MUHAMMAD MUNDZIR   DOLI WITRO   MOH. NAILUL MUNA   ASA'ARI   MUHAMAD YUSUF

MEDIATIZATION OF HADITH AND THE SPIRIT OF DA'WAH MODERATION IN INFOGRAPHIC CONTENT OF ONLINE MEDIA

Muhammad Mundzir
UIN Sunan Kalijaga Yogyakarta, Indonesia
E-mail: munmundzir@gmail.com

Doli Witro
UIN Sunan Gunung Djati Bandung, Indonesia
E-mail: doliwitro01@gmail.com

Moh. Nailul Muna
UIN Syarif Hidayatullah Jakarta, Indonesia
E-mail: m.nailulmuna7@gmail.com

Asa'ari
Institut Agama Islam Negeri Kerinci, Indonesia
E-mail: asaariiainkerinci@gmail.com

Muhamad Yusuf
Institut Agama Islam Negeri Kerinci, Indonesia
E-mail: yusufgayo32@gmail.com

Abstract: One of the movements that online preachers continue to campaign for is the mediatization of hadith. This is due to the transformation of da'wah media from conventional to digital. Mediatization of hadith, one of which is displayed in infographics such as Republika.co.id, is an online media that has also colored the new face of hadith reception on Indonesian social media. This paper aims to reveal da'wah's ideological bias or character in the mediatization of hadith. This article falls into the category of qualitative research. Data is collected or sourced from the online media website Republika.co.id, infographic channels, and focus on the religion column. It was revealed that there was a shift in the process of narrating religious texts caused by technological developments, thus presenting a new challenge for the preachers that the habit of the Indonesian people today is to love something instant. This article also finds the infographic content of hadith presented by Republika to be one of the portraits of the mediatization of hadith that was previously written in classical books. Now the infographic content has undergone several changes, including: there is a development of meaning, development of translation, limitation of meaning, and disharmony between the title of the content with the hadith delivered. The infographic content presented by Republika.co.id also has a moderating dimension, namely seeing empirical reality and not justifying understanding to one group.

Key words: Da'wah, Hadith, Infographics, Mediatization, Moderation, Republika.co.id.

1. Introduction

Mediatization of hadith on social media is a movement that continues to be stirred up by online preachers. This is due to a shift in da'wah media which used to start from print media, then turned into a completely practical and online media (Muftisany 2021). One of the online media that tries to echo the mediatization of hadith is the website "Republika.co.id". Some of its contents are delivered through an infographic, thus the editorial team gives a new face to the reception of hadith on social media. They provide a new framing in the hadith narrated in the infographic. In addition, some of the content sometimes does not display the Arabic edition of the hadith, so cyberspace communities do not know that there are distortions or additions in the hadith ("Infografis Macam-Macam Iri" 2022). The published content also does not try to respond to issues that are developing in Indonesia. In publishing content, the editorial team chooses hadiths related with the lives of Muslims ("Infografis Amalan Sunnah di Bulan Rajab" 2022). That content is empirical proof that the mediatization of hadith is a new face in preaching in online media (Thaib Jusuf 2021).

This research departs from several tendencies covering the mediatization of religion, moderation of da'wah, and infographic content. *First,* mediatization becomes a new issue when it engages with religious texts. The previous tradition makes religion used to be likened to a sacred text and can only be found in scriptural text, but now it is more accessible (ALIMI 2018; Aulia dan Jakarta 2017; Miski 2017; Muzakky dan Fahrudin 2020; Qudsy 2019; Qudsy, Abdullah, dan Pabbajah 2021). *Second,* the issue of religious moderation has become a trending issue in preaching. The government is also trying to create harmonization efforts for each institution so that every religious narrative conveyed is not extreme. In addition, religious moderation has now expanded to the realm of social media, this is due to the entry of the industrial revolution era in Indonesia (Akmaliah 2020; Fahrurrozi dan Thohri 2019; Kholis 2021; Kusnawan dan Rustandi 2021a; Pratiwi dkk. 2021; Yusuf 2019; Zamzami 2019). *Third,* infographics are a new alternative to delivering narrative information. Infographics are a meme development to present more comprehensive information, however religious infographic content is less considered (Azman 2021; Eldiansyah Syamsuar 2021; Indri Primayenti 2022; Nugroho, As, dan Dulwahab 2021).

This study focuses on the development of previous literature discussing the mediatization of religion. In fact, the research on the religious mediatization content only stops at the description issue, however, the inquiry into ideological biases or the character of mediatization da'wah is less done. Thus, three questions will be explored in this research: a) how is the hadith mediatization that occurs in infographic content on the Republika website? b) what are the aspects of

moderation contained in the infographic belonging to the Republika website? c) what are the implications of the hadith infographic content on the website for da'wah in online media? The three questions above are the main points of this discussion. In addition, this work attempts to complement previous studies which are lack to explore the moderation side of da'wah in the religious mediatization (hadith).

This research departs from the argument that there is a shift in the process of narrating religious texts. Due to both technological developments and the new face Indonesian habit of delight in taking cyberspace information. (Hafni 2019). In addition, the entry of the industrial revolution 5.0 era has an impact on humans personally, where humans are distressed because of getting separation from the internet. Today, the internet has become an integral part of human life, and it has been beneficial assistance to them (Hamirul 2020). In the Cyber da'wah realm, every admin who uploads religious narratives has their own ideological bias and characteristics. Whereas, media users have different goals of preaching about Islam, as well as political, economic, and psychological factors. (Thaib Jusuf 2021). These factors will affect the quality of the content presented to the global space and impact social media users.

2. Literature Review

2.1. Mediatization

Budiasa (2017, 39) clarifies that mediatization is a process of delivering information in the media which occurs continuously. Then, according to Hjarvard (2008, 106), mediatization is a concept that plays a crucial role in understanding the urgency of media related to society and culture. In many studies on mediatization, another changeable term for mediatization is mediation. These two terms seem to be one unit that is difficult to separate. As expressed by Triputra (2017), mediation can be interpreted as a media process that has a role as a link between individuals and others (social, economic, political institutions, and so on). Meanwhile, mediatization can be defined as a condition where the media becomes an urgent reference, with the impact of social, economic, political, and other forces adapting to influence the public. For instance, if there is a legislative candidate who is a rich person in the same time, and he never talked about the poor society condition. Then, he suddenly appears on a social media post with the narration in regard with supporting the poor, that is not a mediation, but more relate with mediatization itself.

The presence of mediatization as an important awareness in cyberspace is something that cannot be avoided (Ahmad 2014, 21). Not only digital media but also mass media. Every time the mediatization

process also spreads to the religious field and it is more plausible to be regarded as da'wah mediatization. Setiansah (2015, 4) stated that one of the things that cannot be avoided when there is mediatization of religion is the connection of religion with the logic of the media. When religion is understood with the logic of the media, it is assumed that religion will have a far more character than general media commodities. Anyway, the media of Islamic preaching does not only dwell on the verses of the Qur'an but also the hadith. As expressed by Shari (2021, 182) there are many forms of the hadith preaching on digital media (internet), particularly memes, videos, and infographics.

