

The Influence of Hadith Memes on Honesty on Instagram Public Interest

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Abstract

In Indonesia, honesty does not thrive. The enormous number of cases of corruption and deception strongly demonstrate this. However, many people keep promoting the significance of honesty in a variety of ways, such as publishing hadith memes on honesty on Instagram. At least four accounts have done it in different ways. One of them includes both the hadith text and its translation, while the others merely provide the translation. The objective of this research is to determine which type of meme has the most influence in society, especially in Indonesia. This research is presented using descriptive-analytic methods. The qualitative approach would identify and analyze society's responses to each meme type to achieve the aforementioned goal. Once both sides are compared, the second one has greater interest than the first. In other words, Indonesians are unconcerned about the text of the hadith as long as they understand its message.

Keywords: *Honesty, Meme Hadith, Instagram*

Introduction

Corruption and deception survive and thrive because of the prevalence of dishonesty. Unfortunately, a great number of individuals in our nation have adapted this negative mentality as a system. In other words, the man who maintains his integrity will always be in a tough situation. His life would

be hard, and there would only be one way for him to get into the easy one; being dishonest.¹

One of the fundamental purposes of Indonesian education is the development of character. In truth, even though it has been adopted across a variety of disciplines, including Pancasila and religious matters, this vision has yet to be fulfilled. Cheating is still common, especially in the area of honesty,

¹ Mulyani Setyaningsih and Ahmad Fikri Sabiq, "Praktik Pendidikan Agama Islam Berbasis Penguatan Karakter Religius. Dan Jujur Di Lingkungan Full Day

School," *Edunesia: Jurnal Ilmiah Pendidikan*, 1, 2 (2021): 11.

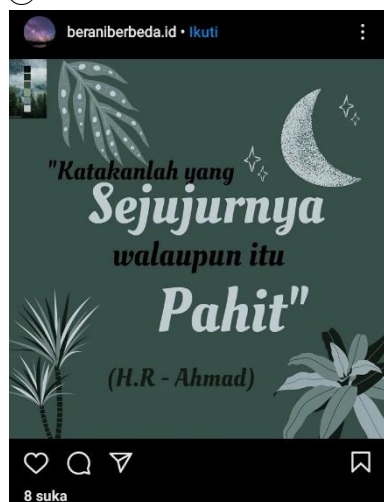
indicating that pupils do not completely understand the need of being honest.²

According to this failure, it is difficult to build honesty. Many schools have failed to achieve this purpose. On the other hand, several Instagram accounts published hadith memes emphasizing the importance of honesty. As shown below, there are at least four accounts that mediated hadiths on honesty:

1. @radisti03



2. @beraniberbeda.id



3. @ayoberkatajujur



4. @taklimanak_assalam



According to Nugroho, Instagram is extremely popular among people of all ages, including children, adults, and the elderly. Its users have unrestricted access to photographs and images. Furthermore, its features are quite simple to use.³ Therefore, any submitted figures, even hadith memes on honesty, might reach a large number of viewers.

² T. Heru Nurgiansyah, "Pendidikan Pancasila Sebagai Upaya Membentuk Karakter Jujur," *Jurnal Pendidikan Kewarganegaraan Undiksha*, 1, 9 (2011): 34.

³ Totok Susilo Pamuji Nugroho, "Peningkatan Keterampilan Berbisnis Dengan Menggunakan Media Instagram," *Jurnal Pengabdian Masyarakat Kewiransabaan Indonesia*, 1, 2 (2021): 30.

Bukhari no. 5629 is one of the hadiths that discusses the concept of honesty. Alfi Sahroh and Nayla Na'imatur Rizkiyah researched this hadith in 2021. They used *takbrij*, *sanad* critique, *matn* critique, and *ma'anil hadits* to examine the hadith. They arrived to the conclusion that the hadith is sahih and that honesty brings happiness, peace, and harmony into one's life.⁴

Muh. Syawir Dahlan explored the same hadith through an implicit manner in 2014. In defining *qaulan syahidan*, he considered Bukhari n. 5629. He arrived to the definition that *qaulan syahidan* is telling the truth.⁵

Thus far, there hasn't been any research on hadith concerning honesty in a digital environment. However, social media, especially Instagram, has contributed on publishing the hadith including in meme form. As a result, the purpose of this research is to determine the types of hadith memes on honesty that have been published on Instagram and to analyze their influence on public interest.

