

*Dyna Tauhidah¹, Ida Rochmawati², Mahfidzatun Nabilah³,
Khoiriyah Dwi Safitri⁴*

HERMENEUTICAL ANALYSIS OF SIMPLIFICATION AND DISTORTION IN @Officialfiqhpernikahan ON TIKTOK: A Study of Hadiths on Prophetic Marriage

^{1,2}UIN Sunan Ampel Surabaya, Indonesia

^{3,4}UIN Kiai Haji Achmad Siddiq Jember, Indonesia

Email: dtauhidah99@gmail.com¹, idarahma@uinsa.ac.id²,
mahfidzatunnabilah@gmail.com³, khoiriyahdwisafitri312@gmail.com⁴

Received:

2025-05-29

**Received in revised
form:**

2025-06-24

Accepted:

2025-06-30

Available online:

2025-06-30

Abstract: *This study stems from concerns over the practice of presenting marriage hadith on TikTok, especially the "Marriage ala Rasulullah" series by @Officialfiqhpernikahan, which ignores the Arabic text and often misstates the source of transmission, thus creating the potential for distortion of meaning in the context of digital da'wah which demands a short and interesting format. The purpose of the study is to analyze the authenticity of the sanads of six hadith contents and reveal the changes in meaning that occur due to the logic of social media. This study used a qualitative approach with two main methods: (1) sanad criticism to assess the validity of the hadith; and (2) content analysis based on Stig Hjarvard's theory of religious mediatization to understand the transformation of meaning in the logic of social media. The primary data consisted of six video clips on the account, while hadith literature, digital da'wah, and mediatization theory served as secondary data; the analysis was conducted through data reduction, classification based on mediatization elements (such as media logic, banal religion, and protagonist narrative framework), and verification of the chain of transmission. The findings reveal that the hadith reported by @Officialfiqhpernika contain data reduction, textual simplification, narration errors and meaning errors. This research contributes to the discourse of contemporary hadith criticism in the digital landscape and offers a model for evaluating sanad-based da'wah content and media logic. These results can be used to design collaborative guidelines between content creators and academics in curating Islamic content on social media.*

Keywords: *Hadith Simplification; Sanad Criticism; Mediatization; and Digital Da'wah.*

INTRODUCTION

The transmission and dissemination of hadith during the time of the Prophet Muhammad was oral. Companions memorized every word, action, and approval of the Prophet as a source of life guidance, without any formal writing tradition. This oral tradition played an important role in maintaining the authenticity of the hadith, and the process of direct memorization and transmission was considered a high form of trust. Given that on some occasions the Prophet requested note-taking but on other occasions forbade it, this led to the proliferation of false traditions. With the passage of time in the second century Hijri there arose an urgent need to codify the traditions in order to prevent distortion and misdistribution. Scholars began to collect and write down the hadith in book form, so that their authenticity and sanad could be preserved for future generations (M. Sholeh, 2019).

The codification phase dates back to the beginning of the second century Hijri when Caliph 'Umar b. 'Abdel Aziz ordered the writing of hadith. Muhammad b. Muslim b. Shihab az-Zuhri was the first traditionist to fulfill this request. Then came the beginning of the 3rd century AH when the traditionists began to separate the Prophetic traditions from the sayings of the companions and the *tabi'in*. In this century hadith books like *Sahih al-Bukhori* and *Sahih al-Muslim* appeared. The last phase after the third century AH, hadith writing developed with the innovation of organizing chapters and themes (Luthfi, 2020).

This codification process is an important milestone in the history of Islamic scholarship, which allows hadith to be easily studied systematically and used as a reference in the daily life of Muslims (M. J. Sholeh, 2020). However, in the current digital era, the dissemination of hadith has again experienced distortion of some *matan* reductions through various platforms. The development of technology such as social media has become an inseparable part of daily life. Not just a means of communication or entertainment, social media has also become a space for the dissemination of knowledge, including in Islamic propagation. The way of delivery has become more modern and easily accessible to anyone, one of the platforms that has a major influence in the dissemination of Islamic information is Tiktok (Musdalifah & Hadiati Salisah, 2022).

As a short video-based platform, Tiktok allows its users to display ideas in the form of interesting short content. This is utilized by many preachers to spread Islamic values through videos that present verses of the Qur'an, hadith, and opinions of scholars (Pangestu, 2021). Often researchers find several videos with various formats that can cause fatal public understanding. One account that attracts attention is @Officialfiqihpernikah, which specifically discusses the theme of marriage in Islam. This account discusses various aspects, ranging from husband and wife relationships, leadership in the family, to the role of housewives. The account, which has 106,000 followers and 2.3 million views, is undeniably influential in shaping people's understanding of marriage in Islam.

Of the many themes raised on the account, there is one video that is both interesting and invites questions. In one of its videos entitled "Marriage in the style of the Prophet", this account only presents a translation of the hadith in Indonesian without including the Arabic text or the original source. This is a serious problem because the validity of the

hadith cannot be directly verified. Without the Arabic text and a clear sanad, we cannot be sure whether the hadith really came from the Prophet Muhammad or is just a quotation claimed to be a hadith. Removing the original text of a hadith not only removes the Arabic words but also potentially erodes the original meaning. Such simplification can lead people to misunderstand the hadith especially if there is no process of tabayyun (clarification).

The first similar previous research is research by Muhammad Afda Nahied and Rofiatul Ubaidillah, with the title *Hadith Mediatization: Transformation of Interpretation in the Digital Age* (Nahied & Ubaidillah, 2024). This study examines how digital transformation has changed the way hadith are disseminated and interpreted through social media. Using a mediatization approach, this study assesses the shifts in the reception and interpretation of hadith due to digitalization. The study used normative analysis to examine the impact of digital media on the authenticity of traditions spread online. The results show that social media has become a major channel for the dissemination of hadith, but digitization also has the potential to distort the meaning and obscure the verification process of the hadith's sanad and matan. The findings emphasize the need for verification and caution in the dissemination of Islamic sources in the digital age. None of the previous studies specifically examined the sanadic validity of the content of short da'wah videos, as well as the effect of the absence of Arabic texts on the possible distortion of hadith meanings. This is the methodological and conceptual gap that this study aims to fill.

Second, research by Aan Andesra with the title *Hadith Reception on Video Content of Aden Alfurqon's Tiktok Account* (Andesra, 2024). This study focuses on analyzing how the hadith presented through videos on Tiktok are received and understood by netizens. By applying reception theory which includes exegesis, aesthetic, and functional aspects, this study explores the transformation of da'wah messages presented through visual and auditory content. The results show that the presentation of hadith in video format can increase community engagement and understanding, although there is a risk of distortion of meaning due to simplification of delivery. This research highlights that the digital format affects the way netizens interpret and respond to the displayed hadith.

