

Transforming Hadith Authority in the Algorithmic Era: Evidence from Indonesian Digital Muslim Communities

Ali Mustofa*, Nurul Indana

Institut Agama Islam Al-Urwatul Wutsqo Jombang, Indonesia

* Corresponding Author: aljep_90@yahoo.com

Submitted : June 3, 2026

Accepted : June 28, 2026

Published : June 30, 2026

ABSTRACT

The pervasive spread of social media has fundamentally altered how religious knowledge is produced, distributed, and legitimized, yet scholarly attention to how algorithmic systems reshape Islamic textual authority remains limited. This study examines how hadith authority is being transformed within Indonesian digital Muslim communities in the era of social media algorithms. Using a qualitative approach through digital ethnography and netnography, the research analyzes hadith-related content across five major platforms, namely YouTube, TikTok, Instagram, Facebook, and X, drawing on systematic observation of over 200 content samples collected between 2024 and 2025. The findings reveal that social media algorithms significantly influence the visibility and legitimacy of hadith through mechanisms of engagement optimization, virality, and content personalization. This condition has contributed to the emergence of algorithmic authority, the commodification of hadith, the dominance of religious influencers over traditionally trained scholars, and the formation of religious echo chambers in digital spaces. In this context, hadith narratives are frequently simplified and fragmented into short, emotionally driven, and highly visual content formats that prioritize shareability over scholarly accuracy. The study concludes that hadith authority in the digital era is no longer solely grounded in sanad transmission and classical scholarly expertise, but is increasingly co-constructed by algorithmic systems, platform culture, and audience engagement metrics. These findings contribute to broader theoretical discussions on digital religion, mediatization of Islam, and the reconfiguration of religious authority in late modernity, while also offering practical implications for Islamic education and digital literacy programs in Muslim-majority societies.

Keywords: hadith authority; digital religion; algorithmic era



Cabis Karya © 2026 by Muraja'ah: Journal of Islamic Studies is licensed under [Creative Commons Attribution-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-sa/4.0/)

Introduction

The development of digital technology has brought fundamental changes to the religious practices of contemporary Muslim societies, particularly in the ways Islamic teachings are accessed, understood, and disseminated. Communication

technology has facilitated the rapid exchange of information within (Zainudin et al., 2024). The emergence of social media, digital video platforms, search engines, and various algorithm-based applications has created new spaces for religious practice that were previously dominated by conventional religious authorities such as ulama, Islamic boarding schools (*pesantren*), *majelis taklim*, and formal Islamic institutions. Consequently, digital space has become an arena of contestation and competition (Hefni, 2020). In Indonesia, this transformation has given rise to digital Muslim communities that actively consume and produce religious narratives through platforms such as YouTube, TikTok, Instagram, Facebook, and X. The use of the internet as a source of information and education has encouraged various forms of adaptation, including in religious practices (Husnuddlon, 2022). This phenomenon indicates that religion is no longer practiced solely within physical spaces but has also developed intensively within virtual environments shaped by algorithmic logic.

Hadith, as the second primary source of Islamic teachings after the Qur'an, occupies a central position in shaping Muslim religious understanding and practice (Mubarok, 2026). Previously, the authority of hadith relied heavily on structured scholarly transmission through *sanad*, ulama, and Islamic educational institutions. However, in the digital era, hadith can now be accessed instantly by the general public without adequate academic verification. Social media is not a neutral space. Algorithmic systems on digital platforms operate based on the logic of engagement, interaction duration, and popularity, thereby prioritizing content that is easily viral rather than educational in nature (Ananda et al., 2026). Social media algorithms play a significant role in determining which hadiths appear more frequently, are widely shared, and are trusted by users. This phenomenon is closely related to the ability of individuals and institutions to adapt to developments in information and communication technology (Tabroni et al., 2024). As a result, the popularity of a hadith within digital spaces is no longer necessarily determined by its scholarly validity, but rather by engagement metrics, virality, and platform algorithm preferences.