Research Methodology

This is a qualitative study. Ali Imron's categorization of hadith memes is the approach employed here. He argues that hadith memes may be divided into four categories, and this research will identify the hadith memes about honesty according to his categorization.⁶

This research's data would be collected in two ways; documentation and observation. Documentation includes all documents linked to the study objects, such as hadith complete texts and explanations about honesty. Observation includes looking at the hadith memes on honesty by identifying the accounts publishing the memes, the form of memes, and the likes.

This qualitative study is provided in descriptive and analytic methods. The categorization of the memes would be described as Ali Imron has promoted. The popularity of memes would be used to determine how far each form of hadith mediation might capture the interest of the audience. Furthermore, it would be discovered which of the four categories has the most

⁴ Aly Sahroh and Nayla Na'imatur Rizkiyah, "Nilai Kejujuran Dalam Pendidikan Karakter: Studi Hadis Bukhari No. 5629," *Nusantara: Jurnal Pendidikan Indonesia*, 2, 1 (2021): 363–64.

⁵ Muh. Syawir Dahlan, "Etika Komunikasi Dalam Al-Qur'an Dan Hadis," *Jurnal Dakwah Tabligh*, 1, 15 (2014): 119.

⁶ Ali Imron, "The Millennial Generation, Hadith, Memes, and Identity Politics: The New Face of Political Contestation in Contemporary Indonesia," *Ulul Albab*, 2, 20 (2019): 3.

influence based on popularity statistics, especially among Indonesians.

Discussion

Honesty as a Positive Personality

Basically, honesty means telling the truth and acting in accordance with reality. In term, it is a strong synergy between expression and action, knowledge and actuality. Its antonym is lie. Thus, lying is a disjunction between language and action, knowledge and actuality, even when there is no pretension.⁷

In Islam, there are at least five must-have qualities of honesty, as listed below:

1. *Ṣidq al-qalb*; honesty in human intention.
2. *Ṣidq al-ḥadīṣ*; honesty in human expression.
3. *Ṣidq al-ʿamal*; honesty in human action.
4. *Ṣidq al-waʿd*; honesty in human commitment.
5. *Ṣidq al-ḥāl*; honesty in human condition.⁸

The first move toward honesty is to avoid deceptive conduct in expression. Then it might enter the other dimensions, which include action, intention, condition, and position. After that, the people remain to be

truthful at the aforementioned dimensions. That is what is meant by honesty.⁹

Furthermore, honesty is the foundation of all positive personalities. In other words, there would be no positive personality unless it was supported by honesty and intention. These are the cores, with many branches (positive personalities) branching out from them, such as modesty and patience.¹⁰

Positive personality is usually referred to as *akhlak* in Indonesia. *Akhlak* is an etymological term that means "habit" or "ethic". Furthermore, it is an action that is performed over and over until it becomes an attitude. In other words, an action that is merely performed at once can not be called *akhlak*.¹¹

There are at least 12 *akhlaks* that Muslims must become used to, as listed below: Brave in goodness, Righteous, Wise and prudent, Generous, Sincere in charity, Quick repentance, Honest and trustworthy, Complainless, Full of love, Open heart, Shame of badness, Willing of sacrifice.¹²

It is obvious that honesty is more than just a simple *akhlak*. When done with intention, these create the foundation of all

⁷ Besse Tanri Akko and Muhaemin Muhaemin, "Pengaruh Pendidikan Agama Islam Terhadap Akhlak (Perilaku Jujur)," *Iqro: Journal of Islamic Education*, 1, 1 (2018): 61.

⁸ Akko and Muhaemin, 63–64.

⁹ Abdullāh bin ʿAlawī Al-Ḥaddād, *An-Naṣāih Ad-Dīniyyah Wa Al-Waṣāyā Al-Imāniyyah* (Beirut: Dār Al-Ḥawī, 1999), 407.

¹⁰ Abdul Hamid, "Materi Pendidikan Akhlak Dalam Pemikiran Burhanul Islam Az-Zarnuji," *Al-Ulum: Jurnal Pendidikan Islam*, 1, 1 (2020): 27.

¹¹ Ahmad Sahnun, "Konsep Akhlak Dalam Islam Dan Kontribusinya Terhadap Konseptualisasi Pendidikan Dasar Islam," *Ar-Riayab: Jurnal Pendidikan Dasar*, 2, 2 (2018): 100–101.

¹² Syarifah Habibah, "Akhlak Dan Etika Dalam Islam," *Jurnal Pesona Dasar*, 1, 1 (2015): 75–76.

positive personalities. In other words, the other positive personalities are spawned by both of them.

