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The Adaptation of Cyber Salafism Da'wah in Hadīth Aḥkām Literature: Analyzing 'Umdat al-Aḥkām Sermons on the Yufid ...

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The Adaptation of Cyber Salafism Da'wah in *Hadīth Ahkām* Literature: Analyzing *Umdat al-Ahkām* Sermons on the Yufid Channel

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Abstract

This article examines how Salafism adjusts conservative literature with its preaching on YouTube. Over the last decade, Salafism has gained significant traction in Indonesian cyberspace and urban centers. Moreover, the impact of expanding preaching through social media platforms, such as Instagram, YouTube, and Facebook, has proven successful in increasing their popularity in urban areas. Therefore, uncovering the modification of conservative law literature in cyber-Salafism is significant because it not only captures the method of Salafism in online preaching but also reveals how Islamic classical books are adapted for online media. The object of this study is 240 Yufid videos discussing *Umdat al-Ahkām*. Therefore, this study employs an online ethnographic method in order to collect, classify, and analyze the data. Moreover, it is also applied to defining the setting of the research, feeding insight to the studied community, and presenting the results with ethical awareness. This study revealed that Yufid's interpretation of *Umdat al-Ahkām* tends to be textual and seems indifferent to the social conditions of the surrounding community. Moreover, it also uncovered how *Umdat al-Ahkām* sermons manifest the business purpose of Yufid rather than theological demand. Through this research, we suggest that the government or scholars can monitor online preaching on YouTube channels as an extension of real movements.

Keywords: Adaptation; Cyber Salafism; *Umdat al-Ahkām*; and Yufid Channel.

Abstrak

Artikel ini mengkaji bagaimana Salafisme menyesuaikan literatur konservatif dengan syi'ar dakwahnya di YouTube. Selama dekade terakhir, Salafisme telah mendapatkan daya tarik yang signifikan di dunia maya dan pusat kota Indonesia. Selain itu, dampak perluasan dakwah yang dilakukan melalui platform media sosial, seperti Instagram, YouTube, dan Facebook, terbukti berhasil meningkatkan popularitasnya di daerah perkotaan. Oleh karena itu, mengungkap modifikasi literatur hukum konservatif dalam dunia maya Salafisme sangat penting karena tidak hanya menangkap metode Salafisme dalam melakukan dakwah secara online tetapi juga mengungkapkan bagaimana buku-buku klasik Islam diadaptasi agar sesuai dengan media online. Objek penelitian ini adalah 240 video Yufid yang membahas *Umdat al-Ahkām*. Oleh karena itu, penelitian ini menggunakan metode etnografi online untuk mengumpulkan, mengklasifikasikan, dan menganalisis data. Selain itu, juga diterapkan untuk menentukan pengaturan penelitian, memberi wawasan kepada komunitas yang diteliti, dan menyajikan hasilnya dengan kesadaran etis. Penelitian ini mengungkapkan bahwa interpretasi Yufid terhadap *Umdat al-Ahkām* cenderung bertekstual dan tampaknya acuh tak acuh terhadap kondisi sosial masyarakat sekitar. Selain itu, itu juga mengungkap bagaimana *ceramah Umdat al-Ahkām* memanifestasikan tujuan bisnis Yufid daripada tuntutan teologis. Melalui penelitian ini, kami menyarankan agar pemerintah atau cendekiawan dapat memantau dakwah online di kanal YouTube sebagai perpanjangan dari gerakan nyata.

Kata kunci: Adaptasi; Salafisme Cyber; 'Umdat al-Ahkām; dan Yufid channel.

ملخص

تبحث هذه المقالة عن تكييف وجهة نظر السلفية بمصادرها المعتمدة المغلقة مع خطابها الدعوي في يوتيوب. على مدار العقد الأخير، فإن السلفية حصلت على القوة الجذابة الكبيرة بوسيلة الفضاء الإلكتروني (إنترنت) في كثير من عواصم المدن في إندونيسيا. ومع هذا، فإن أثر الدعوة السلفية تتوسع وتظهر عبر المنصات التواصل الاجتماعي كإنستغرام، ويوتيوب، وفيسبوك في المدن الكبيرة. ولذا، فإن البحث عن كيفية السلفية في تركيب مصادر الأحكام من مراجعهم المعتمدة المغلقة مع نشرها عبر المنصات التواصل الاجتماعي ذات أهمية قصوى. لأنها لا تكشف عن أسلوب وطريقة السلفية في دعوتهم عبر إنترنت فقط، بل عن تكييف و تركيب الكتب الإسلامية القديمة أو الكلاسيكية كي تتناسب مع المنصات التواصل الاجتماعي. أما هدف هذا البحث هي عن 240 مقطع فيديو يفيد (Yufid) في كتاب عمدة الأحكام. ولذلك تستخدم هذه الدراسة منهج إثنوغرافية عبر الإنترنت في جمع البيانات، وتصنيفها، وتحليلها. كما أن تُطبق لتحديد إعداد البحث مع توفير نظرية الثاقبة للمجتمعات المدروسة وتقديم نتائجها مع الوعي الأخلاقي. وتكشف هذه الدراسة عن مدى شرح يفيد (Yufid) لكتاب عمدة الأحكام مع كونه نصية، وغير مبال عن أحوال وظروف الاجتماعية عند المجتمع المحلي. كما أن الوعظ والخطب من عمدة الأحكام تظهر أغراضا تجارية لليفيد (Yufid) بدلا عن مقاصد الشريعة الدينية. من خلال هذا البحث، فإننا نقترح على الحكومة والعلماء أن يراقبوا ويلاحظوا الوعظ والخطب الإلكترونية على قنوات يوتيوب كإمتداد للحركات الفعالية.

الكلمات الرئيسية/ المفتاحية: تكييف، السلفية الإلكترونية، عمدة الأحكام، قناة يفيد

Introduction

Internet platforms and social media have enabled preachers in Indonesia to spread *da'wah* and exert their religious authority in defining moral, political, and cultural demands for Muslims. As Muslims increasingly rely on internet *da'wah* content for religious and moral guidance, Muslim preachers have a greater ability to affect the inner emotions and ethical ideas of their devout Muslim subjects. According to Martin Slama, digital platforms have facilitated a type of "mediated intimacy" between Muslim preachers and their followers, where preachers use digital communication apps to directly contact their followers and introduce them to trendy and affective concepts that encourage the daily embodiment of Islamic piety. Slama bases his study on the idea of "charging the heart," which is widely employed by preachers and their

followers to describe their intimate, personal *da'wah* involvement, in which direct communication is viewed as an act of embodying piety.¹ This highlights the effectiveness of digital platforms in amplifying the impact of *da'wah*, especially since the internet allows preachers to disseminate religious teachings on a large scale and engage more personally with a wider audience.²

