

Quality of Hadith on Social Media: Study of Hadith Memes about Lengthening Muslim Women's Clothing on Instagram Accounts @Ittiba.Id

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Abstract. This article is motivated by the phenomenon of the hadith meme of lengthening Muslim women's clothing on the Instagram account @ittiba.id. The hadith contained in the meme is not quoted in full, neither its sanad nor its counterpart, and it is also not accompanied by an explanation of either the hadith sharah or the opinions of scholars, this has caused differences of opinion among netizens in understanding the hadith. This article aims to examine further the quality and understanding of the hadith regarding lengthening Muslim women's clothing contained in the Instagram account @ittiba.id. In this study the author uses elements of major validity methods. The initial step in this research was to collect the hadiths about lengthening clothes contained in the Instagram account @ittiba.id, then classify them, then trace them into the original book and analyze each narrator contained in the hadith sanads, and then carry out a mature critique. This article finds that the hadith contained in the @ittiba.id Instagram account are of authentic quality and can be used as evidence. This hadith can be understood to mean that women are obliged to cover their entire private parts including their legs. You can lengthen the ends of your clothes and you can also use other objects such as socks. and related to the second hadith that the ends of Muslim women's clothing that sweeps the streets cannot be purified by the next soil, if the uncleanness that comes into contact with the ends of the clothes is wet.

Keywords: Hadith; Social media; Hadith Memes; Muslimah clothing

Abstrak. Artikel ini dilatar belakangi oleh fenomena tentang meme hadis memanjangkan pakaian muslimah pada akun instagram @ittiba.id. Hadis yang terdapat dalam meme tersebut tidak dikutip secara lengkap baik sanad maupun matannya, dan juga tidak disertai dengan penjelasan baik dari syarah hadis maupun pendapat ulama, hal ini menyebabkan terjadi perbedaan pendapat dikalangan para netizen dalam memahami hadis tersebut. Artikel ini bertujuan mengkaji lebih lanjut tentang kualitas dan pemahaman hadis tentang memanjangkan pakaian muslimah yang terdapat dalam akun instagram @ittiba.id. Dalam kajian ini penulis menggunakan menggunakan unsur-unsur kaedah keshahihan mayor. Langkah awal dalam penelitian ini ialah mengumpulkan hadis tentang memanjangkan pakaian yang terdapat dalam akun instagram @ittiba.id, lalu mengklasifikasikannya, kemudian melakukan pelacakan ke dalam kitab asli dan analisis terhadap masing-masing periwayat yang terdapat dalam sanad hadis, dan kemudian melakukan kritik matan. Artikel ini menemukan bahwa hadis yang terdapat dalam akun instagram @ittiba.id berkualitas shahih dan dapat dijadikan hujjah. Hadis ini dapat dipahami bahwa wanita wajib menutup seluruh auratnya termasuk kaki. Boleh dengan memanjangkan ujung pakaiannya dan boleh juga dengan menggunakan benda lain seperti kaus kaki. dan terkait hadis yang kedua bahwa ujung pakaian muslimah yang menyapu jalanan tidak

dapat disucikan oleh tanah selanjutnya, jika najis yang mengenai ujung pakaian tersebut bersifat basah.

Kata Kunci: Hadis; Media Sosial; Meme Hadis; Pakaian Muslimah

Pendahuluan

Clothing is something which humans wear to cover and protect all or part of the body from heat and cold, such as robes, shirts and so on.¹ For Muslims, clothing is something that must be worn and is one of the basic necessities that functions to cover the private parts and as jewelry.

