THE MEMES OF HADITH ON DOWRY IN SOCIAL MEDIA:
Paul Ricoeur's Hermeneutical Perspective

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Abstract: This study examines how people understand and convey the message of a hadith about dowries through memes, using images and illustrations. By analyzing these memes hermeneutically, particularly those shared on social media, the research explores the interplay of image, caption, underlying ideas, and how the hadith is interpreted. Conducted as library research, it employs descriptive analysis methods and a hermeneutic approach, focusing on a meme about marriage dowries sourced from a Facebook fan page. Paul Ricoeur's hermeneutics framework guides the analysis. The findings reveal that hadith memes reflect the social construction of society based on real-life experiences. These constructions promote the idea of a "*salehah*" (pious) woman as someone who requests a modest dowry. The interpretation of the meme's content serves as a symbol for readers, conveying the hadith's message in informative, declarative, interjective, and affirmative ways. Furthermore, the study highlights that women who do not conform to or uphold the hadith's teachings may face a negative social image.

Keywords: Memes, Hadiths, Dowry, Hermeneutics, Labeling

Introduction

The debate about wedding dowries goes viral on social media amidst the debate on how dowry symbolizes man's respect to women, or it is only a prerequisite for marriage.[1] Such debates on social media were endless for each person having their argument. The debate on social media is interesting because the intersection between religion and technology becomes intense.[2] Indeed, such debate also allows for the pros and cons regarding the wedding dowries. Many readers argue through the Qur'an and hadith as the basis argument to confirm the idea of marriage dowry on social media. Regardless of the content, the debate depicts the development process of the reader's reception of the context of the two main sources of Islam. Interestingly, the reader's reception of religious propositions on social media is also done through making the memes of hadith.[3]

The meme of Hadith in social media is often used to understand religious issues.[4] The meme of Hadith is the result of a "protest" against the social context that occurs in society by making hadith a subject of discussion. An example of a hadith meme can be seen on the Meme *ikhwan akhwat* Facebook fanpage account.[5] On the fanpage, there are two different memes with the same words. Even though both have the same discussion, there was still debate among the readers who still dominate the fanpage comments column.

Academically, the discussions regarding the meme of hadith about dowry have never been carried out. However, many scholars investigate the use of memes in delivering the message of hadith. Articles that discuss hadith includes Ahmat Ari Hidayat who wrote a thesis focusing on criticism of *ma'anil hadith* (the meaning of Hadits) in a meme "because countless verbal words are lost".[6] Likewise, Alfatih Suryadilaga et al mapped the progress

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[1] This news is available on several websites, among others Muhammad Thoriq Alauddin, "Viral! Video Mahar Pernikahan Sebuah Mobil Baru Dan Motor Matic Di Pati, Bagaimana Minat Nikah Di Pati?," 2021; kompas, "Viral! Pengantin Pria Beri Mahar Sandal Jepit Dan Segelas Air," 2020; Muhammad Fahrur Safi'i, "Pakai Mahar Mobil Mewah, Pernikahan Di Jepara Ini Viral," 2020.

[2] The Internet not only covers local areas but also internationally (from one country to another). Kenmada Widjajanto, *Perencanaan Komunikasi: Konsep Dan Aplikasi* (Bandung: CV Ultimus, 2013).

[3] Memes on social media are understood as part of a form of approach to developing new concepts and methods in the study of religion, one of which is hadith. Birgit Meyer, "Picturing the Invisible: Visual Culture and the Study of Religion," *Method and Theory in the Study of Religion*, 2015, https://doi.org/10.1163/15700682-12341357.

[4] Nur Rohim Ibnu Sidiq, "ANALISIS ISI PESAN YANG TERKANDUNG DALAM MEME HADIS (STUDI DESKRIPTIF KUANTITATIF PESAN YANG TERKANDUNG DALAM MEME HADIS DI AKUN INSTAGRAM@ NUONLINE_ID PERIODE OKTOBER-DESEMBER 2020" (UIN Sunan Kalijaga, 2021).

[5] Meme Akhwan Ikhwat, "Mahar Bukan Harga Jual Wanita," 2020.

[6] Ahmat Ari Hidayat, "Analisis Ma'anil Pada Meme "Karena Lisan Amalan Segudang Hilang"" (IAIN Kudus, 2022).

of hadith at the social media level, one of which was in the form of memes.[7] Kamarudin and Nurdin in their study provide a new insight regarding hadith memes, including part of a new way of studying hadith today.[8] Apart from that, the study of hadith memes which were reviewed based on the motifs used, among others, Henky Fernando et al. studied the development of hadith memes based on the hashtag #hadith which was seen based on the motif of the post.[9] Muhammad Saifullah studied images of the Koran and Hadith which were made into meme.[10] Ali Imran in his study also read hadith memes to find out the motifs used on social media.[11]

Hadith memes are also discussed in the aspect of reader reception. Risya Fadilha looks at how a hadith on social media can be understood by readers.[12] This form of hadith is not just a meme but a form of hadith on social media platforms. Apart from that, there is Miski who discusses different interpretations of the hadith prohibiting woman from traveling without a mahram in an article entitled "Amplification of Islamic doctrines in hadith memes prohibition of woman traveling without a mahram on Indonesian social media".[13]

The reception of hadith memes was also carried out by Jauhara Albar Rouhullah who limited his analysis to the Reddit website with the limited forum.[14] Other hadith memes which are included in the substance aspect of hadith are also found in several articles, including Kholila Mukarromah in her article highlighting gender equality in

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[7] Muhammad Alfatih Suryadilaga, Saifuddin Zuhri Qudsy, and Inayatul Mustautina, "Digitalisasi Hadis Ala Pusat Kajian Hadis (PKH): Distribusi, Ciri, Dan Kontribusi Dalam Kajian Hadis Indonesia," *Mashdar: Jurnal Studi Al-Qur'an Dan Hadis* 3, no. 2 (2022), https://doi.org/10.15548/mashdar.v3i2.2982.