Third, research by Rahmat Jasinal with the title *Hadith Authority in Social Media: Analysis of Hadith Videos on the Tiktok Platform* (Jasinal, 2022). This study analyzes how hadith videos uploaded on Tiktok play a role in shaping Islamic authority in cyberspace. By examining the content of da'wah videos, the study highlights how preachers use digital formats to convey hadith and how netizens assess the validity and credibility of the messages conveyed. The results show that although there is an effort to maintain the authenticity of the hadith, inappropriate presentation, such as not including the Arabic hadith text, can make netizens question the authenticity of the message. So it can make netizens wonder about the validity of Islamic sources that are spread online.

Fourth, research by Abdul Gaffar with the title *Reception of Marriage Hadith on Social Media* (Gaffar, 2023). This study aims to evaluate the quality of marriage hadith delivered by YouTube Dai, how netizens understand these messages, and whether the lectures have an effect on the marriage of IAIN Kendari students. The methods used when studying the hadith are takhrij al-hadis and ma'ani al-hadis, as well as through interviews. The study

concluded that of the five traditions presented, three can be accounted for, one has changed, and one does not have a clear sanad. In addition, the study shows that Dai's approach tends to be textual, and although a small number of netizens use the lecture as a reference, its influence on student marriages is not very significant.

Fifth, a research by Mira Fitri Shari with the title *Forms of Hadith Mediatization in the Form of Videos: Netizen Responses to Short Videos About Hadith on the Tiktok Application* (Shari, 2021). This study examines the spread of hadith through short videos on the Tiktok application and netizen responses to the da'wah content presented. Using the qualitative method of documentation, this study identifies various video formats ranging from those that display text and translation with backsound, explanation videos without displaying backsound to emphasize focus on meaning, hadith that are screenshot from twitter and then edited with beautiful backgrounds and musical instruments, and some are taken from YoTube. Hadith explanations on social media are still textual and not contextual. Netizens' responses to a post also vary, but more often than not, they find it helpful in understanding religious teachings. But it is also not uncommon to criticize the posts, and some then ask further questions asking for an explanation.

All of the previous studies above examined the spread of hadith through social media and its impact on people's understanding of Islamic propagation. They all reveal that digitization brings about a transformation in the transmission of hadith that has the potential to cause distortion of meaning due to simplification of the text or omission of important elements such as sanad and matan verification. These studies emphasize that although social media facilitates the spread of da'wah, it demands caution so that the authenticity of Islamic sources is maintained. In contrast to these five studies, this research specifically examines the simplification of the redaction of the Prophet's marriage hadith presented on the @Officialfiqhpernikah account, where only the Indonesian translation is displayed without the original Arabic text. It uses the approach of sanad criticism and contextual analysis to explore cases of textual simplification that can obscure the authenticity and original meaning of the hadith, as well as affect people's understanding of marriage in Islam.

Such distortions of the hadith can have a far-reaching impact on religious understanding and are therefore of great interest to study. This study aims to criticize the sanad and matan of the hadith in the video "Marriage ala Rasulullah" uploaded by the Tiktok account @Officialfiqhpernikah. In addition, this study will also examine how the presentation of hadith without Arabic text affects people's understanding of the concept of marriage in Islam. The sanad criticism approach was chosen because it is able to test the validity of the source historically, in contrast to the reception approach which only captures the audience's response without evaluating the scientific substance of the hadith itself. Through this study, it is hoped that we can understand how the digitization of hadith affects the authenticity of Islamic teachings and how people receive and understand hadith in a simplified format. By doing so, this study can provide insight into the importance of accuracy and caution in disseminating hadith through social media, so that the propagation of Islam remains based on valid and reliable sources.

RESEARCH METHOD

This research uses a qualitative approach that focuses on understanding digital da'wah practices and religious representations in social media, with the conceptual framework of Stig Hjarvard's theory of religious mediatization that emphasizes the media as an agent of transformation of religious practices (Umroh, 2024). This qualitative study uses an intrinsic case study design to examine the simplification of hadith redaction on one popular da'wah account on TikTok. The primary data source is the video "Marriage ala Rasulullah" on the TikTok account @Officialfiqhpernikahan, while secondary sources include Islamic literature on hadith and digital da'wah as well as works on mediatization theory (Nasution, 2023). The unit of analysis in this study is the content of the video themed "Marriage ala Rasulullah" uploaded by the TikTok account @Officialfiqhpernikahan in December 2024, as well as comments from netizens as a representation of public acceptance.

Primary data collection was done in three main ways: (1) downloading the videos from the official TikTok account for complete analysis, (2) account observation by reviewing the videos and hadith scripts on the account to understand the patterns of hadith presentation and inference, and (3) analyzing netizen responses in the form of comments and other interactions to capture audience perceptions of the marriage message. Data analysis was divided into two techniques. First, semiotic analysis of religious mediatization, which examines the visual elements, text, and logic of the TikTok format (short duration, effects, viral narrative) to understand message construction. Second, hadith sanad criticism verifies the validity of hadith summaries in videos by tracing the original sanad and matan (Harahap, 2020). Research procedures include data reduction, coding and categorization based on semiotic elements and sanad criticism findings, and in-depth interpretation by triangulating findings.

The hope of this study is to contribute to understanding the impact of simplification on the spread of hadith on social media and its implications for understanding the concept of marriage in Islam among modern society. The results of this study are expected to be able to analyze the importance of accuracy and caution in the dissemination of hadith through social media, so that the preaching of Islam remains based on valid and accountable sources.

RESULTS AND DISCUSSION

Description of the @Officialfiqhpernikah Tikok Account

The @Officialfiqhpernikah account is one of the da'wah platforms on TikTok social media that specifically focuses on fiqh and marriage ethics from an Islamic perspective. This account also gives a personal touch by interpreting the word "fiqh" as an abbreviation for Friend in Quality Islamic Healing, which represents the spirit to be a friend in the process of strengthening Islamic values in the midst of family life. Not only active on TikTok, this account also has a presence on Instagram with the account name @fiqhpernikah which expands the reach of its da'wah.

At-Turās: Jurnal Studi Keislaman

E-ISSN: 2460-1063, P-ISSN: 2355-567X

Volume 12, No. 2, June 2025

The identity of this account is evident through the description of its profile which emphasizes its commitment to disseminating Islamic values, especially those related to marriage, households both in terms of sharia and psychological approaches, husband and wife relationships, and the role of women as mothers. It even discusses the requirements for choosing a life partner and some preparations before entering marriage. This account also consistently presents discussions about problems that often arise in married life as well as other issues that are closely related to the family, such as fiqh of womanhood.

The existence of the @Officialfiqhpernikahan account as a digital da'wah media is not only shown by its consistency in raising Islamic issues around marriage, but also reflected in the reach of netizens and the level of interaction that has been successfully built on the TikTok platform. On April 18, 2024, the @Officialfiqhpernikahan TikTok account was recorded to have 106 thousand followers, with a total accumulation of likes reaching 2.3 million. To date, the account has uploaded 236 videos, the majority of which received an average of over a thousand views per video and some reached over 1 million and even the highest number of views was 12 million (Officialfiqhpernikahan, 2024). However, high engagement does not necessarily reflect the accuracy of Islamic substance, considering that not all content is accompanied by Arabic text sources or references to valid hadith books.

