

HADITH CONTENT ABOUT WOMEN ON INSTAGRAM: Analysis of Religious Account Strategies to Attract Followers

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Abstract: The social media platform Instagram has become a popular platform for religious accounts to proselytize. One strategy that is often used is posting hadith content that discusses women. This study aims to analyze how hadith content about women is used by religious accounts on Instagram as a strategy to hunt followers. This research uses qualitative methods with content analysis techniques. The results show that the content of hadith about women on Instagram succeeds in attracting audiences through attractive visuals and religious messages that are simple and easy to understand. However, some hadith content tends to be oversimplified or delivered without in-depth context, which can lead to misunderstandings among followers. While these accounts create high engagement and are effective in attracting new followers, there is a need to improve the accuracy and depth of the da'wah messages delivered. The strategy of hunting followers by utilizing hadith about women is successful, but attention to the accuracy of the hadith source and the presentation of a more comprehensive context is needed. This is important to ensure that proselytizing on social media is not only popularity-oriented, but also capable of providing in-depth and beneficial religious understanding on an ongoing basis.

Keywords: Instagram, Digital Da'wah, Religious Content, Hadith Content

Abstrak: Media sosial Instagram telah menjadi platform populer bagi akun-akun keagamaan untuk menyebarkan dakwah. Salah satu strategi yang sering digunakan adalah memposting konten-konten hadis yang membahas tentang wanita. Penelitian ini bertujuan untuk menganalisis bagaimana konten hadis tentang wanita digunakan oleh akun-akun keagamaan di Instagram sebagai strategi untuk berburu followers. Penelitian ini menggunakan metode kualitatif dengan teknik analisis isi. Hasil penelitian menunjukkan bahwa konten hadis tentang wanita di Instagram berhasil menarik audiens melalui visual yang menarik dan pesan agama yang sederhana serta mudah dipahami. Namun, beberapa konten hadis cenderung disederhanakan atau disampaikan tanpa konteks mendalam, sehingga dapat memicu kesalahpahaman di kalangan pengikut. Meskipun akun-akun tersebut menciptakan keterlibatan tinggi dan efektif menarik pengikut baru, ada kebutuhan untuk meningkatkan akurasi serta kedalaman pesan dakwah yang disampaikan. Selain itu, strategi berburu pengikut dengan memanfaatkan hadis tentang wanita cukup berhasil, tetapi tetap diperlukan perhatian terhadap keakuratan sumber hadis dan penyajian konteks yang lebih komprehensif. Hal ini penting untuk memastikan dakwah di media sosial tidak hanya berorientasi pada popularitas, tetapi juga mampu memberikan pemahaman agama yang mendalam dan bermanfaat secara berkelanjutan.

Kata Kunci: Instagram, Dakwah Digital, Konten Religius, Konten Hadis

INTRODUCTION

In today's digital era, social media has become one of the main *platforms* for disseminating information, including religious information (Henry, 2021). Instagram, with its huge number of active users, is utilized by many religious accounts to deliver da'wah, especially related to Islamic teachings. The content uploaded often includes hadith, including those on the role and rights of women in Islam. The presentation of these traditions in an engaging visual and narrative form has great potential to attract public attention and shape people's views on the role of women in religion (Stellarosa et al., 2022). With a creative and interactive approach, these accounts can influence users' understanding of Islamic teachings, particularly in terms of how women are positioned and treated in various aspects of life from an Islamic perspective (Abdul Aziz, 2020).

The phenomenon of *followers* hunting on Instagram, especially by religious accounts, has become an increasingly prominent trend along with the increasing popularity of social media as a means of da'wah and digital interaction. Religious accounts that pursue follower growth often employ strategies that focus on attractive visualizations, inspirational content, and carefully polished self-imaging (Dinillah & Kurnia SF, 2019). On the one hand, social media, especially Instagram, which is highly visually oriented, demands every user to present content that is not only informative but also aesthetic and

visually appealing (Situmorang & Hayati, 2023). For religious accounts, the challenge is to present religious teachings-including hadith, Qur'anic verses, and religious advice-in a format that is attention-grabbing, authentic, and yet relevant to modern audiences.