This phenomenon has contributed to a shift in religious authority within Indonesian digital Muslim communities. Hadith authority, which was previously centered on ulama and hadith scholars, has gradually shifted toward digital figures such as religious influencers, Islamic content creators, and social media preachers who possess the ability to build massive audiences. An important phenomenon emerging in this context concerns how hadith, as the second source of Islamic teachings after the Qur'an, is interpreted and disseminated by religious influencers within digital spaces (Alfani & Anwar, 2024). Hadith is frequently used to explain, clarify, or provide additional context for Islamic teachings (Safitri & Musaddad., 2025). In many cases, social media users are more likely to accept hadith presented in short, emotional, and visual formats than lengthy and complex

scholarly explanations. This condition has created new challenges, including the spread of weak hadiths, fabricated hadiths, decontextualized narrations, and the simplification of religious understanding, all of which potentially generate interpretive bias in Muslim religious life.

In addition, digital algorithms operate through personalized content systems tailored to users' preferences. Social media platforms have become important spaces where religious teachings are communicated to broad audiences in simplified, visual, and easily accessible forms (Anifahchoirunnisa, 2026). Communication skills and digital performance often determine public acceptance more strongly than formal scholarly credentials (Ma'rifat, 2025). Such systems create religious echo chambers in which individuals tend to consume religious information that reinforces their preexisting beliefs. In the context of hadith, this condition may strengthen religious exclusivism, polarization of Islamic authority, and fragmentation of hadith interpretation within digital spaces. Social media users frequently no longer verify hadith sources critically because the legitimacy of hadith is increasingly constructed through account popularity, follower counts, and the intensity of content distribution.

Studies on digital religion have developed significantly in recent years, particularly regarding digital da'wah, virtual religious authority, and the transformation of religious practices within social media environments. Changes in religious authority and in the relationship between religious communities and influential religious figures represent some of the most significant transformations in contemporary religious life (Rifdillah et al., 2024). The emergence of new forms of religious authority has contributed to the fragmentation of ulama authority within digital religious spaces (Hidayatullah., 2024). This shift has been driven by transformations in the ecosystem of religious communication on social media, where access to religious knowledge has become increasingly open, rapid, and detached from traditional hierarchical structures (Hasanah & SainBaharun, 2025).

However, studies specifically examining hadith authority within the algorithmic ecosystem of Indonesian digital Muslim communities remain relatively limited. Most previous research has focused on digital da'wah, Islamic media literacy, and the phenomenon of Muslim influencers, while the mechanisms through which social media algorithms construct, transform, and legitimize hadith authority in digital spaces remain conceptually underexplored. Rather than examining algorithms as socio-technical actors that actively shape the construction of hadith legitimacy and religious authority, existing studies have largely treated them merely as channels for the dissemination of religious information. Yet, hadith occupies a central position in shaping Islamic legal understanding, ethical values, and the socio-religious practices of Muslims. This conceptual gap highlights the need for an analytical framework capable of explaining the interplay between

algorithmic mechanisms, the digital practices of Muslim communities, and the transformation of hadith authority in the era of social media.

Based on this background, this study seeks to analyze how hadith authority is constructed, negotiated, and practiced within Indonesian digital Muslim communities in the algorithmic era. Furthermore, this research aims to identify how social media algorithms influence hadith legitimacy, user reception patterns, and the dynamics of religious authority within digital spaces. Accordingly, this study is expected to contribute academically to the development of contemporary hadith studies, the sociology of digital religion, and media and Islam studies in Indonesia.

Research Method

This study employs a qualitative approach using a digital ethnography design aimed at understanding how hadith authority is constructed, negotiated, and practiced within Indonesian digital Muslim communities in the algorithmic era. According to Varis, digital ethnography emphasizes observation of the virtual world of the internet (Pratama, 2017). Meanwhile, Muslimin et al. define digital ethnography as an adaptation of classical ethnographic methods into digital spaces as a field of research (Muslimin et al., 2026). This approach was selected because it enables an in-depth understanding of the experiences, practices, and interactions of social media users in consuming and disseminating hadith within digital spaces shaped by algorithmic systems. In addition, this study also applies a netnographic approach as a form of internet-based ethnography to observe the dynamics of Muslim communities on digital platforms such as YouTube, TikTok, Instagram, Facebook, and X in the context of hadith dissemination and reception.