The Yufid channel is one of the leading online Islamic preaching and educational media platforms in Indonesia, founded in 2009. On YouTube, Yufid operates several channels, including Yufid.TV, Yufid.edu, and Yufid Kids, boasting a total of over 6.7 million subscribers. Yufid is an online media platform affiliated with the Salafi group in Indonesia, producing and sharing over one hundred Islamic preaching and educational videos each month.³

Salafism is a powerful and strict Islamic Sunni doctrine that has gained popularity in the Muslim world over the past few decades. It represents an international movement that offers answers to contemporary questions about appropriate religious doctrine, rituals, morals, and obligations, as well as how one should behave in public, private, and even anti-religious settings.⁴ Salafism has emerged as the fastest-growing Islamic movement globally.⁵

Salafism had blossomed in Indonesia's cyberspace and urban centers. The impact of Salafism preaching through social media platforms such as Instagram, YouTube, Facebook, and, more recently, podcasts has proven successful, increasing its appeal in urban areas.⁶ Eickelman and Piscatori emphasize the significant role of media in transforming religious messages and leaders into marketable products. Recently, religious authority and figures have not only been obtained through scholarship, but can also be shaped by the media.⁷ At the same time, religious actors utilize and adapt to media to respond to changes in religious practices.⁸

Despite the rivalry and strife among its protagonists, Salafism has maintained a sizable following, particularly among newer generations of Indonesian Muslims. The Salafis' primary success in garnering a large following can be attributed to their capacity to establish habitus through a specific method of knowledge production.⁹ The Salafis generate religious knowledge in a broad sense, encompassing not only theology, morality, *fiqh*, and general Islamic reasoning, but also various types of non-discursive, ritualized, performative, and embodied

¹ Martin Slama, "Heart to Heart on Social Media: Affective Aspects of Islamic Practice." In *Piety, Celebrity, Sociality: A Forum on Islam and Social Media in Southeast Asia*, edited by Martin Slama and Carla Jones, American Ethnologist website, November 8, 2017.

² Amirah Fadhlina, "Humor, piety, and masculinity: The role of digital platforms in aiding "conversations" between Islamic preachers and waria in Indonesia." *CyberOrient* 15.1 (2021): 59-84. 99.

³ <https://yufid.org/profil-yufid-network/> Accessed on March 5, 2024.

⁴ Roel Meijer, "Global Salafism." *London: Hurst and Company* (2009), 1.

⁵ Rohan Gunaratna, *Salafism in China and its Jihadist-Takfiri strains* in <https://mesbar.org/salafism-china-jihadist-takfiri-strains/> published on January 18, 2018.

⁶ F. Aidulsyah, "The rise of urban Salafism in Indonesia: The social-media and pop culture of new Indonesian Islamic youth." *Asian Journal of Social Science* 51.4 (2023): 252-259.

⁷ Dale F Eickelman, and James Piscatori. *Muslim politics*. Princeton University Press, 1996.

⁸ Ismail Fajrie Alatas, "Digital Theology: Sainly Marvels and God-talk on Facebook." *CyberOrient* 15.1 (2021): 33-58. 36.

⁹ Pierre Bourdieu, *Outline of a Theory of Practice*, (Stanford University Press, 1995).

forms of knowledge output, such as prayer, ritual, and physical practices that represent worship and religiousness.¹⁰

As freedom developed in post-authoritarian Indonesia, various religious groups began to utilize digital spaces to broadcast their simulated social and religious events online. Ranging from pilgrimage to living a *Sharī'ah* lifestyle, listening to preaching, and sharing their actions with their society.¹¹ It is making the digital realm an extension of their physical space. Slama notes that Muslims often view their internet engagements as an opportunity to deepen their religious devotion. In this regard, social media platforms in the digital domain play a crucial role in studying religious life, discourse, and ideas, as they are built upon users' daily experiences. Indeed, the utilization of digital space exceeds that of any other type of media.¹²

Cyber Salafism refers to the expression and dissemination of Salafi ideology through digital media platforms. It highlights how classical Islamic teachings centred on textual literature, Hadith authority, and anti-innovation stances are adapted for online formats. The concept contributes theoretically by reframing religious authority through metrics such as subscribers, views, and digital visibility, and illustrating how orthodox teachings are aestheticized and algorithmically optimized. The traditional *majelis ta'lim* has evolved into networked religious learning, particularly on platforms such as YouTube. In Yufid's *'Umdat al-Aḥkām* sermons, Cyber Salafism is evident in the visual branding, clipped sermon formats, and accessible tone, making classical Hadith on Islamic law more palatable for digital-native audiences.¹³

Adaptation is the process by which religious content is transformed to fit new communicative environments. It involves not just translating the message but also reformatting the style, medium, and interaction. Theoretically, adaptation is how media captures and reshapes Islamic doctrines, transitioning from text-heavy commentary to brief, affective, and visual sermons. It describes how preaching becomes performative and audience-responsive, influenced by digital feedback loops. This explains the tension between textual fidelity and media logic in online *da'wah*. On Yufid, adaptation is visible in how *'Umdat al-Aḥkām*, a dense Hadith on legal texts, is reformatted into structured, emotionally engaging videos aimed at mainstream viewers without compromising Salafi rigour.

Thus, this study aligns with the idea that, through media, the religious agency, ideas, and practices of specific religious communities can be discovered and observed from a digital-anthropological perspective. This study approaches Salafi activism as part of a multifaceted and multidirectional social movement, building on a growing body of literature that views both Salafism and broader religious revivalist movements as sustained efforts to challenge established forms of Islamic authority and practice.

¹⁰ Noorhaidi Hasan, "Salafism, Education, and Youth." *Wahhabism and the World: Understanding Saudi Arabia's Global Influence on Islam* (2022): 135. 145.

¹¹ Dayana Lengauer, "Sharing Semangat Taqwa: Social Media and Digital Islamic Socialities in Bandung," *Indonesia and the Malay World* 46, No. 134 (2018): 5–23.

¹² Martin Slama, "Practising Islam through Social Media in Indonesia," *Indonesia and the Malay World* 46, No. 134 (2018): 1–4.

¹³ Kayla Branson, "Islamist cyber-activism: contesting the message, redefining the public." *The Journal of North African Studies* 19.5 (2014): 713–732., 22.

Literature Review

1. Indonesian Salafism

Previous works that investigated the phenomenon of Indonesian Salafism are “Salafism in Indonesia: Transnational Islam, Violent Activism, and Cultural Resistance,”¹⁴ “Modeling Muslim social movements: A case study of Indonesian Salafism,”¹⁵ “Indonesia's Salafist Sufis,”¹⁶ “Resisting Salafism and the Arabization of Indonesian Islam: a Contemporary Indonesian Didactic Tale by Komaruddin Hidayat,”¹⁷ “Saudi Arabia Charity and the Institutionalization of Indonesian Salafism,”¹⁸ “Indonesian Hybrid Salafism: Wahdah Islamiyah's Rise, Ideology and Utopia,”¹⁹ “Being Pious among Indonesian Salafists,”²⁰ “Communal Salafi Learning and Islamic Selfhood: Examining Religious Boundaries through Ethnographic Encounters in Indonesia,”²¹ “Imagining the Land of the Two Holy Mosques: The Social and Doctrinal Importance of Saudi Arabia in Indonesian Salafi Discourse.”²² These articles discuss the same nuance on the movement of Salafism in Indonesia. Moreover, some of them also demonstrate the relationship between the puritan idea of Salafism and terrorism. These works help in conducting preliminary investigations into the subject of Salafism in the Indonesian context.