Furthermore, it is obvious that honesty is a component of akhlak. Akhlak is one of the fundamental scopes of Islam, comprising 12 principles that Muslims must become adapted to. And hadith is one of Islam's primary sources for understanding akhlak, especially honesty.

Hadith Mediation

The term "mediation" is derived from the word "media." Media is a tool that connects two or more elements. The instrument might take any form, and the link could be in any field, such as education, communication, or transportation.¹³

Mediation is the process of producing anything through the use of media. In other words, the role of media as a linker is used for certain reasons. For example, political mediation requires using media to achieve the politician's objectives. Thus, hadith mediation requires the transmission of hadith through media utilities.¹⁴

As indicated below, there are at least three forms of hadith mediation, particularly in the modern era:

1. Programming and digitalization of literature; serving the hadith texts by softfile and software.
2. Hadith visualization; presenting the text or the meaning of hadith through a picture, comic, and meme.
3. Hadith audiovisualization; performing studies of hadith consisting of picture and voice.¹⁵

This study's objects are hadith memes on honesty. Thus, these might be classified as the second type of hadith mediation. Those memes, as hadith visualizations, illustrate the content or meaning of hadith, particularly about honesty.

The specific definition of meme is given by Richard Dawkins, a British scientist who used the term for the first time in 1970. It derives etymologically from the Greek word for imitation. Its function is similar to a gene. Meme describes cultural evolution, while gene explains biological evolution.¹⁶

Memes are cultural transmissions that are expressed through concept duplications.

¹³ Departemen Pendidikan Nasional, *Kamus Bahasa Indonesia* (Jakarta: Pusat Bahasa, 2008), 931.

¹⁴ Robeth Fuadi, "Posisi Media Online Dalam Kampanye Pemilihan Gubernur Jawa Timur 2018: Studi Kasus Beritajatim.Com" (Faculty of Sosial and Political Sciences, University of Airlangga Surabaya, 2020), 20.

¹⁵ Istianah Istianah, "Era Disrupsi Dan Pengaruhnya Terhadap Perkembangan Hadis Di Media Sosial," *Rinayah: Jurnal Ilmu Hadis*, 1, 6 (2020): 93.

¹⁶ Miski, "Fenomena Hadis Celana Cingkrang Dalam Media Sosial," *Harmoni: Jurnal Multikultural & Multireligius*, 2, 16 (2017): 294.

In other words, it is a method of disseminating ideas that has evolved enormously on the internet.¹⁷ Then there are hadith memes, which are the transmissions of hadith substance presented to audiences.

Hadith memes are not only creative images that showcase their beauty. Those also contain a wealth of facts and messages related to the Prophet Muhammad, peace be upon him, including his words and deeds. Systematically, information and messages are mediated and then broadly exposed to society.¹⁸

Based on their forms, hadith memes especially in Indonesia are divided into 4 categories:

1. Meme that mentions both the hadith text and its translation.
2. Meme that only presents the translation without mentioning the hadith text itself.
3. Meme that publishes the core content of a hadith.
4. Meme that does not mention the text nor the translation of a hadith, but presents a quote from a figure or an institution which is connected to the hadith.¹⁹

¹⁷ Sandi Alfiyansyah, "Kaum Muda, Meme, Dan Demokrasi Digital Di Indonesia," *Jurnal Ilmu Komunikasi*, 2, 13 (2016): 151.

According to the categorization above, only the hadith meme from @radisti03 is included in the first category. The only meme that cites both the hadith text and the translation is this one. The other memes make no reference of the hadith text.

The other hadith memes, with the exception of the one from @radisti03, are in the second category. These just offer the hadith's translation. Furthermore, @beraniberbeda.id cites the source, but @ayoberkatajujur and @taklimanak assalam do not.

Takhrij²⁰

To ensure that the memes properly reference the hadith text or translation, they must go through the *takhrij* procedure, the results of which are mentioned below:

1. @radisti03

After seeking in the *ketub at-tis'ah*, the hadith text is found on Saḥīḥ Muslim no. 4721, Sunan Abū Dāūd no. 4337, Sunan At-Tirmīzī no.1894, Sunan Ibn Mājah no. 3839, and Musnad Aḥmad no. 5, 17, 34, 43, 45, 63, 3456, 3899. For example, the text in Sunan Abū Dāūd no. 4337 is mentioned below:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا وَكِيعٌ
أَخْبَرَنَا الْأَعْمَشُ ح وَ حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا

¹⁸ Imron, "The Millenial Generation, Hadith, Memes, and Identity Politics: The New Face of Political Contestation in Contemporary Indonesia," 276.