The subjects of this research include religious influencer accounts, Islamic content creators, digital da'wah community accounts, and active social media users involved in interactions with hadith related content. The study analyzed 15 social media accounts and 30 hadith related digital contents selected from YouTube, TikTok, Instagram, Facebook, and X. The subjects were selected using purposive sampling techniques by considering engagement levels, number of followers, and the intensity of hadith content dissemination on social media. The primary focus of the study is directed toward hadith content with high levels of virality and extensive user distribution, whether in the form of text, short videos, or religious infographics.

Research data were collected through digital observation, social media content documentation, and digital trace analysis. Observation was conducted by examining patterns of hadith dissemination, forms of content presentation, and user interactions such as likes, comments, and shares that indicate levels of audience reception. Documentation involved collecting viral hadith content from various platforms, while digital trace analysis was employed to examine hashtag

patterns, recommendation algorithms, and the dynamics of religious content distribution within digital spaces.

Data analysis was conducted using thematic analysis techniques through several stages, namely data reduction, coding, theme development, and contextual interpretation. According to Creswell, data analysis is a process of transforming data into new information (Uflah et al., 2022). During the reduction stage, relevant data were selected according to the research focus. Subsequently, the data were categorized into themes such as the shift in hadith authority, the role of religious influencers, the influence of social media algorithms, and the dissemination of weak or fabricated hadiths. These themes were then analyzed further to identify patterns of relationship between digital algorithms, content popularity, and the legitimacy of religious authority within social media spaces.

To ensure data validity, this study employed source triangulation, platform triangulation, and theoretical triangulation techniques. According to Sanjaya, triangulation refers to the process of verifying data through various sources, methods, and timeframes, including source triangulation, data collection techniques, and temporal triangulation (Nazarullail, 2025). Source triangulation was conducted by comparing data from influencers, digital content, and audience responses. Platform triangulation was carried out by comparing phenomena across several social media platforms such as TikTok, YouTube, and Instagram, while theoretical triangulation was used to strengthen the analysis by integrating perspectives from digital religious authority, sociology of religion, and social media algorithm studies. This research is limited to Indonesian-language hadith content circulating within Indonesian digital Muslim communities during a specific observation period and focuses on content with high engagement levels.

Results and Discussion

Social Media Algorithms and the Reproduction of Digital Hadith Authority

The findings of this study demonstrate that social media algorithms play a central role in reshaping hadith authority within digital spaces. Based on the analysis of 15 social media accounts and 30 hadith-related digital contents, the study found that hadith content with high engagement levels, particularly in terms of views, likes, comments, and shares, was more frequently recommended by platform algorithms than content presenting comprehensive scholarly explanations. Furthermore, most widely distributed hadith content was packaged in short-video formats characterized by concise narratives, emotional appeals, and visually attractive presentations. According to Harisi et al., algorithms are not merely neutral mechanisms of information distribution; rather, they function as mediating structures that influence which forms of da'wah content become more visible, repetitive, and socially relevant (Harisi et al., 2026). In practice, hadith content appearing on users' feeds is no longer selected solely based on scholarly

validity, sanad authority, or the depth of ulama explanations, but is increasingly determined by algorithmic logic such as engagement, watch time, click-through rate, and virality potential. On platforms such as TikTok, Instagram Reels, and YouTube Shorts, short hadith-based content packaged in emotional, persuasive, and visually aesthetic forms tends to achieve wider distribution than academic and in-depth hadith studies.

This phenomenon indicates that algorithms no longer function merely as tools for information distribution, but have evolved into mediatic actors that indirectly determine which hadiths are considered “worthy of visibility” within the digital public sphere. According to Campbell, authority in digital culture is constructed in fundamentally different ways. Rather than emerging from external sources and institutional protocols, authority within digital spaces is cultivated from within the media system itself. This condition is referred to as algorithmic authority, namely a situation in which the value, legitimacy, and visibility of information are determined by non-human computational entities such as search engine algorithms and social media platforms (Hidayatullah, 2024). In this context, hadiths that repeatedly appear on features such as “For You Page,” “Explore,” or “Recommended Video” are more likely to be perceived as credible by users because their repeated visibility creates effects of repetition and informational normalization.