2. The Yufid Channel

Some studies have been conducted on the case of Yufid Channel, among them “Cyber-activism and the Islamic Salafi Movement in Indonesia” by Iqbal, discussing the significance of the internet for the Salafist movement in spreading their ideas and gaining massive online followers.²³ Another examination conducted by Chris Chaplin analyzes the engagement of Salafist scholars with university students in Yogyakarta.²⁴ However, Chaplin only cites a small part of Yufid concerning the development of *da'wah* committed by the university's Salafists.

¹⁴ Noorhaidi Hasan, "Salafism in Indonesia: Transnational Islam, violent activism, and cultural resistance." *Routledge handbook of contemporary Indonesia*. Routledge, 2018. 246-256.

¹⁵ Mark Woodward, et al. "Modeling Muslim social movements: A case study of Indonesian Salafism." *10th Annual Conference on Islamic Studies, Banjarmasin, Indonesia*. 2011.

¹⁶ Julia Day Howell, "Indonesia's Salafist Sufis." *Modern Asian Studies* 44.5 (2010): 1029-1051.

¹⁷ Mark Woodward, "Resisting Salafism and the Arabization of Indonesian Islam: a contemporary Indonesian didactic tale by Komaruddin Hidayat." *Contemporary Islam* 11 (2017): 237-258.

¹⁸ Jajang Jahroni, "Saudi Arabia charity and the institutionalization of Indonesian Salafism." *Al-Jami'ah: Journal of Islamic Studies* 58.1 (2020): 35-62.

¹⁹ Andar Nubowo, "Indonesian hybrid Salafism: Wahdah Islamiyah's rise, ideology and Utopia." *Rising Islamic Conservatism in Indonesia*. Routledge, 2020. 181-197.

²⁰ Ahmad Bunyan Wahib, "Being pious among Indonesian Salafists." *Al-Jami'ah: Journal of Islamic Studies* 55.1 (2017): 1-26.

²¹ Chris Chaplin, "Communal Salafi learning and Islamic selfhood: Examining religious boundaries through ethnographic encounters in Indonesia." *Ethnography* 21.1 (2020): 113-132.

²² Chris Chaplin, "Imagining the land of the two holy mosques: The social and doctrinal importance of Saudi Arabia in Indonesian Salafi discourse." *Austrian Journal of South-East Asian Studies* 7.2 (2014): 217-236.

²³ Asep Muhamad Iqbal, *Cyber-activism and the Islamic Salafi movement in Indonesia*. Diss. Murdoch University, 2017.

²⁴ C. Chaplin, "Salafi Activism and the Promotion of a Modern Muslim Identity....3-20. <https://www.jstor.org/stable/26409007>.

A similar work by Noorhaidi Hasan²⁵ pays special attention to the production of Salafist knowledge, identifying Yufid as their main YouTube platform. In addition, Mahmood Kooria was concerned about the circulation of a Shāfiʿī school of law text, *the Minhāj at-Ṭālibīn* of Yahyā bin Sharf al-Nawawī, and two related texts, its commentary *Tuḥfat al-Muḥtāj* of Ibn Hajr al-Haytamī and its indirect summary *Fath al-Muʾīn* of al-Malībārī. Kooria demonstrates how social and new media facilitate the circulation of these interconnected texts through commentaries, supercommentaries, abridgments, and translations in a number of different textual and hypertextual adaptations.²⁶

Chaplin, through his work entitled: “Salafi Activism and the Promotion of a Modern Muslim Identity: Evolving mediums of *Daʿwa* amongst Yogyakarta University students,” identified an analytical gap in Salafism studies regarding the lesser emphasis on how activists adapt and synthesize their faith with local and national understandings of identity, faith, and modernity. As a result, he demonstrates how Salafi enthusiasts adapt and frame the existential coordinates of their religious identity in relation to the socio-political forces at play within their given locality. The concern of “locality” refers to Salafi scholars integrated into Yogyakarta’s universities in promoting a religious ethic.²⁷

In addition, Hasan finds that Salafis emphasize *tauḥīd* teaching, or more precisely, Wahhabi doctrine, in their practice of knowledge production.²⁸ Moreover, the character of the Salafi madrasah is to reject anything tainted with the corrupting influence of Western culture and the rigid Salafi religious doctrines and exclusivist lifestyle.²⁹ As they navigate the new era of digitalization, the need for change has emerged in their behavior to accommodate and adapt to the new cyberspace.³⁰

Building on those findings, this article aims to expand the previous studies by examining the sermons on Salafi’s YouTube channel related to the *Hadith Ahkām*. Moreover, this work will examine the validity of the Salafist’s adaptation and its relationship to its implementation in the Yufid channel. Stepping on the previous work conducted by Chaplin, we identify a new gap in how Salafist scholars and their faith adapt to a new cyberspace, where the pattern of online media prompts them to communicate traditional literature in a new form. This research focuses on a series of *daʿwah* about *hadīth aḥkām* (law hadith) delivered by Ustadz Aris Munandar on the Yufid Channel, highlighting the adaptation of cyber Salafism in the contemporary era.

3. *ʿUmdat al-Aḥkām*

²⁵ Noorhaidi Hasan. “Salafism, Education, and Youth.” *Wahhabism and the World: Understanding Saudi Arabia’s Global Influence on Islam* (2022): 135. 145.

²⁶ Mahmood Kooria, “Using the Past and Bridging the Gap: Premodern Islamic Legal Texts in New Media.” *Law and History Review*, vol. 36, no. 4, 2018, pp. 993–1019. JSTOR, <https://www.jstor.org/stable/26564626>. Accessed 8 Mar. 2024.

²⁷ C. Chaplin, “Salafi Activism and the Promotion of a Modern Muslim Identity....”, 2. <https://doi.org/10.1177/0967828X17752414>

²⁸ Hasan, Noorhaidi. “The failure of the Wahhabi campaign: Transnational Islam and the Salafi madrasa in post-9/11 Indonesia.” *South East Asia Research* 18.4 (2010): 675-705. 146.

²⁹ Hasan, Noorhaidi. “The failure of the Wahhabi campaign: 675-705.

³⁰ Wahid, Din. “Nurturing Salafi manhaj; A study of Salafi pesantrens in contemporary Indonesia.” *Wacana, Journal of the Humanities of Indonesia* 15.2 (2014): 9.