2.2. Social Media Da'wah: Opportunities and Challenges

According to (Carr dan Hayes 2015), Social media is an internet-based media that allows users to interact and show their existence, either directly or indirectly, with public privacy or private that encourages interaction between a user and other users. (Witro, Putri, dan Oviensy 2020). Along with the development of technology and information, social media is used by some people to facilitate activities in living their lives, one of them is for preaching. Karim (2016, 159) revealed that da'wah is an act of inviting someone or a group to do something and forbidding them to do something else. Meanwhile, Wibowo (2019, 345) defines da'wah media as a term used by preachers (*dā'i*) to convey religious messages to the people or society. Social media is an alternative for preachers in giving and sharing Islamic da'wah. This provides an understanding that da'wah can not only be done in the pulpit (mosque) but also by using social media to be easily spread to various users in various regions.

The existence of social media and da'wah does not always provide opportunities or positive impacts but also poses many challenges for preachers in da'wah activities. Among the problems that often occur, such as the audience being unable to confirm the content of da'wah that the audiences do not understand, the possible impact in that matter is raising misunderstanding among the audiences due to unclear and obscure information. In addition, another problem comes from a preacher who is unable to measure and discover the audience's knowledge (Mastori dan Islamy 2021, 2). Likewise, da'wah by using social media through video posts and photos has the potential to contain hoaxes or false news. (Witro 2020a; 2020b). Therefore, as expressed by Sumadi (2016, 175) Social media must be used for da'wah that invites and spreads goodness to others. The content of the messages must contain information without discrimination or harm to others. The use of social media as a medium of da'wah should pay attention to the norms and ethics of social media.

2.3. Moderation of Da'wah

The term moderation comes from the Latin "moderatio" which means moderate (no excess). In English, it is known as "moderation" which means average or non-aligned. In Indonesian, moderation means "middle" (Tim Penyusun Kementerian Agama RI, 2019, 15). In Islamic studies, "moderation" is often connoted with *wasaṭiyah.* Islam *wasaṭiyah* or Islamic moderation was first introduced by Mohammad Hashim Kamali, a Malaysian Muslim intellectual in his book *The Middle Path of Moderation in Islam: The Qur'anic Principle of Wasatiyyah* in 2015. (Kamali 2015). Furthermore, *wasaṭiyah* comes from Arabic *wasaṭ,* which is equivalent to the word *tawasuṭ (middle), tawāzun (balanced), i'tidāl (fair).* (Tim Penyusun Kementerian Agama RI, 2019, 16). Kamali revealed that moderation cannot be separated from two keywords, both balance, and justice. A moderate Muslim does not mean leaving the main teachings of Islam and then being tolerant of other religions, but by remaining steadfast, the right balance, and being fair to adherents of other religions so that they find common ground (Kamali, 2015, 14).

Sutrisno (2020, 65) revealed that if moderation is associated with da'wah, it can be understood as an attitude of da'wah that always strives to be in the middle between two attitudes; excessive and contradictory so that it does not highly tend for one of both attitudes. As expressed by Kusnawan and Rustandi (2021, 43) da'wah activities can strengthen the attitude toward religious moderation. Sutrisno (2020, 81) explains that moderation of da'wah must be intensively carried out to welcome a new civilization. In this case, Sutrisno provides several approaches to "moderate da'wah", including 1) through virtual messages; 2) moderate website digitalization; 3) spreading moderate videos; 4) publishing moderate articles; and 5) implementing moderate value in family milieu. Therefore, the main purpose of da'wah moderation is to reduce or oppose hoaxes (fake news) or hate speech on social media. (Mukarom, Abidin, Aripudin, & Wahyudin 2020, 14). For example, the moderation of research da'wah (Zamzami 2019) on the M. Quraish Shihab Official website. This website propagates the message of peace in various forms either oral or writing. It is packaged in an attractive display.

3. Methodology

This research is included in the category of qualitative research. The data was obtained from the field, i.e. online media. This research will focus on the website Republika.co.id. There are several reasons why the author chose the Republika website as a material object: *First,* the Republika website is a website that active in delivering news globally, whether the news about politics, international affairs, education, the Koran and hadith, and other archipelago treasures. *Second,* the website does not only focus

on a religious topic. Thus, two possibilities for the website's contents in question; ideology-based information or moderate-based information. This research then steps forward to test the credibility of the Republika website's contents. *Third,* the Republika website provides its own infographic column. In addition, Republika also has productivity in uploading infographic content containing religious teachings. In the length period 2021-2022, it has delivered 62 infographics. ("» Agama Infografis" t.t.).

The research will focus on exploring infographic content relates with hadith narration in Republika website. The main data used by the author are the Republika website, infographic channels, and Republika religion column. The reason for choosing the religion column is to limit the data, so it will not cover too much data that dont exactly relates with religious or hadith topic. The religion column provides 62 infographics, to filter thus data, the author uses *triangulation data* to get the most appropriate data. This method works by selecting infographics one by one based on the presence of hadith therein. The way to find out the infographic using hadith is by paying attention to the narrative content, by a certain clue; the mention of *mukharrīj* or just the name of a friend who narrated the hadith. The basis benchmark on moderation leads to the Ministry of Religion's standard of preaching moderation.

4. Results and Discussion

4.1. Republika: Between Information and Ideological Bias

Republika is one of the websites that contribute to the development of mass media. This website was established on August 17, 1995. In the beginning, Republika was still a newspaper like "Jawa Pos" and "Suara Merdeka", both are a kind of newspaper in Indonesia, which targetted for newspaper segmentation. "Harian Republika" is a classic name that two years later evolved into ROL (Republika Online). ROL is currently a news portal that presents various news typologies, whether in the form of text, audio, and video. Several years later, Republika became one of the most trusted websites with all its news innovations. There are approximately 14 channels provided by Republika, including Ramadan, New, Nusantara, Khazanah, Islam Digest, International, Economics, Republikbola, Leisure, Technology, Column, Infographics, Republika TV, In Pictures ("Republika Online" t.t.). Some of the channels above have their own characteristics in the theme of delivering news. This is considered because the readers of Republika are not only people who are pursuing one field but there are clergy and ordinary people who also read Republika.

Republika is a news platform that has the characteristic of non-provocative delivery. Several news narratives published in each channel only respond to issues that are developing in a society and the world, for

example in political news narratives, the news presented tends to be neutral and responds to issues that develop among politicians. Those are "Puan" ("Puan Akui tak Mau Terpengaruh dengan Hasil Survei" 2022), "Erick Thohir" ("Seruan Erick Thohir Presiden Terdengar di Jombang" 2022), "Prabowo" ("LSI: Elektabilitas Prabowo di NTT Meningkat" 2022), "Azyumardi Azra" ("Azyumardi: Penjabat Kepala Daerah Menjadi Kedaulatan Rezim" 2022), "Ganjar Pranowo" ("Lomba Pidato Ramadhan di Pesantren Palembang Oleh Sahabat Ganjar" 2022). In terms of Indonesian issues, Republika also has comprehensive news coverage, where several issues that occurred in Indonesia are narrated without blaming any party. There are several figures who become tendencies in the news narrative above, including: Ma'ruf Amin ("Wapres: Moderasi Beragama Kunci Jaga Keutuhan Bangsa" 2022), Yaqut Cholil ("Menag: Pemerintah Siap Berangkatkan Jamaah Haji" 2022), Ridwan Kamil ("Kunjungi Pesantren Cendikia Amanah, Ridwan Kamil Soroti Program 1 Desa 1 Hafiz" 2022), Haedar Nashir ("Prof Haedar Ungkap 3 Paradigma Manusia Perlakukan Bumi Menurut Alquran" 2022). Some of the news above shows that no ideological or political bias influences Republika when narrating the news. The purpose of news segmentation is both to purely provide a broad perspective for readers and to broaden horizons.