This transformation reflects a fundamental shift from authority grounded in scholarly epistemology toward authority based on digital visibility. Hadith authority is no longer determined exclusively by the competence of ulama or the quality of hadith transmission methodologies, but is increasingly influenced by the ability of content to adapt to the algorithmic culture of digital platforms. Within digital society, popularity is often associated with truth. The higher the number of views, likes, shares, and comments, the greater the public perception of the legitimacy of a religious message. This condition aligns with the concept of metric culture, which explains how digital culture positions metrics as the basis for constructing social value, legitimacy, and authority. Consequently, algorithms not only regulate the distribution of information but also shape new hierarchies of authority within digital religious spaces.

In the Indonesian context, many da’wah accounts consciously adapt their communication strategies to the characteristics of platform algorithms. This can be observed through the use of short captions, provocative titles, emotional music, rapid subtitles, and fragmented hadith quotations detached from their historical contexts and classical scholarly commentaries (sharḥ). Such strategies aim to increase engagement so that content is more likely to be promoted by algorithms. According to Flew, New Media Theory emphasizes that communication strategies within digital media are strongly influenced by interactivity, platform algorithms, and user culture that develops within digital environments (Flew, 2018). In the

ecosystem of new media, the success of communication is determined not only by the quality of the message itself but also by the extent to which the message can adapt to the technological logic of the platform.

As a consequence, hadith on social media undergoes processes of simplification and fragmentation of meaning. Many hadiths are presented in the form of short quotations that are motivational, normative, or even sensational without explanations regarding sanad, asbab al-wurud, or interpretative context. In such circumstances, hadith risks being reduced into a mere attention commodity consumed rapidly by social media users. This phenomenon demonstrates that digital spaces have produced an economy of attention, a condition in which user attention becomes the primary object of competition among da'wah content creators. As a result, the logic of virality frequently becomes more dominant than epistemological logic in the dissemination of hadith.

Furthermore, this condition reflects the ongoing process of mediatization of religion as explained by Campbell and Tsuria. Religion no longer exists solely as a normative doctrine, but has undergone transformation according to the logic of digital media (Evolvi, 2022). Social media functions not merely as a channel for da'wah dissemination, but as an active space that shapes how religion is understood, practiced, and negotiated by contemporary Muslim societies. In this context, hadith authority becomes increasingly fluid, relational, and dependent upon the constantly evolving dynamics of digital platforms.

On the other hand, the reproduction of algorithm based hadith authority also generates serious epistemological challenges. When algorithms prioritize popularity over scholarly validity, digital spaces become vulnerable to the spread of weak hadiths, decontextualized sermon fragments, and populist religious narratives that are difficult to verify. This situation demonstrates that hadith authority in the digital era is no longer produced solely by ulama, but also by the complex interaction between technological platforms, user behavior, and the logic of attention-based digital capitalism.

Commodification of Hadith and the Dominance of Religious Influencers

The findings further reveal the commodification of hadith within digital spaces, where hadith functions not only as a source of Islamic teaching but also as content strategically produced to capture audience attention. Based on an analysis of 15 social media accounts and 30 hadith related digital contents, the study found that most hadith content was presented in the form of short videos, brief quotations, and motivational narratives designed to maximize views, likes, comments, and shares. These contents generally emphasized emotional appeal and visual attractiveness, while explanations regarding the sanad, the authenticity of the hadith, and the context of its transmission were presented only superficially or omitted altogether. According to Zaid et al., the digital religion perspective conceptualizes the relationship between religion and technology not as an external

interaction but as a process of co-production in which religious practices and digital infrastructures mutually shape one another (Zaid et al., 2022).

Hadith is frequently packaged in the form of short quotations, motivational videos, and emotional narratives adjusted to digital trends and platform algorithm characteristics. According to Istianah, the development of hadith in the era of disruption has enabled it to be accessed through social media just as it continues to exist in real life religious practice (Istianah, 2026). This phenomenon demonstrates that hadith has undergone a transformation from a normative religious text into a digital commodity produced to generate engagement, algorithmic distribution, and public attention. On platforms such as TikTok, Instagram Reels, and YouTube Shorts, hadiths related to patience, sustenance (rizq), hijrah, and the end times are more frequently selected because they possess strong emotional appeal and easily generate user responses in the form of likes, comments, and shares. In practice, such presentations are often delivered without adequate explanations regarding sanad, historical context, or hadith scholarship. Qudsy et al. argue that the dissemination of hadith through social media has not only transformed the methods of transmitting and learning hadith, but has also produced highly complex and contextual dimensions of hadith discourse (Fernando et al., 2023).