The visual strategies used by these religious accounts often involve the use of aesthetic images, artistic illustrations, and eye-catching graphic designs, all designed to increase user engagement. Some accounts use personal photos of the account manager or Muslim influencer, which are presented with good lighting and settings, often with religious clothing such as hijab or stylish Muslim clothing (Amalia, 2022). This creates a self-image that followers can identify with, especially among young Muslim women looking for role models. This visual content, coupled with captions that include hadith quotations or moral advice, serves to reinforce spiritual as well as aesthetic appeal. Visually appealing images are more likely to be liked, followed and shared by other users, ultimately increasing the number of followers of the account.

However, behind these potential benefits, there are risks that need to be anticipated, such as the misuse of hadith for the sake of popularity, without paying attention to the accuracy of the interpretation and context. Some religious accounts that focus too much on visual aesthetics run the risk of conveying a superficial religious message, which in turn can lead to distortion of the meaning of the

hadith among followers. The oversimplified presentation of hadith, without adequate context, has the potential to diminish the scientific and spiritual values that should be contained in the da'wah message. This negative impact not only affects the individual but also risks creating a pattern of misunderstanding of religion at the community level.

In addition to visual strategies, the content uploaded by these religious accounts is also often structured in such a way as to touch on the emotions and daily lives of their followers. Motivational content, touching on aspects of personal life such as marriage, family, happiness, and inner peace, is a favorite among followers seeking inspiration from an Islamic perspective (Harmalis, 2024). These contents often use quotes from hadith or Qur'anic verses that are easy to understand and relevant to contemporary situations, yet with a simple and *relatable* approach. In this way, religious accounts are able to create an emotional connection with their followers, who find the content relevant to the challenges they face in their daily lives.

However, the self-image used by some religious accounts on Instagram is also contentious. Often, the images are glamorous, full of modern aesthetics, and sometimes seem excessive when compared to the values of simplicity and humility taught in Islam (Asri & Soehadha, 2022). Some critics say that this kind of imagery, which emphasizes external appearance and self-visualization, can actually obscure the core teachings of the religion itself

(Rachmawati, 2017). Nevertheless, content creators try to maintain a balance between proselytizing and remaining relevant in this visual digital world. This also implies that they need to pay attention to how their content is received and understood by followers, especially in terms of maintaining compatibility with religious values.

Research on the phenomenon of *followers* hunting on social media has been a topic of interest, especially in relation to the representation of women. Several previous studies have discussed various aspects of the relationship between hadith content and women's use of social media. A study by Marsya (2020) reveals that women are often the object of attention on social media due to appearance factors, which invite excessive attention from followers. This study highlights the ethical dimension of social media use but does not specifically relate it to hadith. The study by Ulya (2020) examines the role of social media in the formation of women's self-image, but the main focus is on the psychological impact, without linking the analysis with Islamic views or hadith. The study by Muzakky & Fahrudin (2020) focuses on the social interpretation of the hadith about aurat and how it is applied in the context of social media use, but does not go into depth about the phenomenon of seeking followers. The study by Dhora et al. (2023) highlights how Muslim women use social media for da'wah and how the hadith on women's behavior affects their image in the digital world, although it does not touch on the competition for followers. Finally,

Atmadiwangsa & Yulianita's study (2022) reveals how women on social media often manipulate their self-image to gain followers, but there has been no in-depth exploration of the relationship with hadith texts.

This study will try to fill the gap in the study by focusing on the phenomenon of hunting followers by women on social media through hadith content analysis. As is known, hadith are the words and decrees of the Prophet which not only discuss matters of worship (Harahap, 2023). On that basis, the problem studied is how the hadith content raised by religious Instagram accounts and how it is presented on the Instagram platform. The purpose of this study is to explore religious Instagram accounts in the strategy of gaining followers on social media. The novelty of this research lies in the specific analysis of hadith content related to the phenomenon of followers hunting, which has not been widely discussed in previous studies. The importance of this research is to provide guidance for religious Instagram accounts in utilizing social media ethically in accordance with Islamic teachings, so that it is not only a place to seek popularity, but also a medium for da'wah and self-development in accordance with religious values.