Religious information becomes constantly published content by Republika. Thus, they establish a special channel that particularly talks about religion devoted to Islam. "Islam Digest" channel is a channel that becomes an encyclopedic forum on the Republika website in accordance to discuss Islam. Some of the columns provided include Prophet Muhammad, Muslimah, Stories, Fatwas, Mosaics, Study of the Qur'an, Prayers, and Hadith. The characteristic of "Islam Digest" is not unprovocative or does not try to give judgments of one another and does not justify the truth of their posts. This can be seen in several columns, especially in the fatwa column. The column provides a piece of information about Islamic jurisprudence concerning actual problems in Indonesia. For instance, the contents regarding the issue of prohibiting vaccines for fasting Muslims. That case examined by Republika results in a tolerable narrative with scientific arguments. ("Fatwa Tarjih: Vaksinasi Tidak Membatalkan Puasa" 2022; "Ragam Obat Suntik Termasuk Infus, Apakah Membatalkan Puasa?" 2022). By this fact, The content published by Republika seems to provide insight only to the public, instead of provoking a certain group.

4.2. Hadith Infographics: Between Original Text and Re-narrative

Infographics are one of the alternative websites for mainstreaming information to the public. They are generally defined as something that represents information or concepts. In detail, infographics are a means of delivering information in the narratives and diagrams form, where the aim is to provide comprehensive and easy-to-understand information

(Dick 2020, 7). The appearance of infographics does not necessarily convey information to readers. However, there are several factors to attract certain types of people and it commonly uses visual images (Dick 2020, 18). Historically, infographics have been one of the fastest-growing media to distribute information. A figure who first popularized it was William Playfair. He was not a journalist, but rather a developer of lines, diagrams, and circles to systematize data. However, infographics stem from their use in mathematical-statistical approaches, neurological-psychological approaches, and cultural arts approaches (Dick 2020, 10). After a while, infographics then underwent innovation so that they began to be used as a medium for distributing information in general.

No	Hadith Text	Framing of Hadith	Reference
1	Indeed, if Allah wills to take the life of a servant in a place, then Allah makes the servant need that place. (H.R. al-Hakim)	The Prophet's Suggestion When Traveling Far and about the kind of prayers	("Infografis Anjuran Rasulullah Saat Bepergian Jauh dan Doanya" 2021)
2	- Spread *salam* (greetings). *Salam* is a prayer that is said by a Muslim with the hope that the person he meets will find happiness, safety, and prosperity. The Prophet did not underestimate the value of greeting. (H.R. Tirmidzi) - Feeding those in need. (H.R. Bukhari) - *Ṣalāh al-lail* (mid-night prayer). *Ṣalāh al-lail wa al-nāsu niyāmun*, praying when other people are fast asleep. In the perspective of fiqh, one of the sunnah is *tahajjud* prayer. Which Rasulullah never left it. (H.R. Abu Dawud)	Simple Practices for opening Heaven's Doors (Spread Greetings, Feeding, Evening Prayers)	("Infografis Amalan Sederhana Pembuka Pintu Surga" 2022)
3	Forgiveness isn't about the other person, it's about yourself and about gaining inner peace "No one forgives Allah and exalts them"	Four ways for gaining a calm heart	("Infografis Empat Cara Agar Hati Tenang" 2021)
4	This is as the hadith of the Prophet Muhammad which means: "Whoever covers the disgrace of his brother in this world, Allah will cover his disgrace both in this world and in the hereafter." It's illegal to collect a debt by spreading disgrace	The law of collecting debt by spreading disgrace	("Infografis Hukum Menagih Utang dengan Sebar Aib" 2021)
5	The Messenger of Allah said: "Whoever is thrifty (carefully in using money), then Allah will give him wealth. And whoever is wasteful, Allah will make him poor. And whoever is humble, Allah will raise him (his degree), and whoever arbitrarily Allah will break him." (HR. Bazzar)	Stay away from wasteful nature	("Infografis Jauhi Sifat Boros" 2021)
6	It is forbidden to postpone, change or	Five facts about	("Infografis Lima

	cancel the holy month. Rasulullah said: "Indeed, the times revolve around the same as when Allah created the heavens and the earth. After that, there are twelve months and between them, there are four holy months. Three in a row, namely Zulqadah, Zulhijah, and Muharram. While the fourth is the month of Rajab between Jumada and Shaban."	Rajab	Fakta Seputar Rajab" 2022)
7	Abu Hurairah said that Rasulullah said: "When the son of Adam reads the verse of *sajdah*, then he prostrates, then the devil walks away crying and says: woe to Him! The son of Adam was commanded to prostrate and he prostrated then Paradise would be for him, while I was ordered to prostrate and I refused to do so for me hell." Meanwhile, scholars have different views on the law of prostration of recitations into two opinions. First, the opinion expressed by the majority of scholars is *sunnah*. Second, the opinion expressed by al-Ahnaf is *wājib*.	The virtue of prostration of recitations	("Infografis Keutamaan Sujud Tilawah" 2021)
8	*Al-Qism al-ʾilmi bī Madār al-Waṭān;* there is a Muslim One Day and Night wrote four manners of sleep according to *sunnah rasūl: Muḥasabah, Sleeping early at night, Wudhu before going to bed,* and *Shaking the bed.* "If you come to your bed, then perform ablution like your prayer, then lean on the right side of your body." - "If one of you wants to go to bed, then shake the mattress into the sarong, because he does not know what will happen afterward."	Four sunnah before sleeping	("Infografis Sunnah Sebelum Tidur" 2022)
9	Envy is a human trait that hates when other people get something that exceeds him. Envy itself is divided into several types. The first is envy which tries to eliminate the pleasures obtained by others by bad deeds, both through words and deeds. Second, envy who tries to get the pleasure of others for his own sake. Third, envy seeks to steal the pleasures received by others without any desire to get them. From Abu Hurairah Ra, Rasulullah SAW said, "Avoid *ḥasad*, because it can eat goodness like fire eats firewood." (H.R. Muslim)	Kinds of Envy	("Infografis Macam-Macam Iri" 2022)

