



AL-MU'TABAR

Journal of the Hadith Studies Department

State Islamic College of Mandailing Natal, North Sumatra, Indonesia




Vol. 5 No. 2 Edition December 2025

ISSN: 2774-9452 (e) 2774-9460 (p); Page: 229-242

<https://jurnal.stain-madina.ac.id/index.php/almutabar>, <https://doi.org/10.56874//almutabar>.

Submission: 26 June 2025 **Revised:** 29 Octo 2025 **Accept:** 16 Dec 2025 **Publish:** 30 Dec 2025

The Role Of Social Media In Improving Hadith Literacy Today

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Abstract

his study examines the role of social media in improving hadith literacy today, especially in the midst of the rapid development of digital technology. Social media such as TikTok, YouTube, Instagram, and educational websites have become new means of conveying hadith in a way that is more interesting, easy to understand, and quick to reach a wide audience. The purpose of this study is to analyze how social media is used as an educational and da'wah tool in conveying hadith effectively. This research uses a qualitative approach with a desk study method, by collecting data from various relevant literature, journals, articles, and digital platforms. The results showed that social media contributes greatly to the interactive dissemination of hadith, although challenges such as the spread of false hadith still need to be watched out for. The use of takhrij and jarh wa ta'dil methods has become more accessible thanks to digital libraries such as Maktabah Syamilah and Dorar.net. In addition, the HOT-DAY app proves that hadith literacy can be instilled in children from an early age in a fun way. Thus, social media proves to be a strategic medium in strengthening the understanding and dissemination of hadith widely and contextually in the modern era.

Keywords: *Hadith Literacy; Present Time; Social Media*

Abstrak

Penelitian ini mengkaji tentang peran media sosial dalam meningkatkan literasi hadis saat ini, terutama di tengah pesatnya perkembangan teknologi digital. Media sosial seperti TikTok, YouTube, Instagram, dan situs web edukasi menjadi sarana baru dalam menyampaikan hadis

dengan cara yang lebih menarik, mudah dipahami, dan cepat menjangkau khalayak luas. Tujuan dari penelitian ini adalah untuk menganalisis bagaimana media sosial digunakan sebagai alat edukasi dan dakwah dalam menyampaikan hadis secara efektif. Penelitian ini menggunakan pendekatan kualitatif dengan metode desk study, dengan mengumpulkan data dari berbagai literatur, jurnal, artikel, dan platform digital yang relevan. Hasil penelitian menunjukkan bahwa media sosial memberikan kontribusi besar terhadap penyebaran hadis secara interaktif, meskipun tantangan seperti penyebaran hadis palsu masih perlu diwaspadai. Penggunaan metode takhrij dan jarh wa ta'dil menjadi lebih mudah diakses berkat perpustakaan digital seperti Maktabah Syamilah dan Dorar.net. Selain itu, aplikasi HOT-DAY membuktikan bahwa literasi hadis dapat ditanamkan kepada anak-anak sejak dini dengan cara yang menyenangkan. Dengan demikian, media sosial terbukti menjadi media yang strategis dalam memperkuat pemahaman dan penyebaran hadis secara luas dan kontekstual di era modern.

Kata Kunci: *Literasi Hadits; Masa Kini; Media Sosial*

INTRODUCTION

In today's digital age, information can be easily created and accessed by various groups, regardless of religious, social, economic, or political backgrounds (Utomo, 2020). Through social media, which has become an integral part of people's lives, various applications can be installed, such as TikTok, YouTube, Instagram, Facebook, Twitter (X), and websites. These applications are used not only to facilitate and pamper human life in communication and entertainment, but also as a means of education (Bulele & Wibowo, 2020), such as national values, humanity, and even religious values.