[8] K Kamaruddin and N Nurdin, "New Ways of Hadith Learning: The Case of Hadith Memes Distribution Among Indonesia Young Ulama," *The Saybold Report*, 2022.

[9] H Fernando, Y G Larasati, and ..., "The Viral of Hadist: Dimensi Dan Makna Meme# Hadis Dalam Media Sosial Instagram," *Satya Widya: Jurnal …*, 2023.

[10] Muhammad Saifullah, "WAJAH ALQURAN DAN HADIS DALAM BINGKAI MEME: Dari Estetis Menjadi Lukratif," *Riwayah/ : Jurnal Studi Hadis* 5, no. 1 (2019), https://doi.org/10.21043/riwayah.v5i1.5041.

[11] Ali Imron, "THE MILLENIAL GENERATION, HADITH MEMES, AND IDENTITY POLITICS: The New Face of Political Contestation in Contemporary Indonesia," *ULUL ALBAB Jurnal Studi Islam* 20, no. 2 (2019), https://doi.org/10.18860/ua.v20i2.5675.

[12] R Fadilha, "Resepsi Hadis Di Media Sosial: Studi Kasus Film Animasi Nussa Episode Adab Menguap," *Al-Manar: Jurnal Kajian Alquran Dan Hadis*, 2022, https://doi.org/https://doi.org/10.35719/amn.v8i1.21.

[13] Miski Miski, "AMPLIFICATION OF ISLAMIC DOCTRINES IN HADITH MEMES PROHIBITION OF WOMEN TRAVELS WITHOUT A MAHRAM ON INDONESIAN SOCIAL MEDIA," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 22, no. 1 (2021), https://doi.org/10.14421/qh.2021.2201-11.

[14] J A Rouhullah, "Analisis Resepsi Hadis Melalui Meme," *Masile/ : Jurnal Studi Ilmu Keislaman* 2, no. 1 (2021): 12, https://doi.org/https://doi.org/10.1213/masile.v2i1.24.

hadith memes on the @mubadalah.id account,[15] Mira Fitri Shari who also discusses hijrah hadith memes found on social media,[16] Nur Rohim Ibnu Sidiq who analyzed the content of hadith memes on the Instagram account @Nuonline_id,[17] and Muhammad Zuhri Abu Nawas et al who mapped the religious identity of readers through the distribution of *tasabuh* (personify) hadith memes on social media.[18]

This article aims to interpret the meme about hadith of dowry as a text/symbol that readers can understand properly. Meaning, the reader is not only focused on a textual understanding of the hadith, but they could also visualize it. Many studies related to memes of hadith focus on substance and reception based on the reader response theory. Indeed, this study will not locate the hadith as a text or a material object. Rather it is by locating the construction of the reader's understanding through visual images that also entails the process of editing of the hadith. Thus, hadith on social media is not only focused on the number or explanation of hadith, but rather on the content presented in the meme about the dowry of hadith.

The problem above arises from the author's point of view that social media is like a mirror. It reflects social phenomena and social context that occurs in society and social media mediated the encounter. By this idea, people present the image and meme about the dowry of hadith based on the image and the caption following the image. Therefore, this study stands on the position that the dowry hadith meme on social media is not just a social construction of society, but a meaningful and readable symbol that can provide insight and a clear message, as well as providing textual and contextual understanding.

Methodology

This article uses a qualitative method to interpret the text and the image in the meme. The meme of hadith will be described and explained side by side with the data. This study links the meme to the cultural and social context of society. The primary data on this research are the dowry hadith meme posted by the Facebook fanpage of Meme Ikhwan Akhwat, Hijrah Cinta, Indonesia Without Dating (Indonesia Tanpa Pacaran). These three fanpage were chosen for its significant follower and its consistency in spreading the message about marriage.

[15] Kholila Mukaromah, "Wacana Kesetaraan Gender Dalam Meme Hadis: Studi Etnografi Virtual Pada Akun Instagram @mubadalah.Id," *Mutawatir/ : Jurnal Keilmuan Tafsir Hadith* 10, no. 2 (2020), https://doi.org/10.15642/mutawatir.2020.10.2.292-320.

[16] Mira Fitri Shari, "Meme-Meme Hadis Tentang Hijrah Dalam Sosial Media Instagram" (UIN Sunan Kalijaga, 2022).

[17] Sidiq, "ANALISIS ISI PESAN YANG TERKANDUNG DALAM MEME HADIS (STUDI DESKRIPTIF KUANTITATIF PESAN YANG TERKANDUNG DALAM MEME HADIS DI AKUN INSTAGRAM@ NUONLINE_ID PERIODE OKTOBER-DESEMBER 2020."

[18] Muhammad Zuhri Abu Nawas et al., "Motif Dan Identitas Keagamaan Dalam Persebaran Meme Hadis Tashabbuh Di Media Sosial," *Mutawatir/ : Jurnal Keilmuan Tafsir Hadith* 12, no. 2 (2022), https://doi.org/10.15642/mutawatir.2022.12.2.261-281.

