

# Digitalizing Hadith: Islamic Political Communication, Hashtag Activism, and Humanitarian Advocacy in the Algorithmic Age

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## Abstract

The rapid expansion of digital media has transformed Islamic da'wah from traditional religious communication into algorithm-driven digital activism. In this context, hadith is increasingly recontextualized into hashtags, visual narratives, and viral campaigns addressing global humanitarian issues such as Palestine, Islamophobia, and the persecution of Muslim minorities. This study examines how hadith-based digital da'wah functions as a form of Islamic political communication in contemporary digital spaces. Using a qualitative approach with thematic and digital discourse analysis, the research analyzes social media content from Instagram, X/Twitter, TikTok, and YouTube, focusing on hashtags such as #SavePalestine, #PrayForGaza, and #StopIslamophobia. The study employs Gary R. Bunt's concept of Algorithmic Islam alongside theories of digital religion and networked political communication to explore the relationship between religious authority, platform algorithms, and humanitarian narratives. The findings reveal that hadith experiences significant mediatization and simplification within digital platforms, transforming into emotionally charged symbolic content designed to maximize visibility and engagement. Hashtags function not only as digital markers but also as instruments of Islamic political mobilization that construct transnational solidarity and collective identity. However, digital da'wah also produces critical tensions, including religious populism, slacktivism, algorithmic polarization, and the reduction of complex humanitarian crises into viral symbolic performances. This study argues that digital da'wah represents not merely a transformation of religious communication, but also a reconfiguration of Islamic authority, political engagement, and humanitarian advocacy in the algorithmic age.

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## Kata kunci:

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## Abstrak

Perkembangan pesat media digital telah mengubah dakwah Islam dari komunikasi keagamaan tradisional menjadi aktivisme digital yang digerakkan oleh algoritma. Dalam konteks ini, hadits semakin dikontekstualisasikan kembali ke dalam tagar, narasi visual, dan kampanye viral yang membahas isu-isu kemanusiaan global seperti Palestina, Islamofobia, dan penganiayaan terhadap minoritas Muslim. Studi ini meneliti bagaimana dakwah digital berbasis hadits berfungsi sebagai bentuk komunikasi politik Islam di ruang digital kontemporer. Menggunakan pendekatan kualitatif dengan analisis tematik dan wacana digital, penelitian ini menganalisis konten media sosial dari Instagram, X/Twitter, TikTok, dan YouTube, dengan fokus pada tagar seperti #SavePalestine, #PrayForGaza, dan #StopIslamophobia. Studi ini menggunakan konsep Islam Algoritmik Gary R. Bunt bersama dengan teori agama digital dan komunikasi politik jaringan untuk mengeksplorasi hubungan antara otoritas keagamaan, algoritma platform, dan narasi kemanusiaan. Temuan menunjukkan bahwa hadits mengalami mediatisasi dan penyederhanaan yang signifikan dalam platform digital, berubah menjadi konten simbolik yang sarat emosi yang dirancang untuk memaksimalkan visibilitas dan keterlibatan. Tagar tidak hanya berfungsi sebagai penanda digital tetapi juga sebagai instrumen mobilisasi politik Islam yang membangun solidaritas transnasional dan identitas kolektif. Namun, dakwah digital juga menghasilkan ketegangan kritis, termasuk populisme religius,

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*aktivisme pasif, polarisasi algoritmik, dan reduksi krisis kemanusiaan yang kompleks menjadi pertunjukan simbolik viral. Studi ini berpendapat bahwa dakwah digital tidak hanya mewakili transformasi komunikasi keagamaan, tetapi juga konfigurasi ulang otoritas Islam, keterlibatan politik, dan advokasi kemanusiaan di era algoritmik.*