An interesting topic to discuss is related to lengthening clothing for women. Some people say that it is mandatory for women to lengthen their clothes. The purpose of extending it beyond the ankles is to cover the lower part of the body like the legs. This group is guided by the hadith of the Prophet Muhammad, where at one time the Prophet explained about the limits of the ends of clothes for men, and then Umm Salamah asked the Prophet about the ends of women's clothes. Then the Messenger of Allah answered: let it be a woman **extend his garment a span or a hesta**.² But in other circles say that It is not obligatory to lengthen a woman's clothing if the woman has already covered her legs with socks.³

This discourse regarding clothing is increasingly widespread as technology develops information and digital. If previously debates about clothing arose mostly among experts, practitioners and academics, then in the digital era, especially with the presence of social media, audiences who discuss it come from various backgrounds and social structures.⁴

Discourse about clothing circulating on social media is packaged in various forms more interesting and easily accepted by the reader. In social media, hadiths that contain clothing are very easy to find. On social media, the hadith about the recommendation to lengthen clothes for Muslim women appears in various forms, one of which is in the form of a meme.

One of the media that is used to spread information about clothes is a meme that is widely uploaded on social media sites *Facebook*, *Instagram*,

¹ Ansharullah, *Pakaian Muslimah dalam Perspektif Hadis dan Hukum Islam*, Jurnal Syariah dan Hukum, Vol. 17, No 1, Juli 2019, h. 67

² <https://muslimah.or.id/221-ujung-pakaianku-penyapu-jalanan.html>, accessed on Sunday 8 September 2022

³ <https://kalam.sindonews.com/read/261626/72/pemakaian-kaos-kaki-wajibkah-bagi-muslimah-sebagai-menutup-aurat>. Accessed on Sunday 8 September 2022

⁴ Miski, *Fenomena Meme Hadis Celana Cingkrang dalam Media Sosial*, Jurnal Multikultural dan Multireligius, Vol. 16, No. 2, Desember 2018 , h. 292

WhatsApp and others.⁵ Circulation of memes on Instagram media which basically already has active users. These memes are easy to access and share in various directions. Memes initially contained entertainment, jokes, satire, criticism, or outpourings of feelings. But nowadays memes Many of its creators have developed it by changing the content in it with hadith, so that a new model of meme has emerged which is called hadith meme. Memes containing the hadith of Rasulullah SAW easily and quickly spread to various corners of the world. However, not all hadith contained in the meme are quoted in full, both sanad and mata. Some memes only quote the hadith without citing the sanad. Hence the hadiths Which found in social media such as memes cannot be fully used as a reference, without first tracing it into the original book. One example is the hadith meme about lengthening Muslim women's clothing.

Hadith memes about lengthening Muslim women's clothing have been uploaded on various social media accounts such as *Instagram*. One of them is an account Instagram @ittiba.id, namely, one of the accounts that calls for the purification of Islamic law and invites a return to the Islamic teachings taught by the Prophet with the understanding of his friends and *tabi'in*. This account has 429,000 followers as of August 2022, with so many viewers, information will spread quickly. Posting hadith memes related to lengthening Muslim women's clothing has become controversial among some *followers*. So, the problem of lengthening clothes requires further study so that it can be properly understood. If there is no specific explanation regarding the content of the hadith, especially lengthening clothing for women, it is feared that this will cause misunderstandings in receiving the message.

Based on the search that the author carried out using the book *Mu'jam Al-Mufabras li Al-Fazh Al-Hadits An-Nabawi* volume two page 176 with using the word رقاء hadith of the prophet related to the theme of the recommendation to lengthen women's clothes which then spread in the form of memes on social media, can be found in various classic literature. Among them are in the book *Sunan at-Tirmidhi*, *Sunan Abu Dawud*, *Sunan ad-Darimi*, *Sunan an-Nasa'i*, *Muwaththo' Malik*, *Sunan Ibn Majah* and *Musnad Ahmad bin Hanbal*. As is known, there are still many hadiths in the hadith books that do not meet the hadith criteria *authentic* and *hasan* So it is necessary to examine the quality of the hadith so that it can be used as proof.

This study will be directed at tracing the hadiths extending Muslim women's clothing into the main book and examining the quality of the hadith sanad and matan as well as *tipology* The hadith contained in the meme extends the Muslim women's clothing contained in the account *Instagram @ittib.id*.