10	Following what was exemplified by the Prophet (i.e. according to the Sunnah) "Whoever does a deed that is not included in our religious affairs, then the practice is rejected." (H.R. Muslim)	Three Conditions of Accepted Worship Charity	("Infografis Tiga Syarat Amalan Diterima" 2021)
11	From Abu Hurairah Ra, the Prophet Muhammad said, "Verily Allah is pleased with you in three matters and hates you in three matters. Allah is pleased with you if you (first) worship Him and do not associate Him with anything. (Second) if you hold fast to His religion and do not divide. (Third) if you advise each other to the person who is entrusted to him your business." There are three things that Allah SWT. hates: Rumors, Many Questions, and Unprofitable Treasures.	Rumors that God hates	("Infografis Kabar Angin yang Dibenci Allah" 2021)
12	- Habits of the Prophet: Rasulullah SAW used to practice *sunnah fasting* on Mondays and Thursdays. This is one of the non-obligatory practices that he never left. Ummul Mu'minin testified, that the Prophet kept the fast Monday and Thursday. - The lift of *amal*: These two days are also referred to as the moment of lifting the record of charity for each Allah's servant. Rasulullah said: "Verily the deeds of the servants are delivered on Mondays and Thursdays." - Getting Healthy	3 Benefits of Fasting on Mondays and Thursdays	("Infografis 3 Keutamaan Puasa Sunnah Senin dan Kamis" 2021)
13	- Pray for Troubles Rasulullah saw prayed for hardships for the rulers who oppressed his people. "O Allah, whoever is in charge of taking care of my ummah and then makes it difficult for them, then make it difficult for him. Whoever has the task of taking care of my Ummah and making it easy for them, then make it easy for him." (H.R. Muslim) - Keep away from Heaven "It is not mandated for a person to lead a people and then he dies in a state of cheating against his people, then Paradise is forbidden for him." (H.R. Bukhari Muslim)	3 Consequences for the unjust leaders	("Infografis 3 Akibat yang akan Didapatkan Para Pemimpin Zalim" 2021)

| 14 | - Strong Spirit
A Muslim youth or woman should be tough-minded. They defend the truth and prevent evil. "I order you to do good to the youths." (Hadith)
- Forge yourself
In a kind of hadith, the Prophet SAW advised Muslims to take advantage of five things before five things. One of them is when you are young before old age comes. | 3 Messages of Ideal Youth According to Islam | ("Infografis 3 Pesan Pemuda Ideal Menurut Islam" 2021) |

The development of infographics from time to time has an indirect impact on Republika, which uses infographics as a means of distributing various types of news. In its development, several types of infographics are currently being created by several designers, including infographics that describe statistics, infographics that explain processes, infographics showing ideas, infographics about chronology, infographics about geography, infographics about anatomy, infographics about a hierarchy, infographics that explain the relationship between elements, infographics about personality or organization (Smiciklas 2012, 5). Not all typologies presented by Smiciklas are represented on the Republika website, at least there are some typologies uploaded by this website.

4.3. Text, Hadith, and Mediatization in Republika Infographics

Mediatization of hadith has become a trend for designer activists in online media and social media. The hadith texts as the main sources of the content are not only written textually but also given a new title through the author's interpretation. In some of Republika's hadith infographic content, 5 types are set: *First*, an infographic that writes the hadith purely. *Second*, infographics that narrate pure hadith and their extended meaning. *Third,* infographics that narrate hadith as narrative reinforcement. *Fourth,* infographics that narrate hadith as reinforcement of the verses of the Qur'an. *Fifth,* infographics that use hadith as the main narrative.

Table 1: Pure Hadith

Figure 1   Figure 2   Figure 3

The original text of the hadith becomes the basis of data in an infographic. This can be seen in Figure 1 which tries to explain the law of collecting debts by spreading disgrace. In its content narration, Republika quoted a figure from NU, namely K.H. Mahbub Maafi, then legitimized with a translation of the hadith without any explanation of *riwayāh* from which *mukharrij* has been taken. The nuance of the content is "harmony" by illustrating two confused people in the middle of which there is a picture of paper that says debt. In this context, there is an expansion of the context, that the hadith does not speak in the context of collecting debts, but tends to be general, so there is an attempt to synchronize the original hadith text with the uploaded title.

Republika's infographic content also presents hadiths that are written in original patterns, both in Arabic text and in translation. This can be seen in Figure 2 which explains the "Priority of Sujudu Recitations". The content is excerpted from *The Complete Tajweed Asy-Syafi'i Book* by Abu Ya'la Kumaidi. The infographic has synchronization with the narration of the presented hadith and adds illustrations of people prostrating. In addition, the designer also added several opinions regarding the law of prostration of recitations. In this case, the hadith is conveyed informatively as it is with the addition of a brief explanation, in the form of definitions and legal debates. Similar content can also be seen in Figure 3, that tries to provide some sunnah practices before going to bed. In this subtitle, there is no hadith text, either in Arabic or Indonesian language, that is displayed only a narrative in the form of advice. Some information in that infographics are *First,* going to bed early at night, this narration is based on Aisyah's history but also does not include Arabic text or its translation. *Second* and *Third* are ablution before going to bed and shaking the bed. These last two practices are based on the narrations of Bara bin Azib and Abu Hurairah. Both of them are only shown the translation of the hadith without any explanation of the *mukharrij.*

Table 2: Pure Hadith and Development

Figure 4   *Figure 5*   *Figure 6*

Hadith as a short narrative conveyed by the Prophet often experiences improvisation interpretation. In several infographics, Republika tries to develop meaning by starting from one hadith. In Figure 4 the narration about various types of jealousy departs from a hadith narrated by Abu Hurairah which only has a translation of the hadith. The hadith actually explains the command to stay away from envious behavior, but then Republika developed it into a prohibited typology of jealousy, where the typology is actually not contained in the narrative text of the hadith. The content is strengthened by the illustration of a man who has a negative expression towards other men.

Republika also carried out the development of the hadith meaning when explaining fasting on Mondays and Thursdays. Figure 6 explains the benefits of fasting on Mondays and Thursdays. *First,* that is Prophet's habit, this narration is based on the testimony of Aisha in which the Prophet never left the sunnah fasting on Mondays and Thursdays even though it was sunnah order. If you look at the narration, the quality of hadith is a *mauqūf*, but the designer paraphrases it without mentioning its quality or the *mukharrij. Second,* the lifting of *amal*, this virtue is based on the history of Osama bin Zaid. The hadith delivered is only in the form of a short translation and there is synchronization between the hadith and the narrative of the virtues conveyed. *Third,* getting health benefits, this virtue is the development of the hadith's value recommending fasting on Mondays and Thursdays. However, there is no cited hadith presented in this third narration to strengthen the argument, so the narration of the third information comes from designer's interpretation.

The two tendencies utilized by Republika following delivering hadith-based infographics are either developing meaning or distorting it. Figure 6 shows that in compiling infographics in regards to "Simple Practice of Opening Heaven's Doors" using hadiths quoted from several narrations. The hadith narration conveyed comes from *matn ḥadīs* only, so the dominant aspect is the designer's interpretation. 'Spread Salam' narrative is quoted from the phrase "*Ifsyā' al-Salām*" then the added interpretation is juxtaposed with people shaking hands, and is legitimized by the transmission of the hadith 'H.R. Tirmīzī'. Another narration relates to 'giving much' is quoted from the phrase "*iṭ'am al-ṭa'ām*" which is added to an interpretation of the symbol implies a hand giving money, and ends with the narration of H.R. Bukhari. Next, 'Gemar Tahajud' or 'delight in mid-night player' narrative is quoted from the text of the hadith *ṣolāh al-laili wa al-nāsu niyāmun*, then it is juxtaposed with the illustration of people praying along with the moon background, and the narration of "H.R. Abu Dawud". The infographic information presented in this content contains text distortion and misinterpretation between the text and the visual presentation. Thus, these images of infographics are not always able to represent the text narrative that is intended.