METHOD

This study uses a qualitative method with a *content* analysis approach to the content of hadith about women on Instagram social media. This approach was chosen to understand how the

interpretation and dissemination of hadith related to women on *digital platforms*, as well as its implications for *follower-hunting* behavior on Instagram. The main data in this study are Instagram contents that contain quotations or interpretations of hadith about women. The data sources were taken from Instagram accounts that actively disseminate Islamic religious content, especially hadith, from both individual and institutional accounts. In addition, hadith references related to women will be taken from major hadith books such as *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan al-Tirmẓī*, *Sunan Abū Dāwud*, as well as related scholars' *syarah* or explanations (Siregar & Harahap, 2024).

The data collection technique is done by non-participant observation of Instagram accounts that spread hadith about women, including Instagram accounts @perempuanmuslimah, @helwitapah, @tulisanmellv, and @skincarehalal_qz. Researchers will also collect *screenshots*, *captions*, and comments from related posts for analysis. The data that has been collected will be analyzed using content analysis with a thematic approach. The analysis process involves identifying the main themes that emerge in the content of hadith about women, such as the representation of women, gender roles, and the relationship of hadith to users' follower-hunting behavior. Through this analysis, it is hoped that the study will provide an overview of how hadith about women are used on social media and how they affect

social dynamics on digital platforms such as Instagram.

To ensure the validity of the data, this research uses data triangulation and source triangulation strategies. Data triangulation was conducted by comparing the observations of Instagram content with hadith references in major books and scholars' explanations. Source triangulation was done by checking the consistency between the content uploaded by different Instagram accounts, as well as comparing the interpretation of the hadith used. In addition, the validity of the data was also strengthened through peer debriefing, which is a discussion with peers who have expertise in hadith and social media studies, to get feedback and ensure that the interpretation of the data produced is valid. An audit trail or detailed recording of the

data collection and analysis process was also conducted, so that each step in this research could be traced and evaluated clearly. With this approach, it is expected that the research results will have high validity and reliability.

RESULT AND DISCUSSION

Hadith Content about Women on Instagram

Searching for some hadith content about women on social media Instagram by typing the hashtag #hadiswanita. The author finds several Instagram accounts that contain traditions about women such as those found on the homepage of @perempuanmuslimah, @helwitapah, @tulisanmelly, and @skincarehalal_qz accounts. Some of the posts of hadith content about women can be seen below:



Figure 1. Instagram account posts @perempuanmuslimah

Figure 1 describes the Instagram account post @perempuanmuslimah with a graphic design photo about the

recommendation to be kind to women. The picture above contains Hadith narration as follows: "Remember, be kind to women.

They are like captives to you". (#women muslimah #pious women #muslim women #hijabers_indonesia #hijabers #fiqhwanita_ #wanitaindonesia #wanitacantik #hadisriwayatmuslim #hadiswanita."



Figure 2. Instagram account posts @perempuanmuslimah

Figure 2 describes the Instagram account post @perempuanmuslimah with a graphic design photo about the love of the Messenger of Allah for women, with the narration of the hadith: "Loving women, from Anas, the Messenger of Allah said: "It has been bestowed upon me from this world the love of women, and

kindness, and tranquility in prayer." (An-Nasai and Al-Hakim). #wanitamuslimah #perempuansholehah #perempuanmuslimah #hijabers-indonesia #hijabers #fiqhwanita #wanitaindonesia #wanitacantik #hadisriwayatmuslim #hadiswanita."



Figure 3. Instagram account posts @perempuanmuslimah

Figure 3 describes the Instagram account post @perempuanmuslimah with a graphic design photo about the best jewelry in the world is a sholehah woman. The picture contains the narration of the hadith:

"The world is jewelry, and the best of the world's jewelry is a sholehah woman (Muslim)". And no jewelry is more beautiful than a woman's gratitude for her beauty through the attitude of a sholehah.



Figure 4. Instagram account posts @perempuanmuslimah

Figure 4 describes the post of the Instagram account @perempuanmuslimah with a graphic design photo about adab dressing. The image in the graphic design above contains the following narration: "Adab dress, From Abdullah bin Umar, the Messenger of Allah said: "At the end of my ummah there will be women who are dressed but like naked, on their heads like the humps of camels that are tilted. Curse them, for they are all cursed." (#muslimwomen #sholehah women

#muslimwomen #hijabers indonesia #hijabers #fiqhwomen #women indonesia #beautifulwomen #hadistriwayatmuslim #hadiswomen."