¹⁹ Imron, 262–63.

²⁰ *Lidwa Pustaka V.IOS*, n.d.

عَبْدُ اللَّهِ بْنُ دَاوُدَ حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي
وَائِلٍ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِيَّاكُمْ وَالْكَذِبَ فَإِنَّ
الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ
يَهْدِي إِلَى النَّارِ وَإِنَّ الرَّجُلَ لَيَكْذِبُ وَيَتَحَرَّى
الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا وَعَلَيْكُمْ
بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ
الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَإِنَّ الرَّجُلَ لَيَصْدُقُ
وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ
صَدِّيقًا

2. @beraniberbeda.id

In the meme, it is mentioned that the translation is taken from the hadith in Sunan Ahmad. Unfortunately, the researcher could not find it even in the entire *kutub at-tis'ah*. Probably, it is mentioned in the other hadith books out of *kutub at-tis'ah*.

3. @ayoberkatajujur

After seeking in the *kutub at-tis'ah*, the hadith text is found on *Sahih Al-Bukhari* no. 5629, *Sahih Muslim* no. 4719, 4721, *Sunan Abū Dāūd* no. 4337, *Sunan At-Tirmīzī* no. 1894, *Sunan Ibn Mājah* no. 45, *Musnad Ahmad* no. 3456, 3652, 3899, and *Sunan Ad-Dārimī* no. 2599. For example, the text in *Sahih Al-Bukhari* no. 5629 is mentioned below:

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا جَرِيرٌ
عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ
رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ
الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَإِنَّ الرَّجُلَ لَيَصْدُقُ
حَتَّى يَكُونَ صَدِّيقًا وَإِنَّ الْكَذِبَ يَهْدِي إِلَى
الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَإِنَّ
الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا

4. @taklimanak_assalam

After seeking in the *kutub at-tis'ah*, the hadith text is found on *Sunan At-Tirmīzī* no. 2442, *Sunan An-Nasāi* no. 5302, 5303, 5615, *Musnad Ahmad* no. 1630, 1636, 11656, 12092, and *Sunan Ad-Dārimī* no. 165, 169, 2420. For example, the text in *Sunan At-Tirmīzī* no. 2442 is mentioned below:

حَدَّثَنَا أَبُو مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا عَبْدُ
اللَّهِ بْنُ إِدْرِيسَ حَدَّثَنَا شُعْبَةُ عَنْ بُرَيْدِ بْنِ
أَبِي مَرْثَمٍ عَنْ أَبِي الْحَوَّاءِ السَّعْدِيِّ قَالَ
قُلْتُ لِلْحَسَنِ بْنِ عَلِيٍّ مَا حَفِظْتَ مِنْ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ حَفِظْتُ مِنْ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَا مَا
يُرِيْبُكَ إِلَى مَا لَا يُرِيْبُكَ فَإِنَّ الصِّدْقَ
طَمَآنِينَةٌ وَإِنَّ الْكَذِبَ رِيْبَةٌ وَفِي الْحَدِيثِ
قِصَّةٌ قَالَ وَأَبُو الْحَوَّاءِ السَّعْدِيُّ اسْمُهُ
رَبِيعَةُ بْنُ شَيْبَانَ قَالَ وَهَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ حَدَّثَنَا بُنْدَارٌ حَدَّثَنَا مُحَمَّدُ بْنُ
جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ بُرَيْدٍ فَذَكَرَ نَحْوَهُ

Based on the data, it is evident that the first meme cites both the hadith text and its translation. It's also important to note that the third and fourth memes merely mention the translation. However, it is unclear if the second meme really cites the translation.

The translation of hadith included in the other narrative might be mentioned in the second meme. As the third type of hadith meme, it might also disseminate the essential substance of a hadith. However, because the takhrij is exclusively obtained from the *kutub at-tis'ah*, the researcher decides to classify it as the second category of hadith memes.

Public Interest

In general, *da'wah* through Instagram posts is more effective and efficient. The simplicity of the posts allowed society to grasp and receive the messages effectively. Furthermore, because Instagram is so popular, the post may be easier to find.²¹

One point to remember is that the design of the post has a significant impact on public interest. Before the material is presented, every aspect of the image, color, copywriting, and call to action must be meticulously selected. Finally, the post may be

of interest to the audience, and the information or messages may be completely communicated.²²

Based on the date, creator, amount of likes, and number of followers, the hadith memes on honesty would be recognized one by one as follows:

1. @radisti03

The hadith meme was published on January 27, 2021. The poster, @radisti03, has 24 followers and follows 34 profiles. The meme is this account's tenth post.