Table 3: Hadith as Narrative Strengthener

| Figure 7 | Figure 8 | Figure 9 | Figure 10 |

Hadith which is the second stronger source of Islamic law is the basis of reinforcement in infographic media, and sometimes can be referred to as reinforcement of the Qur'anic narrative. In figure 7, Republika tries to explore facts about the month of Rajab. In the 5 narrations, when explaining the third narration, the designer corroborates the hadith which is written only with translation, without adding a friend who narrated it and from whose *mukharrij* has narrated this hadith. The hadith actually describes the holy months, but the narration conveyed in the fact of the month of Rajab is the prohibition of delaying, changing, and canceling the forbidden month. The narrative text of the hadith quoted and the information to be conveyed have no relation, they have similarities only in discussing the month of Rajab. The same thing was delivered by Republika in Figure 8, where there are accepted standards of worship practices, namely faith, sincerity, and by the Prophet's model. The narrative of faith and sincerity is strengthened by the Qur'an, while the narrative according to the Prophet's deed is based on the hadith that talks about human behavior that is not based on the Prophet called as *bid'ah.* The hadith is narrated with translation and corroborated by Imam Muslim as a *mukharrij* (someone who delivered hadith in the latest stand).

Hadith is also used by Republika when delivering an infographic about 3 consequences belong to unjust leaders, in Figure 9. The three consequences include: a painful punishment, being prayed for in difficulty, and being kept away from heaven. The narrative of a grievous doom is attributed to Q.S. Ash-Syuara: 42, while the narration is prayed for in difficulty and kept away from heaven is based on the hadith. The hadith on which 'prayers for difficulties' has a correlation with the title narration, because the hadith describes the Prophet's prayer to trouble the leader who troubles his people. The same thing was excuted by Republika when narrating about 'being kept away from heaven', the hadith delivered with the narrative of the consequences delivered by Republika had synchronization. This is because the hadith speaks of a

hellish reward for a leader who cheats. The two hadiths submitted were written with translations accompanied by the names of the *mukharrij* of each hadith.

Republika also uses hadith as a narrative reinforcement when conveying youth standards by an Islamic perspective in Figure 10. Republika legitimizes that there are standards in the Qur'an and hadith regarding the ideal typology of youth, which are tough-minded, agents of change, and self-forging. Only the 'tough spirit' and 'self-forging' narratives use hadith as the basis for narrative legitimacy. The 'tough spirit' narrative is based on a hadith about the Prophet's message to his companions to do good to youth. The narrative of 'forging oneself' in the content is based on a hadith in which the Prophet advised to take advantage of youth. The two hadiths presented in Figure 10 are only presented with translations and without mentioning *mukharrij*. The 'tough spirit' narrative does not have a synchronization with the hadith conveyed, as well as the 'self-forging' narrative, which has no correlation with the conveyed hadith. Thus there is a misinterpretation of hadith that you want to be presented in the infographic. Nevertheless, the hadith is quite helpful in strengthening the narrative that Republika wants to convey.

Table 4: Hadith to Strengthen Verses of the Qur'an
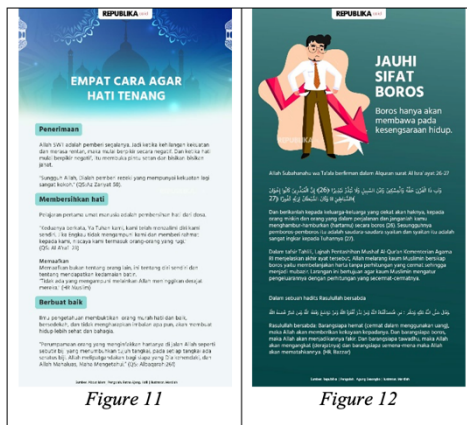

Figure 11   Figure 12

Figure 11 describes some tricks to keep calm. There are three offers submitted by the infographic; acceptance, purifying the heart, forgiving, and doing good. All offers are based on Quran. However, in an offer to 'forgive', Republika presents a hadith to strengthen the narrative. The delivered hadith talks about the reward for easily forgiving people. The concluding remarks of this exam are similar to the previous finding point to the presented hadith is just a translation and citing the *mukharrij*. Republika did the same thing when presenting an infographic about the advice to stay away from extravagance. In the main narrative, the verses of the Qur'an are the main basis for this recommendation. However, the hadith is also presented to strengthen the verse. The hadith displayed has

a correlation with the verse and narration conveyed, because the hadith describes the threat to people who behave extravagantly. The hadith is written in full, both in translation and in Arabic writing, and is strengthened by its *mukharrij*, namely al-Bazzar.

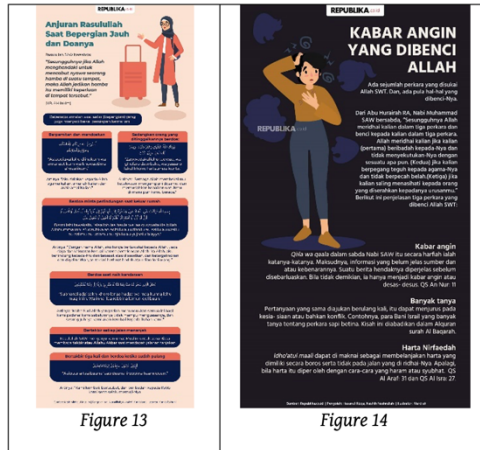**Table 5: Hadith as Main Narrative and Reinforced by Other Texts**

| *Figure 13* | *Figure 14* |

In another case, hadith becomes the main argument, then it collaborates with the Qur'an or the opinions of Islamic scholars. This is shown in Figure 13 which is an extract from *Minhāj al-Muslīm* book. By using that book, Republika narrates the title 'The Prophet's Suggestions When Traveling Far and His Prayers'. The title was then legitimized by a hadith that does not talk about the practice of the Prophet's advice to his people when traveling far away. The narrated hadith actually explains that a person's death has a relationship with the place where humans live. The visual image presented is a woman standing with a suitcase beside her. In addition, the practices when traveling far are explained more comprehensively but only limited to text and Arabic narration, there is no additional visualization related to the practice. Nevertheless, despite the misrepresentations, Republika tries to explore Muslim's daily activities that should do when they leave. The narration presented is also added with transliteration, making it easier for people who have difficulty reading Arabic script. In addition, the content also develops from several hadith texts and the Qur'an that talk about the manners of people traveling.

Republika did the same thing when producing an infographic to narrate information about rumors that God hates. Figure 14 initially discusses the hadith about hated and liked things by God. The favored things are conveyed in the text narration whereas the hated things are developed by citing several verses of the Qur'an, including hearsay, many questions, and useless wealth. The hadith was conveyed by mentioning

Abu Hurairah as the first narrator and without being corroborated by *mukharrij.* In addition, the infographic is decorated with an illustration of a woman with a confused expression. The infographic has narrowed the meaning of the substance. Rumors became the main title to represent all these hadiths, even though several things should also be conveyed to avoid miss reinterpretation.

Based on several infographics above, it can be concluded that there are various models of hadith narratives presented in Republika's infographic. *First,* infographics has varied forms. Some hadith narrations are presented with full Arabic text, translations, snippets, and sometimes only conclusions leaning on *mukharrij. Second,* designers' or content creators' understanding has varied models, so the implication is that sometimes the meaning can be synchronous and sometimes also out of sync. *Third,* hadith is still the main weapon in conveying news in online media. This is considering that several threat narratives are presented to provide a frightening understanding to the reader.