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## INTRODUCTION

The development of digital technology has significantly changed the patterns of religious communication of Muslims in the global public space (Graça & Grácio, 2024). This change occurred because social media offers fast, visual, interactive, and algorithm-based communication characteristics, so that preaching is no longer limited to conventional spaces such as mosque pulpits, religious study groups, or classical books (Manik, Jannah, Azmi, Rahmah, & Lubis, 2025). In the digital ecosystem, religious messages are more easily produced, disseminated, and consumed en masse by a cross-border audience in a short time (Setianto, 2026). This phenomenon can be seen in the widespread reproduction of hadith in the form of short videos, Islamic propaganda posters, and the widespread use of hashtags such as #SavePalestine, #PrayForGaza, and #StopIslamophobia on Instagram, TikTok, Twitter, and YouTube. The hashtag not only functions as a symbol of digital da'wah, but also as an instrument of global solidarity and Islamic political communication in responding to international humanitarian issues (Nuriana & Salwa, 2024). Thus, the transformation of da'wah in the digital era shows that social media not only expands the reach of the dissemination of Islamic values, but also forms new patterns of social mobilization, collective identity, and transnational religion-based humanitarian advocacy.

Various studies show that the digitalization of religion has given rise to fundamental changes in Islamic authority and contemporary da'wah practices. (M. Ibrahim, 2024; Mohiuddin, 2023) explains that the cyber-Islamic environment forms a new religious authority that is heavily influenced by algorithms and digital popularity. (Campbell, 2025) emphasizes that digital media creates new patterns of interaction between sacred texts, Muslim communities, and religious authorities in virtual spaces. Meanwhile, (Castells, 2025; Tadesse, 2025) shows that political communication in the network era is very dependent on emotions and the logic of virality so that religious messages are easily politicized for the sake of social mobilization. Research by (Ahyyar & Alfitri, 2019; Sari, Husein, & Noviani, 2020; Syafaq, Musyafa'ah, Al Banna, & Rosyidah, 2026) also found that digital da'wah in Indonesia often becomes an arena for identity contestation and Islamic clicktivism, strengthening solidarity and political polarization. On the other hand, (Hjarvard, 2011; Hoover, 2016; Lundby, 2023) emphasized that the mediatization of religion has the potential to reduce the depth of religious messages to digital symbols that are easily consumed by the public.

Based on this phenomenon, this study aims to analyze how hadith-based digital da'wah is mobilized as an instrument of Islamic political communication in responding to global humanitarian issues. This study specifically examines how social media

algorithms mediate the spread of Islamic narratives, how hashtags are used as a framing tool and mobilization of global solidarity, and how hadith are recontextualized in a digital space fraught with moral, political, and ideological interests. Using a qualitative approach through thematic analysis and digital discourse analysis of social media content on Instagram, X/Twitter, TikTok, and YouTube, this study seeks to understand the relationship between religious authority, digital algorithms, and Islamic humanitarian advocacy in the digital era.

Although studies on digital da'wah, digital religion, and Islamic political communication have developed considerably, most research still focuses on the transformation of da'wah media, digital religious authority, or the phenomenon of Islamic activism in general. Previous research has not addressed how hadith, as a source of Islamic normative authority, is recontextualized into hashtags and digital symbols in global humanitarian issues. Furthermore, studies directly linking hadith, social media algorithms, Islamic political communication, and global humanitarian solidarity are still relatively limited. This research offers a novelty by integrating Gary R. Bunt's concept of Algorithmic Islam with studies of digital da'wah and Islamic political communication to explain how algorithms shape the visibility, legitimacy, and dissemination of hadith-based humanitarian narratives in the digital public sphere. Thus, this research not only expands the study of digital religion but also provides a critical framework for understanding the relationship between religion, technology, and humanitarian politics in contemporary networked societies.

## METHODS

This study uses a qualitative approach with a digital discourse analysis and thematic analysis design to deeply understand the phenomenon of hadith-based digital da'wah in the context of Islamic political communication on global humanitarian issues (Sather-Wagstaff, 2011). This approach was chosen because the research focuses on the construction of meaning, digital representation practices, and the relationship between religious texts, social media algorithms, and the formation of political-religious solidarity in the digital public sphere. The research was conducted on various social media platforms, namely Instagram, X/Twitter, TikTok, and YouTube, because these platforms are dominant spaces for the dissemination of digital da'wah and hashtag-based humanitarian activism.