The image posted on @perempuanmuslimah emphasizes the importance of dressing modestly according to Islamic teachings. It reflects the ongoing discourse around women's attire in modern society.



Figure 5. Instagram account posts @helwitapah

Figure 5 describes @helwitapah's Instagram account post with a graphic design photo about women being the most dangerous thing for men. The image in the graphic design above contains the narration: "The advantages of women, from Usamah bin Zaid That the Prophet said: Meaning: "I have not left after me anything more dangerous to men than women." (Bukhari and Muslim)". Hadith 1. "I have not left behind me anything that is more harmful to men than women". According to Sheikh Abdullah al-Talidi, this hadith means that after the death of the Prophet, the most dangerous fitnah left by the Prophet was the fitnah of Women, namely Allah Swt made Women when seen will cause lust and men are

easily tempted by them. Therefore, the fitnah of women is the greatest fitnah because in her all fitnah such as her voice, her appearance, her movements and so on."

Figure 5 reflects @helwitapah's Instagram post discussing a hadith about women being a source of great temptation for men. The graphic design illustrates the narration, emphasizing the challenges men face regarding temptation and desires caused by women. This hadith highlights the significant impact of women on men, stressing the importance of controlling desires and maintaining moral boundaries in Islamic teachings. The post captures attention with its bold message about the complexities of human nature.