4.4. Hadith Infographics: from Mediatization, Limitation, to Distortion

Hadith infographics presented by Republika provide a new face to the narrative text of hadith. In the past, hadith seekers needed to travel around the world to find a hadith, both by rote and in writing. After receiving the hadith, an 'Ulamā' gave an understanding which was then enshrined in a print media, which until now was called *turāṣ*. Along with the development of the times, the media has changed, and traditions that used to have sacredness, are specified found in certain places, such as recitation councils or Islamic boarding schools. Nowadays, hadith is like a text that has been desacralized. Online media and social media have become new media in delivering hadith. This has an impact on creators' creativity in which he is design experts to present hadith texts with various models but the accurate meaning is still in question. These models include videos, memes, and infographics. The models also have implications for the method of online infographics da'wah. Because the text of the hadith has undergone desacralization, everyone has the right to convey the hadith even though he has not been able to practice it or has no capabilities in that term. The upcoming implication goes to remove 'Ulamā' authority, then scholars are currently only a side forum for the community to seek fatwas instead of main sources to find the answer to the unknown problem (Purnomo 2016, 6).

Because mediatization has implications for de-authorization, while de-authorization is starting to show its face, it is not surprising that infographic content is experiencing data limitations. Data should talk about good and bad, but because of the subjectivity and interests of designers, only the bad part is conveyed and in inversely. Hadith that

should be conveyed in its entirety with the context surrounding the transmission of the hadith, however, in the new media, it is limited in showing purposed parts. (Thaib Jusuf 2021). Intended parts according to the content creators already represent the entire hadith that they want to convey. In addition, mediatization also has implications for the distortion of the information conveyed. Hadith as a text that sometimes has long and short points is also distorted. The existence of distortion of *matan al-hadith* (the main content of hadith) in infographics is due to the subjectivity of the designer. Infographics are made with a certain model and size, so it is not the media that adapts the hadith narrative, but the hadith that adapts the media. This is also the case with Republika's infographic content. The existence of mediatization has implications for limitations, distortions, and also miss interpretation.

4.5. Moderation Dimensions in Hadith Infographic Content on the Republika Website

Moderation is one of the dictions that deserves to be embedded in Republika's hadith infographic content. The standard of moderation used in this study refers to the standards of the Indonesian Ministry of Religion. This can be seen in several aspects; authoritative sources, state constitution, local wisdom, and mutual agreement (Kementerian Agama RI 2019, 17–21). The narrative of religious moderation should have tolerant values for various religious followers. Republika initiates through infographic content of hadith by presenting non-provocative narratives. The delivery narrative conveyed is more in the direction of motivating Muslims to be careful in life. This can be seen from several infographic titles that talk about practices before going to bed, and narratives about practices before going to bed.

The infographic content presented by Republika can be said to be moderate due to several factors. *First,* the infographic content presented is not to justify one group, for example when delivering a narration about practice when traveling. Republika delivered all the benedictions contained in the Qur'an and hadith, even though particular benedictions belong to an exclusive Islamic group. *Second,* the information presented is not in favor of a scholar alone. Republika prefers to choose the Shafi'i school or the majority of followed *mazhab* (a kind of 'Ulamā' school of Islamic Law) in Indonesia so that there is no bias that affects the content. The choice of the Syafii School, in this case, is because the majority of Indonesian people adhere to that school. Thus, Republika tends to consider Indonesian tendencies in Islamic jurisprudence.

4.6. Hadith Infographics as an Alternation in the Vision of Religious Moderation and Da'wah in Online Media

Infographics as a new means of distributing information in online media also play an important role in online da'wah. Hadith as a material for preaching has experienced significant developments. Apart from the de-authorization of 'Ulamā', it is time for the hadith narration to be highly consumed by Muslims. This is due to the existence of social media users who are quite enthusiastic when studying religion. Hadith infographics are a new face that deserves appreciation. In the past, religious learning could just be obtained by visiting the science council, so it wasted time and money. In addition, the process of learning needs a long period if we depend on Islamic tradition so that students however get piecemeal information from *kyai* (a title for pious and wise Muslim). The existence of infographics is a solution to classic problems for Islamic studies enthusiasts to instantly get the knowledge. As a comparison, the narration delivered by *kyai* can now be arranged with a chart or tables that are visually appealing to make it easier for religious enthusiasts to learn.

Infographics are indirectly in line with the principles of religious moderation or tolerance and inclusion. Infographics that have become a new face in the delivery of religion are in line with the state of the Indonesian people who already live side by side with the internet. Hadith infographics are also in line with the inclusiveness principle of the Ministry of Religion. The means of da'wah to the public is not only supported by print media but also through infographics. Furthermore, the presence of infographics to propagate hadith is a means to bring Indonesian people to evolve and to be aware of moderation. Nevertheless, it has to be secured several certain conditions in delivering the hadith narration in the infographic, that is conveying the hadith in its entirety, not making fatal limitations, not carrying out substantial distortions, and providing a narrative that does not blame one group.

5. Conclusion

Infographics that become a new face in narrating hadith have been available in various media. Republika.co.id as a great Indonesian website for delivering online information provides hadith infographic content that talks about diverse topics and themes. That phenomenon is one of the portraits of the hadith mediatization. Previously, hadith has been written in classical books, but it goes to a new delivery through infographic content. Then, it engages a new challenge that is uncovered meaning, uncovered translation, and disharmony between the infographic title and the hadith content (*matn ḥadiṣ*). The infographic content presented by Republika.co.id has a moderating dimension; to see empirical reality and

not justify a certain group's faith. The infographic presented tends to respond to hot issues and spread knowledge to the public sphere. The implications of infographics in online da'wah are divided into two parts; positive and negative. The positive implication is: *First,* giving an easier tool to grab the knowledge for religious studies enthusiasts through online media. *Second*, online users have unlimited access to the reader. *Third,* to widely spread it into a wider area around the world. *Fourth,* to make it simple to understand. While the negative implications are around; *First,* the limitations. *Second,* distortions. *Third,* misinterpretations.

References:

Ahmad, N. 2014. Keterbukaan Dakwahtainment Sebagai Media Dakwah. AT-TABSYIR, Jurnal Komunikasi Penyiaran Islam, 2 (1), 18. https://doi.org/10.33853/istighna.v4i2.107.g113

Akmaliah, W. 2020. The Demise of Moderate Islam: New media, contestation, and reclaiming religious authorities. Indonesian Journal of Islam and Muslim Societies, 10, 1–24. https://doi.org/10.18326/ijims.v10i1.1-24

ALIMI, M. Y. 2018. Mediatisasi Agama, Post Truth Dan Ketahanan Nasional: Sosiologi Agama Era Digital. Moh Yasir Alimi.

Aulia, N. N., & Jakarta, U. S. H. 2017. ISLAM DAN MEDIATISASI AGAMA. Jurnal Ilmu Komunikasi, 1, 14.

Azman, Z. 2021. Dakwah Bagi Generasi Milenial Melalui Media Sosial. Jurnal Khabar: Komunikasi Dan Penyiaran Islam, 3 (2), 193–205. https://doi.org/10.37092/khabar.v3i2.350

Azyumardi: Penjabat Kepala Daerah Menjadi Kedaulatan Rezim. 2022, April 9. Diambil 10 April 2022, dari Republika Online website: https://republika.co.id/share/ra25vr436

Budiasa, M. 2017. Mediatisasi Aksi Massa Islam 2 Desember 2016. Profetik: Jurnal Komunikasi, 10 (1), 35–49. https://doi.org/10.14421/pjk.v10i1.1220

Carr, C. T., & Hayes, R. A. 2015. Social Media: Defining, Developing, and Divining. Atlantic Journal of Communication, 23 (1), 46–65. https://doi.org/10.1080/15456870.2015.972282

Dick, M. 2020. The Infographic: A History of Data Graphics in News and Communications. MIT Press.