On the first fanpage there are two memes with the same post but with different images and editorials. Meanwhile, two different fanpages have the same dowry hadith meme context. This study was carried out by searching for dowry hadith memes on social media with the keywords "wedding dowry hadith memes", its problematic, uploaded by accounts with many followers. After all the process, the author collected the relevant memes and analyzed them in the study. The data collected as primary sources then selected accordingly.

The collected data will be analyzed using Paul Ricoeur's hermeneutics concept on the relationship between the symbol/text which has an implied meaning.[19] The analysis required in this hermeneutics includes understanding the language of memes (semantics) by looking at the meaning of symbols in the dowry hadith meme. This is done by seeing the state of expression.[20]

Further, the interpretation of the text is carried out through the reflection stage by 'reading' the distance between the text and the reader[21] and an existential stage by understanding the essence (ontology of understanding) through an understanding (methodology of interpretation) It is also considering the existential stage by understanding the essence (ontology of understanding) through understanding (methodology of interpretation).[22]

Results and Discussion

The Memes of Hadith About Dowry

The primary data was collected from the Meme Ikhwan Akhwat Facebook fanpage. These two memes have the same post, but different meme images. The first meme consists of an illustration of a pair of slippers and flour with a text of hadith and editorial caption. This meme was posted on July 09, 2020, with details; liked by 808 people, shared 785 times, and 54 comments. This hadith meme contains an illustration on a pair of slippers and flour, the words "Hadith of Mahar or Flour to Make Marriage Easier", a quote from the translation of the hadith, namely "The Prophet was once asked about the dowry of slippers, he said, "If you are pleased then, please the most blessed marriage is the one

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[19] E Sumaryono, "Hermeneutika Sebuah Masalah Metode Filsafat," *Kanisius, Yogyakarta*, 1999.

[20] This discussion was also 'adopted' by Gadamer in his hermeneutics. It even becomes the main point in the process of understanding a text. K Bertens, *Filsafat Barat Dalam Abad XX, Gramedia*, 1st ed. (Jakarta: Gramedia, 1981).

[21] What is meant in this reflection stage is the same as what was stated by Dilthey. Even the process used is the same as Schleirmacher's hermeneutic circle. Richard E. Palmer, *Hermeneutics: Interpretation Theoryin Schleiermacher, Dilthey, Heidegger, and Gadamer,* (Amerika: Northwestern University Press, 1969).

[22] Paul Ricoeur and John B. Thompson, *Hermeneutics and the Human Sciences, New York/ : Cambridge University Press* (New York: Cambridge University Press, 1981), https://doi.org/10.1017/CBO9781316534984.

with the easiest dowryi f you marry with a dowry of a bag of flour or a bag of dates, then your marriage is valid.

Picture 1: Fanpage facebook Meme Ikhwan Akhwat

(HR. Tirmidhi, Ahmad, & Muslim)", and a message that read, "Concerning dowry is the right of women, not netizens, women can ask for any dowry. So, if you want a dowry of cake, flour, slippers, billions of moneys, an apartment, netizens are prohibited from commenting."

The second memes a collection of screenshots of viral news discussing about the dowry, including; news from serambinews.com released on Thursday, February 28, 2019, at 20.13 with the news title "Viral Wedding with a Dowry of Only Rp 10 Thousand, Bride: Ask for IDR. 1000 to be given IDR. 10,000", news from Hipwee.com written by Idarat Ungkal, released on June 30, 2020, with the title "Viral Marriage with a Dowry of only 500 rupiah, Warganet: "Salute, it does not burden the future husbands", Facebook news with today.line.me sources released with the title "Viral West Lombok man married with a dowry of Rp. 1000, KUA officers were surprised". In addition, there are also hadith quotes narrated by Abu Dawud regarding the blessed dowry. This meme also includes a hadith redaction and was posted on July 29, 2020, with a total of 458 likes, 121 shares, and 91 comments.

Picture 2: Fanpage facebook Meme Ikhwan Akhwat

Picture 3: *Fanpage facebook* Hijrah Cinta

The third meme is a meme posted on a fanpage under the name Hijrah Cinta.[23]

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[23] This fanpage is a community that has 506 followers and is liked by 502. On the Hijrah Cinta fanpage there is an intro that reads "Change is tarbiyah. Hijrah is a journey. Looking for a hijrah full of love because of Allah is not it." This meme is provided with information in the form of a discussion of the best marriage dowry by citing hadiths and additional explanations. In the final statement, there is the source of the article and the author's source, namely Ust. Muhammad Abduh Tuasikal. https://www.facebook.com/HijrahCinta07

This meme has notes to its contents, namely the designation of the subject that reads "teruntuk muslimah salihah [to pious woman]", the message states "ask for the best dowry", a quote translated from the hadith that reads "The best dowry is the easiest". (HR. Abu Dawud, no. 2117)". This meme was posted on July 21, 2018, and shared 7 times.