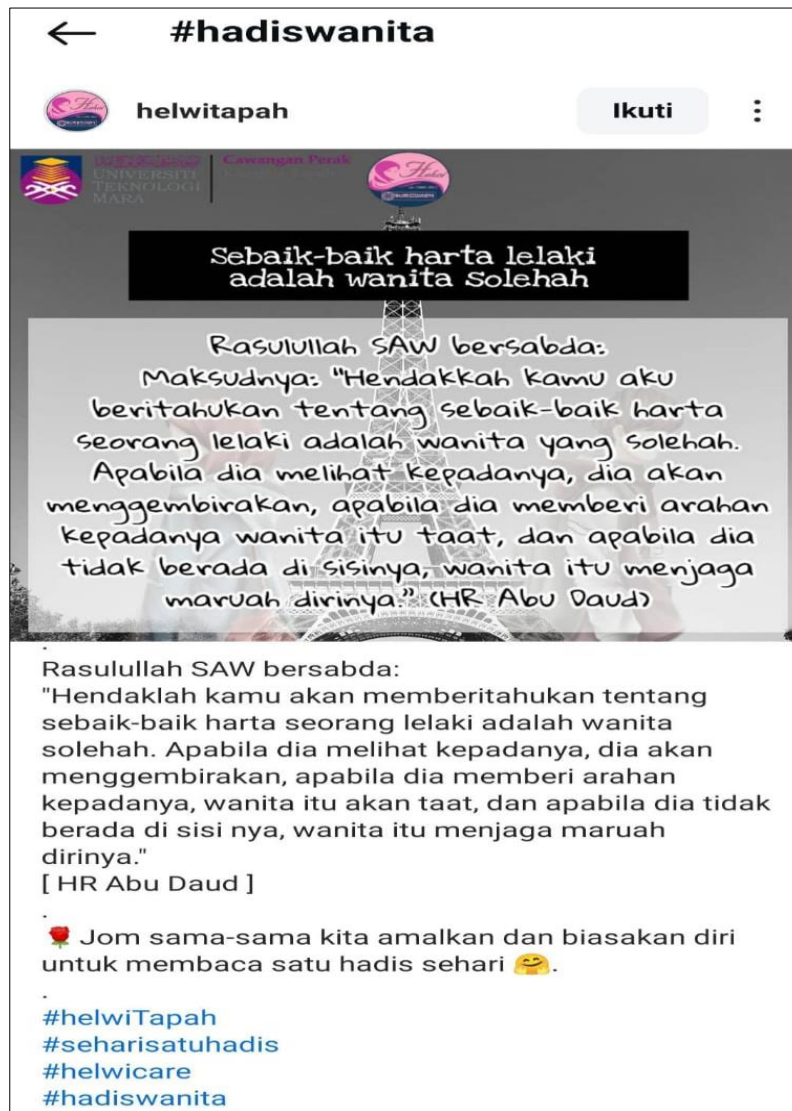


Figure 6. Instagram account posts @helwitapah

Figure 6 describes the @helwitapah account post with a graphic design photo about the best treasure for men is a sholehah woman by containing the following narration: "The best treasure for a man is a solehah woman. Rasulullah Saw said: Meaning: "Let me tell you that the best treasure of a man is a pious woman. When he looks at her, she is happy, when he gives her directions she is obedient, and when he is not with her, she keeps herself modest" (HR Abu Daud) The Messenger of Allah said: "Let it be known to you that the best of a

man's treasures is a righteous woman. When he looks at her, she will be happy, when he gives her directions, she will obey, and when he is not with her, she will keep herself modest." (Abu Daud). Let's both practice and make it a habit to read one hadith a day".

Figure 6 highlights @helwitapah's post showcasing the importance of a pious woman as the best treasure for a man. The graphic design reinforces the narration, emphasizing the qualities of a righteous wife who brings happiness, obedience, and modesty. This

hadith encourages reflection on the virtues of a good spouse and reminds followers to uphold Islamic values in their relationships. The post

concludes with a call to action, inviting viewers to read and practice hadith daily.



Figure 7. Instagram account post @helwitapah

Figure 7 describes the Instagram account @helwitapah's post with a graphic design photo about women's aurat with the narration: "Aurat women, Asma' bint Abu Bakar met the Prophet wearing thin clothes. Sabda Rasulullah: Meaning: O Asma! Indeed, a girl who has menstruated should not reveal her limbs except the wrists and face only. (Abu Daud). Woman oh woman, "O Asma! Verily, a menstruating girl should not expose any part of her body except her wrists and face only". (HR Abu Daud). A woman's Aurat is all of her limbs except her face and hands. Women oh women, let us together maintain our honor as a Muslim

woman." #helwiTapah #seharisatuhadis #helwicare #hadiswanita.

Figure 7 highlights @helwitapah's post about a woman's aurat, emphasizing the Islamic guidelines on modesty. The narration stresses the importance of covering the body, leaving only the face and hands exposed. The post serves as a reminder for women to uphold their honor and modesty according to Islamic teachings, encouraging them to respect the guidelines for a proper, dignified appearance. The hashtag reinforces the focus on women's rights and modesty in Islam.



Figure 8. Instagram account posts @tulisannmellv

Figure 8 describes the post of the @tulisannmellv Instagram account with a graphic design related to doing good to women by loading the narrative: "The Messenger of Allah said: "I mandate you to

do good to women". (Muslim). tulisannmellv #muslimahshari #muslimahbercadar #islamicquotes #islamic #quran #hadistwoman #hadist #hadistwoman."



Figure 9. Instagram account posts @tulisannmellv

Figure 9 describes the post of the Instagram account @tulisanmelly with a graphic design photo about the law of touching a woman who is not a mahram by loading the narrative: "Indeed, piercing the head of one of you with an iron needle

is far better than touching a woman who is not halal for him." (tulisanmelly #muslimahshari #muslimahbercadar #islamicquotes #islamic #hadistwanita #hadisrasulullah #hadiswanita #allah."



Figure 10. Instagram account posts @skincarehalal_qz

Figure 10 describes the post of the @skincarehalal_qz Instagram account with a graphic design photo about the ease of a woman entering heaven, by loading the narrative: "It is easy for women to enter heaven. "If a woman performs the five daily prayers, fasts in the month of Ramadan, keeps her private parts and obeys her husband, it will certainly be said to her: wherever you like." (Ahmad). Maasya Allah, may we get Allah's paradise. #sharehadis

#hadiswoman."

Some of the content presented above is the result of the author's search on Instagram using the hashtag #hadiswanita. It can be ascertained that the hadith content that the author has mentioned has covered the whole that focuses on the theme of women's hadith contained in four instagram accounts @perempuanmuslimah, @helwitapah, @tulisanmelly, and @skincarehalal_qz.