This phenomenon illustrates how the logic of social media encourages the simplification and fragmentation of hadith. Short and easily consumable hadith fragments tend to be prioritized over lengthy explanations requiring deeper religious literacy. In this situation, hadith is no longer understood solely as a source of Islamic law, but also as a form of digital communication commodity produced to satisfy the demands of the attention market. This condition aligns with the concept of the economy of attention, in which user attention becomes the primary object of competition within social media ecosystems. The higher the level of user engagement with a particular content item, the greater the opportunity for algorithms to distribute it more broadly.

On the other hand, this phenomenon has also contributed to a shift in the source of religious authority from traditional institutions toward digital individuals possessing strong visual communication skills, rhetorical abilities, and mastery of social media technology. As Hoover explains, developments in technology, culture, and the growing influence of major media corporations have significantly affected the role of audiovisual media in society, including the function of religion itself (Hoover, 2016). Within digital spaces, religious legitimacy is no longer determined exclusively by scholarly competence or the depth of sanad, but also by the ability to build audiences and maintain digital visibility. Influencers with large numbers of followers tend to be perceived as more credible and are more capable of shaping public religious opinion than ulama who are not actively engaged on social media. This demonstrates that religious credibility within digital

environments is now strongly influenced by forms of digital social capital such as followers, likes, views, and engagement rates.

The dominance of religious influencers also reflects the transformation of da'wah patterns within Indonesian Muslim society. Da'wah practices no longer operate exclusively through conventional institutions such as majelis taklim, pesantren, or formal religious organizations, but have increasingly shifted into digital spaces characterized by speed, visuality, and intense competition. In this context, religious influencers function not only as transmitters of religious messages, but also as digital content producers who must continuously adapt to the rhythm of platform algorithms. Consequently, many hadith-related contents are produced with greater consideration for virality, visual aesthetics, and social media trends rather than the depth of scholarly substance.

Within the contemporary context of Indonesian Muslim society, this condition has created a religious environment increasingly shaped by the logic of attention-based digital capitalism. Hadith is produced and distributed as part of the competition for attention on social media, resulting in religious content often being evaluated according to its digital performance. Consequently, there is a growing risk that hadith may be reduced into merely viral content that loses its epistemological depth as a source of Islamic law. If this condition continues without adequate religious digital literacy, hadith authority within digital spaces may increasingly shift from a scholarly foundation toward a basis of popularity and social media performativity.

Fragmentation of Hadith Understanding and Religious Echo Chambers

The findings of this study indicate that social media algorithms also contribute to the fragmentation of hadith understanding within Indonesian digital Muslim communities. Users tend to be exposed primarily to content that aligns with their preexisting religious preferences, thereby forming echo chambers that reinforce particular viewpoints while limiting opportunities for critical dialogue. According to Ajana, within metric culture, algorithms are frequently used to justify certain actions and decisions, define what is considered legitimate and valuable, prioritize specific issues over others, and grant legitimacy to various forms of authority (Ajana, 2018). In the context of social media, algorithms operate by analyzing user behavior patterns such as viewing history, likes, comments, and frequently followed accounts. These data are subsequently used to continuously recommend similar content, causing users to become increasingly confined within ideologically and religiously homogeneous information environments.

The findings reveal this phenomenon through the emergence of various digital religious communities exhibiting distinct preaching styles, such as textualist groups, moderate communities, digital Salafi circles, and populist religious movements. (This finding is based on an analysis of 15 religious social media accounts on TikTok and Instagram during the research period, which indicates

differentiated patterns of hadith content distribution corresponding to the characteristics of each community.) Each group consumes and disseminates hadith in accordance with its internal narrative, thereby producing polarization in religious understanding within digital spaces. (This polarization is reflected in user interaction patterns, where hadith content within a given group tends to receive strong engagement from audiences sharing similar viewpoints, while content from other groups is often ignored or rejected in comment sections.)

According to Abdullah, social media has the potential to shift the position of hadith scholars as the central authority in hadith studies (Abdullah, 2017). In this context, hadith authority is no longer concentrated in traditional scholarly institutions such as Islamic boarding schools, councils of ulama, or Islamic universities, but is instead dispersed within digital networks that operate through social relations and algorithmic distribution. (In Indonesia, this phenomenon is evident in the increasing role of digital preachers and religious influencers who have large followings on social media, despite not always possessing formal scholarly authority in the field of hadith studies).