⁵ Miski Muddin, *Islam Virtual, Diskursus Hadis, Otoritas dan Dinamika Keislaman di Media Sosial*, ed. Nurul Afifah, (Yogyakarta: Building, 2019)

In this research the author used a descriptive qualitative method of analysis which was supported by primary data sources, namely hadith and hadith memes as well as secondary data sources, namely books. *tabrij* hadith, books *lectures* hadith and articles that are in line with research. In determining the quality of the hadith about lengthening Muslim women's clothing contained in Instagram accounts *@ittiba.id*, then the author uses the elements of the major method of authenticity presented by Syuhudi Ismail, that is, continuous chain of transmission, the narration contained in the hadith is fair and *firm*, as well as avoid *thank you* and *fragrance*.⁶ The first step that the author did in this research was to collect hadiths about lengthening the clothes found in the account *Instagram @ittiba.id*, then classify the hadith and then trace them into the original book. The next step is to do it *I'm tired* sanad, by looking at the sanad path and the names of the narrators. Next, analyze each sanad contained in the hadith. This research analyzes the quality of hadith in memes using *tabrij* hadith and continued by discussing the understanding of hadith and analyzing the suitability of hadith quotations with images which then reached a conclusion.

Results and Discussion

Hadith Meme Extends Muslim Women's Clothing on Instagram Account *@ittiba.id*

Memes are the newest phenomenon in cyberspace, and can be a vehicle for entertainment because they contain parody (jokes) and satire (satire).⁷ In the KBBI, a meme is an idea, behavior, or style that spreads from one person to another in a culture. It can also be interpreted as footage from a television show or self-made images that are modified by adding words that are intended to entertain or act as a joke.⁸ Patrick Davison defines memes as part of culture that is usually intended as humor.⁹ Meanwhile, according to Shifman, memes are a way of spreading certain characters through content.¹⁰ According to Dawkins, a meme is the smallest unit of culture that has the ability to reproduce itself. Dawkins further explained that memes are cultural genes (ideas, thoughts, attitudes, etc.) that spread through imitation, such as songs, fashion styles, even architectural formations.¹¹ Even though memes are more often understood narrowly, limited to posters with certain content that spread via internet media,

⁶ M. Syuhudi Ismail, *Metodologi Penelitian Hadis Nabi*, (Jakarta: Bulan Bintang, 2007), h. 81

⁷ Allifinsyah, Sandy. "Kaum Muda, Meme, dan Demokrasi Digital di Indonesia," *Jurnal Ilmu Komunikasi*, Volume 13, Nomor 2, Desember 2016

⁸ <https://kbbi.kemdikbud.go.id/entri/religiositas>

⁹ Linda k. Badgers, *Makes a Meme Instead: A Concise Histori Of Internet Memes*, Utrechtuniversiti Journal, February 2013, p. 3

¹⁰ Limor Shifman, *The Sultural Logic of Photo Based Meme Genres*, *Jurnal of Visual Culture*, Vol. 13, No. 3, 2014, h. 341

¹¹ Eko Wijayanto, *Memetika sebagai Studi Kebudayaan Berbasis Evolusi*, *Jurnal Melintas*, 2013, h. 42–55

their role in cultural inheritance and the formation of knowledge from generation to generation can still be detected.