Various Hadiths about Women in Instagram Accounts

The hadiths analyzed in this discussion are sourced from the hadiths listed on the Instagram posts of @perempuanmuslimah, @helwitapah, @tulisanmelly, and @skincarehalal_qz. As explained earlier, the hadith content in some of these accounts is only a translation in Indonesian without including the original text of the hadith in Arabic which refers directly to the original source book. In addition, the content does not include the complete sanad nor the quality of the hadith. The absence of this information makes the

validity of the hadith presented difficult to ascertain, potentially leading to misunderstandings among users. Therefore, this study is important to re-examine the validity of the hadith used, including checking the sanad thoroughly and assessing the quality of the hadith based on references to major hadith books and trusted scholars.

Therefore, the author conducted takhrij of hadith to ascertain the validity of these traditions. After the author performed takhrij of the hadith, the original text of the hadith, the narrator, and the quality of the hadith can be found as follows:

Table 1. Hadiths about Women

Hadith Text	Riwayah	Quality
أَلَا وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا فَإِنَّمَا هُنَّ عَوَانٌ عِنْدَكُمْ	At-Tirmidzi	Ḥasan
حُبِّبَ إِلَيَّ مِنَ الدُّنْيَا النِّسَاءُ وَالطَّيِّبُ	An-Nasai	Ṣaḥīḥ
الدُّنْيَا مَتَاعٌ وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ	Muslim	Ṣaḥīḥ
نِسَاؤُهُمْ كَأَسِيَّاتٍ عَارِيَّاتٍ عَلَى رِعْوَسِهِمْ كَأَسْنَمَةِ الْبَخْتِ	Ibnu Hibban	Ṣaḥīḥ
مَا تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرَّجَالِ مِنَ النِّسَاءِ	Al-Bukhari	Ṣaḥīḥ
لَهُ أَلَا أُخْبِرُكَ بِخَيْرٍ مَا يَكْنِزُ الْمَرْءُ الْمَرْأَةَ الصَّالِحَةَ	Abu Dawud	Ṣaḥīḥ
إِذَا بَلَغَتِ الْمَحِيضَ لَمْ تَصْلُحْ أَنْ يُرَى مِنْهَا إِلَّا هَذَا وَهَذَا وَأَشَارَ إِلَى وَجْهِهِ وَكَفَّيْهِ	Abu Dawud	Da'if
فَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا	Al-Bukhari dan Muslim	Ṣaḥīḥ
لأن يطعن في رأس أحدكم بمخيط من حديد خير له من أن يمسه امرأة لا تحل له	At-Thabrani	Ṣaḥīḥ
إِذَا صَلَّتِ الْمَرْأَةُ حَمْسَهَا وَصَامَتْ شَهْرَهَا وَحَفِظَتْ فَرْجَهَا وَأَطَاعَتْ زَوْجَهَا قِيلَ لَهَا ادْخُلِي الْجَنَّةَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شِئْتَ	Ahmad	Ḥasan

Determination of Hadith Quality Based on the *takhrij al-Hadith* process using the book *al-Mu'jam al-Mufahras li Alfāz al-Hadith al-Nabawī* (Wensinck, 1936). Table 1 shows that the ten hadiths that are the result of the author's search are related to the hadith content of women contained in the Instagram accounts @perempuanmuslimah, @helwitapah, @tulisanmelly, and @skincarehalal_qz. The traditions about women are of *ṣaḥīḥ* and *ḥasan* quality, and there is one *ḍa'īf* tradition. Although there is one *ḍa'īf* hadith, it can still be used because it is still within the scope of the virtue of charity and *its ḍa'īf* is not too severe (Ābādī, 1994).

Hadith Content Analysis on Instagram Accounts

Based on the search results of the posts of @perempuanmuslimah, @helwitapah, @tulisanmelly, and @skincarehalal_qz accounts on their Instagram accounts, they present hadiths about women with simple hadith content. In the form of translations of pieces of the original text of the hadith without mentioning the sanad, this is to make it easier for the audience to understand the traditions about women. The themes include the recommendation to be kind to women, the love of women, the 'awrah of women, the ease with which women enter heaven and others. The traditions they present are classified into *ṣaḥīḥ*, *ḥasan* and *ḍa'īf* Hadith.