This data shows that the @Officialfiqhpernikah account has a fairly stable level of popularity and engagement among netizens, especially in the category of da'wah content on the theme of marriage in Islam. The diversity of topics raised by the @Officialfiqhpernikah account certainly does not only depend on the choice of theme alone, but is also strongly influenced by the way it is delivered. This account seems to consistently package its content with a relaxed, communicative, and easy-to-understand language style. This approach is one of the strategies to reach netizens, especially the younger generation, so that the Islamic messages conveyed are more relevant and easily accepted in their daily lives.

The content uploaded by the @Officialfiqhpernikah account not only offers the strength of the da'wah message, but is also packaged with attractive and consistent visuals. This account utilizes digital painting-style illustrations with soft pastel colors, which give a warm and comfortable impression. Each video generally begins with a short quote that is able to provoke the curiosity of netizens, before finally being directed to a narrative or text that invites contemplation of Islamic solutions to household problems. This neat visual touch makes the da'wah message feel closer and easier to accept by various groups, especially the younger generation who are familiar with visual culture on social media. Soft visual styles and popular narratives function as a form of banal religion according to Hjarvard, where religious messages are adapted to the tastes of digital audiences and lose the authority of the original text.

The @Officialfiqhpernikahan account consistently presents one new video every day as a form of regular presence in front of its followers. Although two-way interaction through comments or other TikTok features is minimal, this steady and timely upload pattern is enough to represent interaction with netizens, giving them the impression that they are always taken care of. With a distinctive set of themes ranging from premarital fiqh studies

to tips on maintaining household harmony and the quality of the content is maintained, this account manages to maintain the emotional bond and trust of its followers in an academically structured yet warm and intimate manner.

The @Officialfiqhpernikah account adopts a da'wah approach that combines various Islamic sources with the current context. In addition to presenting quotations from the Qur'an and hadith, the account also refers to classic fiqh texts to explain the laws of marriage and family responsibilities. Some of its content features excerpts of lectures by Indonesian religious figures, as well as motivational quotes in Indonesian and Arabic with translations. Not only that, this account also includes psychological perspectives, such as tips on waiting for a soul mate, mental readiness before marriage, and strategies for maintaining household harmony. This approach reflects a flexible and comprehensive da'wah strategy, combining spiritual, legal, and psychological aspects (Officialfiqhpernikah, 2024).

The main target audience of this account is the lay Muslim community, especially the younger generation who are not familiar with Arabic terms or the redactions of classical books. Therefore, all narratives and texts are presented in colloquial Indonesian, even using expressions familiar to young people, without displaying full Arabic redactions. This strategy succeeded in lowering the threshold of understanding, making the messages of fiqh and marriage ethics more accessible and internalized by netizens at large. This can be seen from the interaction of netizens in each comment column on the @Officialfiqhpernikah account, their response approves of the content. However, it is unfortunate if it turns out that what was conveyed by the admin did not come from the Prophet. Because in this day and age, anyone can easily write based on their own thoughts (Officialfiqhpernikah, 2024).

Hadith Video Content of the Prophet's Household @Officialfiqhpernikah

The dissemination of hadith through social media often presents its own challenges, especially when the text presented is only a translation without mentioning the original source. This can raise issues in the validity of understanding, considering that hadith as a source of Islamic teachings has a sanad and matan structure that cannot be separated (Imtyas, 2018). One of the videos uploaded by the @Officialfiqhpernikah account, hadith quotes regarding the household portrait of the Prophet Muhammad became the main material presented to netizens. In response to this, a critical study is needed to trace the origin of the text, check the strength of the sanad, and evaluate the suitability of the text with the matan of the hadith, so that the da'wah message conveyed does not escape the scientific corridor that can be accounted for. The presentation of hadith in a romantic or emotional narrative format shows a shift in authority from scholars to digital influencers, who can create new standards of religious practice without going through a scientific authorization process.

Based on the hadith displayed on the TikTok account @Officialfiqhpernikah about the Prophet's household, it is believed to be based on the Prophet's hadith, through several narrations, such as Imam Bukhori, Imam Muslim, Imam Ahmad, Ibn Hibban, and Ibn Sunni. The video was uploaded on December 10, 2024, the video concept is in the form

of photos totaling 6 slides, and each photo contains a narration as if from the Prophet's hadith. The following is the narration of the hadith raised on the theme of the Prophet's household:

1. Having a Romantic Call

The first photo writes a narrative that the Prophet Muhammad called Sayyidah Aisha by the nickname *Humaira* which is claimed to be sourced from the narration of Bukhori. To verify the accuracy, the first step was to search the book of Sahih al-Bukhori using the keyword "*Humaira*" (Al-Bukhori, 1994). The search results showed that there was no narration containing the term in the book of Sahih al-Bukhori, thus indicating a difference in sources. The special nickname for Sayyidah Aisha found in Bukhori's narration is **يا عائش** (Ya Aisy) (Friyadi, 2022).



Figure 1: Photo content about the Prophet having a romantic nickname

The search was then extended to other compilations of hadith books and several narrations were found. It is recorded in several books of hadith narrated by several hadith scholars, one of which is found in Sunan Ibn Majah at 2474 (Al-Quzaini, 2009), also in Sunan al-Nasa'i in Sunan al-Kubro at 8902 (Al-Nasa'i, 2001), as well as narrated by many other narrators. The text of the Hadith "*Humaira*" narrated by Sunan Ibn Majah:

حَدَّثَنَا عَمَّارُ بْنُ خَالِدٍ الْوَاسِطِيُّ، حَدَّثَنَا عَلِيُّ بْنُ غُرَابٍ، عَنْ زُهَيْرِ بْنِ مَرْزُوقٍ، عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جَدْعَانَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ مَا الشَّيْءُ الَّذِي لَا يَحِلُّ مَنَعُهُ؟ قَالَ: "الْمَاءُ وَالْمِلْحُ وَالنَّارُ" قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، هَذَا الْمَاءُ قَدْ عَرَفْنَاهُ، فَمَا بَالُ الْمِلْحِ وَالنَّارِ؟ قَالَ: "يَا حُمَيْرَاءُ، مَنْ أَعْطَى نَارًا، فَكَأَنَّمَا تَصَدَّقَ بِجَمِيعِ مَا أَنْضَجَتْ تِلْكَ النَّارُ، وَمَنْ أَعْطَى مِلْحًا، فَكَأَنَّمَا تَصَدَّقَ بِجَمِيعِ مَا طَيَّبَتْ تِلْكَ الْمِلْحُ، وَمَنْ سَقَى مُسْلِمًا شَرْبَةً مِنْ مَاءٍ حَيْثُ يُوجَدُ الْمَاءُ، فَكَأَنَّمَا أَعْتَقَ رَقَبَةً، وَمَنْ سَقَى مُسْلِمًا شَرْبَةً مِنْ مَاءٍ حَيْثُ لَا يُوجَدُ الْمَاءُ، فَكَأَنَّمَا أَحْيَاهُ

The text of the hadith "*Humaira*" reported by Sunan al-Nasa'i in al-Sunan al-Kubro:

أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي بَكْرُ بْنُ مُضَرَ، عَنْ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِسْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ،

رَوَّجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: دَخَلَ الْحَبَشَةُ الْمَسْجِدَ يَلْعَبُونَ فَقَالَ لِي: يَا حُمَيْرَاءُ أَنْحَبِينَ أَنْ تَنْظُرِي إِلَيْهِمْ فَقُلْتُ: «نَعَمْ، فَقَامَ بِالْبَابِ وَجِئْتُهُ فَوَضَعْتُ ذَقْنِي عَلَى عَاتِقِهِ فَأَسْنَدْتُ وَجْهِي إِلَى خَدِّهِ» قَالَتْ: «وَمِنْ قَوْلِهِمْ يَوْمَئِذٍ أَبَا الْقَاسِمِ طَيِّبًا» فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «حَسْبُكَ» فَقُلْتُ: يَا رَسُولَ اللَّهِ لَا تَعْجَلْ، فَقَامَ لِي ثُمَّ قَالَ: «حَسْبُكَ» فَقُلْتُ: «لَا تَعْجَلْ يَا رَسُولَ اللَّهِ» قَالَتْ: «وَمَا لِي حُبُّ النَّظَرِ إِلَيْهِمْ، وَلَكِنِّي أَحْبَبْتُ أَنْ يَبْلُغَ الْإِسَاءَ مَقَامَهُ لِي وَمَكَانِي مِنْهُ»

The Sanad of Sunan Ibn Majah, this tradition is categorized as dhaif jiddan (very weak) because one of the narrators detected defects, such as Ali bin Ghubar who is called tadlis (hiding defects), Zuhayr bin Marzuq is weak in thinking, and Ali bin Zayd bin Jud'an is weak in memorization (Al-Quzaini, 2009). The sanad in Sunan al-Nasa'i has a defect in one of the narrators, namely Khalid bin Isma'il detected matruk (accused of lying) according to Imam Baihqi (Al-Baihaqi, 2011). Since all of the above channels contain narrators who are rejected or judged to be dhaif, there is no valid sanad that corroborates this narration either in terms of direct narration by Aisha so that the hadith report "*Humaira*" in the context of romantic calls cannot be used as evidence in legal arguments or fadhail al-amal.

The nickname "*Humaira*" that the Prophet gave to Sayyidah Aisha was not just a physical compliment in the form of rosy cheeks as commonly understood in today's popular interpretations, but it holds a depth of meaning. As mentioned by Ibn al-Athir in his book *al-Nihayah Fi Gharib al-Hadis wa al-Athar*, the Prophet often called her "*Ya Humaira*" is a form of tasghir (small call) the word Hamra which means white rosy (Al-Syahbani, 1979). Because according to Ibnul Jauzi in the book *Kasyful al-Musyukil* what is meant by "red woman" by Arabs means white (Al-Jauzi). As for the last opinion which answers that indeed the call *Humaira* is an affectionate call from the Prophet to Sayyidah Aisha, it is the opinion of Qadhi al-Iyadh in the book *Masyariqul al-Anwar*. The word *Ya Humaira* is tasghir as a sign of affection and love (Al-Maliki, 1332).

2. Traveling with Wife

The second photo presented by @Officialfiqhpernikah is a hadith about the Prophet inviting his wife to travel, narrated by Imam Bukhori and Muslim. Spending time outside with your wife is not just a matter of travel, but also a valuable moment to strengthen bonds and foster togetherness. The habit of traveling reflects that the Prophet prioritized being present with his family, not least in a way that was fair to all wives.



Figure 2: Photo content about the Prophet inviting his wives to travel together

The narration uploaded in the picture corresponds to the original hadith text, which is a narration from Imam Bukhori and Muslim. The original text is recorded in Sahih al-Bukhori hadith 2609, and the full text reads (Al-Bukhori, 1994):

حدثنا جَبَّانُ بْنُ مُوسَى، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ سَفَرًا أَقْرَعَ بَيْنَ نِسَائِهِ، فَأَيُّتُهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا مَعَهُ، وَكَانَ يَفْسِمُ لِكُلِّ امْرَأَةٍ مِنْهُنَّ يَوْمَهَا وَلَيْلَتَهَا، غَيْرَ أَنَّ سَوْدَةَ بِنْتَ زَمْعَةَ وَهَبَتْ يَوْمَهَا وَلَيْلَتَهَا لِعَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ تَبْتَغِي بِذَلِكَ رِضًا رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

When the Prophet (peace and blessings of Allah be upon him) wanted to travel, he would draw lots among his wives. Whichever of them drew the lot, the Messenger of Allah went out with him. And the Messenger of Allah used to divide for each wife of the Messenger of Allah his day and his night. However, Saudah bint Zam'ah gave her day and night to 'Aisha, the wife of the Prophet (peace and blessings of Allah be upon him); she did so to seek the pleasure of the Messenger of Allah (peace and blessings of Allah be upon him).

Sahih al-Muslim hadith 2770 (Muslim, 1955):

أن عائشة، زوج النبي صلى الله عليه وسلم قالت: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يَخْرُجَ سَفَرًا، أَقْرَعَ بَيْنَ نِسَائِهِ. فَأَيُّتُهُنَّ خَرَجَ سَهْمُهَا، خَرَجَ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَهُ. قَالَتْ عَائِشَةُ: فَأَقْرَعَ بَيْنَنَا فِي غَزْوَةِ غَزَاهَا. فَخَرَجَ سَهْمِي. فَخَرَجْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

When the Prophet (peace and blessings of Allah be upon him) wanted to go out on a journey, he would draw lots among his wives. Whichever of them drew the lot, the Messenger of Allah (blessings and peace of Allah be upon him) would go out with her. 'A'ishah said: 'So the Messenger of Allah drew lots among us in a battle in which he participated. Then my lot came out. So I went out with the Messenger of Allah (peace and blessings of Allah be upon him).

The meaning of this Hadith does not only focus on the Prophet inviting his wives to travel, but also focuses on the Prophet's justice towards his wives. The Prophet gave his wives an equal opportunity to accompany and accompany him on every trip, by

drawing lots. This reflects that the Prophet's attention to family and efforts to build a sense of togetherness are very fair. A lottery is a way of randomly selecting from a number of options, where each option has an equal chance of being selected. This lottery practice is also written in the Qur'an Surah al-Shaffat verse 141, and the Prophet did the lottery not only once (Gea, 2022).