Research data was obtained through purposive sampling techniques on digital content containing hadiths, humanitarian narratives, and hashtags such as #SavePalestine, #PrayForGaza, #StopIslamophobia, and other relevant hashtags during a certain observation period (Etikan, 2016). The units of analysis in this study include uploaded text, images, short videos, captions, user comments, and digital interaction patterns that demonstrate the construction of Islamic political communication. In addition to primary data in the form of social media content, this study also utilizes secondary data from journal articles, books, and previous research related to digital

da'wah, digital religion, Islamic political communication, and Gary R. Bunt's Algorithmic Islam theory as the primary analytical framework.

Data analysis was conducted interactively through three main stages: data reduction, data display, and conclusion drawing, as developed by Miles, Huberman, and Saldaña (Hashimov, 2015). In the initial stage, digital data was classified based on themes such as human solidarity, the framing of Islamic politics, the representation of hadith, and the logic of algorithmic virality. Next, thematic analysis was used to identify patterns of meaning and narrative tendencies, while digital discourse analysis was used to examine how language, symbols, hashtags, and visualizations of hadith are constructed as instruments of political communication and mobilization of global solidarity on social media. This analysis also considers the influence of platform algorithms on the visibility, engagement, and dissemination of digital religious discourse.

To maintain the validity and credibility of the data, this study employed source and theory triangulation techniques by comparing various types of digital content and relevant academic literature (Miles & Huberman, 1984). Furthermore, peer debriefing and an audit trail were conducted to ensure consistency of data interpretation and transparency of the research analysis process. This step was taken to ensure the research results have a strong level of validity and are able to represent the relationship between hadith preaching, social media algorithms, and Islamic political communication more objectively and systematically.

## **RESEARCH RESULTS AND DISCUSSION**

### **Results**

The study, "From Hadith to Hashtag: Digital Da'wah and Islamic Political Communication in Global Humanitarian Issues," examines the strategic shift of da'wah from traditional media to the digital space. It demonstrates how Islamic actors utilize social media for political communication, addressing global humanitarian issues. They frame issues such as the Palestinian conflict or the Rohingya crisis by referencing authoritative texts like the hadith to build legitimacy and moral appeal. Hashtags are used as a key tool to viralize campaigns, simplifying complex messages into memorable and widely disseminated slogans. This transformation has successfully expanded the reach of transnational audiences and built global solidarity among Muslims. However, digital da'wah has also created a contested arena where various groups compete to define the Islamic narrative regarding humanitarian issues. The online space has become a battleground for discourse that blends religion, politics, and advocacy. Consequently, new forms of religious authority are emerging, determined by mastery of digital platforms and online visibility. Ultimately, the study concludes that this convergence between da'wah, digital technology, and politics shapes the dynamics of contemporary Islamic political communication that is participatory and broadly influential.

### **Transformation of Hadith Preaching in the Digital Era**

The transformation of da'wah based on the hadith of the Prophet Muhammad in the digital era is a multidimensional phenomenon that goes beyond simply changing the medium from oral to digital. The essence of this transformation lies in a paradigm shift

in accessing, interpreting, and disseminating these authoritative Islamic texts. While previously the study of hadith was limited to circles of scholars, Islamic boarding schools, or halaqah (Islamic circles) with clear chains of transmission and recognized teachers, these hadith are now analyzed, interpreted, and disseminated en masse through digital platforms such as Instagram, Twitter, YouTube, and messaging apps. This shift has not only dramatically expanded the audience reach but also democratized access to the treasures of Islamic knowledge. However, some existing content often prioritizes visual appeal, often lacking adequate contextual explanations (asbabul wurud), potentially leading to simplistic and literal understandings of complex texts. As seen in the following Instagram post from @our.hadits:



Figure 1 Tangkapan Layar Akun Instagram @our.hadits

From the image, it can be clearly seen that the content presented regarding hadith is limited to mere posts and does not include further explanation of the hadith either in the comments column or elsewhere. Then the most fundamental change is seen in the form and aesthetics of hadith delivery, conventional preaching which is monologue and hierarchical, with the preacher as a source of knowledge and the congregation as passive recipients, has evolved into an interactive, dialogic, and visual form of communication. (Asmar, 2020) Hadith content is now mixed in the form of graphic videos full of animation, aesthetically illustrated quotes, Twitter threads that explain one topic in sequence, to podcasts and live streaming that allow the congregation to interact directly with the speaker. Visual aesthetics and production quality are determining factors in attracting attention in the highly competitive attention economy in the digital space. Hadith is no longer just listened to, but "seen" and "felt" through attractive design. This approach, on the one hand, is very effective in reaching the young millennial and Gen Z generations who are familiar with visual culture. However, on the other hand, there is a concern that the deep and serious message of the hadith could be eroded by the need to create "light" and easily digestible content, potentially reducing the spiritual and intellectual depth of the teachings.

Di balik transformasi bentuk ini, terjadi pergeseran otoritas keagamaan yang Significantly, traditional authority, built through years of study, mastery of Arabic, knowledge of the essential hadith, and recognition from the ulama community, now has to share space with religious "influencers" or digital ustadz (Rachman, Saumantri, & Hidayatulloh, 2025). This new authority is built not solely on depth of knowledge, but also on communication skills, number of followers, the viral power of content, and skill in utilizing social media algorithms. A digital preacher can become incredibly popular due to their charisma in front of the camera or their ability to present hadith with

analogies relevant to contemporary life, even if their educational background in religious studies is very limited.

This transformation has also brought its own blessings in terms of verification methods and source accessibility. The digitization of classical hadith books and the development of applications equipped with sophisticated search features have made it easier for anyone, including traditional preachers, to quickly cross-check a hadith. Platforms like Maktabah Syamilah or similar digital services contain tens of thousands of books that can be accessed with just a few clicks. (Najib, Ichwayudi, Razi, & Muhid, 2024) This, theoretically, can increase hadith literacy even among ordinary Muslims, they can easily verify a hadith they receive on social media. Unfortunately, this ease of access is not necessarily balanced with an increased understanding of the verification methodology (takhrij) and quality assessment (sanad and matan) of a hadith. Many users are trapped by superficial information, citing a hadith based on the first search result without understanding its status whether it is authentic, hasan, or weak, which can actually lead to misguidance in practice (Hidayah & Musaddad, 2025).

From a sociological perspective, the transformation of hadith propagation in the digital era has given rise to new interpretive communities. These communities form around specific preachers or social media groups such as Telegram channels or online discussion forums. They not only listen to lectures together but also actively discuss, interpret, and apply the hadith they learn in the context of modern life. These virtual communities provide a space for negotiating meaning and constructing new, often transnational, Islamic identities. A Muslim in Indonesia can easily connect and feel a sense of shared understanding with a Muslim in Egypt or Morocco based on the content of the digital preachers they follow. This process strengthens global Muslim solidarity, but also has the potential to trigger polarization when interpretations from one community clash with those of another.

The transformation of hadith propagation in the digital era is an inevitability that carries its own paradoxes. On the one hand, it offers unprecedented inclusivity, global reach, creativity in presentation, and ease of access, potentially revitalizing the community's interest in the sources of their religious teachings. However, on the other hand, this transformation also carries the risk of a reduction in meaning, an erosion of authentic scholarly authority, the spread of misinformation, and the commodification of religious teachings. The future of hadith propagation will be largely determined by the ability of all stakeholders, from traditional scholars and digital preachers to laypeople, to wisely navigate this complexity. The need to develop balanced digital and religious literacy is increasingly urgent, so that the transformation of tools does not sacrifice substance, and the universal message of the Prophet's hadith can continue to shine, not be drowned out by the noise of the digital space.

