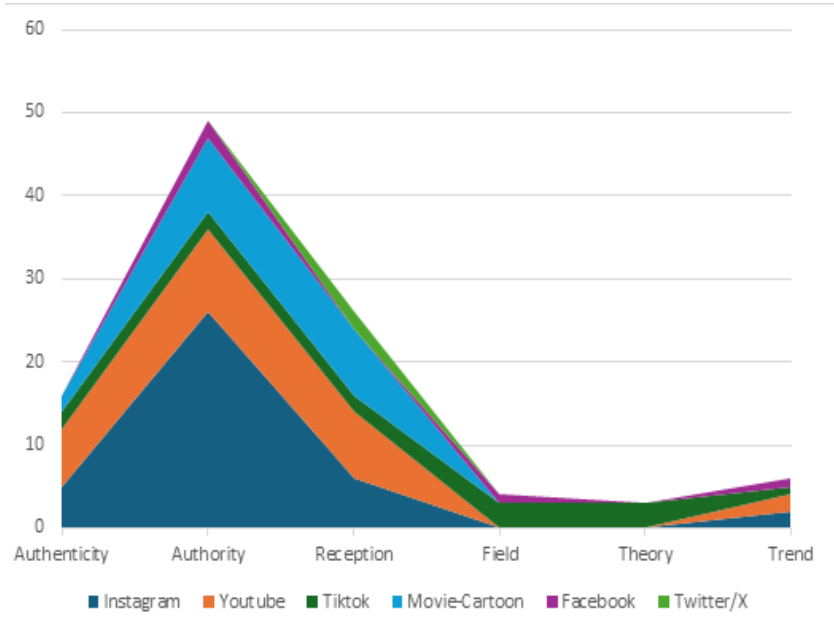
In the hadith study arena on Youtube, of the 27 literature found, 7 of them are authenticity studies,⁴⁰ the other 10 are authority studies,⁴¹ 8 literature is included in the reception study cluster,⁴² and the remaining 2 are included in the trend study.⁴³ In this group, there is no literature that shows the pattern of theoretical studies or field studies.

In the hadith study arena on TikTok, there are 13 literatures found; 2 of them are included in the authenticity study⁴⁴, 2 others belonged to authority studies,⁴⁵ 2 literatures belonged to reception studies,⁴⁶ 3 studies belonged to field studies,⁴⁷ 3 others belonged to the theoretical studies cluster,⁴⁸ and the remaining 1 belonged to trend studies.⁴⁹ In the group of hadith literature on TikTok, the distribution of study styles is balanced.

Furthermore, in the field of hadith studies in movies and cartoons, 19 literatures have been recorded. Two studies belong to the authenticity study cluster,⁵⁰ 9 others belong to the authority study cluster,⁵¹ and the remaining 8 literatures belong to the reception study cluster.⁵² There are no field studies, theories or trends in this group of literature.

The case of the hadith research arena on Facebook, 4 relevant literatures were found; 2 of which talked about authority,⁵³ 1 was a field study,⁵⁴ and the remaining 1 was trend research.⁵⁵ Whereas in the arena of hadith studies on Twitter, only 2 relevant literatures were found. And both of them are reception study style research.⁵⁶

In total, out of all the literature groups, 16 are authenticity studies, 49 are authority studies, 26 are reception studies, 4 are field studies, 3 are theoretical studies, and 6 are trend studies.



From the figure above, we can see that the study or discourse of hadith in the digital space is dominated by research that focuses on the issue of authority. In the second rank, research focused on reception studies, then focused on authenticity studies and so on. These figures and percentages show that researchers generally perceive that there are considerable problems in the way hadith are understood, used and practiced in digital spaces until today.

Judging from the one hundred and four literatures that have been mapped above, the open spaces provided by the discourse of hadith in the digital space are actually still quite large. In the context of study clusters, for example, there are still many spaces that can be filled if we only look for “gaps” in research work. In the context of substance, the same thing is seen. At a glance, from what we have observed, hadith research in the digital space has not yet placed various digital platforms as a unique medium. On the contrary, these digital platforms are only placed as conventional media such as books and scriptures where researchers look for hadith objects to study. We think this is an opportunity that must be worked on together in the future.

Conclusion

In general, out of the 104 literatures recorded by this study, we found that there are about 39 literatures that discuss hadith on Instagram, 27

literatures that discuss hadith on Youtube, 13 literatures that discuss hadith on TikTok, 19 literatures that discuss hadith on cartoons and movies, 4 literatures that discuss hadith on Facebook, and 2 literatures that discuss hadith on Twitter. In this study, the hundred and four studies are mapped based on the year to see the development trend of the discourse, based on the form of publication to see the variety of dissemination, and also mapped based on the cluster of studies that characterize each research that has been done.

Based on what has been mapped and observed, this study concludes that the trend of hadith studies discourse in the digital space has only grown significantly since 2022, although the first work we got was published in 2007. In terms of themes and study clusters, hadith studies or discourses in the digital space are dominated by research that focuses on the issue of authority. In the second rank, research focused on reception studies, then focused on authenticity studies and so on. These descriptions and percentages show that researchers generally perceive that there are considerable problems in the way hadith are understood, used and practiced in digital spaces today.

Judging from the hundred and four literatures that have been mapped above, we conclude that the open spaces provided by the hadith discourse in the digital space are actually still quite large. In the context of study clusters, for example, there are still many spaces that can be filled if only to look for “gaps” in research work. In the context of substance, the same thing is seen. From what we have observed, hadith research in the digital space has not yet positioned the various digital platforms as a unique medium. Rather, the digital platforms are simply placed as conventional mediums such as books and books where researchers look for hadith objects to study. We think this is an opportunity that should be equally worked on in the future.

Acknowledgments

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