The meme has received a total of 5 likes. If it is directed towards the followers, the percentage is 20,83 percent. The meme is liked by less than a fourth of the followers.

2. @beraniberbeda.id

The hadith meme was published on June 5, 2021. @beraniberbeda.id as the poster has 123 followers and follows 545 profiles. The meme is this account's 23rd post.

The meme has received a total of 8 likes. If it is directed towards the followers, the percentage is 6.5 percent. The meme is liked by less than a fourth of the followers.

²¹ Nurul Avifah, "Efektivitas Dakwah Islam Melalui Sosial Media Instagram (Studi Akun Instagram Indonesia Menutup Aurat)," *Raushan Fikir*, 2, 6 (2017): 235.

²² Dian Prajarini and Dwisanto Prayogo, "Pengaruh Desain Post Instagram Terhadap Minat Pembelian Produk UMKM Kedai Kopi Di Kabupaten Sleman," *Andharupa: Jurnal Desain Komunikasi Visual Dan Multimedia*, 1, 7 (2021): 198.

3. @ayoberkatajujur

The hadith meme was published on May 12, 2020. The poster, @ayoberkatajujur, has 126 followers and follows 347 profiles. The meme is this account's seventh post.

The meme has received a total of six likes. If it is directed towards the followers, the percentage is 4,76%. The meme is liked by less than a fourth of the followers.

4. @taklimanak_assalam

The hadith meme was published on August 8, 2017. The poster, @taklimanak assalam, has 173 followers and follows 125 accounts. This account's meme is the fourth post.

The meme has received a total of four likes. If it is directed towards the followers, the percentage is 2,31%. The meme is liked by less than a fourth of the followers.

The identification above shows that the presentages can not be treated as the primary factors. First and foremost, the post orders are unquestionably distinct, resulting in a variable likelihood of earning likes. Because the newer post may receive more likes than the older one.

Second, it is unclear when the followers began. It might be before or after the posted

hadith memes. As a result, the most logical item to be the primary consideration is the amount of likes.

Posts' Influence

The purpose of this analysis is to determine which category of memes has the most effect. This study's objects are four hadith memes, which are divided into two groups. The first group is the first type of hadith meme, which includes both the hadith text and its Indonesian translation. The second group is the hadith meme's second category, which just presents the translation without referencing the hadith text itself.

The first group consists of one hadith meme shared by @radisti03. The post has received 5 likes. The meme does not completely cite either the hadith text or the translation. However, it has fulfilled the criterion of mentioning both the hadith text and the translation.

Three hadith memes constitute the second group. The post by @beraniberbeda.id has received 8 likes. The post by @ayoberkatajujur has received 6 likes. The post by @taklimanak assalam has received 4 likes. The average number of likes is six pieces.

When the number of likes in the first and second groups is compared, it is evident that the difference is quite little. The scorecard is separated by only one point. However,

@radisti03 outperforms @taklimanak assalam, but is still defeated by @beraniberbeda.id and @ayoberkatajujur.

Difference is difference, no matter how tiny. It must be acknowledged that the second group has done a better job of mediating hadith about honesty. The overall conclusion is that the second type of hadith memes may better mediate the information and meanings of akhlak hadiths, maybe not all hadiths, than the first.

The second conclusion is that Indonesians prefer to read simply the translation rather than both the translation and the hadith text. As previously said, memes explain cultural development. As a result, the comparison results suggest that Indonesians are unconcerned with the primary source. It is obvious that they are satisfied as long as the meaning has been conveyed.

Conclusion

There are at least four hadith memes on honesty at Instagram. One of them mentions both the hadith text and its translation. In the meanwhile, the other memes merely provide the translations. The second one piques the curiosity of the viewers more than the first. The difference in their scores is only one point. Probably, the audience does not care about the hadith text as long as they understand its message.

Ali Imron's categorization of hadith memes has had a significant impact on this research. The major comparison of this study is based on four categories that he promoted. The analysis could definitely take its place after identifying the category.

Unfortunately, there aren't many objects in this study. There are just four hadith memes, and the focus is solely on honesty. Furthermore, the consideration is based just on likes, and it is far from exhaustive. As a consequence, it is expected that future study would include more items and a broader scope with legitimated consideration to provide a superior outcome.

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