One of the important components of Islamic teachings that has begun to be widely disseminated through social media, whether through lectures, journals, quotes, podcasts, websites, and others, is the hadith of the Prophet Muhammad SAW. As we know, hadith is the second source of Islamic teachings after the Quran (Fikri, 2015) which holds an important position in shaping people's religious understanding and also serves as a guide for daily life. Through hadith, people can gain a comprehensive understanding of the global teachings of Islam, ranging from worship, muamalah, aqidah, to akhlak.

Various studies show that digital media plays an important role in improving religious literacy, especially hadith literacy. In this study, the author emphasizes the use of social media to improve understanding and dissemination of hadith. This focus differs from a number of previous studies, such as (Rosmalina, 2022). which emphasizes digital da'wah and the behavior of millennials on social media without paying special attention to hadith; (Hamid, 2024), which highlights the dissemination of hadith through websites, not social media; (Ummah, 2019), which examines the digitization of hadith in the form of format transformation, not literacy aspects through social media; and (Islamianov et al., 2025), which examines literacy through social media. Therefore, what distinguishes this researcher from previous studies is the focus on social media as a tool for hadith literacy. This approach has not been the main focus in previous studies.

The purpose of this study is to examine how social media plays a role in improving hadith literacy among the public, especially the younger generation, in the digital age. With the widespread use of applications such as TikTok, YouTube, Instagram, Facebook, Twitter (X), and websites, social media has become an effective means of conveying hadith in an interesting and easy-to-understand manner. The benefits of this research are to provide an understanding of the potential

of social media as a means of da'wah and education, as well as to encourage efforts to improve Islamic literacy that is relevant to technological developments and the needs of the times.

With the development of digital technology and social media on the one hand, we have easy access to digital hadith sources and facilities that can be used on various platforms, providing a great opportunity to expand hadith literacy among the public. Therefore, the main focus of this article is to examine the importance of hadith literacy in the digital age to ensure the understanding and dissemination of reliable and recognized hadith, as well as how social media can be used effectively as a means of education and dissemination of hadith while considering ethics, validity, and appropriate delivery strategies to avoid fake news or misuse of religious teachings.

RESEARCH METHOD

The approach used in this study is a qualitative approach, which aims to understand or describe the reality of the events being studied (Adhimah, 2020). The data collection technique used in this study is the Library Research Technique or literature study (Pitaloka et al., 2021). Literature research is a data collection method that involves gathering in-depth information and data from various literature sources, such as books, scientific journals, magazines, newspapers, and other references, including relevant previous research results, with the aim of obtaining answers and theoretical bases related to the issues being studied (Lovita et al., 2023).

RESULT AND DISCUSSION

The Urgency of Hadith Literacy in the Digital Age

The added value of today's sophistication is that various activities are no longer difficult to do. Communication that used to require people to meet in person, even those who wanted to listen to the sermons of scholars, figures whose advice was heard and used as guidance, had to be willing to travel far, attend in person, and listen carefully before trying to practice it (Budiantoro, 2017).

Now, with just an internet-enabled device and a social media account, people can attend religious lectures or dialogues from home. This connectivity allows anyone to share knowledge instantly and reach a wide audience. However, along with the rapid development of social media, there is a dark side that affects the quality of information circulating. One of them is the spread of false information or hoaxes, which has now become a serious problem in the virtual world.

Social media, which has now become a very popular and influential platform, has the extraordinary ability to spread information in seconds. A single post can reach thousands or even millions of people in a short time, creating an unstoppable viral effect. Unfortunately, this nature is often exploited by irresponsible parties to spread false or misleading information. In this context, social media has become fertile ground for disinformation, including the spread of false hadiths that can be easily accepted by the public without adequate verification (Ghifari, 2023)

The spread of false hadith or hadith whose quality has not been verified is becoming more widespread with the proliferation of websites and hadith search applications that do not always follow academic rules. Many platforms also only display the text of the hadith without citing the original book or relying on unreliable secondary sources, which can lead to the spread of baseless hadith and mislead the public.