As a consequence, the same hadith may generate different interpretations depending on the digital community circulating it. Flew argues that media should no longer be understood merely as channels for delivering messages, but as communicative spaces that actively shape message structures, social relations, and audience meaning-making processes (Andriani, 2025). Thus, social media functions not only as a medium for disseminating hadith, but also as a space for the production of meaning that enables the emergence of diverse and even conflicting religious interpretations. In many cases, hadith is understood only partially through short video fragments, brief captions, or visual quotations detached from historical contexts and methodologies of hadith commentary (*sharḥ*). This condition makes users more likely to accept interpretations aligned with their ideological preferences rather than critically verifying the scholarly validity of the hadith sources themselves.

This condition is further reinforced by platform algorithms that continuously strengthen user preferences while narrowing exposure to alternative religious perspectives. According to Campbell and Ruth Tsuria, platform algorithms are specifically designed to capture attention by prioritizing content that generates the strongest emotional engagement (Sulfikar & Yasmine, 2025). Religious content that is provocative, emotional, and controversial tends to receive wider distribution than academic and moderate religious explanations. Over time, this situation may strengthen exclusivist religious understandings and reduce spaces for inter-interpretive dialogue within Islam. Social media users become increasingly inclined to identify themselves with particular groups while simultaneously becoming less receptive to differing religious perspectives.

The phenomenon of religious echo chambers also illustrates how algorithms indirectly produce digital segregation within Indonesian Muslim communities. Each digital group constructs its own informational ecosystem consisting of da'wah accounts, religious influencers, and hadith narratives that mutually reinforce one another. Consequently, religious knowledge is reproduced in repetitive and closed informational cycles. Under such conditions, algorithms do not merely regulate the distribution of information, but also influence the construction of users' religious identities. The longer individuals remain within a particular digital echo chamber, the stronger their attachment to the narratives promoted within that environment becomes.

In addition, the relatively low level of digital hadith literacy among social media users often results in the neglect of source verification processes. Many users rely more heavily on trust in the accounts they follow than on established scholarly authority. According to Kamarudin and Nurdin, social media has become a new means through which people seek hadith. Searching for hadith through social media is considered more effective and capable of providing broader public insight, regardless of the users' prior religious understandings (Kamarudin & Nurdin, 2022). This phenomenon reflects a transformation in hadith learning patterns from traditional models based on sanad and talaqqi toward digital models centered on accessibility, speed, and emotional proximity to particular digital figures.

In a broader context, these conditions demonstrate the occurrence of an epistemic dislocation within the Islamic scholarly tradition. Hadith authority is no longer grounded exclusively in sanad, ulama competence, and scientific methodology, but is increasingly shaped by digital relations, account popularity, and algorithmic recommendation systems. Consequently, digital space has become not only an arena for the dissemination of hadith, but also a site of contestation over religious authority that continuously reshapes how Muslim communities understand, trust, and practice Islamic teachings in the era of social media.

Conclusion

The findings of this study indicate a significant transformation of hadith authority within Indonesian digital Muslim communities, where authority is no longer primarily grounded in traditional scholarly legitimacy such as sanad transmission and ulama expertise, but increasingly shaped by algorithmic visibility, engagement metrics, and digital popularity. In this context, social media algorithms function not only as distribution tools but also as epistemic mediators that structure how hadith is selected, circulated, and interpreted in digital environments.

This study further reveals that religious meaning-making processes are increasingly influenced by the interaction between platform algorithms and religious influencers, resulting in the commodification of hadith into short, emotional, and visually appealing content. At the same time, algorithmic personalization contributes to the formation of religious echo chambers, which reinforce ideological homogeneity and limit interpretive diversity within online Islamic discourse. These dynamics demonstrate a shift in the production of religious authority from institutional scholarship toward networked digital authority shaped by visibility and platform logic.