Eldiansyah Syamsuar. 2021. Perancangan Infografis Profil Kampus Universitas Muhammadiyah Sumatera Barat (Skripsi, Institut Seni Indonesia Padangpanjang). Institut Seni Indonesia Padangpanjang. Diambil dari http://repository.isi-padangpanjang.ac.id/1098/

Fahrurrozi, F., & Thohri, M. 2019. Media Dan Dakwah Moderasi: Melacak Peran Strategis Dalam Menyebarkan Faham Moderasi Di Situs Nahdlatul Wathan Online

Situs Kalangan Nitizen Muslim-Santri. TASÂMUH, 17 (1), 155–180. https://doi.org/10.20414/tasamuh.v17i1.1440

Fatwa Tarjih: Vaksinasi Tidak Membatalkan Puasa. (022, April 8. Diambil 10 April 2022, dari Republika Online website: https://republika.co.id/share/r9zo2295004465623000

Hafni, N. D. 2019. Nomophobhia, Penyakit Masyarakat Modern. Al-Hikmah: Jurnal Kependidikan Dan Syariah, 6 (2), 41–50.

Hamirul, H. 2020. Komunikasi Di Era Revolusi Industri 4.0 Dan Society 5.0. Pustaka Learning Center.

Hjarvard, S. 2008) The Mediatization of Society: A Theory of the Media as Agents of Social and Cultural Change. Nordicom Review, 29 (2), 102–131. https://doi.org/10.1515/nor-2017-0181

Indri Primayenti, I. 2022. Pengaruh Infografis Tirto.id Dalam Menyampaikan Informasi Kepada Pembaca (Skripsi, Universitas Islam Negeri Sultan Syarif Kasim Riau). Universitas Islam Negeri Sultan Syarif Kasim Riau. Diambil dari http://repository.uin-suska.ac.id/58158/

Infografis 3 Akibat yang akan Didapatkan Para Pemimpin Zalim. 2021, November 7. Diambil 8 April 2022, dari Republika Online website: https://republika.co.id/share/r0cfag318

Infografis 3 Keutamaan Puasa Sunnah Senin dan Kamis. 2021, November 21. Diambil 8 April 2022, dari Republika Online website: https://republika.co.id/share/r1lf10318

Infografis 3 Pesan Pemuda Ideal Menurut Islam. 2021, Desember 3. Diambil 8 April 2022, dari Republika Online website: https://republika.co.id/share/r3hntk318

Infografis Amalan Sederhana Pembuka Pintu Surga. 2022, Februari 27. Diambil 8 April 2022, dari Republika Online website: https://republika.co.id/share/r4kew8318

Infografis Amalan Sunnah di Bulan Rajab. 2022, Februari 5. Diambil 8 April 2022, dari Republika Online website: https://republika.co.id/share/r6ruqr366

Infografis Anjuran Rasulullah Saat Bepergian Jauh dan Doanya. 2021, November 14. Diambil 8 April 2022, dari Republika Online website: https://republika.co.id/share/r2iuek366

Infografis Empat Cara Agar Hati Tenang. 2021, November 30. Diambil 8 April 2022, dari Republika Online website: https://republika.co.id/share/r3c9wp430

Infografis Hukum Menagih Utang dengan Sebar Aib. 2021, November 8. Diambil 8 April 2022, dari Republika Online website: https://republika.co.id/share/r27ij8366

Infografis Jauhi Sifat Boros. 2021, November 9. Diambil 8 April 2022, dari Republika Online website: https://republika.co.id/share/r29zif313

Infografis Kabar Angin yang Dibenci Allah. 2021, Desember 10. Diambil 8 April 2022, dari Republika Online website: https://republika.co.id/share/r3m9y6318

Infografis Keutamaan Sujud Tilawah. 2021, November 22. Diambil 8 April 2022, dari Republika Online website: https://republika.co.id/share/r2xkkh313

Infografis Lima Fakta Seputar Rajab. 2022, Februari 10. Diambil 8 April 2022, dari Republika Online website: https://republika.co.id/share/r72t3h313

Infografis Macam-Macam Iri. 2022, Februari 13. Diambil 8 April 2022, dari Republika Online website: https://republika.co.id/share/r638z0313

Infografis Sunnah Sebelum Tidur. 2022, Februari 22. Diambil 8 April 2022, dari Republika Online website: https://republika.co.id/share/r7n7sg430

Infografis Tiga Syarat Amalan Diterima. 2021, Desember 13. Diambil 8 April 2022, dari Republika Online website: https://republika.co.id/share/r41lga430

Kamali, M. H. 2015. The Middle Path of Moderation in Islam. New York: Oxford University Press.

Karim, A. 2016. DAKWAH MELALUI MEDIA: Sebuah Tantangan dan Peluang. AT-TABSYIR: Jurnal Komunikasi Penyiaran Islam, 4 (1), 157–172. https://doi.org/10.21043/at-tabsyir.v4i1.2911

Kementerian Agama RI, T. P. 2019. Moderasi Beragama (I). Jakarta: Badan Litbang dan Diklat.

Kholis, N. 2021. Dakwah Virtual, Generasi Z dan Moderasi Beragama. IQTIDA: Journal of Da'wah and Communication, 1 (02), 155–168.

Kunjungi Pesantren Cendikia Amanah, Ridwan Kamil Soroti Program 1 Desa 1 Hafiz. 2022, April 9. Diambil 10 April 2022, dari Republika Online website: https://republika.co.id/share/ra2v5d320

Kusnawan, A., & Rustandi, R. 2021a. Menemukan Moderasi Beragama dalam Kaderisasi Dakwah: Kajian pada Pemuda Persatuan Islam Jawa Barat. NALAR: Jurnal Peradaban dan Pemikiran Islam, 5(1), 41–61. https://doi.org/10.23971/njppi.v5i1.2900

Kusnawan, A., & Rustandi, R. 2021b. Menemukan Moderasi Beragama dalam Kaderisasi Dakwah: Kajian pada Pemuda Persatuan Islam Jawa Barat. NALAR: Jurnal Peradaban dan Pemikiran Islam, 5(1), 41–61. https://doi.org/10.23971/njppi.v5i1.2900

Lomba Pidato Ramadhan di Pesantren Palembang Oleh Sahabat Ganjar. 2022, April 9. Diambil 10 April 2022, dari Republika Online website: https://republika.co.id/share/ra2sjj320

LSI: Elektabilitas Prabowo di NTT Meningkat. 2022, April 9. Diambil 10 April 2022, dari Republika Online website: https://republika.co.id/share/ra2sgx396

Mastori, M., & Islamy, A. 2021. Menggagas Etika Dakwah di Ruang Media Sosial. Komunikasia: ournal of Islamic Communication & Broadcasting, 1 (1), 1–18. Diambil dari https://jurnal.lp2msasbabel.ac.id/index.php/KPI/article/view/1810

Menag: Pemerintah Siap Berangkatkan Jamaah Haji. 2022, April 9. Diambil 10 April 2022, dari Republika Online website: https://republika.co.id/share/ra27i6335

Miski. 2017. Fenomena Meme Hadis Celana Cingkrang Dalam Media Sosial. Jurnal Multikultural dan Multireligius, XVI.