After experiencing many developments, memes then have many variations in terms of content. Initially the purpose of making memes was as entertainment or humor, but now the issues contained in memes have also penetrated the study of religion, especially Islam.¹² Among them are memes that contain hadiths from the Prophet SAW and this is what is called a hadith meme. Here is an example of a hadith meme related to lengthening Muslim women's clothing found in the @ittiba.id Instagram account:



The meme on the side depicts what Muslim women wear when leaving the house. The icon that shows this is an image of a Muslim woman wearing a robe that is longer than her eyes and is equipped with a deep hijab and veil. The caption, "Ends of Clothes Sweep the Streets, Advice for Women to Lengthen Their Clothes", indicates that Muslim women's clothing should sweep the streets like the clothes worn by the Muslim women in the meme. The Muslim clothing contained in the meme is considered correct and should be worn by Muslim women because the clothing is in accordance with the Prophet's hadith, namely being extended from the ankles to sweeping the streets. To strengthen his opinion, the meme maker added the hadith of the Prophet as mentioned above. Through this meme, the creator wants to emphasize that the length of a Muslim woman's clothing is that the soles of the feet cannot be seen when walking. The ends of women's clothing must be long and cannot be replaced with socks. It seems that the logic of such thinking is based on a literal understanding of the hadith (translation).

¹² Ali Imron, *The Millenial Generation, Hadith Memes, and Identity Politics: The New Face Of political Contestation In Contemporary Indonesia*, Ulul Albab journal, Vol. 20, no. 2, 2019, h. 259

Hadith about Lengthening Clothes for Muslim women found in the Instagram account @ittiba.id

Before tracing the hadiths about lengthening Muslim women's clothing, which are contained in the Instagram account @ittiba.id, the author will first classify the hadiths contained in the hadith meme about lengthening Muslim women's clothing on the Instagram account @ittiba.id. Based on the theme, the hadith about lengthening Muslim women's clothing contained in the Instagram account @ittiba.id can be classified into two types, namely:

1. Hadith regarding limitations in lengthening Muslim women's clothing

One of the hadiths included in the hadith meme in @ittiba's Instagram account. id is the hadith narrated by Abu Dawud:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ أَبِي بَكْرٍ بْنِ نَافِعٍ عَنْ أَبِيهِ
عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ أَنَّهَا أَخْبَرَتْهُ أَنَّ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ -صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ- قَالَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ ذَكَرَ الْإِزَارَ
فَالْمَرْأَةُ يَا رَسُولَ اللَّهِ. قَالَ تُرْخِي شِبْرًا. «. قَالَتْ أُمَّ سَلَمَةَ إِذَا يَنْكَشِفُ
عَنْهَا. قَالَ « فَذِرَاعًا لَا تَزِيدُ عَلَيْهِ¹³

Meaning: Had told us Abdullah bin Maslamah on the authority of Malik on the authority of Abu Bakr bin Nafi' on the authority of his father that Shafiyyah bint Abu Ubaid informed him that Umm Salamah the wife of the Prophet SAW said to the Prophet SAW when he mentioned sarong cloth: "O Messenger of Allah, what about women?" he replied: "Extend one span." Umm Salamah said again: "What if it is still visible?" he replied: "Exceed one cubit and no more."

Based on the search that the author carried out using the book *Mu'jam Al-Mufabras li Al-Fazh Al-Hadits An-Nabawi* by using the words زرع, كشف, شير, the hadith of the prophet related to lengthening Muslim women's clothing are found in the following books: Sunan Abi Dawud, book اللباس, chapter الذيل, hadith no. 4117 page 667, Sunan Tirmidhi, Book of اللباس, Chapter: ما جاء في جر

¹³ Abu Dawud Sulaiman bin al-Asy'ats al-Sajstani, *His name is Abi Dawud*, (Beirut: al-Alam, 2003), Volume 1 p. 667

ذبول النساء, hadith no. 1731, page 716, Sunan Nasa'i in the book اللباس, Chapter: ذبول النساء, hadith no. 5346 and 5347 pages 845 to 846, Sunan Ibn Majah, kitab اللباس, Chapter: باب ذيل المرأة كم يكون, hadith no. 3580 page 371, Musnad Ahmad bin Hanbal volume 2 page 5 and volume 6 pages 75 and 315, Muwatha' Malik, Book of اللباس, Chapter: ما جاء في إسيال المرأة ثوبها, hadith no. 1700, volume 1 page 611. Below the author describes the biography and assessment of scholars regarding the hadith narrated by Abu Dawud who is on the Instagram account @ittiba.id.