The hadith quoted is the recommendation to be kind to women narrated by al-Tirmizī, as found on the

Instagram account @perempuanmuslimah. This Hadith is categorized as a *Hasan* Hadith, and it is one of the Hadiths that emphasizes the importance of treating women well. This Hadith is not only relevant in a social context, but also serves as a moral foundation in the interaction between men and women in Islamic society. Then the Hadith about the love of women narrated by al-Nasā'ī is also found in the @perempuanmuslimah account. The use of this *ṣaḥīḥ hadith* reinforces the message that Islam not only recognizes the spiritual superiority of women, but also gives women an important place in the life of a Muslim. In the context of social media, it reinforces the emotional and personal connection between the audience and the account quoting it.

In addition, the interpretation of hadith by these accounts appears to be influenced by the cultural and social context, especially the hijrah trend among modern Muslim women. The narratives tend to suit the preferences of the audience, for example by highlighting issues related to aurat, family, or the role of women in Islam. For example, the account @helwitapah often relates hadith to popular hijrah trends, while the account @tulisanmelly uses narratives that highlight gender issues and relationships between the sexes. This appropriation demonstrates the flexibility of hadith interpretation, but also raises questions about the accuracy of the message conveyed, especially when the narrative emphasizes emotional appeal over scholarship.

Another hadith found on the @perempuanmuslimah account is the hadith that states that a righteous woman is the best adornment of the world. This Hadīth is a *ṣaḥīḥ* Hadīth narrated by Imam Muslim. This *ṣaḥīḥ* hadith shows the high position of a pious woman in the view of Islam. This message is especially relevant in the modern context where many women seek a balance between spiritual and material life. The @perempuanmuslimah account succeeds in making this narrative a spiritual attraction for Muslim women who want to hijrah and improve their quality. Furthermore, in the account @perempuanmuslimah there is a hadith that mentions women who are dressed but naked narrated by Ibn Hibbān. This *ṣaḥīḥ* hadith is often used to highlight issues of morality, especially in relation to dressing. It is used to remind women of the importance of covering the 'awrah. The narration of this Hadīth attracts a lot of attention because it touches on an issue that is often debated online, especially among the younger generation of Muslim women who are influenced by modern fashion trends.

Then in @helwitapah's account, there is a hadith about women as the biggest fitnah for men narrated by Imam al-Bukhārī and Muslim. This hadith is used to warn both men and women about the importance of maintaining interactions and boundaries in relationships (Al-'Asqalānī, 1970). The use of this hadith adds a strong element of moral education, attracting followers who are focused on strict Islamic values. Furthermore, the account

@helwitapah added a hadith about the aurat of women who have reached puberty narrated by Abū Dāwud. This hadith is the basic foundation in the dress code for women who have reached the age of puberty or menstruation. The Hadīth emphasizes that the aurat of a woman who has reached puberty is the entire body except the face and palms of the hands, which must be protected by covering them from the sight of non-mahram men (Ābādī, 1994). This Hadīth can be seen as both a religious education that aims to guide Muslim women in maintaining proper dress according to Islamic teachings and a tool to attract attention and increase the number of followers with a controversial topic.

The account @tulisanmelly adds a hadith about the Prophet's threat to touch a woman who is not lawful for him narrated by al-Tabrānī. This hadith is discussed in the context of maintaining relationships between men and women in Islam. This hadith is used to remind Muslims to be careful in guarding themselves from interactions that have the potential to damage the honor and dignity of both men and women (Al-Albānī, 2002). This is in line with the principle in Islam to guard the aurat and avoid things that can lead to sin. This topic easily attracts attention as it touches on sensitive issues of social interaction, especially in modern times that are more open and free. The use of this hadith, which is often combined with narratives that emphasize fear and threat, then has the power to attract audiences.