The sanad quality of both narrations is muttasil (connected). In Sahih al- Bukhari this tradition was narrated by Muhammad ibn Ismail from Hibban ibn Musa, from Abdullah ibn Mubarak, from Yunus ibn Yazid, from Muhammad ibn Shihab, from Urwah ibn Zabit, until it reached Sayyidah Aisha. The chain of transmission is muttasil and consists of trustworthy narrators who have undergone a rigorous jarh wa ta'dil process by Imam al-Bukhari (Al-Bukhori, 1994). Imam al- Bukhari's decision to include this hadith in his collection of sahih books indicates that the sanad is considered sahih, without any fatal narration defects. Similarly, in Muslim's Saheeh, this tradition is narrated by Muslim b. al-Hajjaj from Ishaq b. Rahawaih, from Abdurrazzaq b. Hammam, from Ma'mar b. Abi 'Amr, from Muhammad b. Shihab, from Sa'id b. Al-Musayyab, from Sayyidah Aisha. The chain of transmission is also continuous and consists of trustworthy narrators who fulfill the criteria of authentic traditions according to Imam Muslim, who was known for his thoroughness and caution in selecting traditions for inclusion in his collections. Hence, it can be used as a proof in the discussion of the law and the virtues of practice (*fadha'il al-a'mal*).

The presence of this hadith in both books confirms the Prophet's principle of justice in treating his wives, and shows the importance of justice and love in domestic life. For viewers of digital da'wah content, this moment is an important lesson on how to realize a fair and loving family leadership.

3. Helping with Household Affairs

Rasulullah helping with housework is the third discussion presented by @Officialfiqhpernikahan. Every domestic life there is often an assumption that household chores are entirely the responsibility of women, while men are more focused on working outside the home. However, the Prophet gave a different example, as the leader of the people and the head of the family, the Prophet did not hesitate to help with household chores with his wives.



Figure 3: Photo of content about the Prophet helping with household affairs

The hadith raised by the @Officialfiqhpernikahan account about the Prophet helping with household affairs is a hadith narrated by Imam Bukhori in the book of Shahih al-Bukhori (Al-Bukhori, 1994). The original hadith text is as follows:

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، قَالَ: سَأَلْتُ عَائِشَةَ: مَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ فِي أَهْلِهِ؟ قَالَتْ: كَانَ فِي مَهْنَةِ أَهْلِهِ، فَإِذَا حَضَرَتِ الصَّلَاةُ قَامَ إِلَى الصَّلَاةِ.

The Prophet (peace and blessings of Allah be upon him) used to help his family with their work, so when the time for prayer came, the Prophet stood up to pray.

The above Hadith, narrated by Sayyidah Aisha, states that the Prophet used to help with his family's work at home, and when the time for prayer came, the Prophet immediately performed it. This action of the Prophet shows that helping with household chores is not something that demeans the dignity of a man, but rather a form of humility and love for the family. Not only did he fulfill his great duties as a Prophet and leader, but he was also involved in simple things at home. The character of the prophets and messengers is tawadhu' (humble), as well as humbling themselves in every work, and avoiding luxury and excessive pleasure. They used to do the work that they needed to do themselves in order to be an example, so that their path was followed and their footsteps were emulated by their ummah (al-Hasan, 2003).

The sanad of this narration is recorded in Sahih al-Bukhori no. 6044 in the chapter on how the husband behaves towards his family, the book of Nafaqat and Adab. The status of this hadith as a narration by Imam al-Bukhori without any defects in transmission. The chain of transmission starts from Muhammad ibn Ismail, from Hafas ibn Umar, from Shu'bah ibn al-Hajjaj, from al-Hakam ibn 'Utayba, from Ibrahim al-Nakha'i, and al-Aswad ibn Yazid before reaching Sayyidah Aisha. All the narrators in the sanad fulfill the criteria of tsiqah, 'adil and dhabit which are the main requirements of Imam al-Bukhori, so that the sanad is considered muttasil and reliable. Imam al-Bukhori explicitly requires that each narrator meet directly with his narrating teacher (condition al-liqa'), ensuring that there is no break in the chain of transmission. There are no significant text variations in each manuscript, confirming the stability of the matan in line with the continuity of the sanad, making it worthy of being used as evidence in the study of household fiqh (Al-Bukhori, 1994).

4. Facing Emotions with Love and Gentleness

Emotional feelings such as anger, sadness or disappointment are a natural part of the dynamics of social life. How we respond and manage these feelings will greatly affect the harmony of relationships with people around us, especially in a family environment. In Islam, emotional control is not just a psychological aspect, but also a reflection of the noble morals that are instilled daily to others. Before exploring the story of how the Prophet dealt with emotions with gentleness, let us reflect for a moment. In everyday life, there is not a single relationship that escapes the friction of feelings, both in the household and social circles. That's where peace of mind and how to deal with emotions

wisely become the key to keeping the relationship warm and loving (Manurung, Victoriana, & Amadeus, 2021).



Figure 4: Photo content about the Prophet dealing with emotions with love and gentleness

The hadith raised by the @Officialfiqihpernikahan account is from the hadith narrated by Ibn Sunni, with the editorial "Facing Emotions with Love and Tenderness, If Angry Persuade with Love". The original text of Ibn Sunni's hadith in *Amalul Yaum wal Lailah* is as follows (Ad-Dinawar):

أَخْبَرَنِي مُحَمَّدُ بْنُ الْمُهَاجِرِ، حَدَّثَنَا إِبرَاهِيمُ بْنُ مَسْعُودٍ، ثنا جَعْفَرُ بْنُ عَوْنٍ، ثنا أَبُو الْعُمَيْسِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ بْنِ أَبِي بَكْرٍ، قَالَ: كَانَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا إِذَا غَضِبَتْ عَرَكَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَنْفِهَا، ثُمَّ يَقُولُ: "يَا عُويْشُ، قُولِي: اللَّهُمَّ رَبَّ مُحَمَّدٍ، اغْفِرْ لِي ذَنْبِي، وَأَذْهَبْ غَيْظَ قَلْبِي، وَأَجِرْنِي مِنْ مُضِلَّاتِ الْفِتَنِ"

The Prophet said: "When Aisha was angry, the Prophet (peace and blessings of Allah be upon him) would hold her nose (gently) and then say: O Uwaisy, say: O Allah, Rabb Muhammad, forgive me my sins, remove my anger, and protect me from misleading slanders.

The sanad quality of this hadith has been assessed as weak by some scholars of hadith. It is said that this hadith has weaknesses in its sanad because of the presence of mural narrators (the generation after the Companions was cut off), and the presence of narrators who are majhul al-hal (unknown). It is also considered weak by Imam al-Suyuthi and Shaykh al-Albani (Al-Munawi, 1359). Although this hadith is considered to be dhaif, in the context of teaching morals and manners, this hadith can be used as a motivation to emulate the gentle attitude of the Prophet in domestic life. In addition, there is a prayer that the Prophet taught Umm Salamah to calm down anger, which is as follows:

اللَّهُمَّ رَبَّ مُحَمَّدٍ، اغْفِرْ لِي ذَنْبِي، وَأَذْهَبْ غَيْظَ قَلْبِي، وَأَجِرْنِي مِنْ مُضِلَّاتِ الْفِتَنِ

O Allah, Rabb Muhammad, forgive my sins, remove the anger of my heart, and protect me from misleading slanders.

This supplication is narrated in several books of hadith and can be practiced to calm emotions.