### **The Role of Algorithms and Hashtags as Media for Islamic Political Communication**

In the contemporary digital da'wah ecosystem, algorithms and hashtags have become invisible infrastructure that fundamentally shapes the production, distribution, and consumption of Islamic political discourse. (Al-Rawi, 2022) Algorithms, as a set of computational rules that determine the priority and visibility of content on social media, function as extremely powerful digital gatekeepers, even more influential than editors or producers in conventional media. Algorithms are designed to prioritize content that triggers high engagement, such as strong emotions such as anger, empathy, or support,

often inherent in political and humanitarian issues (Vosoughi, Roy, & Aral, 2018). Consequently, Islamic political narratives delivered by preachers, activists, or organizations must adapt to this algorithmic logic to survive the fierce competition for attention. Content is no longer disseminated solely for its truthfulness or analytical depth, but rather for its ability to go viral, which often means simplifying geopolitical complexities into black-and-white narratives that are easily absorbed and shared.

Hashtags, on the other hand, operate as curation and aggregation tools, allowing fragments of conversations from across the globe to be gathered under a single, easily identifiable topic. In Islamic political communication, hashtags such as #SavePalestine, #RohingyaGenocide, or #UyghurLivesMatter, among others, serve as symbols of solidarity and tools for global political mobilization. Hashtags transform scattered individual concerns into a visible and measurable collective movement, creating a real-time digital discourse map. More than mere markers, hashtags are powerful framing tools; they frame events in a particular light, assert political positions, and unite geographically dispersed communities into an "echo chamber" that reinforces shared beliefs. In this context, hashtags become semiotic weapons in the discourse war, championing particular narratives before a global audience and countering perceived biased mainstream media framing. For example, see the following:



Figure 1 Screenshot of Account X @hazlam

From the text to the image, it's clear that hashtags are not just a rallying cry, but have become symbols of global solidarity. The ongoing genocide in Palestine has caused public space to resonate with compassion for the struggle for real freedom. Consequently, the world's attention is focused on what's happening, converging on a single, structured topic.

The symbiotic interaction between algorithms and hashtags creates a unique and often unpredictable dynamic. A hashtag that begins to gain popularity is picked up by the algorithm and given organic promotion, pushed to the explore page, or recommended to users deemed interested, thus exponentially increasing its visibility. Conversely, algorithms can also suppress or limit the distribution of hashtags deemed controversial or violating platform policies, a form of content moderation with significant political implications (Gillespie, 2022; R. Ibrahim, 2024). This mechanism creates a self-reinforcing feedback loop: Islamic political content designed with effective

hashtags receives high engagement, that high engagement signals the algorithm to distribute it more widely, and that widespread distribution ultimately attracts even more engagement. However, this cycle also means that complex humanitarian issues risk being reduced to mere digital trends, where public participation may stop at the level of "slacktivism" such as sharing hashtags without being followed by concrete action in the offline world.

The impact of algorithmic mechanisms and hashtag use on the Islamic public sphere is profound. It has democratized participation, allowing grassroots voices to compete with state narratives and mainstream media in framing political issues. (Howard & Hussain, 2011) However, on the other hand, it also accelerates fragmentation and polarization. Algorithms tend to trap users in "filter bubbles," where they are only exposed to information and opinions that align with their pre-existing beliefs. In the context of Islamic politics, this can harden into sectarian attitudes and intolerance towards differing interpretations or strategies of struggle. The digital public sphere is fragmented into homogeneous pockets of discourse, each reinforced by its own specific hashtags and content, making constructive and critical dialogue between different groups increasingly rare.

Understanding the role of algorithms and hashtags is key to unraveling the complexities of contemporary Islamic political communication. Neither is a neutral tool, but rather a non-human actor actively shaping the flow of information, building consensus, and mobilizing public opinion. Their power lies in their ability to amplify voices and unite communities globally in a short time, making them vital tools for advocating for humanitarian issues. However, this power comes with significant responsibilities and risks, including the shallowing of discourse, polarization, and the commodification of suffering. The future of healthy Islamic political communication will depend heavily on the ability of its practitioners to critically recognize and navigate the logic behind this digital infrastructure, using its power to build authentic solidarity without becoming trapped in dynamics that erode the substance of the struggle itself.