On the @skincarehalal_qz account,

there is a hadith that motivates women to enter heaven easily, narrated by Imam Ahmad. This hadith message provides hope and encouragement for female followers to continue to increase worship and obedience, which is in line with the themes of spirituality favored on social media. The message about the ease with which women can enter heaven has its own appeal on social media because it emphasizes positive themes, gives hope, and strengthens the role of women in Islam. Interpretation and usage in social media content is often more directed towards narratives that simplify women's duties, which then has the potential to invite various reactions from the audience. The @skincarehalal_qz account uses this content to provide motivation and encouragement to Muslim women to continue to improve their good deeds. By focusing on women's roles in the family and society, the hadith rewards their efforts in fulfilling their religious obligations. It certainly appeals to many Muslim women who feel connected to this message.

From the overall analysis, it is clear that the emphasis on the relevance of the content to the needs of modern Muslim women is an important aspect that must be considered. In an era where women are increasingly active in various fields such as work, education, and social roles, the hadiths presented should be able to provide guidance that is relevant to their reality. The content of these accounts generally focuses on women's domestic roles or moral obligations, while other issues such as

educational rights, social participation, and professional roles are rarely raised. This shows the need for balance in delivering religious messages that are not only educational but also relevant to modern life.

Based on the discussion presented above, the Instagram accounts @perempuanmuslimah, @helwitapah, @tulisanmelly, and @skincarehalal_qz have successfully utilized hadith about women to attract followers and build a community based on Islamic spirituality. These accounts use the theme of women as the center of attention in their content. This is not without reason, as issues surrounding women in Islam are often sensitive topics that attract a large number of followers. Some of the topics that are often raised are the recommendation to do good to women, love for women, and the virtues of solehah women. By raising this theme, these accounts have succeeded in attracting the attention of the audience, especially Muslim women who want to hijrah in order to get modern religious guidance.

Hadith interpretation in the context of social media is often used as a tool to increase the number of followers. Accounts such as @perempuanmuslimah and @helwitapah have been seen utilizing popular hadith to attract an audience. This approach can be a double-edged sword. On the one hand, hadiths provide a strong spiritual appeal; on the other hand, the focus on "followers hunting" can come at the expense of accuracy and depth of content. For example, the selection of traditions on 'awrah presented with a

narrative that accentuates fear or threat tends to attract great attention but also generates negative reactions if perceived as too extreme.

However, in the process of hunting for followers, it is important to ensure that the traditions quoted are not only interesting but also valid and *ṣaḥīḥ*. Content based on *ṣaḥīḥ* and *ḥasan* traditions can reinforce moral and spiritual messages, while the use of *ḍa'īf* traditions risks distorting the full teachings of Islam. The use of *ḍa'īf* traditions in social media content has diverse impacts on the understanding and application of Islamic teachings. In the context of accounts such as @perempuanmuslimah and @skincarehalal_qz, *ḍa'īf* traditions are often used to support moral messages of a universal nature, such as motivation or strengthening spirituality. However, there is a significant risk that their use may lead to misunderstandings about the authenticity of Islamic teachings if they are not accompanied by an explanation of the degree of the hadith. Content sourced from *ḍa'īf* traditions has the potential to provide a moral message, but its simplification may dilute its religious educational value, especially for audiences with little understanding of hadith methodology. Thus, these accounts should be more careful in selecting sources and presenting hadith content so that it remains educational and has a sustainable positive impact on its followers.

CONCLUSION

Based on the findings described, it can be concluded that accounts on Instagram social media such as @perempuanmuslimah, @helwitapah, @tulisanmelly, and @skincarehalal_qz utilize hadiths related to women as a strategy to attract followers. However, in practice, these accounts often list hadith incompletely or only present certain parts that support their narrative. This potentially ignores the complexities of modern women's lives, which involve roles outside the household as well as broader social dynamics. In addition, the traditions disseminated lack contextual explanations or in-depth commentaries, which can lead to misunderstanding or limited understanding among the audience. Nonetheless, these contents have a positive impact on some followers, especially in motivating them to be more passionate about practicing Islam. However, to maintain the quality of *da'wah* on social media, more in-depth education on the role of women in Islam is needed. Thus, *da'wah* on social media does not only focus on popularity, but is also able to provide correct, comprehensive, and useful understanding for its followers.

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