Another variable in this discussion is *‘Umdat al-Aḥkām*, which adds novelty to this work. At least, there are only two works that specifically analyze *‘Umdat al-Aḥkām*; The first is *At-Tashbīhāt fī Kitāb ‘Umdat al-Aḥkām min Kalām Khair al-Anām li ash-Shaikh Abd al-Ghānī al-Maqdisī*, which is the doctoral dissertation of Fadhillah.³¹ The second work is *Pengajaran Materi Hadis Ahkam Bab Nikah dari Kitab ‘Umdatul Ahkam di Pondok Pesantren Jajar Islamic Center Surakarta Jawa Tengah* conducted by Rodhiyah.³² It indicates the rarity of the study on *‘Umdat al-Aḥkām*. Moreover, *‘Umdat al-Aḥkām* is among the conservative books that have had a significant impact on various Islamic institutions, both in Indonesia and abroad. The book was written during the period of Shaikh Abd al-Qādir Jailānī and Shaikh ibn Qudāmāh’s life.³³

4. Adaptation of *Da‘wah*

The adaptation of *da‘wah* refers to the transformation of Islamic preaching to fit new media environments by modifying format, delivery, and engagement while maintaining theological integrity. This process reflects a strategic response to the shifting modes of communication, evolving audience expectations, and changing media affordances. Theoretically, it draws from at least four theories. The mediatization theory posits that religion adapts not only through media but is also reshaped by it.³⁴ The digital religious authority theory states that preachers shift from institutional legitimacy to networked influence online.³⁵ The theory of Islamic communication emphasizes that classical *da‘wah* evolves into concise, visual, and affective formats to reach broader digital audiences. Finally, the cultural translation theory states that religious content is recontextualized across cultural and technological settings.³⁶ In platforms like Yufid’s *‘Umdat al-Aḥkām* sermons, adaptation is evident in the shift from traditional legal-hadith commentary to brief, visually appealing, and audience-friendly *da‘wah* content.

METHOD

This work employs an online ethnographic approach as a tool for gaining a qualitative understanding of virtual communities. The term online ethnography refers to the collection of documents, online observation, and online interviews. The online ethnographic procedure comprises several key steps; *First*, there must be a cultural entrance. *Second*, data collection and processing are conducted to ensure reliable interpretations. *Third*, ethical research must be performed. *Fourth*, it is

³¹ A. N. Fadhillah, *At-tasybihat fī kitabi Umdatul ahkam min kalami Khoiril Anam lisy-Syech Abdul Ghoni al-Maqdisi* (Doctoral dissertation, Universitas Negeri Malang: 2016).

³² A. Rodhiyah, *Pengajaran Materi Hadis Ahkam Bab Nikah dari Kitab ‘Umdatul Ahkam di Pondok Pesantren Jajar Islamic Center Surakarta Jawa Tengah. Pengajaran Materi Hadis Ahkam Bab Nikah dari Kitab ‘Umdatul Ahkam di Pondok Pesantren Jajar Islamic Center Surakarta Jawa Tengah.*

³³ Abdullah bin Abdurrahman Alu Bassam, *Syarah Hadits Pilihan Bukhari-Muslim*. Darul Falah, 2019.

³⁴ Stig Hjarvard, “The Mediatization of Religion: A Theory of the Media as Agents of Religious Change.” *Northern Lights* 6.1 (2008): 9–26., 12.

³⁵ Heidi A. Campbell, *When Religion Meets New Media* (New York: Routledge, 2010).

³⁶ Talal Asad, *The Idea of an Anthropology of Islam*. Washington: Georgetown University Center for Contemporary Arab Studies, 1986.

essential that individuals in the investigated milieu can provide input to the researcher.³⁷ The analytical dimension aims to encompass the full diversity of use qualities that commonly exist in complex information systems.³⁸

Making the entrance step into the studied community largely depends largely on whether hidden or open research is intended. At the same time, documentation involves the collection of archived data, such as discussion forums, blogs, or mailing lists. Moreover, this step outlines the method used to conduct either an online interview or an online observation. The next step is to consider ethical implications, which are part of the ethical issues pondered under each method, respectively. The end of this process is to analyze textual data. The meaning of 'textual' here can be applied to various frameworks, including conversation analysis, discourse analysis, and ideological analysis.³⁹

This study focuses on analyzing 240 episodes of the sermon broadcast of the book '*Umdat al-Aḥkām*' on Yufid's YouTube channel. The data are gathered in two main ways: first, by typing keywords such as '*Umdat al-Aḥkām*' into YouTube's search engines, and second, by directly observing the Yufid's Channel on YouTube. Furthermore, the analysis considers the similarities and differences among each video, as well as the changes that occur between the original text and the video taken from the *Hadīth* in the book '*Umdat al-Aḥkām*'. Based on the background above, this work poses the following questions: *First*, how does the Yufid Channel present '*Umdat al-Aḥkām*' in alignment with Cyber Salafi ideology? *Second*, in what ways does the Yufid Channel's digital make adaptation of '*Umdat al-Aḥkām*'? To clarify the definition of this work, the term "Cyber Salafism" has been used by Rohan Gunaratna in his online article in 2018.⁴⁰ The meaning of the word is an online version of Salafism.⁴¹ This terminology is closely related to the term "Cyber Islamic Environment," proposed by Bunt, to denote and label proselytizing Islamic norms and online resources driven by individuals.⁴²

This study employs qualitative content analysis to examine how '*Umdat al-Aḥkām*' sermons on Yufid Channel adapt classical *da'wah* to digital formats. The analysis focuses on three key elements: *first*, units of analysis, which include 15–20 YouTube sermons (each 10–30 minutes long), metadata (including titles and thumbnails), and user comments. *Second*, sampling criteria: videos tagged under the '*Umdat al-Aḥkām*' series. *Third*, thematic categories: legal content emphasis, preaching style and language, media adaptation (visuals, format), audience engagement (comments, interaction), moral framing. The data was coded inductively to identify patterns of adaptation in both content and presentation. Although the data is publicly available, ethical measures were followed: no private or sensitive user information was

³⁷ Jörgen Skågeby, "Online ethnographic methods: towards a qualitative understanding of virtual community practices." *Handbook of research on methods and techniques for studying virtual communities: Paradigms and phenomena*. IGI Global, 2011. 410-428., 411.

³⁸ Skageby, Jorgen. "Analytical dimensions for online gift giving: 'other-oriented' contributions in virtual communities." *International Journal of Web Based Communities* 3.1 (2007): 55-68., 57.

³⁹ Jörgen Skågeby, "Online ethnographic methods: towards a qualitative understanding of virtual community practices." *Handbook of research on methods and techniques for studying virtual communities: Paradigms and phenomena*. IGI Global, 2011. 410-428., 416-418.