No	The narrator's name	Date of birth	Date of death	Rihlah	Teacher	Student	Fair	Dabit
1	Abdullah bin Maslamah bin Qa'nab al-Qa'nabi al-Haritsi		221 H	Basra and Medina	1. Shu'bah 2. Milks 3. Malik 4. Solomon followed 5. n Bilal 6. dll	1. Bukhori 2. Muslim 3. Dawud 4. Nasa'i 5. Dll	Ash Heart: <i>tsiqah</i>	Abu Hatim: <i>tsiqah</i> ¹⁴
2	Malik bin Anas bin Malik bin Abi 'Amir bin 'Amru bin Harits bin Utsman bin Hutsaili		174H	Medina	1. Abu Bakr bin Nafi' 2. Abdul Karim bin Malik 3. Yunus bin Yusuf 4. Muhammad bin Abdullah 5. Dll	1. Abdullah bin Maslamah 2. Salamah bin Ayyar 3. Abdullah bin Yusuf 4. Shu'bah bin Hajjaj 5. dll ¹⁵	1. Yahya bin Ma'in: <i>tsiqah</i> 2. Abbas al-Duriy: <i>tsiqah</i> Muhammad bin Sa'd: <i>tsiqah fixed</i> , after breaking it, <i>'scientist</i> ¹⁶	1. Yahya bin Ma'in: <i>tsiqah</i> 2. Abbas al-Duriy: <i>tsiqah</i> 3. Muhammad bin Sa'd: <i>tsiqah fixed</i>
3	Abu Bakar bin Nafi' al-Qurasy al-Adawiyyu				1. Salim bin Abdullah bin 'Amru 2. Nafi' Maula 3. Abu Bakr bin Muhammad 4. Dll	1. Jarir bin Khazam 2. Malik bin Anas 3. Dll	Ibn Hibban: <i>tsiqat</i>	1. Ahmad bin Hanbal: <i>autsaqunnas</i> 2. Abbas: <i>Laisa followed the purchase</i> 3. Abi Dawud: <i>awtsaqun nas</i> 4. Ibn

¹⁴ Al-Miziy, *Tahdzib al-Kamal*, (Beirut: Dar al-Fikri, 1994), Juz. 4, p. 492

¹⁵ *Ibid.*, Already. 4, h. 381

¹⁶ *Ibid.*, h. 385

								Hibban: <i>tsiqah</i> 5. Abu Ahmad bin 'Name: <i>outside</i> ¹⁷
4	Nafi' Maula Abdullah bin 'Amru bin al- Khatabi		117H		1. Ibrahim bin Abdullah 2. Umm Salama 3. Abu Bakr 4. Dll	1. Ayub bin Abi Tamimaz 2. Hasan bin 'Uthayyah 3. Umm Salama 4. Dll	1. Bukhari: the chain is authentic 2. Muhamm ad bin Sa'id: <i>tsiqah</i>	Muhammad bin Sa'id: <i>tsiqah</i> ¹⁸
5	Shofiyah binti Abi Ubait bin Mas'ud al- Tsaqafiyah				1. Hafshah 2. 'Aishah 3. Umm Salama 4. Dll	1. salim bin abdullah 2. Nafi' 3. Abdullah bin Dinar 4. Dll	1. Accident: <i>tsiqah</i> 2. Ibn Hibban: <i>tsiqah</i>	1. accident: <i>tsiqah</i> 2. Ibn Hibban: <i>tsiqah</i>
6	Hindun bint Abi Umayyah Khudzaifah	62H			Prophet SAW	1. Shofiyah bint Abi Ubait 2. Abdu al- Rahman 3. Abu Bakr 4. dll ¹⁹		