This study contributes to digital Islamic studies by demonstrating how algorithmic infrastructures actively reshape the epistemology of hadith authority, particularly in the Indonesian context where religious authority is increasingly negotiated within social media ecosystems rather than traditional institutions. Based on these findings, efforts to strengthen digital hadith literacy should move beyond general awareness toward structured educational strategies that integrate critical verification of hadith sources within digital platforms and Islamic education systems. Future research is recommended to further investigate the technical mechanisms of recommendation algorithms in shaping religious content exposure, as well as to explore computational and network-based approaches in studying contemporary hadith dissemination in digital environments.

References

- Abdullah, I. (2017). Di Bawah Bayang-Bayang Media: Kodifikasi, Divergensi, dan Kooptasi Agama di Era Internet. *Sabda: Jurnal Kajian Kebudayaan*, 12(1). <https://doi.org/10.14710/sabda.12.2.116-121>
- Ajana, B. (2018). Introduction: Metric Culture and the Over-Examined Life. In *Metric Culture: Ontologies of Self-Tracking Practices*. Bingley: Emerald Publishing Limited.
- Alfani, M., & Anwar, L. (2024). Kontekstualisasi Hadis Dalam Era Digital: Retorika can Otoritas Keagamaan Influencer Dakwah di Media Sosial. *UNIVERSUM: Jurnal Keislaman Dan Keindonesiaan*, 18(2). <https://doi.org/10.30762/universum.v18i2.2611>
- Ananda, A. Y., Fadillah, F. S. R., Syabilla, G., Nisrina, H., Akbar, M. R. Z., Dini, S., & Suresman, E. (2026). Peran Media Sosial Dalam Pengembangan Dakwah Islam Moderat Di Kalangan Generasi Muda. *Journal of Golden Generation Multidisciplinary*, 2(3). <https://doi.org/10.65244/jggm.v2i3.776>
- Andriani, Y. (2025). Mimbar ke Platform Digital: Transformasi Dakwah Islam di YouTube dan TikTok. *Tabligh: Jurnal Komunikasi Dan Penyiaran Islam*, 10(4). <https://doi.org/10.15575/tabligh.v10i4.54467>
- Anifahchoirunnisa, G. (2026). Hadith Verification and Netizen Responses in Short Hadith Content on TikTok. *Islamic Scripture and Media*, 1(1). <https://doi.org/10.57032/ism.270>

- Evolvi, G. (2022). Religion And the Internet: Digital Religion, (Hyper) Mediated Spaces, and Materiality. *Zeitschrift Für Religion, Gesellschaft Und Politik*, 6, 9-25.
- Fernando, H., Larasati, Y. G., & Qudsy, S. Z. (2023). The Viral of Hadist: Dimensi dan Makna Meme Hadis Dalam Media Sosial Instagram. *Satya Widya: Jurnal Studi Agama*, 6(1). <https://doi.org/10.33363/swjsa.v6i1.961>
- Flew, T. (2018). *New media: An introduction (4th ed.)*. Oxford, UK: Oxford University Press.
- Harisi, I. La, Mas'ud, M., Dan, A. I., & Amien, M. Y. (2026). Algorithms, Religious Authority, and Digital Da'wah: A Qualitative Study of Social Media in Indonesia. *Journal of Mathematics Instruction, Social Research and Opinion*, 5(1). <https://doi.org/10.58421/misro.v5i1.1322>
- Hasanah, R., & Sain Baharun, Z. H. (2025). Faithfluencers and Digital Piety: Redefining Religious Authority Among Generation Z". *Indonesian Journal of Islamic Religious Education (INJIRE)*, 3(2). <https://doi.org/10.63243/Injire.v3i2.01>
- Hefni, W. (2020). Religious Moderation in the Digital Space: Case Study of Mainstreaming Religious Moderation Among Islamic Higher Education Institutions. *Jurnal Bimas Islam*, 13(1). <https://doi.org/10.37302/jbi.v13i1.182>
- Hidayatullah., R. (2024). Otoritas Keagamaan Digital: Pembentukan Otoritas Islam Baru di Ruang Digital. *Ushuluna: Jurnal Ilmu Ushuluddin*, 10(2). <https://doi.org/https://doi.org/10.15408/ushuluna.v10i2.42831>
- Hoover, S. M. (2016). Religious Authority in the Media Age. In *The Media and Religious Authority*. Pennsylvania State University Press.
- Husnudldlon, A. I. (2022). Tren Dakwah dan Praktik Komodifikasi Agama di Mayantara: Studi Aplikasi Islami Umma. *Panangkaran: Jurnal Penelitian Agama Dan Masyarakat*, 6(1). <https://doi.org/10.14421/panangkaran.v6i1.2808>
- Istianah. (2026). Era Disrupsi dan Pengaruh Terhadap Perkembangan Hadis di Media Sosial. *Riwayah: Jurnal Studi Hadis*, 6(1). <http://dx.doi.org/10.21043/riwayah.v6i1.6861>
- Kamarudin, & Nurdin. (2022). New Ways of Hadith Learning: The Case of Hadith Memes Distribution Among Indonesia Young Ulama. *The Seybold Report*, 17(11). <https://doi.org/10.5281/zenodo.7393513>
- Ma'rifat, A. K. (2025). Fenomena Influencer Muslim dan Otoritas Penafsiran Al-Qur'an di Era Digital. *Jurnal Pusaka: Media Kajian Dan Pemikiran*, 15(1). <https://doi.org/10.35897/ps.v15i1.1965>
- Mubarok, M. S. (2026). Otoritas dan Validitas Hadis Dalam Praktik Keagamaan Kontemporer di Era Digital. *Maliki Interdisciplinary Journal (MIJ)*, 4(3). <https://urj.uin-malang.ac.id/index.php/mij/article/view/24965>
- Muslimin, A. L., Damanik, F. H. S., Sintha, M., Marianata, A., Haryono, Wirautami, I. L. P., Dewi, O., Pujiriyani, D. W., Bangsu, T., Halim, A., & Prayoga, H. A. (2026). *Penelitian Ilmu Sosial: Konsep, Metode dan Teknik*. Yogyakarta: PT. Star