In addition, differences in hadith versions between digital platforms often confuse users. A hadith can have several accounts with slight variations in text. In academia, these variations are analyzed in depth to assess the validity of the sanad and matn, but in the digital world, these

differences are often presented without adequate explanation, which can lead to misunderstanding or incomplete understanding (Hamid, 2024)

As a religion that upholds the validity of each of its teachings, Islam requires its followers to have good religious literacy skills in order to filter and reject incorrect information. This attitude is in line with the method applied by hadith narrators, who always verify every hadith they receive by examining the credibility of the narrator, the strength of their memory, ensuring that there are no irregularities (*syadz*) and hidden flaws (*illat*), and guaranteeing the continuity of the *sanad* (Nurpratiwi, 2019).

Because anyone can now freely disseminate hadith on social media, every user needs to ensure the validity of the source, whether it is in the form of digital text, images, or videos. In this case, verification is key to ensuring that the information circulating is not only correct but also in accordance with Islamic teachings (Rosyad & Alif, 2023).

Application of the Takhrij and Jarh wa Ta'dil Methods Through Digital Media

Etymologically, *takhrij* comes from the word “*kharaja*” (خَرَجَ), which means to bring out or reveal. This term implies revealing something that is hidden so that it becomes clear and known (Derlan & Askar, 2024).

According to Syubudi Ismail, *takhrij* is the process of searching for and tracing a hadith in its original source books, which contain the complete *matn* (text) and *sanad* (chain of narration) of the hadith. Meanwhile, according to Mahmud al Thaban, *takhrij* is the activity of showing the main source of a hadith, explaining its *sanad*, and, if necessary, assessing the quality of the hadith (Lubis, 2016).

The science of *Takhrij Al-Hadith* plays a very important role in maintaining the purity of Islamic teachings. By conducting *takhrij*, a researcher can assess whether a hadith is *sahih*, *hasan*, *da'if*, or even *maudhu* (false). This is important because hadiths that are not *sahih* can cause misunderstandings in religious practice and lead people astray from the true teachings (Ash et al., 2024)

The term *jarh wa ta'dil* is a single meaning consisting of two words, namely *al-jarh* and *al-adl*. A positive assessment is called *ta'dil*, while a negative assessment is called *jarh*, which means to criticize or damage the reputation of the narrator (Imron, 2017).

Linguistically, *al-jarh* comes from the word *jaraha-yajrihu*, which means to injure someone until they bleed. In terms of terminology, *al-jarh* means to point out a trait or flaw in a narrator of hadith that could damage their fairness, reduce their memory, or their accuracy, so that their account could be rejected (Rafiq et al., 2025).

At-ta'dil is the antonym of *al-jarh*. Linguistically, *at-ta'dil* means to demonstrate fairness, namely a person's honesty and integrity. The word *at-ta'dil* consists of the letters *ء، د، ل*, which symbolize fairness. In the science of hadith, *ta'dil* assesses the positive characteristics of narrators that indicate integrity and fairness, so that the narrators can be accepted (Afandi et al., 2024).

Studying the science of *jarh wa ta'dil* is very important because it can help assess the personalities of hadith narrators, whether their accounts can be accepted or rejected. This science can distinguish between authentic and false accounts. Scholars have made it obligatory to study the science of *jarh wa ta'dil* in order to recognize weak or deceitful narrators and distinguish them

from trustworthy narrators. Therefore, the science of jarh wa ta'dil is obligatory for every Muslim, especially those who study hadith (Ritonga, 2022).