⁴⁰ Rohan Gunaratna, a Professor of Security Studies, produces plenty of articles talking about Al Qaeda, Radicalization, Terrorism, etc.

⁴¹ <https://mesbar.org/salafism-china-jihadist-takfiri-strains/>

⁴² Bunt, G. (2009). *iMuslims: Rewiring the House of Islam*. London, UK: Hurst.

recorded, and comment excerpts were anonymized. The researchers remain reflexive about positionality and potential biases during the analysis.

Result and Discussion

1. Yufid Network and Salafism Shifting

Yufid is a Creative Team consisting of a group of young people who aspire to provide benefits to humanity by creating valid Islamic educational content in accordance with the understanding of the Prophet Muhammad and his companions. They then distribute it as digital *da'wah* content for FREE to anyone. The word "Yufid" is inspired by the Arabic language, conveying the meaning "to give benefit". Therefore, it represents Yufid's dream and main purpose, which is to work in the present, continue in the future, and consistently provide benefits to humanity.⁴³

Yufid's vision and mission are based on the teaching of the Prophet, namely: to become a world-class creative team by creating quality Islamic educational content that is useful and needed by anyone who wishes to learn about Islam, and which is in accordance with the Sunnah of the Prophet. They aim to disseminate this knowledge worldwide.

Apart from that, Yufid has also become an institution with an official legal entity. Yufid is a legally non-profit foundation established as a legal entity under the name "Yayasan Yufid Network" by the Minister of Law and Human Rights of the Republic of Indonesia, with registration number AHU-0006780.50. 80.2014 dated 27 October 2014.

Yufid Network has various preaching channels on YouTube with different segmentations. Among the three biggest channels are Yufid.TV, Yufid EDU, and Yufid KIDS. From these channels, Yufid produces 100 videos every month on the topic of *da'wah* and education topics. Consequently, the operational budget for Yufid's preaching reached Rp. 200 million accomplished with the cooperation of 50 Yufid network members.⁴⁴

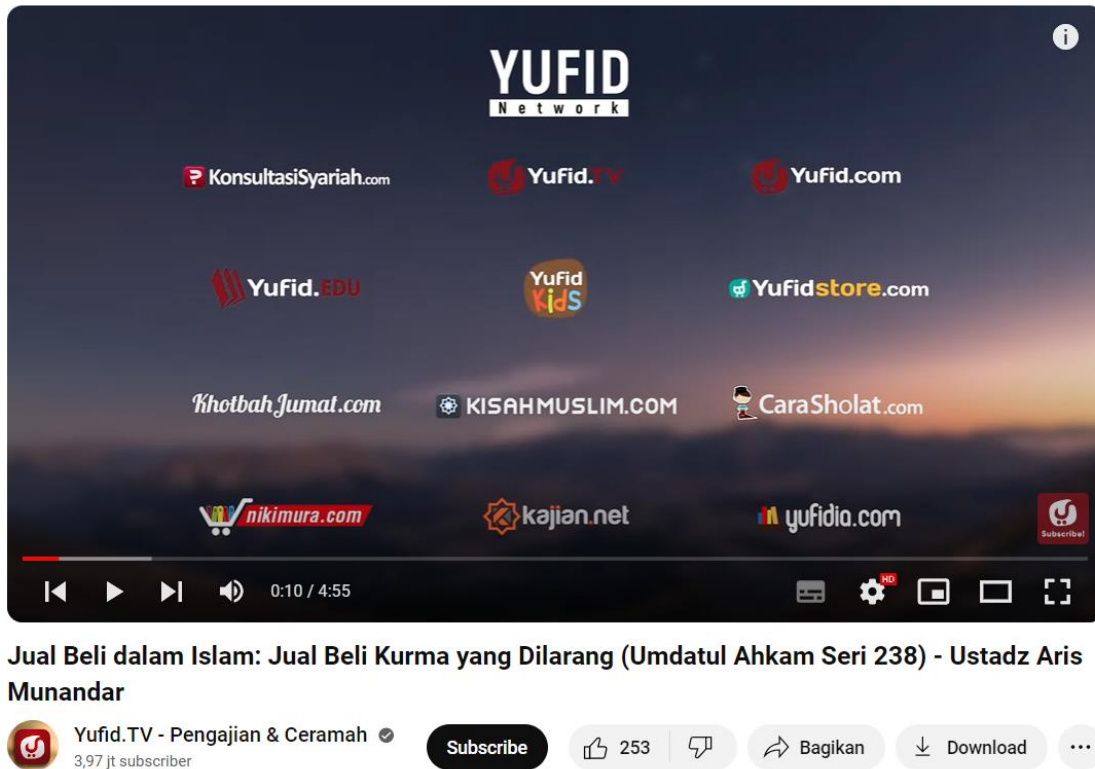
Many aspiring scholars now flock to the websites www.muslim.or.id and www.muslimah.or.id, which are managed by the YPIA, to submit their writings and provide information on religious events and sermons to a youthful and tech-savvy audience. The Yufid organization is arguably the most significant online Salafi business in Indonesia. A group of IT graduates who had connected through YPIA lectures created Yufid in 2009 with the goal of advancing their religion in a way that complemented their careers. They developed a search engine to give Salafists a platform to access "authenticated" Islamic web materials after receiving start-up funding from a religious donor acquainted with the YPIA. Since then, Yufid has expanded its online offerings to include 15 mobile phone and iPad applications that are available for download from Google Play or iTunes, in addition to 14 more websites.⁴⁵

Some of the partnerships have been illustrated in 'Umdatul Ahkām's sermons. Here is the instance:

⁴³ <https://yufid.org/profil-yufid-network/> Diakses pada tanggal 05 Maret tahun 2024.

⁴⁴ <https://yufid.org/profil-yufid-network/> Accessed on March 5, 2024.

⁴⁵ Chaplin, C. (2018). Salafi activism and the promotion of a modern Muslim identity: Evolving mediums of Da'wa amongst Yogyakarta university students. *South East Asia Research*, 26(1), 3-20., 14. <https://doi.org/10.1177/0967828X17752414>



I. Picture 1

Salafism utilizes various platforms not only to promote its interpretation of what Islam should be, but also to establish a strong institution in online media.