Digital Publishing.

- Nazarullail, F. (2025). *Metodologi Penelitian Kualitatif untuk Program Studi Kependidikan*. Madiun: CV. Bayfa Cendikia Indonesia.
- Pratama., B. I. (2017). *Etnografi Dunia Maya Internet*. Malang: UB Press.
- Rifdillah, M., Wahyuddin, W., Muhtarom, A., Mulyosaputro, P., & Vitisia, V. (2024). Pendidikan Islam, New Media dan Pergeseran Otoritas Keagamaan. *Jurnal Pendidikan Sejarah dan Riset Sosial Humaniora (KAGANGA)*, 7(1). <https://doi.org/10.31539/kaganga.v7i1.8892>
- Safitri, M. A., & Musaddad., E. (2025). Antangan Globalisasi Terhadap Penyebaran Hadis Palsu di Media Sosial. *SALIMIYA: Jurnal Studi Ilmu Keagamaan Islam*, 6(2). <https://doi.org/10.58401/salimiya.v6i2.2160>
- Sulfikar, A., & Yasmine, D. I. (2025). Platformized Religious Authority: Rethinking Legitimacy in the Age of Social Media Influencers. *Epistémé Jurnal Pengembangan Ilmu Keislama*, 20(03). <https://doi.org/10.21274/epis.2025.20.02.141-171>
- Tabroni, R., Ardekani, R. S., & Yunani, A. (2024). Text Mining Techniques for Analyzing Religious Moderation Discourse: Insights from Indonesian Digital Space. *Jurnal Lektur Keagamaan*, 22(2). <https://doi.org/10.31291/jlka.v22i2.1281>
- Uflah, A. K., Razali, R., Rahman, H., Ghofur, A., Bukhory, U., Wahyuningrum, S. R., Yusuo, M., Inedrawati, R., & Muqoddam, F. (2022). *Ragam Analisis Data Penelitian (Satra, Riset dan Pengemabangan)*. Pamekasan: IAIN Madura Press.
- Zaid, B., Fedtke, J., Shin, D. D., Kadoussi, A. El, & Ibahrine, M. (2022). Digital Islam and Muslim Millennials: How Social Media Influencers Reimagine Religious Authority and Islamic Practices. *MDPI*, 13(4). <https://doi.org/10.3390/rel13040335>
- Zainudin, J., Ali, N. M., Smeaton, A. F., & Ijab, M. T. (2024). Intervention Strategies for Misinformation Sharing on Social Media: A Bibliometric Analysis. *Institute of Electrical and Electronics Engineers (IEEE)*, 12. <https://doi.org/10.1109/ACCESS.2024.3469248>