In the study of *takbrij hadith*, some scholars have compiled it since the classical period, including Abu Ishaq al-Syirazi with his work *Takbriju Abadisi li al-Muhazẓab* in 584 AH, Abdullah Yusuf al-Zaila'i with *Nasbur Rayah li Abadis al-Hidayah* in 762 AH, Ibn al-Hajib with *Takbriju Abadis li Mukhtasar al-Kabir* in 774 AH, al-Rafa'i with *Al-Badru al-Munir fi Abadisi wa al-Asari Waqi'ati fi Syarhi al-Kabir* in 804 AH, Abdurrahman Ibn Husain al-'Iraqi with *Al-Mughni 'an Hamli al -Asfar fi Takbriji Ma fi Ihya' Mina al-Akhhbar* in 806 AH, and Ahmad Ibn Ali Ibn Hajar al-'Asqalani with his work *Al-Talkhisu al-Khabir fi Takbriji Abadis Syarhi Wajizi al-Kabir* in 852 AH (Muzakky & Mundzir, 2022).

In the field of jarh wa ta'dil, scholars have compiled various important books discussing the status and biographies of hadith narrators, both reliable and weak. Some of these are *at-Tarikh al-Kabir* by Imam al-Bukhari, *al-Jarh wa at-Ta'dil* by Ibn Abi Hatim, *ats-Tsiqat* by Ibn Hibban, *al-Kamil fi Du'afa ar-Rijal* by Ibn Adi, *Mizan al-I'tidal* by Imam adz-Dzahabi, *al-Kamal fi Asma ar-Rijal* by Abd al-Ghani al-Maqdisi, and *Tabẓib at-Tabẓib* and *Taqrib at-Tabẓib*, both compiled by al-Hafiz Ibn Hajar al-Asqalani (At-Thahhan, 2004).

Searching for classical books in *takbrij* and *jarh wa ta'dil* studies manually requires a lot of time and energy because it must be done one by one through physical libraries or scattered print collections. This is a significant obstacle for students and researchers who need quick and broad access to hadith sources for study and verification purposes.

However, advances in information technology have revolutionized the way hadith knowledge is accessed by providing digital libraries and online platforms that enable instant searching, reading, and tracing of sanad and the credibility of hadith narrators. With a single click, various classical books can now be accessed easily, efficiently, and without geographical limitations, making *takbrij* and *jarh wa ta'dil* studies more widely available, relevant, and able to reach the current generation more effectively.

Social Media as a Means of Education and Hadith Propagation

In the book of hadith Sahih al-Bukhari No. Hadith No. 3461

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ
ص م قَالَ: بَلِّغُوا عَنِّي وَلَوْ آيَةً، وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلَا حَرَجَ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ
النَّارِ .

Meaning: "Abdullah bin Yusuf told us, he said: Malik told us, from Ibn Shihab, from Ubaidullah bin Abdullah, from Ibn Abbas, that the Prophet saw said: "Convey from me even if it is only one verse. And narrate about the Children of Israel, there is no harm in that. And whoever lies about me intentionally, let him prepare his seat in Hell." (Al-Bukhari, 1987).

The Prophet Muhammad said, "Convey from me even if it is only one verse." From this hadith, he encouraged every Muslim to preach, spread the truth, no matter how little knowledge they have (Haptono et al., 2024)

Social media platforms such as YouTube, Instagram, TikTok, Twitter (X), and Facebook have transformed into "digital pulpits" where preachers, ustadz or ustadzah, and Muslim creators

convey hadith in an interesting format. Short videos (≤ 60 seconds) make it easier for the audience to digest the essence of the hadith along with a brief explanation. In addition, live broadcasts and podcasts allow for direct questions and answers, which deepen understanding while building a close-knit online community.

Currently, TikTok has become one of the most popular platforms among various groups compared to other platforms. One TikTok content creator who is certainly known to many people is Husain Basyaiban (Mila Aulia Humairo, 2022).