Among the websites in Yufid's portfolio are the elegantly designed *yufidia.com*, an online Islamic "encyclopedia", and the instructive *yufiedu.com*, which offers staff-produced lecture videos on Arabic, math, and physics. Additionally, they recently launched *Yufid.tv*, an online religious TV channel that broadcasts videos on subjects such as Islamic documentaries, children's lectures, prayer instructions, and Arabic language instruction. Its repertoire touches on a wide range of socio-political issues, including the suffering of Muslims in Indonesia due to natural catastrophes, the belief that there is a lack of true piety in Indonesia and international events like the civil war in Syria.⁴⁶

These documentaries do not hold back when using slang or employing expert editing techniques, such as fading, cutting to images, and incorporating background music, to create a specific effect. Instead, the storyline of the films is to persuade viewers to "revive" Islam's purity in order to address very real social and political issues. For instance, activists from Yufid and the YPIA's "Peduli Muslim" (Muslim Care) initiative, in a recent article titled *Bantu Anak Suriah Agar Tetap Sekolah* (Assistance to keep Syrian Children in School), document themselves helping children on trips to Idlib, Syria, in 2013 and 2014. As the film suggests,

⁴⁶ Ulya Fikriyati and Ahmad Fawaid. "Pop-Tafsir on Indonesian YouTube Channel: Emergence, Discourses, and Contestations." *Proceedings of the 19th Annual International Conference on Islamic Studies, AICIS 2019, 1-4 October 2019, Jakarta, Indonesia*. 2020., 12.

Muslim unity between Indonesian and Syrian Sunni Muslims is necessary for such assistance if the suffering of Syrian Sunnis is to cease.⁴⁷

The founders of Yufid claim that, instead of adhering to a predetermined organizational strategy or plan, they create applications based on the resources available at the moment and the feedback of staff members who continuously monitor broader societal discussions. According to one source, “*This is called a community...we are not an organization but suddenly can move ourselves to a certain flow*” (Interview, Yogyakarta, 4 June 2012). Crucially, all of Yufid's staff members, aside from one of its co-founders, are not religious experts. Thus, the company still depends on a network of tutors and preachers from the YPIA and the at-Turots network to provide religious content.

However, Yufid's staff members' IT expertise enables the company to adjust to a rising demand for online applications. This modifies *da'wah* in a number of important ways, not the least of which is that they now try to reach a potentially worldwide audience. Employees at Yufid use Google Analytics (65% of traffic originates from Google searches) and the iTunes Store to track downloads and consumer feedback, allowing them to make necessary adjustments in response to requests and recommendations. They have, for instance, established several new English-language websites in response to the large number of downloads from users in Saudi Arabia, France, the UK, Germany, and the US who requested programs in English.⁴⁸

However, Yufid does not represent a totally global or “de-territorialized” type of *da'wah*. They might be a part of what Bunt has more broadly referred to as the “Cyber Islamic Environment,” which is populated by people who propagate Islamic principles and look for online resources (Bunt, 2009); however, the significance of Yufid's mission is still entwined with extremely localized conceptions of religious activism that are connected to university lectures and socio-political forces.

Although it still depends on social, economic, and infrastructure considerations, the internet provides a collaborative, flexible, and revolutionary space for the dissemination and access to Islamic knowledge. Important structural factors that affect a person's access to the Internet include their social position (the ability to own or access a computer, or even consider this as an important part of their daily life), their professional abilities (ability to design websites or read content in a specific language), and their geographic location (urban environments are more densely saturated with Internet technology). Thus, the tech-savvy student audience that Yufid is known for is their primary focus. Moreover, they believe that although the internet provides activists with a platform to expand their knowledge of religion, in-person lectures still hold a special place in their hearts. The founders of Yufid emphasize

⁴⁷ Ulya Fikriyati and Ahmad Fawaid. “Pop-Tafsir on Indonesian YouTube Channel: Emergence, Discourses, and Contestations.” *Proceedings of the 19th Annual International Conference on Islamic Studies, AICIS 2019, 1-4 October 2019, Jakarta, Indonesia*. 2020., 12.

⁴⁸ Chaplin, C. (2018). Salafi activism and the promotion of a modern Muslim identity: Evolving mediums of Da'wa amongst Yogyakarta university students. *South East Asia Research*, 26(1), 3-20., 14. <https://doi.org/10.1177/0967828X17752414>

that online learning should supplement traditional Islamic education conducted in mosques, not replace it.⁴⁹

The creators of Yufid are also members of the Muslim Businessmen Foundation, or Yayasan Bina Pengusaha Muslim (YBPM), which was established in 2008 through a Yahoo chat group with the specific goal of advancing Islamic business concepts in Indonesia. The YBPM is the publisher of the *Pengusaha Muslim (Muslim Businessman)* magazine, which is available on iTunes Newsstand, and operates an online Islamic “shopping mall.” It also arranges business-oriented religious counselling. To improve the economic viability of Islamic companies in Indonesia more comprehensively, the products are intended to reach both Salafis within their network and those who “have yet to know about the method of the *Salaf al-Salih*”. Although the propagation of a Salafi theology is not explicitly emphasized, there is a greater concern that religious consumption, economic aspirations, and piety can all inevitably lead to material prosperity for both individuals and society as a whole.⁵⁰

2. The Commodity of *Hadith Ahkām* in YouTube Platform

One of the quickest ways to establish a rapport and establish a connection with customers is through video. Ninety percent of communication in the video is non-verbal, which is another factor contributing to its potency. In the meantime, sharing videos on YouTube is becoming the quickest and most effective way to use social media. Through voting, rating, favorites, sharing, and even leaving unfavorable comments, users can use YouTube's social interaction feature to gauge their opinions and views about videos. The capacity to derive viewpoints from text lines on YouTube can yield data for researching user and virtual community behavior (netizen behavior). This is a relatively new field of study in social sciences that is being explored extensively online and could be a profitable area of research.⁵¹

In addition to videos, Hadiths also represent a unique resource for national news channels. Some present them in the form of bulletins, while others feature them as infographics. This process can then be considered as the mediatization of Hadith on social media. This shift is due to a transition in *da'wah* media, which initially began with print media and then evolved into a completely online format. In this context, the mediatization of Hadith on social media is a movement perpetuated by online preachers.⁵²

Hadith videos on YouTube are spread across various channels. Furthermore, the delivery of the videos differs from one another. Sometimes, there is a particular series of hadith videos that share the same genre. In addition, there are Islamic sermons discussing Hadith, albeit in a general form. Moreover, the video delivery can vary in the way it is created, such as with cartoon videos, one-way conversations featuring prominent preachers, and dialogue models of

⁴⁹ (Interview, Yogyakarta, 4 June 2012) by Chaplin, C. (2018). Salafi activism and the promotion of a modern Muslim identity: Evolving mediums of Da'wa amongst Yogyakarta university students. *South East Asia Research*, 26(1), 3-20., 14. <https://doi.org/10.1177/0967828X17752414>

⁵⁰ (Interview, Yogyakarta, 4 June 2012) by Chaplin, C. (2018). Salafi activism and the promotion of a modern Muslim identity: 14. <https://doi.org/10.1177/0967828X17752414>