5. Eating and Drinking with Your Wife

How warm is the simple moment when husband and wife share one glass of water is not only a matter of sipping together, but also mutual trust and unity of heart. When Rasulullah gulped down the rest of Sayyidah Aisha's drink, Rasulullah was emphasizing that family love is born from togetherness without barriers, even in something as small as the rest of the sip. This gentle action illustrates a familiarity that is unspoken through words, but felt to the core of the heart. Just like sipping water from the same glass, the Prophet teaches that love and respect for one's partner should never be in doubt, because true intimacy is born from trust, sincerity, and sincere appreciation for one another.



Figure 5: Photo content about eating and drinking in the same container

The text above is the 5th upload on the @Officialfiqhpernikahan account using the phrase "Eating and drinking in the same container, eating together in one container is a blessed sunnah". Very different from the original hadith text narrated by Imam Ahmad hadith 34328 (Hanbal, 2001). The hadith is as follows:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مِسْعَرٌ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيُؤْتَى بِالْإِنَاءِ، فَأَشْرَبُ مِنْهُ وَأَنَا حَائِضٌ، ثُمَّ يَأْخُذُهُ فَيَضَعُ فَاَهُ عَلَى مَوْضِعِ فِيٍّ، وَإِنْ كُنْتُ لَأَخْذُ الْعَرَقَ، فَأَكُلُ مِنْهُ، ثُمَّ يَأْخُذُهُ، فَيَضَعُ فَاَهُ عَلَى مَوْضِعِ فِيٍّ

Muhammad ibn Ubaid narrated to us, Mis'ar narrated to us, from Al-Miqdam ibn Shuraih, from his father, Aisha (may Allah be pleased with her), who said: "Indeed, the Messenger of Allah (peace and blessings of Allah be upon him) was once given a vessel and I drank from it while I was menstruating. Then the Messenger of Allah took it away and put his mouth where mine was. And indeed, I took a bone with meat on it and ate from it, and the Messenger of Allah took it and put his mouth where mine was."

This hadith shows a warm moment in the Prophet's household with Sayyidah Aisha that love can be shown from all sides, not knowing the limits of privacy. Even though Aisha was menstruating, the Prophet gently gulped down the rest of her drink and placed his mouth where hers used to be, then did the same with the rest of the food his wife had eaten. This action not only confirmed that the remains of a menstruating woman's drink or food were not unclean, but further showed how much the Prophet

appreciated and respected his wife's feelings, by showing a gesture of sincere love. From that one shared sip and bite we learn that true intimacy is formed through trust, warmth and mutual respect between spouses. The quality of the sanad of this hadith is muttasil (continuous) and the narrators are tsiqah and 'adil. They include Muhammad b. Ubaid, Mis'ar, Al-Miqdam b. Shuraih, Shuraih, up to Sayyidah A'ishah. This is corroborated by the opinion of Ahmad bin Hanbal who stated that this sanad is sahih based on Imam Muslim's criteria. The existence of another valid chain of transmission through Sufyan bin Uyainah, as recorded in the narrations of Al-Humaidi and An-Nasa'i, strengthens the authenticity of this hadith as a reliable source in Islamic studies and can be used as a proof in everyday life (Hanbal, 2001).

6. Inviting Wife in New Things Outside the Home

In domestic life, togetherness and attention to the spouse are important aspects that can strengthen the relationship between husband and wife. The Prophet set an example in this regard through his loving and caring attitude towards his wife. Like the story raised by @Officialfiqihpernikah about the Prophet inviting his wife to try new things outside the home, which refers to the hadith narrated by Ibn Hibban in the book of Sahih Ibn Hibban, hadith 5500.



Figure 6: Photo content about the Prophet inviting the family to try new things

The text of the hadith is as follows (Hibban, 2012):

عَنْ أَنَسٍ، أَنَّ رَجُلًا فَارِسِيًّا كَانَ جَارًا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَكَانَتْ مَرْقَّتُهُ أَطْيَبَ شَيْءٍ رِيحًا، فَصَنَعَ طَعَامًا، ثُمَّ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَوْمَأَ إِلَيْهِ أَنْ تَعَالَ، وَعَائِشَةُ إِلَى جَنْبِهِ، فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "وَهَذِهِ مَعِيَ؟" وَأَشَارَ إِلَى عَائِشَةَ، فَقَالَ: لَا، ثُمَّ أَشَارَ إِلَيْهِ الثَّانِيَةَ، فَقَالَ: "وَهَذِهِ مَعِيَ؟" فَقَالَ: لَا، ثُمَّ أَشَارَ إِلَيْهِ الثَّلَاثَةَ، فَقَالَ: "وَهَذِهِ مَعِيَ؟" وَأَشَارَ إِلَى عَائِشَةَ، قَالَ: نَعَمْ.

Anas (may Allah be pleased with him) reported that a Persian man was a neighbor of the Prophet (peace and blessings of Allah be upon him), and his soup was the most fragrant. So he made food, then came to the Prophet (peace and blessings of Allaah be upon him) and signaled for him to come. At that time 'A'ishah (may Allah be pleased with her) was beside the Messenger of Allah. So the Prophet (peace and blessings of Allah be upon him) said, "And this is with me?" pointing at her. The man replied, "No." The Prophet gestured again a second time, then said, "And this is with me?" The man replied, "No." Then the Messenger of Allah signaled a third time and said, "And this is with me?" pointing to 'Aisha. The man replied, "Yes."

The above hadith tells the story of when a Persian neighbor of the Messenger of Allah invited him to enjoy a meal that he had prepared. At that time, Aisha was beside the Prophet. The Prophet did not immediately accept the invitation, but asked his neighbor if Aisha was also invited. After asking the same question several times and getting the same answer, the neighbor finally allowed Aisha to participate. Rasulullah also accepted the invitation with his wife. This story shows how the Prophet appreciated being together with his wife, this attitude reflects the attention and affection of the Prophet towards his wife, as well as the importance of togetherness in building a harmonious relationship.

The quality of the sanad of this hadith is *muttasil* (continuous) and includes the narrators such as Al-Hasan bin Sufyan who is pious, Abdurrahman bin Salam Al-Jumahi who is *shaduq*, Hammad bin Salamah who is pious but needs to be considered for his potential *ikhtilat*, Tsabit Al-Bunani who is pious and *dabith*, and Anas bin Malik as a trusted companion of the Prophet. The quality of the hadith is even stronger after the assessment of the prominent muhaqqiq Hussein Salim Asad in *Musnad Abi Ya'la* who stated that the sanad of this hadith is *sahih* (strong/valid), so it can be concluded that this hadith has the quality of a *sahih* hadith and can be used as a proof in everyday life (Ali, 1984).

The wisdom of this story is that we can learn that maintaining togetherness and mutual respect in the household is very important. Inviting your partner to try new things together, such as eating out, can strengthen your relationship and create beautiful memories together. The Prophet has set a good example in this regard, and we as his followers can emulate his attitude in our daily lives. The reduction of meaning in the content not only leads to misinformation, but also strengthens the logic of virality over the logic of sanad, which reinforces the epistemological shift from book authority to platform authority.

Hadith Content Analysis of Prophet's Household Videos

After going through verification and in-depth analysis of the hadith, the following conclusions on the quality of the hadith displayed on the Tiktok social media account @Officialfiqhpernikah.