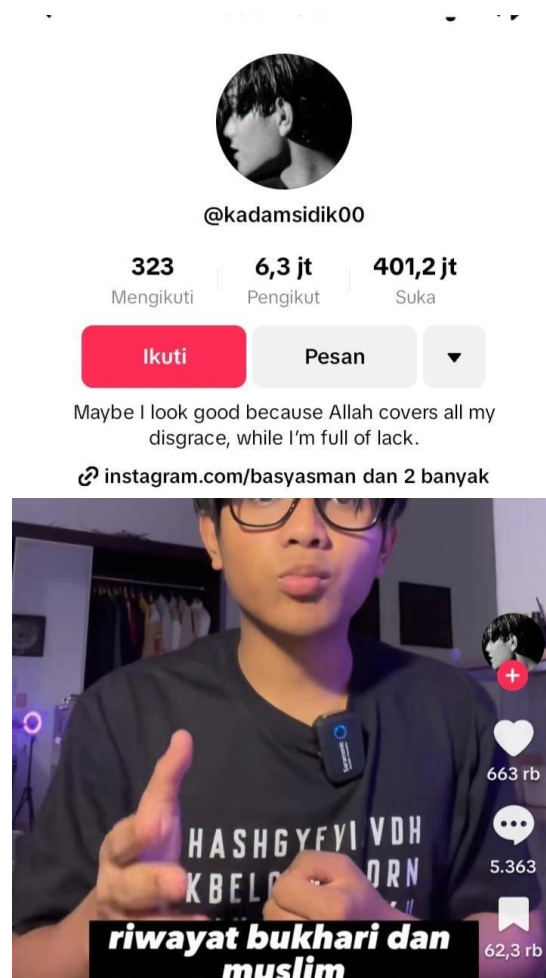


Image 1

There is also Naisya Alivia Yuriza, who uses a da'wah strategy that focuses on touching the heart, stirring emotions, and moving the conscience of the recipients of the message, so that it is well received by the audience (Amiruddin, 2023)