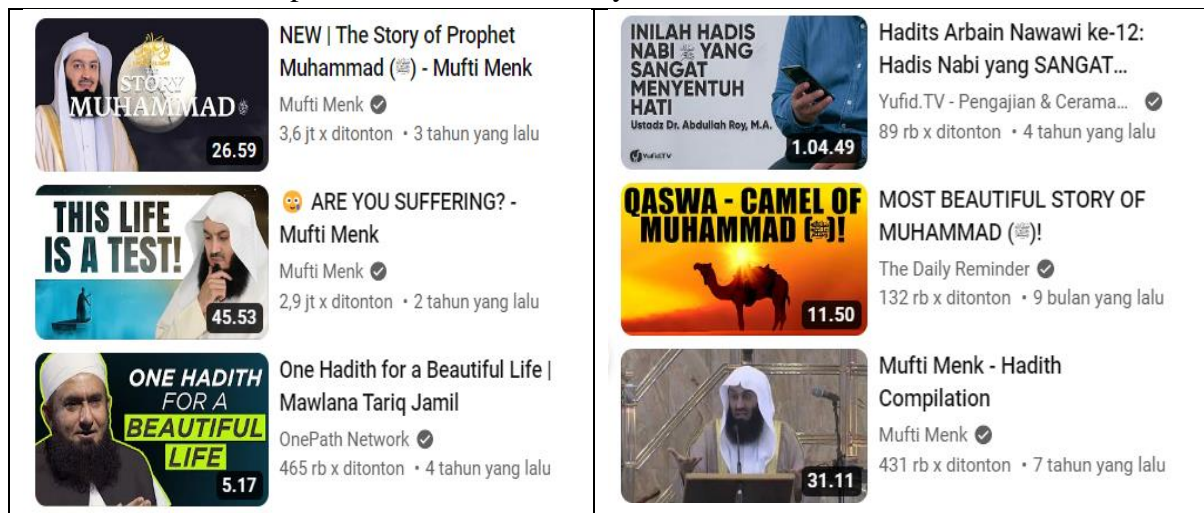
⁵¹ Muqtada, Muhammad Rikza. "Moderating Islam Through Indonesian Muslim Manuscript on Ngariksa YouTube Channel: The Study of Sufi's Understanding of the Qur'an and Hadith Text." *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 22.2 (2021): 169-181.

⁵² M. Mundzir, Witro, D., Muna, M. N., & Yusuf, M. (2023). Mediatization of Hadith and the Spirit of Da'wah Moderation in Infographic Content of Online Media. *Journal for the Study of Religions and Ideologies*, 55-79.

preaching. These types of preaching are commonly discussed in hadith, but there is no special feature in the title to refer to the hadith sermons, such as the Adi Hidayat Channel.⁵³

A more specific issue related to Hadith preaching in online media has emerged from disciples of Gus Baha', who are sourcing classical texts such as "*Arba 'in Nawawī*."⁵⁴ This data highlights the growth of hadith sermons on YouTube. Furthermore, the acceptance of these sermons is significantly large. Previously, Quranic preaching consistently dominated the competition on YouTube, but hadith sermons have also established their presence among viewers.⁵⁵

Here is an example of how the commodity of Hadith has been in recent times:



II. Picture 2

The picture illustrates various kinds of hadith sermons on YouTube. Sometimes, the videos use cartoon visualization, while in other cases, they consist of serial videos like the Yufid channel, using the *Arba 'in Nawawī* books. The videos feature preachers discussing hadith openly, such as on the Mufti Menk Channel. These are the common formats found on the YouTube platform. However, there is no precise hadith used to effectively capture the largest online audience; instead, the popularity of the preacher is prioritized. A notable example is Mufti Menk, who consistently attracts a large online audience.

3. The analysis of *Umdatul Ahkām's* sermons: Changing and Adaptation

This series is compiled by Yufid Channel and consists of 240 episodes. These episodes cover 285 hadiths, while the total number of '*Umdat al-Ahkām's*' hadith is 430. The last hadith discusses the business ethic of buying as part of the freedom for the slave (*Kitāb al- 'Itq*).⁵⁶ This series first appeared on 6 March 2015 and was completed on 20 November 2019. The

⁵³ Aripai, Andi Fatihul Faiz, and Nur Laili Nabilah Nazahah Najiyah. "Hadith in Social Media: Study of Ustaz Adi Hidayat's Hadith Submission on the" Adi Hidayat Official" Youtube Channel." *Spiritus: Religious Studies and Education Journal* 1.3 (2023): 1-12., 2.

⁵⁴ Rohman, Ali Abdur, and Salamah Noorhidayati. "The Analysis of Gus Baha's Hadith Study On Youtube: Arba'in Nawawi Chapter Of Niat." *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin* 11.2 (2023): 151-170.

⁵⁵ Moh Azwar Hairul, "Tafsir Al-Qur'an di YouTube." *Al-Fanar: Jurnal Ilmu Al-Qur'an dan Tafsir* 2.2 (2019): 197-213.

⁵⁶ 'Abdul Ghony bin Abdul Wahīd al-Maqdisy, '*Umdatul Ahkām*, (Dār al-Ma'mūn li at-Turās, 541), 228.

preacher's style often addresses the quality of hadith; sometimes it is described briefly, while at other times it is explained in detail. Another signature aspect of this sermon is how Yufid includes various advertisements in the initial part of the video, such as CDs, books, and donations for Yufid Da'wah. This observation is supported by findings from previous scholars, stating that one of Yufid Channel's aims is business, which can be traced back to the history of Salafism's emergence in Yogyakarta.⁵⁷

Particularly, Yufid TV also delivers hadith sermons with their special character through both the appearance of Yufid's style and the nature of the preacher. The chosen figure to describe here is Al-Ustadz Dr. Aris Munandar, SS., MPI who was born in Lampung. Munandar's preaching role targeted many figures who later became the basis for the emergence of Yufid, including Ust. Muh. Abduh Tuasikal, Ust. Ammi Nur Bais, Ust. Abu Muslih Wahyudi, Ust. Dr. Raehanul Bahraen, Ust. Yulian Purnama, Ust. Dr. Muhammad Saifuddin Hakim, and others.

These figures were initially students at Gajah Mada University, but then expanded their scope to include religious sciences.⁵⁸ Meanwhile, Munandar's educational background is a Bachelor's degree in the Department of Arabic Literature, Sunan Kalijaga State Islamic University, Yogyakarta, then continued his Master's degree in the Department of *Fiqh wa Uşūluhu* with a Master degree in Islamic Thought at the Muhammadiyah University of Surakarta and obtained a Doctorate through a dissertation entitled "*Contextualization of Fiqh Mu'āmalah Māliyah*" in the Postgraduate Doctoral Program, Islamic Studies Department, Muamalat Fiqh concentration, Sunan Kalijaga State Islamic University, Yogyakarta. He is a permanent teacher at the Hamalatul Quran Islamic Boarding School, Bantul. He is renowned for his expertise in the field of jurisprudence. Currently, he is actively teaching at various *halaqahs* (study circles) in Yogyakarta. The initial form of preaching is established in the University mosque, then it shifts to the Yufid network as it expands to gain more viewers.