### **Hadith Preaching as Global Humanitarian Advocacy**

The paradigm of hadith da'wah has undergone a significant recontextualization in contemporary discourse, where the messages of sacred texts serve not only as individual ritual guides but also as ethical foundations for global humanitarian advocacy. (Putra, 2023) This shift marks the evolution of the role of da'wah from a purely spiritual domain to a concrete socio-political realm, using the authority of religious texts as a catalyst for humanitarian awareness and action. Hadiths on justice, solidarity, and protection of the oppressed (*mustadh'afin*) are dynamically explored and actualized in response to various contemporary humanitarian crises. Narratives of Islamic brotherhood are expanded to encompass universal humanitarian solidarity (*ukhuwah basyariyah*), creating a strong theological basis for active engagement in cross-border issues.



**Figure 3. Screenshot of Instagram Account @ Pialang\_Asyki**

The image depicts a hadith from the Prophet Muhammad, narrated by Imam Muslim: "Allah will always help a servant as long as he helps his brother." This hadith provides a strong foundation for Islamic social ethics regarding the importance of mutual assistance (ta'awun) in community life. In the context of modern Islamic propagation media, visuals like this serve as an effective and easily accessible means of propagating hadith to the global community. This concise yet meaningful message embodies universal humanitarian values that transcend geographical, ethnic, and religious boundaries. By utilizing digital media such as posters, propagation of hadith is not limited to mosques or religious assemblies but also reaches virtual public spaces where the world interacts.

The actualization of hadith values in this global humanitarian advocacy manifests itself through various sophisticated communication strategies in the digital space. Propagation content no longer simply presents the hadith text literally but connects it to contemporary realities through framing relevant to global issues such as displacement, famine, armed conflict, and climate change. A hadith about saving human lives is framed in the context of a fundraising campaign for victims of a natural disaster, a hadith about upholding justice is linked to advocacy for oppressed minority communities, so that this da'wah not only strengthens the religious aspect of the community but also serves as a strong foundation for realizing social transformation. (Abrori & Kharis, 2022) This actualization process often involves creative interpretations that bridge the text's universal message with a specific contemporary context, without sacrificing its substantive meaning. This approach expands the reach of the humanitarian message to a global audience by emphasizing universal values, without losing its Islamic identity.

In practice, hadith da'wah as global humanitarian advocacy functions as a religious framing mechanism that provides a framework of meaning and moral motivation for humanitarian actions. (Latief, 2013) When a humanitarian crisis such as ethnic cleansing against Muslim minorities occurs, da'wah (preachers) and digital activists quickly respond by disseminating hadiths that emphasize the obligation to help fellow believers, protect the oppressed, and uphold justice. This religious framing transforms a complex political event into a clearly defined moral and religious issue,

thus triggering a stronger emotional and psychological response among Muslims. The narrative thus constructed is not merely a factual report, but a call to action grounded in religious obligation, believed to have a deeper appeal than mere secular humanitarian appeals.

Despite its significant mobilization potential, the use of hadith da'wah for global humanitarian advocacy also faces several significant challenges and criticisms. First, there is a risk of instrumentalization of religion, where hadith texts can be selectively used to support certain political agendas, without adequate consideration of the historical context and the overall teachings of Islam (Salman, 2022). Second, this approach has the potential to create a humanitarian hierarchy, where aid and attention are prioritized for suffering Muslim groups, while the suffering of non-Muslims may receive a less enthusiastic response, even if the scale of suffering is the same (Maryolo, 2017). Third, in the effort to create viral and easily digestible content, there is often an oversimplification of complex humanitarian issues, reducing them to a good versus evil narrative that can hinder understanding the true root of the problem (Setianto, Nurjuman, & Handaningtias, 2023). Fourth, the focus on advocacy through digital media risks distracting from long-term, sustainable humanitarian work on the ground, limiting participation to symbolic and instant forms of activism.