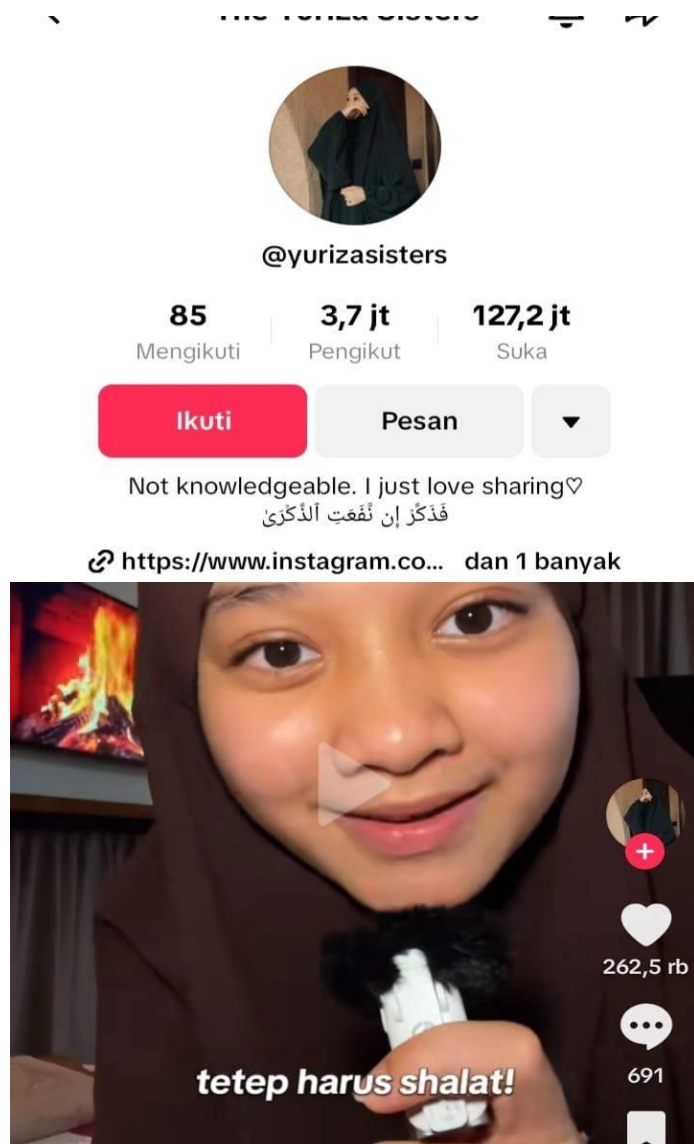


Image 2

The abundance of podcast platforms makes it easier for people to access Islamic studies, including the science of hadith. On the Tazakka TV channel, through the program Menggali Ilmu Hadits Secara Lengkap (Exploring the Science of Hadith in Depth) with H. Zahrul Fata, Lc., M.A., Ph.D., the history, methods of transmission, and classification of hadith are explored in depth.



Image 3

Then there is also a podcast from the UMY Library channel, Hadith for Self-Awareness and Practice, which highlights how hadith can increase self-awareness and be practiced in everyday life. These two podcasts show that hadith studies are now more accessible through educational digital media.



Image 4

Websites also play a significant role in hadith education and da'wah, and the following websites are well known among hadith researchers and academics: Waqfeya.net, a website that provides thousands of Arabic-language books in PDF format, which can be downloaded and used as reference sources; and Dorar. Net, a website that offers a feature to check the quality of a hadith, whether it is sahih, hasan, or da'if. CariHadis.com is a website that presents hadith in various Indonesian-language books, making it easier for users who cannot speak Arabic (Hamid, 2024)).

Then there are also Lidwa Pustaka, Ensiklopedia Hadis, and Maktabah Syamilah. Maktabah Syamilah is an Arabic digital library containing around 5300 books on Islamic sciences, including studies of hadith science, which are neatly arranged based on category and author identity (Daud & Junus, 2023).

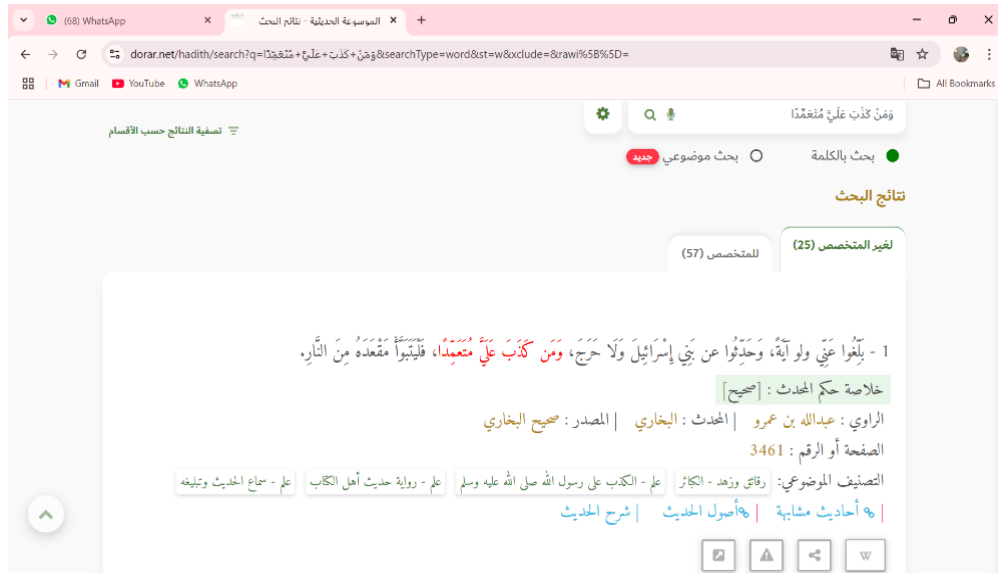


Image 5

The image above shows the results of a hadith search on the Dorar.net website, which presents the text of the hadith in Arabic, including its authenticity status, the name of the narrator, the source book (Sahih al-Bukhari), and the hadith number. The hadiths are also classified into scientific themes such as the narration of hadiths and the prohibition of lying in the name of the Prophet. Additional features such as hadith interpretations and links to similar hadiths are provided, presenting hadith information in a systematic and reliable manner, making it easier for users to understand the content and quality of a hadith.