Picture 3: Fanpage facebook Hijrah Cinta

The fourth meme is an image posted by the Facebook account Indonesia Tanpa Pacaran.[24] This meme has several contents, namely the logo of the "Young Marriage Movement", the text states "Woman sholehah [pious] dowry is easy", the translation of the hadith is "Among the virtues of a woman is to make easy for her dowry and to make easy for her love. (HR. Ahmad)", and the caption "Follow @GerakanNikahMuda".
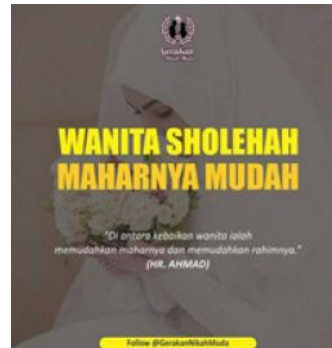
Picture 4: *Fanpage facebook* Indonesia Tanpa Pacaran

This meme was posted by admin Indonesia Tanpa Pacaran on January 03, 2018, with responses shared 198 times, commented by 9 people and liked by approximately 1,700 thousand people.[25] The meme above gets a lot of reactions for readers. They were commenting, sharing posts, and liking posts. Based on f these memes, there are several contents of hadith translation quotes that have similarities. The quotes are:

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[24] This fanpage is followed by 484 thousand followers and liked by 460 thousand people. Indonsia Tanpa Pacaran fanpage is a community that has an intro that reads "A movement to fight together with the people to eradicate dating in Indonesia". https://www.facebook.com/IndonesiaTanpaPacaranID

[25] https://www.facebook.com/IndonesiaTanpaPacaranID/posts/wanita-sholehah-maharnya-mudahwanita-sholehah-sebuah-gelar-tertinggi-di-dunia-un/2077199772513538/?locale=hiIN

The Prophet was once asked about the dowry of slippers, he said, "If you are pleased then go ahead the most blessed marriage is the easiest dowry if you marry with a dowry of a bag of flour or a bag of dates, then your marriage is valid…. (HR. Tirmidhi, Ahmad, &; Muslim)

The hadith presented in the meme is problematic since it cuts the most important text unifying the whole narration of hadith. Indeed, the hadith used in the meme consists of three (3) hadiths with different redactions and narrations. This is also known based on the presence of three-dot as a sentence fragment in the translation of the hadith.[26] The hadiths include:

First is the hadith related to the wedding dowry in the form of slippers with the text "The Prophet was once asked about the dowry of slippers, he said, "If you are pleased then go ahead ". This hadith has many histories, one of which is:

أَنَّ رَجُلًا، مِنْ بَنِي فَزَارَةَ تَزَوَّجَ امْرَأَةً عَلَى نَعْلَيْنِ، فَأَجَازَ النَّبِيُّ "صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ"[27] نِكَاحَهُ

Indeed, there was a man from Banu Fazarah who married a woman with a pair of slippers. So, the Prophet permitted the marriage

Second is the hadith related to marriage which can be said to be a blessing. This is supported by the hadith which says, "The most blessed marriage is the one with the easiest dowry".

" خَيْرُهُنَّ أَيْسَرُهُنَّ صَدَاقًا "[28]

The best dowry is the easiest.

Third is the hadith with a certain amount of dowry to validate the marriage. The hadith says, "If you marry with a dowry of a bag of flour or a bag of dates, then your marriage is valid…".

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ أَعْطَى فِي صَدَاقِ امْرَأَةٍ مِلْءَ كَفَّيْهِ سَوِيقًا أَوْ تَمْرًا فَقَدِ اسْتَحَلَّ». قَالَ أَبُو دَاوُدَ: رَوَاهُ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ صَالِحِ بْنِ رُومَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ مَوْقُوفًا. وَرَوَاهُ أَبُو عَاصِمٍ، عَنْ صَالِحِ بْنِ رُومَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: «كُنَّا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَسْتَمْتِعُ بِالْقُبْضَةِ مِنَ الطَّعَامِ عَلَى مَعْنَى الْمُتْعَةِ». قَالَ أَبُو دَاوُدَ: رَوَاهُ ابْنُ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَلَى مَعْنَى أَبِي عَاصِمٍ[29]

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[26] The presence of a triple point in Indonesian is called an elliptical sign. This sign is used to indicate broken or omitted sentences. Sriyanto, *Seri Penyuluhan Bahasa Indonesia: Ejaan*, *Seri Penyuluhan Bahasa Indonesia: Ejaan*, vol. 58, 2015.

[27] Muhammad bin Hanbal, *Musnad Al-Imam Ahmad Bin Hanbal* (Beirut: Muassasah al-Risalah, 2021).

[28] Dziya' al-Din al-Maqdasi, *Al-Mustakhraj Min Al-Ahadis Al-Mukhtarah* (Beirut: Dar al-Khadr li al-Taba'ah, 2000).

[29] Abu Sulaiman bin al-Sijistani, *Sunan Abu Dawud* (Beirut: Maktabah al-'Ishriyyah, n.d.).

The Prophet said, "Whoever gives a woman a bag of dates as dowry, it is halal."

Almost all the memes are in the form of translations of hadiths which have the same editorial text, namely a blessed marriage means an easy dowry. The full editorial of the hadith is as follows:

عَـنْ عُقْبَـةَ بْـنِ عَـامِرٍ قَـالَ: قَـالَ رَسُـولُ اللهِ صَـلَّى اللهُ عَلَيْـهِ وَسَـلَّمَ: «خَيْـرُ النَّكَـاح أَيْسَـرُهُ، وَقَـالَ النَّبِـيُّ صَـلَّى اللهُ عَلَيْـهِ وَسَـلَّمَ لِرَجُـلٍ: » أَتَرْضَـى أَنْ أُزَوِّجَـكَ فَلَانَـة «قَـالَ: نَعَـمْ، قَـالَ لهَـا: أَتَرْضَيْـنَ أَنْ أُزَوِّجَـكَ فَلَانَـا» قَالَـتْ: نَعَـمْ، فَزَوَّجَهَـا رَسُـولُ اللهِ صَـلَّى اللهُ عَلَيْـهِ وَسَـلَّمَ، وَلَـمْ يَفْـرِضْ صَـدَاقًا، فَـدَخَلَ بِهَـا، فَلَـمْ يُعْطِهَـا شَـيْئًا، فَلَمَّـا حَضَـرَتْهُ الوَفَـاةُ قَـالَ: إِنَّ رَسُـولَ اللهِ صَـلَّى اللهُ عَلَيْـهِ وَسَـلَّمَ زَوَّجَنِـي فَلَانَـةَ، وَلَـمْ أُعْطِهَـا شَـيْئًا، وَقَـدْ أَعْطِيْتُهَـا سَـهْمِي مِـنْ خَيْبَـرَ، فَكَـانَ لَـهُ سَـهُمٌ بِخَيْبَـرَ فَأَخَذْتَـهُ فَبَاعَتْـهُ فَبَلَـغَ مِائَـةَ أَلْـفٍ³⁰

The best marriage is the one where the dowry is easy. The Prophet said to the young man, "Will you marry that woman?" The young man answered "yes". Then the prophet asked the woman, "Will you marry this young man?" He answered "yes". So, the Prophet married the two without charging a dowry so he married her and gave her nothing. Then when the to his death comes, he said the prophet pairs me with a woman, and I give her nothing, and the prophet have given him his share in Khaibar, he has share in Khaibar, then he taken it and sold it to one hundred thousand.

Hadith as Religious Authority

Hadith are all the words, deeds and decrees of the prophet.[31] The Hadith and Al-Qur'an were passed down to the Prophet Muhammad as a form of guidance towards the right path either for personal or social piety.[32] In Islam, hadith is the second source and considered a guide for humans after the Qur'an. The hadiths not only talk about the relationship between God and his people, achieving individual piousness, but also demonstrate how to achieve piety among all human beings.[33] The relationships between humans, God and the Prophet's people can be described in the hadith which are part of the Prophet's actions and words during his life.[34]

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[30] Abu Hatim Muhammad bin Hibban al-Tamimiy, *Shahih Ibnu Hibban* (Beirut: Muassasah al-Risalah, 1993).

[31] Muhammad Ajjaj al-Khatib, *Ushulu Al-Hadis Ulumuhu Wa Mushthalahuhu* (Beirut: Dar al-Fikr, 1990).

[32] Fatimah Husein and Martin Slama, "Online Piety and Its Discontent: Revisiting Islamic Anxieties on Indonesian Social Media," *Indonesia and the Malay World* 46, no. 134 (2018), https://doi.org/10.1080/13639811.2018.1415056.

[33] Umar Muhammad Noor, "PRESERVING HADITH TRADITION IN THE MODERN TIMES/ : Muhammad Yâsîn Al-Fâdânî ' s Thought on Sanad in His Al- ' Ujâlah Fi Al-Ahâdîts Al-Musalsalah," *Journal of Contemporary Islam and Muslim Societies* 4, no. 1 (2020): 1–22, https://doi.org/10.30821/jcims.v4i1.6904.

[34] Miski Miski and Ali Hamdan, "Posting Hadis Dan Kesalehan Digital: Mengurai Fenomena Keberagamaan Generasi Milenial," *Mutawatir/ : Jurnal Keilmuan Tafsir Hadith* 11, no. 2 (2021), https://doi.org/10.15642/mutawatir.2021.11.2.283-306.

Among the Muslim, hadith as a form of the Prophet's daily life has become a topic of discussion as a form of example of achieving individual piety.[35] Indeed, studying hadith does not solely know the text, but also the context. Understanding the hadiths without knowing the context will result misunderstanding.[36] Regardless, the purpose of having a hadith is not just related to meaning, but also investigating the context so it is reliable in different situations.[37] This analysis seeks a new meaning and requires appropriate context. It is for the purpose that the understanding is relevant to the desired meaning of the origin, purpose and context.

Based on the study of hadith, which is only limited to analyzing the historicity of texts and classical literature, the complexity of hadith makes it difficult for ordinary people to understand the "touch" and the essential meaning of Hadith.[38] In this context also, the object of hadith's study is limited due to its stagnant studies and it is difficult to study the current aspects of hadith. The result of the stagnancy of hadith as an independent science is that it is difficult to intervene in contemporary issues.[39] Therefore, some da'wah activists try to make the hadith easier to understand for the audience.[40] This is done by displaying hadith on social media in form of images, audio-visual, or just a quote in a meme.[41] This reform of information and transition makes the public more aware of the prophet's hadith and makes the message easier to understand.

Together with the growth of information media, online social media provides an ample room for the public to access and create the content as well as to redistribute it.[42] Modern technology made social media in many forms such as blogs, Wikipedia, accounts, applications and other social networks classified as cyberspace. Social networks and applications in cyberspace were created to meet human needs for socializing. These

[35] Borrowing Fazlur Rahman's term, hadith is understood as a living tradition (living tradition) becoming a literary tradition (written tradition) in the 2-3H century. Fazlur Rahman, *Islamic Methodology in History* (Pakistan: Islamic Research Institute, 1984).

[36] Nandi Pinto and Mhd Idris, "Hadis Dan Media Abad Ke-20 (Penolakan Hadis Dhaif Tentang Larangan Wanita Diberi Pendidikan Dalam Majalah Al-Munir)," *Jurnal Ulunnuha* 11, no. 2 (2022), https://doi.org/https://doi.org/10.15548/ju.v11i2.5539.