Despite the complexity of these challenges, the potential of hadith da'wah as an instrument of global humanitarian advocacy remains significant and needs to be developed more critically and constructively. Moving forward, a more integrated approach is needed that connects digital advocacy with concrete action on the ground, ensuring that awareness raised through da'wah content can be transformed into concrete assistance and effective policy advocacy. Furthermore, it is crucial to develop an ethical approach to the use of hadith in advocacy that emphasizes accurate understanding, consideration of context, and humanitarian inclusivity, in line with the principle of *rahmatan lil 'alamin* (mercy for all creation). By strengthening the intellectual and methodological dimensions of the use of hadith, while maintaining its emotional and spiritual power, da'wah can become a transformative force that not only awakens the community to its humanitarian obligations but also makes a substantive contribution to the realization of a more just and humane world order, where the humanitarian messages in the Prophet's hadith find their enduring relevance.

## Discussion

The results of this study confirm that the shift in da'wah from hadith to hashtags reflects a shift in the pattern of Islamic authority in the increasingly decentralized digital public sphere. Digital da'wah is no longer monopolized by religious scholars or formal institutions, but is also carried out by social media actors with content production capabilities and algorithmic influence. This phenomenon aligns with the findings of (H. A. Campbell, 2020), who stated that religious authority in the digital era is shaped through the relationship between technology, community, and audience trust. Furthermore, research conducted by (Nisa, 2018) shows that digital popularity and

affiliation often determine the legitimacy of da'wah more than the depth of scholarly authority. Research by (Hikmawati, 2025) also confirms that hadith circulating on social media tend to undergo narrative simplification to fit the platform's logic. Thus, digital da'wah presents an opportunity to expand the reach of the Islamic message, while also posing serious challenges to scholarly authority and accuracy.

This discussion also demonstrates that social media algorithms play a significant role in shaping the selective and non-neutral digital da'wah landscape. Algorithms determine the visibility of Islamic messages based on user interactions, emotions, and preferences, rather than on ethical values or substantive depth. This aligns with analysis (Beer, 2019), which asserts that algorithms function as cultural actors that frame social reality. In a religious context, research (Bucher, 2018) shows that users are often unaware of how algorithms direct their consumption of religious discourse. As a result, emotional, sensational, and politically motivated da'wah content tends to receive greater exposure than reflective and substantive humanitarian messages. This finding strengthens the argument that "Islamic algorithms" are a key factor in the transformation of contemporary da'wah. At this point, the logic of digital virality has also given rise to the phenomenon of Islamic slacktivism, a form of symbolic religious participation that emphasizes expressions of support through hashtags, reposts, or emotional content rather than actual involvement in humanitarian social action. Digital solidarity ultimately has the potential to stop at the performance of religious identity without concrete social transformation.

The findings of this study demonstrate that digital da'wah (Islamic outreach) on global humanitarian issues is inseparable from the practice of Islamic political communication. Narratives of hadith and religious symbols are often used to frame global conflict, injustice, and human suffering within a moral framework that is simultaneously political. Research (Rahmah, 2025) shows that Islamic discourse in digital spaces often functions as an instrument for articulating political interests and collective identity, and confirms that religion-based identity politics is increasingly strengthening through digital media. Other research also reveals that religious symbols on social media play a significant role in mobilizing solidarity and political polarization (Stepińska, 2023). In this context, digital da'wah risks shifting from a medium for moral education to an arena for identity contestation and digital religious populism. Digital religious populism emerges when religious narratives are constructed in a simplistic way to divide the categories of "people" and "opponents," so that global humanitarian issues are often reduced to instruments of emotional mobilization rather than spaces for inclusive ethical reflection. As a result, da'wah messages, which should emphasize the value of universal justice, can become trapped in the logic of polarization and the reinforcement of group sentiments. Despite its political implications, digital da'wah also opens up new spaces for the formation of cross-border humanitarian solidarity. Digital media allows Islamic narratives about justice, empathy, and advocacy for victims of global injustice to spread rapidly and widely. This suggests that faith-based digital solidarity can strengthen transnational moral awareness and facilitate Muslims'