المكتبة الشاملة

الرئيسية أقسام المكتبة فهرس المؤلفين

عبد الوهاب بن عبد المجيد الثقفي

الاسم: عبد الوهاب بن عبد المجيد الثقفي (عبد الوهاب بن عبد المجيد بن الصلت بن عبيد الله بن الحكم بن أبي العاص)
 اللقب: الحافظ
 الكنية: أبو محمد
 النسب: الثقفي، البصري، الحافظ
 علاقات الراوي: جده الحكم بن أبي العاص أو عثمان بن أبي العاص
 تاريخ الميلاد: 106 هـ أو 110 هـ
 تاريخ الوفاة: 194 هـ أو 195 هـ أو 184 هـ
 بلد الوفاة: البصرة
 بلد الرحلة: بغداد
 تاريخ الرحلة: في زمن المنصور
 طبعة رواية الترمذي: الثامنة
 الرتبة عند الذهبي: وثقه ابن معين، وقال: اختلط بآخره

المكتبة الشاملة الرئيسية أقسام المكتبة

الجرح والتعديل:

أبو جعفر السبتي

ولما ذكره ابن خلفون في كتاب "الثقات" قال: وثقه أبو جعفر السبتي وغيره [إكمال تهذيب الك]

أحمد بن حنبل

وقال أحمد: الثقفي أثبت من عبد الأعلى الشامي [تهذيب التهذيب (2/ 638)]
 وقال أحمد بن حنبل: هو أحب إلي من عبد الوهاب الخفاف [الكواكب النيرات (1/ 314)]
 وقال أبو بكر الخلال: أخبرنا عبد الله بن أحمد أنه قال: لأبيه أيما أحب إليك عبد الوهاب الخفاف أو :
 حنبل: سمعت أبي يقول: عبد الوهاب الثقفي أثبت من عبد الأعلى الشامي الثقفي، أعرف وأوثق

ابن حبان

ولما ذكره ابن حبان في كتاب "الثقات" قال: مات سنة أربع وثمانين ومائة. وقيل: سنة أربع وتس
 مائة ذكره ابن حبان، في: «الثقات» [تهذيب التهذيب (2/ 638)]

Image 6

The image above is the Maktabah Syamilah website, a digital library containing thousands of classical Islamic books. The page displays the profile of a hadith narrator complete with a brief biography, including their name, nickname, year of birth and death, teachers and students, as well as jarh wa ta'dil assessments of the narrator's credibility according to scholars (e.g., shaduq, yukhthi). This feature is very helpful for quick and efficient takhrij and hadith sanad studies.

The object of hadith literacy through social media as a means of education and hadith da'wah is for all groups, both old and young, and even applies to children. Young and old alike can access it through platforms such as TikTok, YouTube, Instagram, Facebook, and Twitter. For children, there is the HOT-DAY (HOT DAY: Hadith Of The Day) application.