[37] Syaikh Muhammad Al-Ghazali, *Studi Kritis Atas Hadis Nabi Saw: Antara Pemahaman Tekstual Dan Kontekstual,* (Makasar: PPS UMI, 1998).

[38] Leni Andariati, "Hadis Dan Sejarah Perkembangannya," *Diroyah/ : Jurnal Studi Ilmu Hadis* 4, no. 2 (2020), https://doi.org/10.15575/diroyah.v4i2.4680.

[39]Kamarudin Kamarudin, "DAKWAH DAN PROBLEMATIKA STUDI HADIS," *Al-Mishbah | Jurnal Ilmu Dakwah Dan Komunikasi* 9, no. 1 (2017), https://doi.org/10.24239/al-mishbah.vol9.iss1.24.

[40] Syintia Nurfitria and Arzam Arzam, "Urgensi Media Sosial Sebagai Sarana Dakwah Melalui Media," *An-Nida'* 46, no. 1 (2022), https://doi.org/10.24014/an-nida.v46i1.19245.

[41] Istianah Istianah, "ERA DISRUPSI DAN PENGARUHNYA TERHADAP PERKEMBANGAN HADIS DI MEDIA SOSIAL," *Riwayah/ : Jurnal Studi Hadis* 6, no. 1 (2020), https://doi.org/ 10.21043/riwayah.v6i1.6861.

[42] Ani Mulyati, *Panduan Optimalisasi Media Sosial Untuk Kementrian Perdagangan RI,* (Jakarta: Pusat Hubungan Masyarakat, 2012).

social media were invented to replicate human networking patterns in real life, with the extends to a wider scope.[43]

Social media, well-known as cyberspace, has the characteristic of being the center of attention for modern society. For the virtual world is closely related to the reality that occurs in the real world, as well as each has its own character.[44] The virtual world creates a borderless society in which the people can spread the information easily to all worldwide. Many popular contents are created using the Al-Qur'an and Hadith as a form of content, to get viral. As more people use the content the validity of hadith is questionable. Therefore, there needs to be openness to information related to the popularity of the content, especially it is a hadith content.

The characteristics of hadith in social media is synonymous, short text, concise and clear. It is following the interest in social media nowadays which only provide short, clear and to the point content.[45] The increasing social media has shifted its use from online communication to a means of virtual da'wah.[46] Such tool used by online preacher of da'wah influencers to get "closer" to the community in spreading Islam based on the Koran and hadith.

Hadith's content is very widely visible on social media. Even on social networking platforms in which the majority use hadith to spread their content.[47] However, the distribution of hadith on social media is limited to explicit forms in which the hadith was presented as it is. Indeed, the explanation and the implicit nature of a hadith was still undelivered proportionally. Hadith on social media must also be understood fully to avoid any misunderstanding.[48] One example of an explicit form of a hadith on social media is the widespread distorting hadith that was also connected to another hadith. Surely the existence of social media is beneficial for the existence of hadith and its spread, however interpreting the hadith to adapt to the current context will mislead the accurate meaning of the hadith.

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[43] Mulyati.

[44] Mudin Miski, *Islam Virtual: Diskursus Hadis, Otoritas, Dan Dinamika Keislaman Di Media Sosial* (Yogyakarta: Bildung, 2023).

[45] Mira Fitri Shari, "Bentuk Mediatisasi Hadis Berupa Video: Respon Netizen Terhadap Video Pendek Mengenai Hadis Di Aplikasi Tiktok," *Jurnal Moderasi: The Journal of Ushuluddin and Islamic Thought, and Muslim Societies* 1, no. 2 (2021), https://doi.org/ttps://ejournal.uin-suka.ac.id/ushuluddin/moderasi/index.

[46] Althaf Husein Muzakky and Fahrudin Fahrudin, "Kontekstualisasi Hadis Dalam Interaksi Media Sosial Yang Baik Di Era Millenial Dalam Kitab Fat% Al-Bârî Syarah Hadis Al-Bukhâri," *Diroyah/ : Jurnal Studi Ilmu Hadis* 5, no. 1 (2020), https://doi.org/10.15575/diroyah.v5i1.7515.

[47] Gaffar Abdul, "Resepsi Hadis Pernikahan Di Media Sosial," *KURIOSITAS: Media Komunikasi Sosial Dan Keagamaan* 16, no. 1 (2023), https://doi.org/10.35905/kur.v15i1.5852.

[48] Saifuddin Zuhri Qudsy, Irwan Abdullah, and Mustaqim Pabbajah, "THE SUPERFICIAL RELIGIOUS UNDERSTANDING IN HADITH MEMES: MEDIATIZATION OF HADITH IN THE INDUSTRIAL REVOLUTION 4.0," *Journal for the Study of Religions and Ideologies* 20, no. 60 (2021).

Symbols and Meaning of Dowry

Paul Ricoeur's hermeneutics works by understanding the implicit meaning in the literal meaning. Implicit meaning is the message contained in the text. In this case, the hadith on the meme about dowry is located as a text. Based on Ricoeur's theory, the text must be interpreted by understanding the semantic structure. In the meme hadith of dowry above, it has been stated that this image consists of several parts, namely an image of a bag of flour, a pair of slippers, a hadith quote, and a warning.