Muftisany, H. 2021. Dakwah di Media Sosial. Intera.

Mukarom, Z., Abidin, Y. Z., Aripudin, A., & Wahyudin, A. 2020. Moderasi Dakwah di Era Keterbukaan Informasi (Studi Ujaran Kebencian terhadap Agama di Media Sosial). LP2M UIN SGD Bandung, Bandung, 1–18. Diambil dari http://digilib.uinsgd.ac.id/30807/

Muzakky, A. H., & Fahrudin, F. 2020. Kontekstualisasi Hadis dalam Interaksi Media Sosial yang Baik di Era Millenial dalam Kitab Fatḥ al-Bārī Syarah Hadis al-Bukhāri. Diroyah : Jurnal Studi Ilmu Hadis, 5(1), 12–20.

Nugroho, Y. C., As, E., & Dulwahab, E. 2021. Persepsi Mahasiswa Mengenai Infografis Media Katadata.co.id. Annaba: Jurnal Ilmu Jurnalistik, 4 (2), 103–128. https://doi.org/10.15575/annaba.v4i2.2501

Pamungkas, A. S. 2018. Mediatisasi Dakwah, Moralitas Publik dan Komodifikasi Islam di Era Neoliberalisme. MAARIF, 13 (1), 55–75. https://doi.org/10.47651/mrf.v13i1.12

Pratiwi, P. S., Seytawati, M. P., Hidayatullah, A. F., Ismail, I., & Tafsir, T. 2021. Moderasi Beragama dan Media Sosial (Studi Analisis Konten Instagram & Tik-Tok). Jurnal Dakwah dan Komunikasi, 6 (1), 83–94. https://doi.org/10.29240/jdk.v6i1.2959

Prof Haedar Ungkap 3 Paradigma Manusia Perlakukan Bumi Menurut Alquran. 2022, April 9. Diambil 10 April 2022, dari Republika Online website: https://republika.co.id/share/ra2wal320

Puan Akui tak Mau Terpengaruh dengan Hasil Survei. 2022, April 9. Diambil 10 April 2022, dari Republika Online website: https://republika.co.id/share/ra2qz6396

Purnomo, H. 2016. Kiai dan Transformasi Sosial: Dinamika Kiai dalam Masyarakat (I). Yogyakarta: Absolute Media.

Qudsy, S. Z. 2019. Pesantren Online: Pergeseran Otoritas Keagamaan di Dunia Maya. Living Islam: Journal of Islamic Discourses, 2 (2), 169–187. https://doi.org/10.14421/lijid.v2i2.2010

Qudsy, S. Z., Abdullah, I., & Pabbajah, M. 2021. The superficial religious understanding in Hadith memes: Mediatization of Hadith in the industrial revolution 4.0. Journal for the Study of Religions and Ideologies, vol. 20, issue 60, 92–114.

Ragam Obat Suntik Termasuk Infus, Apakah Membatalkan Puasa?. 2022, April 5. Diambil 10 April 2022, dari Republika Online website: https://republika.co.id/share/r9v8mb320

» Agama Infografis. (t.t.). Diambil 9 April 2022, dari Republika Online website: https://www.republika.co.id/kanal/infografis/agama-infografis

Republika Online. (t.t.). Diambil 10 April 2022, dari Republika Online website: https://republika.co.id

Seruan Erick Thohir Presiden Terdengar di Jombang. 2022, April 10. Diambil 10 April 2022, dari Republika Online website: https://republika.co.id/share/ra3udo328

Setiansah, M. 2015. Smartphonisasi Agama: Transformasi Perilaku Beragama Perempuan Urban di Era Digital. Jurnal Komunikasi, 10 (1), 1–10. https://doi.org/10.20885/komunikasi.vol10.iss1.art1

Shari, M. F. 2021. Bentuk Mediatisasi Hadis berupa Video: Respon Netizen terhadap Video Pendek Mengenai Hadis di Aplikasi Tiktok. Jurnal Moderasi, 1 (2), 169–184. Diambil dari http://ejournal.uin-suka.ac.id/ushuluddin/moderasi/article/view/3195

Smiciklas, M. 2012. The Power of Infographics: Using Pictures to Communicate and Connect with Your Audiences. Que Publishing.

Sumadi, E. 2016. DAKWAH DAN MEDIA SOSIAL: Menebar Kebaikan Tanpa Diskrimasi. AT-TABSYIR: Jurnal Komunikasi Penyiaran Islam, 4 (1), 173–180. https://doi.org/10.21043/at-tabsyir.v1i2.2912

Sutrisno, E. 2020. Moderasi Dakwah di Era Digital dalam Upaya Membangun Peradaban Baru. Al-Insan, 1 (1), 56–83. Diambil dari https://ejournal.iainh.ac.id/index.php/alinsan/article/view/41

Thaib Jusuf, E. 2021. Problematika Dakwah di Media Sosial. Insan Cendekia Mandiri.

Tim Penyusun Kementerian Agama RI. 2019. Moderasi beragama (Cetakan pertama). Jakarta: Badan Litbang dan Diklat, Kementerian Agama RI.

Triputra, P. 2017. Mediasi dan Mediatisasi. Jurnal Komunikasi Indonesia, 3 (2). https://doi.org/10.7454/jki.v3i2.8842

Wapres: Moderasi Beragama Kunci Jaga Keutuhan Bangsa. 2022, April 8. Diambil 10 April 2022, dari Republika Online website: https://republika.co.id/share/ra0ij3320

Witro, D. 2019. Peaceful Campaign In Election Al-Hujurat Verse 11 Perspective. Alfuad: Jurnal Sosial Keagamaan, 3 (2), 15–24. https://doi.org/10.31958/jsk.v3i2.1796

Witro, D. 2020a. Maqashid Syari'ah As A Filter Of Hoax Through Al-Quran Perspective. Jurnal Ilmiah Al-Syir'ah, 18 (2), 187–200. https://doi.org/10.30984/jis.v18i2.1133

Witro, D. 2020b. Urgency Rijalul Posting In Preventing Hoax: Quranic Perspective. Islamic Communication Journal, 5 (1), 38–49. https://doi.org/10.21580/icj.2020.5.1.5451

Witro, D., Putri, L. A., & Oviensy, V. 2020. Kontribusi Media Sosial terhadap Produktivitas Karyawan Generasi Milenial PT Perkebunan Nusantara VI Kayu Aro. Ekonomi & Bisnis, 18 (2), 119–125. https://doi.org/10.32722/eb.v18i2.2492

Yusuf, M. F. 2019. Dakwah Simbolik Hijrah Dan Moderasi Islam Di Media Online. Aqlam: Journal of Islam and Plurality, 4 (2). https://doi.org/10.30984/ajip.v4i2.1010

Zamzami, M. A. 2019. Konsep Moderasi Dakwah dalam M. Quraish Shihab Official Website. Jurnal Bimas Islam, 12 (1), 123–148. https://doi.org/10.37302/jbi.v12i1.98