Table 1. Hadith Quality on the @Officialfiqhpernikah Account about the Prophet's household style

No	Hadith Content Text	Original Hadith Text	Hadith Quality
1.	Had a Romantic Nickname: The Messenger of Allah called Aisha <i>Humaira</i> . (HR. Bukhori)	قَالَ: “يَا حُمَيْرَاءُ، مَنْ أَعْطَى نَارًا، فَكَأَنَّمَا تَصَدَّقَ بِجَمِيعِ مَا أَنْضَجَتْ تِلْكَ النَّارُ (ابن ماجه)	<i>Dhaif jiddan</i> (Al-Quzaini, 2009)

No	Hadith Content Text	Original Hadith Text	Hadith Quality
2.	Traveling Together: Safar with your partner to strengthen love (HR Bukhori & Muslim)	إِذَا أَرَادَ سَفَرًا أَفْرَعَ بَيْنَ نِسَائِهِ، فَأَيُّهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا مَعَهُ، وَكَانَ يَفْصِمُ لِكُلِّ امْرَأَةٍ مِنْهُنَّ يَوْمَهَا وَلَيْلَتَهَا، غَيْرَ أَنَّ سَوْدَةَ بِنْتُ زَمْعَةَ وَهَبَتْ يَوْمَهَا وَلَيْلَتَهَا لِعَائِشَةَ زَوْج النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ تَبْتَغِي بِذَلِكَ رِضَا رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ	Shahih (al-Hasan, 2003)
3.	Helping Each Other in Household Affairs: The Messenger of Allah also helped with household chores (HR. Bukhori)	قَالَتْ: كَانَ فِي مِهْنَةِ أَهْلِهِ، فَإِذَا حَضَرَتِ الصَّلَاةُ قَامَ إِلَى الصَّلَاةِ	Shahih (al-Hasan, 2003)
4.	Dealing with Emotions with Love and Tenderness: If angry, persuade with love (HR Ibn Sunni)	قَالَ: كَانَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا إِذَا غَضِبْتُ عَرَكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَنْفِهَا، ثُمَّ يَقُولُ: “ يَا عُوَيْشُ، قُولِي: اللَّهُمَّ رَبِّ مُحَمَّدٍ، اغْفِرْ لِي ذَنْبِي، وَأَذْهَبْ غَيْظَ قَلْبِي، وَأَجِرْنِي مِنْ مُضِلَّاتِ الْفِتَنِ “	<i>Dhaif</i> (Al-Munawi, 1359)
5.	Eating and Drinking in the Same Container: Eating together in one container is a blessed sunnah (HR Ahmad)	عَنْ عَائِشَةَ قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيُؤْتَى بِالْإِنَاءِ، فَأَشْرَبُ مِنْهُ وَأَنَا حَائِضٌ، ثُمَّ يَأْخُذُهُ فَيَضَعُ فَاهُ عَلَى مَوْضِعِ فِيٍّ، وَإِنْ كُنْتُ لَأَخْذُ الْعَرَقَ، فَأَكُلُ مِنْهُ، ثُمَّ يَأْخُذُهُ، فَيَضَعُ فَاهُ عَلَى مَوْضِعِ فِيٍّ	Shahih (Hanbal, 2001)
6.	Occasionally Try New Things Outside the Home: The Prophet invited the family to enjoy a meal outside (HR. Ibn Hibban)	أَنَّ رَجُلًا فَارِسِيًّا كَانَ جَارًا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَكَانَتْ مَرْفَقَتُهُ أَطْيَبَ شَيْءٍ رِيحًا، فَصَنَعَ طَعَامًا، ثُمَّ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَوْمَأَ إِلَيْهِ أَنْ تَعَالَ، وَعَائِشَةُ إِلَى جَنْبِهِ، فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:	Shahih (Ali, 1984)

No	Hadith Content Text	Original Hadith Text	Hadith Quality
		<p>“وَهَذِهِ مَعِيَ؟” وَأَشَارَ إِلَى عَائِشَةَ، فَقَالَ: لَا، قَالَ: ثُمَّ أَشَارَ إِلَيْهِ الثَّانِيَةِ، فَقَالَ: “وَهَذِهِ مَعِيَ؟” قَالَ: لَا، ثُمَّ أَشَارَ إِلَيْهِ الثَّالِثَةَ، فَقَالَ: “وَهَذِهِ مَعِيَ؟” وَأَشَارَ إِلَى عَائِشَةَ، قَالَ: نَعَمْ.</p>	

There is a narration error in the content of the first hadith, which should have been narrated by Sunan Ibn Majah instead of Imam Bukhori. This finding is no longer about the simplification of the hadith, but the inclusion of the wrong source. This emphasizes the importance of not jumping to conclusions about traditions on social media. Since each hadith has its own chain of transmission, referring to a different narration will affect its authenticity (Abubakar, 2023). As in the case of the above hadith, the hadith is stated to be sourced from Sahih al-Bukhori when in fact it is contained in *Sunan al-Nasa'i*, so the hadith cannot be categorized at the level of *Sahih al-Bukhori*.

The third text in the content of the @Officialfiqhperikah account contains a very clear simplification, namely the real meaning of the hadith is "The Prophet used to help with his family's work (household) and when prayer time came, the Prophet stood up to pray. However, the content is simplified to "Helping each other in household affairs: The Messenger of Allah also helped with household chores".

The second, fourth, fifth and sixth contents are not included in the simplification, because the four contents contain a reduction in meaning. From the second content about traveling with your wife, the content reads "Traveling Together: Safar with your spouse to strengthen love". Whereas in the original text of the hadith the Prophet drew lots for all his wives who would be invited to safar (travel), there was no mention of the phrase strengthening love.

The fourth content is about the Prophet when he found his wife angry, in the content text it is written "Facing Emotions with Love and Tenderness: If angry, persuade with love". Whereas in the text of the hadith, the Prophet did not order to persuade, but rather the Prophet gave an example of a practice by gently holding Aisyah's nose and calling her affectionately, then asking to pray to Allah (prayer to calm anger). The conclusion between the two texts above is very visible from the upload of @Officialfiqhpernikah, in the photo it seems that the Prophet ordered "If angry, persuade with love", even though in the original text the Prophet showed his affection for his wife. This shows that the account owner wants to conclude and replace it with language that is easy to understand, but there is a crucial thing, namely including HR. Ibn Sunni.

The fifth content about the Prophet about eating and drinking in one container, in the content text it is written "Eating and Drinking in the Same Container: Eating together in one container is a blessed sunnah". Whereas in the text of the hadith it is not written that the Prophet said Eating together in one container is a blessed sunnah. Once again the

Prophet gave an example with his treatment of his wife, at that time Sayyidah Aisyah was menstruating, then the Prophet drank the wife's marks and ate the wife's leftovers. The hadith emphasizes that the food and drink marks of someone who is menstruating are not unclean, but it is different from the intention of the @Officialfiqhpernikah account, which concludes that the Prophet's attitude is a blessed sunnah.