The image of flour and a pair of slippers is a clue regarding the quoted hadith. This hadith denotes the possibilities to give a cheap dowry in the form of a bag of flour or a pair of slippers. Apart from that, in the hadith meme, there is a warning addressed to netizens with the editorial text "Warning". This shows that there is a warning that if the hadith is redacted, then other people have no right to judge. Based on the presented image, the semantic structure related texts are in the form of informative, declarative and interjective.[49]

The second dowry hadith meme is a collection of viral news from the last few years. The headline indicates that there was contestation for giving little dowry by some couples. This can be used as an illustration of a cheap dowry. The editorial quote from the hadith translation is a reinforcement of some of the news included in the meme. This shows that there is a functional reception of the hadith which readers can take benefit from the text.[50] Therefore, this meme is interpreted as a confirmation of the hadith editorial as a representation of religious authority.

The third and fourth memes are understood differently from the previous two memes. This hadith meme indicates the specificity of the object being addressed. The existence of the editorials "for pious woman" and "pious woman have an easy dowry" leads to the messages delivered to this group. This makes the meme interesting as a form of statement to the reader to gain the meaning of the meme as a declarative and interpretive text.

In the Islamic tradition, the dowry is defined as the full rights for a woman due her willingness to marry to a man. The woman is free to ask for any kind of dowry before getting married.[51] In the dowry hadith meme, it is stated "The Prophet was once asked about the dowry of slippers, he said, "If you are pleased then please" regarding woman's

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[49] Informative texts are understood as texts that are in the form of understanding and new knowledge for readers. The declarative text is a text to provide information to the reader. While the objective text is an exclamation text with a depiction of the creator of the text itself. Nofrion, *Komunikasi Pendidikan* (Jakarta: Kencana, 2018).

[50] Saifuddin Zuhri and Subkhani Kusuma Dewi, *Living Hadis; Praktik, Resepsi, Teks, Dan Transmisi* (Yogyakarta: Q-Media, 2018).

[51] Ihsan Nurmansyah, "Konsep Mahar Syar'i Dalam Perspektif Hadis (Kajian Ma'anil Hadis)," *Al-Bayan: Jurnal Ilmu Al-Qur'an Dan Hadist* 5, no. 1 (2022), https://doi.org/https://doi.org/10.35132/albayan.v5i1.135.

sincerity in accepting the dowry.[52] Dowry is a woman's full rights given by a man in a marriage relationship.[53] Islam gives woman the option to ask for a wedding dowry privately. This is because in Islamic tradition, there is no limitation to man or woman to accept or to give the dowry at a wedding.[54]

Interestingly, the wedding dowry contests are becoming increasingly popular among millennials. It is by considering the hadith as a religious authority,[55] it is said that the ability to give a dowry in the form of a pair of slippers, a bag of flour or a bag of dates certainly leads to the pros and cons among netizens and all of them are having arguments for their position. Such pros and cons are like the news reported by Kompastv.com regarding an NTB youth who married by giving a dowry of slippers and a glass of water.[56] Suddenly the news became viral and received debatable responses. Some of them praised the woman with the label "pious woman" because she did not burden her husband regarding dowry. However, many people also refuse and propose the question of "Why does this woman want to marry a man?" Some people even "judge" these men with labels of "improper", "not respecting women", and so on. This shows that the hadith of the Prophet regarding the dowry of a bag of flour or dates and a pair of slippers cannot be understood in a literal way and must be completely understood.[57]

On the other hand, the Prophet's hadith regarding the dowry of a bag of flour or dates and a pair of slippers above contains a sentence that can be used as a benchmark for the permissibility of a dowry. The sentence is "If you are pleased then please…". Based on the editorial of the hadith translation, the word "please" is the key to the ability to marry. Consent is a legal requirement that must be present during the agreement process in discussing the dowry.[58] When the woman is sincere and without coercion, then marriage with such a dowry is permissible and valid. However, if the woman refuses to accept the dowry, then it is necessary to carry out a negotiation process regarding the dowry and become the consideration of both of them, especially the woman.

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[52] Jafar, "KLASIFIKASI ILMU DALAM TRADISI INTELEKTUAL ISLAM," *Islamijah: Journal of Islamic Social Sciences* 3, no. 2 (2022): 97–106.

[53] Wahbah Al-Zuhaili, *Fiqih Islam Wa Adillatuhu, Juz VII, Damsyiq: Dar Al-Fikr*, 1989.

[54] Syah Wardi and Zuhri Arif, "A Critical Review on The Law of Cina Buta (Chinese Blind) According to Shaykh Abdul Qadir Bin Abdul Muthalib Al Mandili Al Indonesia Al Shafi'i," *DIKTUM: Jurnal Syariah Dan Hukum* 21 (2023): 15–23, https://doi.org/https://doi.org/10.35905/diktum.v21i1.4954.

[55] Rahmat Jasinal, "OTORITAS HADIS DI MEDIA SOSIAL: ANALISIS VIDEO-VIDEO HADIS DALAM PLATFORM TIKTOK," *Jurnal Dakwah Tabligh* 23, no. 1 (2022), https://doi.org/10.24252/jdt.v23i1.29336.

[56] kompas, "Viral! Pengantin Pria Beri Mahar Sandal Jepit Dan Segelas Air."

[57] Qudsy, Abdullah, and Pabbajah, "THE SUPERFICIAL RELIGIOUS UNDERSTANDING IN HADITH MEMES: MEDIATIZATION OF HADITH IN THE INDUSTRIAL REVOLUTION 4.0."

[58] Saifuddin Herlambang, "Muhammad Shahrur's Millenial Interpretation of Women's Issues," *F1000Research* 12 (2023), https://doi.org/10.12688/f1000research.125653.2.