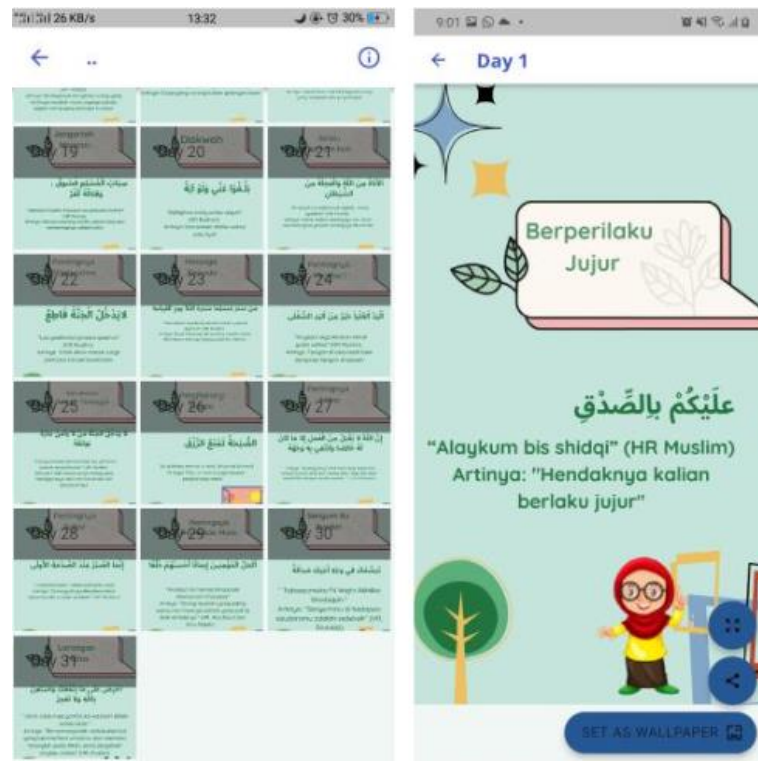


Image 7

The image above shows the HOT-DAY (Daily Hadith) application, which contains 31 daily hadith themes for children, designed so that they can memorize one hadith every day. This application serves as a guide for daily morals both at school with teachers and at home with parents.

With a cheerful and easy-to-understand visual design, HOT-DAY aims to instill moral values such as honesty, helpfulness, and patience from an early age, making it an attractive and inspiring educational tool for character building in children (Maulidiya et al., 2022)

With the development of technology and digital media, hadith literacy is no longer limited to classrooms or classical texts, but has expanded to various platforms that are easily accessible to anyone, anytime, and anywhere. Social media and educational websites allow the wider community to gain knowledge of hadiths in an interactive and contextual manner, making da'wah more lively and relevant to the needs of the times. This encourages an increase in religious awareness that is not only normative but also applicable in everyday life, thereby strengthening the spiritual and moral values of Muslims of all ages.

On the other hand, the role of digital media is also important in building an inclusive and open community of hadith learners, where dialogue and question and answer sessions can take place directly and dynamically. Specifically for children, applications such as HOT-DAY provide a fun and easy-to-understand approach to instilling Islamic values from an early age through hadith. Thus, social media and digital platforms are not only a means of disseminating hadith knowledge, but also a platform for character building and strengthening faith in a sustainable manner, thereby producing a generation of Muslims who are knowledgeable, have noble character, and are able to face the challenges of the times wisely.

CONCLUSION

This study shows that social media plays a significant role in improving hadith literacy in the digital age, especially among the younger generation. With their interactive, accessible, and fast-spreading characteristics, platforms such as TikTok, YouTube, Instagram, and educational websites are effective means of conveying and educating the public about hadith. Hadith is not only conveyed in text form, but also in the form of short videos, podcasts, and infographics that are interesting and easy to understand. The use of the takhrij and jarh wa ta'dil methods is also increasingly accessible through digital libraries such as Maktabah Syamilah and sites such as Dorar.net, which facilitate the process of verifying hadith. Innovations such as the HOT-DAY application also prove that hadith literacy can be introduced to children from an early age in a fun and contextual way. Thus, social media is not only a means of communication and entertainment, but also a medium for Islamic preaching and education that has great potential in strengthening a broad and deep understanding of religion. Based on the results of the study, it is recommended that Muslim preachers, educators, and content creators optimize social media as an educational and valid means of preaching, especially in disseminating hadith. Verification of hadith sources must be a primary concern to avoid the spread of false hadith. In addition, the government, Islamic organizations, and educational institutions must provide digital literacy and Islamic training so that the public can filter and understand religious content correctly. For children, the development of educational applications such as HOT-DAY should be encouraged so that hadith learning can be accessed from an early age using methods appropriate to their development.

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