In the practice, there is a preacher who consistently delivers the hadith content from the first video uploaded until the end of the series. Furthermore, the video shared similar features, such as the preacher, title, and number of episodes. In the context of the title, the channel is commonly focused on the main content of the hadith, it can be seen in several examples:

⁵⁷ Hasan, Noorhaidi. "Salafism, Education, and Youth." *Wahhabism and the World: Understanding Saudi Arabia's Global Influence on Islam* (2022): 135. See also Chaplin, Chris. "Salafi activism and the promotion of a modern Muslim identity: Evolving mediums of da'wa amongst Yogyakarta university students." *South East Asia Research* 26.1 (2018): 3-20.

⁵⁸ <https://www.fatwapedia.com/selayang-pandang-profil-pembina-mahad-al-khair-dr-aris-munandar-ss-mpi/> Accessed on March 5, 2024.



Kajian Kitab Umdatul Ahkam Hadis 1 – :
Thaharah (Niat dan Hukumnya) – Usta...
24 rb x ditonton · 9 tahun yang lalu



Yufid.TV – Pengajian & Ceramah Islam

III. Picture 3

The pattern of description is decisive and clear. It lists the book's title, the number of episodes, the main content, and the preacher's name. Moreover, the general review of all videos located the preacher at the center of the discussion. There is no space for the online viewer to ask a question.

The explanation of *'Umdat al-Aḥkām* generally begins with a reading of the text's content. Next, each word is translated, and sometimes the preacher expands on the difficult terms. A notable aspect is how the preacher falls short, comparing the context of reality to the text. Instead of providing a contextual reading, he tends to elaborate deeply on the text. Following this, the preacher explains the conclusion of the hadith, which encapsulates the core textual meaning, as shown in episode 238 that discusses buying and selling in Islam. This analysis reveals the character of Yufid TV in delivering the hadith's textual content with a semi-conservative style of preaching. The last argument indicates the approach to opening and closing, as the preacher mirrors the customary practices seen in Islamic conservative institutions.

When *'Umdat al-Aḥkām* sermons are compared to another Yufid's sermons of Hadith, there are some similarities

<p>▶ AMALAN TERGANTUNG PADA NIAT Hadits Arbain Nawawi Ke 1: Amalan Tergantung Niat Yufid.TV - Pengajian & Ceramah ... 1.12</p>	<p>38 CARA MENJADI WALI ALLAH Hadits Arbain Nawawi Ke 38: Cara Menjadi Wali Allah Yufid.TV - Pengajian & Ceramah ... 1.26</p>
<p>2 ISLAM, IMAN DAN IHSAN Hadits Arbain Nawawi Ke 2: Islam, Iman dan Ihsan Yufid.TV - Pengajian & Ceramah ... 3.25</p>	<p>39 3 HAL YANG DIMAAFKAN ALLAH Hadits Arbain Nawawi Ke 39: 3 Hal yang Dimaafkan Allah... Yufid.TV - Pengajian & Ceramah ... 0.52</p>
<p>3 RUKUN ISLAM Hadits Arbain Nawawi Ke 3: Rukun Islam Yufid.TV - Pengajian & Ceramah ... 1.03</p>	<p>40 HIDUPLAH LAKSANA PENGEMBARA Hadits Arbain Nawawi Ke 40: Hiduplah Laksana Pengembara Yufid.TV - Pengajian & Ceramah ... 1.06</p>
<p>4 AMAL TERGANTUNG AKHIRNYA Hadits Arbain Nawawi Ke 4: Amalan Tergantung Akhirnya Yufid.TV - Pengajian & Ceramah ... 1.56</p>	<p>41 TUNDUKKAN HAWA NAFSU Hadits Arbain Nawawi Ke 41: Menundukkan Hawa Nafsu Yufid.TV - Pengajian & Ceramah ... 0.52</p>
<p>5 BID'AH Hadits Arbain Nawawi Ke 5: Bid'ah Yufid.TV - Pengajian & Ceramah ... 0.55</p>	<p>42 LUASNYA AMPUNAN ALLAH Hadits Arbain Nawawi Ke 42: Luasnya Ampunan Allah Yufid.TV - Pengajian & Ceramah ... 1.26</p>

IV. Picture 4

The comparison between *'Umdat al-Aḥkām* and *Arba'īn Nawawī* sermon series demonstrates the growth of Yufid in creating more engaging videos. They use the same

thumbnail in their videos to make them easily identifiable for viewers. This improvement was not present in the previous series of *‘Umdat al-Aḥkām*, which lacked systematic thumbnails. Moreover, the separation of both publications plays a crucial role in the development process. It may take four years for a video to appear, as *‘Umdat al-Aḥkām* was first published on 6 May 2015, and *Arba‘īn Nawawī* was first published on 2 Oct 2019.



V. Picture 5

The similarity between *‘Umdat al-Aḥkām* and *Arba‘īn Nawawī* sermons lies in their adaptation to manage economic gains through donations. This fact explains how the Salafist movement incorporates its economic needs into its preaching, and it indicates the adaptation of Salafism and its preaching in cyberspace.



VI. Picture

This type of picture reflects the business trend of Yufid Channel rather than ideological reasons. Almost all of the videos start with the promotion of Yufid’s products, such as books,

Sermon books, CDS, and Yufid Property. Although the style of the sponsorship differs, the motive remains the same, which is to earn economic gain from the viewers. Furthermore, the funding is circulated to many platforms to drive and produce the content or particularly to assist the Salafist movements in cyberspace.

Conclusion

Based on the results of the discussion above, this study found that Salafi movements on the internet adapt when engaging with studies on *'Umdat al-Aḥkām*. Through the comparison carried out by the author, no significant changes were found between the content of the book and what was conveyed orally on YouTube. Rather than demonstrating how the adaptation of hadith *ahkām* content to Salafist tendencies of thought has no impact on their online studies, the adaptation takes the form of more visible economic needs, which are clearly evident through the sponsors featured in the thumbnails of their videos. Even upon closer examination, the spread of ideology is not directly conveyed through the hadith content, but rather through the products they promote via advertisements that appear when the video is played. Thus, *'Umdat al-Aḥkām* in Yufid's sermons acts as a trigger for viewers to watch their videos, allowing Salafi advertisements to reach the audience. Additionally, the book *'Umdat al-Aḥkām* has the character of a Salafi text, emphasizing the conservative teachings of Islam in line with Salafi ideology, although it does not make significant changes to the editorial content of the hadith being explained.

These results strengthen Chaplin and Noorhaidi's argument, which explains the history of the Yufid channel's emergence as a YouTube channel oriented towards spreading Islamic teachings and promoting business.⁵⁹ This orientation is supported by various content conveyed by Salafis through their studies of hadith. Thus, this also represents an important recommendation that skepticism in Salafi studies, which involves changing the editorial content of the text, cannot always be justified. Furthermore, the recommendation to the government, if deemed necessary, is, of course, more focused on the flow of funds coming in through advertising agendas carried out by Salafis.

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