Labeling Piety: The Impact of the Mahar Hadith Meme

The memes as media of hadith provides two different sides, first is the benefits of information in which people gained the information about the hadith easily. The second is the implication or the unintended consequence of the meme.[59] Literally, memes in Media have positive and negative sides, especially towards women. In the dowry hadith meme, the editors clearly state "for pious Muslim women" and "pious women have an easy dowry". The labeling of the word "pious" as being associated with women makes this meme more popular with women who want to attain the state of being "pious".

Conversely, the use of this hadith is beneficial for those who attempt to "dictate" to women under the pretext of "following the Prophet's sunnah". This is in accordance with patriarchal culture and ideology in society which supports the natural concept of women being easily "subordinated" with "selling" values. Indeed, and even though they have changed, they still do not have "equal right to voice up" as men did As the memes give no implicit meaning for women who chose their own dowry as "pious", many responses to the memes must be subjected as a significant religious discourse in social media[60].

Apart from that, the editor of the dowry hadith meme states that "One of the good things a woman does is making her dowry easier" highlights one of the many good things done by women. The editors of "The Goodness of Woman" and "The Best of Woman" already have different understandings. The context of this hadith juxtaposed with the editorial "Pious woman have an easy dowry" gives special attention as if some women who ask for more dowry are not included in the group of "pious women".[61]

According to the editorial of the hadith meme "Among the virtues of a woman is making her dowry easier and making the relationship easier". This editorial seems to support patriarchal culture seeing women's role is limited only to her body and as a means of reproduction.[62] Indeed, it must be clear that the narration of Hadith is not supporting patriarchal culture, it only provides an understanding that the words "*rahim*"

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[59] This is related to the reader's understanding of the hadith. Often hadiths are understood based on the context that occurs to the reader. So, the results of understanding are based on what happened, not on what is meant by the hadith. Therefore, the results of the reading can be in the form of benefits or claims about something. Zuhri and Dewi, *Living Hadis; Praktik, Resepsi, Teks, Dan Transmisi.*

[60] Minju Kwon and Kaye Valdez, "Sarcasm or Sexism? Media Framing of Duterte's Misogynistic Speeches," *Asian Journal of Women's Studies* 30, no. 2 (2024): 85–109, https://doi.org/10.1080/12259276.2024.2367809.

[61] For example, several news reports published on December 30 2020 about a wedding in Jepara and Pati went viral with dowries being provided in the form of luxury cars and motorbikes. Safi'i, "Pakai Mahar Mobil Mewah, Pernikahan Di Jepara Ini Viral"; Alauddin, "Viral! Video Mahar Pernikahan Sebuah Mobil Baru Dan Motor Matic Di Pati, Bagaimana Minat Nikah Di Pati?"

[62] In the Javanese environment, women are declared as *konco wingking* who have the roles of cook (cooking), *macak* (dressing up), *manak* (giving birth).

means not only pregnancy, but also an affection that is a strong characteristic of women. Indeed, women who are capable of getting pregnant due to her "*rahim*" are only a state of condition about a woman's body, and not her role in social life.

Along the study of hadith, Islam does not view woman based on stereotypes [63] produced from sociocultural construction in society. However, women and men in Islam are seen as "equal".[64] In the Qur'an, it is clearly stated that Islam does not look at gender, but rather at the piety of the individual. The labeling of "pious women" towards women who accept cheap dowry is often the result of the environment which gives "disadvantages" to the woman. In the patriarchal society, the title of pious woman is addressed to those who are obedient to their husband. It is also done by following their obligations towards their husbands, maintaining their husband's honor, guarding their husband's household and property, and keeping their husband's secrets.[65] Surely, the idea about pious women must not be addressed based on the cheap or expensive dowry requested, but rather based on her devotion to Allah.

Conclusion

The results of the study shows that the formation of the hadith dowry meme on social media was initiated based on the social construction of society reflected in real life. This social construction becomes something that is consumed on social media and goes viral for it triggers pros and cons. Through analyzing the meme, the interpretation of the dowry hadith meme text is in the form of informative, declarative and interpretive. Indeed, the authority of the hadith is considered to strengthen the current context. The dowry hadith meme shows that a low wedding dowry is a benchmark for a woman's high or low status of their piety. So, women with low dowries are labeled "pious women" based on hadith which is still considered as religious authority in Islam.

Based on the study above, the author finds that the meme of dowry hadith is misleading in interpreting the meaning of text. Indeed, this dowry hadith meme has the effect of labeling women who receive low dowries as piety. Moreover, when this benchmark for assessing the value of women in the marital relationship.

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[63] Stereotypes are defined as the way a group views certain groups that are subject to prejudice. Stereotypes against certain groups are difficult to change even though in reality, what constitutes prejudice is not the case. Stereotypes can be identified when individuals make judgments about other individuals after carrying out "reconnaissance" first. Thus, stereotypes are understood as individual prejudices against other individuals through viewpoints where these assessments may not be in reality. Filosa Gita Sukmono and Fajar Junaedi, *Komunikasi Multikultural; Melihat Multikulturalisme Dalam Genggaman Media* (Yogyakarta: Buku Litera, 2014).

[64] Ary Mita C, *Muslimah Produktif* (Jakarta: Elex Media Komputindo, 2018).

[65] Abu Ja'far al-Thabari, *Jami' Al-Bayan Fi Ta'wil Al-Qur'an* (Beirut: Muassasah al-Risalah, 2000).

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