religious practices in accordance with their social preferences (Azis & Fahmi, 2024). However, other research warns that online solidarity is often temporary and highly dependent on the intensity of public attention. Without a strong ethical framework, humanitarian da'wah risks being reduced to moral performativity (Gerbaudo, 2018). In this context, tensions are increasingly evident between the value of mercy, as a core teaching of Islam, and the practice of identity politics in the digital space. Mercy emphasizes universal compassion, social justice, and respect for humanity, while digital identity politics tends to operate through group exclusivity, polarization, and symbolic antagonism. This tension demonstrates that digital da'wah faces not only technological challenges but also a crisis of ethical orientation in maintaining the humanist substance of Islam amidst the logic of competing digital attention.

This discussion demonstrates that the shift from hadith to hashtags is a complex process involving interactions between religious authorities, digital algorithms, Islamic political communication, and global humanitarian issues. Digital da'wah is not simply a change in medium, but rather a fundamental transformation in how Islamic values are produced, mediated, and practiced in an increasingly digitalized global public sphere. In this context, hadith serve not only as normative sources but also as moral symbols that can be reframed to suit the interests of specific audiences, platforms, and political dynamics. The findings of this study indicate that without a strong ethical framework for da'wah, humanitarian messages risk becoming trapped in the logic of virality, simplification of meaning, religious slacktivism, and the politicization of religious identity.

Furthermore, the dominance of social media algorithms has the potential to shift the orientation of da'wah from fostering ethical awareness to seeking visibility, public affection, and purely symbolic influence. Therefore, the implications of this study emphasize the importance of strengthening religious digital literacy, mainstreaming da'wah ethics, and raising critical awareness of the workings of algorithms. These efforts are necessary to ensure that Islamic preaching in the digital space remains oriented towards the values of mercy, social justice, and global humanitarian responsibility in a sustainable manner, while at the same time avoiding being trapped in the reproduction of religious populism and identity fragmentation in the digital public space.

## CONCLUSION

From this, it can be concluded that the shift of Islamic da'wah from the classical authority of hadith to a digital ecosystem marked by the use of hashtags represents a structural shift in contemporary Islamic religious and political communication practices. Hadith, traditionally understood through the mechanisms of sanad (chain of transmission), matan (translation), and scholarly authority, are now being rearticulated in short, visual, and emotional messaging formats designed to meet the logic of social media algorithms. In the context of global humanitarian issues such as armed conflict, genocide, displacement, and structural injustice, hadith serve not only as a source of normative legitimacy but also as a moral symbol mobilized to build solidarity, collective

identity, and political stances for Muslims. This process demonstrates that digital da'wah cannot be separated from Islamic political communication, as religious narratives circulating in the digital space directly influence how people interpret global issues, determine ideological positions, and respond to transnational humanitarian realities. However, the articulation of hadith in hashtag form also presents serious problems in the form of simplification of meaning, fragmentation of context, and the potential instrumentalization of religion for specific political interests. Based on these findings, this article emphasizes that digital da'wah (Islamic preaching) in addressing global humanitarian issues requires a more responsible ethical and epistemological framework to avoid falling into religious populism and shallow symbolic activism. Integrating hadith literacy, digital media literacy, and political awareness is a crucial prerequisite for ensuring that the disseminated da'wah message remains oriented toward fundamental Islamic values, such as justice (*al-'adl*), compassion (*rahmah*), and the defense of human dignity (*karamah al-insaniyyah*). Ideally, Islamic political communication in the digital space should not stop at generating collective anger or simply the virality of hashtags, but should be directed toward fostering critical awareness, sustained humanitarian advocacy, and real social transformation. Therefore, the relationship between hadith and hashtags must be understood as a dialectical arena that demands scientific, moral, and social responsibility, so that digital da'wah truly becomes a liberating and humanizing ethical force, not simply a tool for reproducing religious discourse that has lost its depth of meaning and humanitarian orientation..

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