The sixth content is about inviting your wife to new things outside the home, in the content text it is written "Occasionally Try New Things Outside the Home: Rasulullah invites the family to enjoy a meal outside". While the original hadith text tells that the Prophet was invited by a neighbor from Persia to enjoy his meal. Since Aisha was by his side at the time, the Prophet asked if she was there too. Several times unanswered, until the third question answered yes. Very different from the text listed on the content, as if the Prophet invited his wife for no reason.

The analysis of the six hadith content uploaded by the @Officialfiqhpernikah TikTok account uses Stig Hjarvard's theory of religious mediatization. Religious mediatization according to Hjarvard is a process in which the media not only spreads religion, but transforms its essence. Traditional religion loses authority, while the media becomes a new institution that provides moral guidance, rituals and community. This phenomenon reflects the dynamics of modern society where media logic (speed, visuals, algorithms) dominates all aspects of life, including spirituality (Arafah, Fitriani, & Rahman, 2023). This theory explains how the media is not only a channel for disseminating religious messages, but also shapes and changes religious understanding and practices through the logic and format of the media itself.

The following is a summary of the application of Stig Hjarvard's theory of religious mediatization to the six hadith contents of the @Officialfiqhpernikah TikTok account. In general, Hjarvard sees that media logic that emphasizes speed, visuality, and virality has become the new language for conveying religion, while the media acts as an agent of religious change by taking over the traditional functions of religious institutions (Hjarvard, 2008). This process often results in banal religion, where teachings are watered down and repackaged to suit the tastes of popular culture (Hjarvard, 2013).

Table 2. Conclusion of the Application of Stig Hjarvard's Theory of Religious Mediatization to Six Hadith Content on @Officialfiqhpernikah TikTok

Content	Form of Distortion	Media Logic	Theological Impact
1. False narration (Sunan Ibn Majah called Bukhari).	Misattribution of sources	Pressure of production and popularity	Traditional authority hadith prioritized over authenticity sanad displaced, validation engagement
2. "Traveling together" is forced	Reduction of meaning /	Popular narrative for engagement	Context of justice in traveling lost, teachings

Content	Form of Distortion	Media Logic	Theological Impact
to mean "strengthening love"	Reframing of narrative		turned into romantic themes
3. "Helping Each Other" replaces the context of prayer time	Symbolic simplification	Concise emotional message (short duration)	Ritual meaning and context of worship simplified, essence of worship obscured
4. "Deal with Emotions" becomes the command "persuade with love"	Reduction of concrete details	Generic and memorable message	The nuance of the Prophet's gentle example is lost, the message becomes just a slogan without historical context
5. "Eating and Drinking in the Same Container" becomes "blessed sunnah"	Reinterpretation of the main point	Establishment of popular consumption norms	Aspects of uncleanness and fiqh rulings are ignored, the message becomes a generalized value with no shar'i basis
6. "New thing outside the home" reversed to Rasul's initiative	Re-framing of the story	Entertainment genre and social media protagonism	The original story of the neighbor's invitation is distorted, misleading the understanding of the role and historical context

The first hadith has a narration error in this case. The content lists the wrong source (Sunan Ibn Majah called Bukhari), reflecting the impact of media logic and the pressures of content production so that traditional authorities are easily displaced. According to Hjarvard, the media now acts as an agent of religious change, taking over the function of sanad verification in favor of content popularity.

The second hadith is a reduction in the meaning of "Traveling Together." Originally, the Prophet raffled off wives for travel to provide justice, but it was repackaged as "strengthening love." This is a form of media logic that reframed it as "strengthening love." This is a form of media logic that reframes religious teachings according to popular narrative styles, for the sake of engagement.

The third hadith has a simplification of meaning in the presentation of the narrative "Helping Each Other in Household Affairs" replacing the full context (prayer time) indicating banal religion, where religious symbols are reduced to concise emotional messages to fit the social media format.

The fourth hadith has a reduction of meaning "Dealing with Emotions" changing the Prophet's gentle example to the command "persuade with love" marking the reduction of meaning part of banal religion as the media simplifies concrete details to create a more generic and memorable message.

The fifth hadith has a reinterpretation of "Eating and Drinking in the Same Container" The content concludes "blessed sunnah," whereas the original emphasizes the impurity of Aisha's marks. This shows how the media as an agent of change alters the meaning of the teachings to shape common value-oriented consumption norms.

The sixth hadith has the framing "New Things Outside the Home", where the original story about the invitation of Persian neighbors is turned into the Prophet's initiative. This is part of media logic and banal religion, namely the adjustment of the story into the protagonist's action frame to keep it connected in the social media entertainment genre.

The results of the analysis show that the strategy of mediatization of religion in the TikTok account @Officialfiqhpernikah with the use of colloquial language, concise visual format, and viral narrative forms a new understanding for ordinary Muslim netizens, especially the younger generation, so that the essence of the meaning of the hadith is often reduced. To overcome this phenomenon of banal religion, content creators should: (1) apply the principle of fact-checking by including references to the sanad and matan of the original hadith in the description or caption, (2) partner with hadith experts or religious institutions for content review before publication, and (3) add a "brief scientific explanation" segment at the end of the video to restore the historical and theological context.

Meanwhile, Islamic institutions need to initiate: (1) media literacy workshops for the community to improve critical skills of digital da'wah content, (2) guidelines for standardizing digital-based da'wah content, including criteria for sanad validity and narrative completeness, and (3) official multimedia channels that present quality content in an attractive format while adhering to scientific methodology. With the synergy between creators and institutions, it is expected that digital da'wah content can maintain a balance between the attractiveness of social media and the validity of Islamic teachings.

CONCLUSION

Based on the analysis of the presentation of marriage hadith on the @Officialfiqhpernikah TikTok account, the researcher concludes that the approach that prioritizes the speed of engagement, visuality, and virality typical of social media has caused distortions in the delivery of religious teachings. These distortions include defects in the chain of narrators resulting in errors in sanad attribution, the reduction of the matan to the original text of the hadith resulting in simplification of meaning, and finally the reinterpretation of context that ignores the depth of meaning of the event as well as the accuracy of the hadith text. This phenomenon reflects how social media, if not used wisely, can shift the authority of classical texts in conveying religious teachings. Misattribution of the sanad as in the content of '*Humaird*' is the most serious form of distortion as it

fundamentally alters the primary source of the hadith as opposed to mere redaction or simplification.

The impact of editorial simplification and distortion of meaning is that netizens tend to accept concise and emotionally appealing religious information more quickly without investigating the validity of the sanad, so their understanding of the hadith is likely to be superficial and even erroneous. This phenomenon reflects how social media, if not used wisely, can shift the authority of classical texts in conveying religious teachings. Therefore, this study emphasizes the importance of religious digital literacy and collaboration between content creators and hadith scholars to implement stricter verification mechanisms. This study recommends the development of a sanad-based digital da'wah curation module, as well as a collaborative platform between Islamic institutions and influencers to review content before publication. Thus, digital da'wah can remain attractive while maintaining the depth and accuracy of Islamic teachings.

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