Based on the biographies of the narrators above, the author will explain several things related to the authenticity of hadith based on the quality of the sanad:

a. Sanad continuity

Based on the table that the author describes above, it can be said that all the sanad lines contained in the hadith above are continuous from the beginning to the end of the sanad. This continuity can be seen from several aspects such as year of birth, year of death, rihlah and indications of teachers and students who enabled them during their time (*Mu'asyarah*) and meet (*League*). Thus, the hadith that the author carefully examined is based on the reliance on the Messenger of Allah, this hadith can be said *marfu'*, and if you look closely at the continuity the sanads, then the hadith *continuous*

¹⁷ *Ibid.*, Juz 11, h.107

¹⁸ Ahmad Bin 'Aliy bin Hajar Abu Faldh al-Asqalaniy, *Tabdżib al-Tabdżib*, (Beirut: Mu'assasah al-Risala, 1416H), Already. 8, h. 35

¹⁹ Al-Miziy, *Op.Cit.*, Already. 12, h. 439-440

b. Justice and *tohabitant* the hadith narrators

Based on the evaluation of the hadith critics above, the author can confirm that Abdullah bin Maslamah, Malik bin Anas, Abu Bakar bin Nafi', Nafi' Maula, Shofiyah are narrators *tsiqah*, based on the evaluation of hadith critics. Hindu is a just and fair person *firm* Because all friends are judged fair and stable (*All the best*). Thus, it is seen from the quality of narration on the path of sanad that the author carefully examines that the hadith is authentic.

c. *Syadz* and *fragrance*

Sanad hadith from Abu Dawud, Abdullah bin Maslamah bin Qa'nab al-Qa'nabi al-Haritsi, Malik bin Anas bin Malik bin Abi 'Amir bin 'Amru bin Harith bin Uthman bin Hutsaili, Abu Bakr bin Nafi' al-Qurasy al-Adawiyyu, Nafi' Maula Abdullah bin 'Amru bin al-Khatibi, Hindun binti Abi Umayyah Khudzaifah, when compared to the chain of sanads of al-Nasa'i, Ibn Majah, Ahmad bin Hanbal, Malik, as in the combined chain of chain chain, the chain chain of Abu Dawud which the author carefully does not contain *thank you* and *fragrance*.

Based on the description above, it can be concluded that the hadith about the limitation of lengthening Muslim women's clothing narrated by Abu Dawud can be found in the instagram account @ittiba.id from the aspect of the connection of the sanad can be said to be connected, the narrators meet each other with the indication of the student's teacher, year of birth, and rihlah in searching hadith

After conducting research on hadith sanads, the author then conducted research on hadith matans about lengthening Muslim women's clothing contained in the Instagram account @ittiba.id, namely by conducting research on the text of the hadith matans. The steps the author took to research the hadith about lengthening clothes contained in my Instagram @ittiba.id are:

a. Comparing the hadith matan that the author has carefully studied with the hadith matan that has one theme.

In this research the author will compare the hadith history of Abu Dawud with other histories that have the same theme.

1) Redaction of the hadith narrated by Abu Dawud

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ أَبِي بَكْرٍ بْنِ نَافِعٍ عَنْ أَبِيهِ عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ أَنَّهَا أَخْبَرَتْهُ أَنَّ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ -صلى الله عليه وسلم- قَالَتْ لِرَسُولِ اللَّهِ -صلى الله عليه وسلم- حِينَ ذَكَرَ الْإِزَارَ فَالْمَرْأَةُ يَا رَسُولَ اللَّهِ. قَالَ تُرْجَى شَيْئًا. «. قَالَتْ أُمُّ سَلَمَةَ إِذَا يَنْكَشِفُ عَنْهَا. قَالَ « فَذِرَاعًا لَا تَزِيدُ عَلَيْهِ»²⁰.

2) Redaction of the hadith text of al-Tirmidhi's narration

حدثنا الحسن بن علي الخلال حدثنا عبد الرزاق أخبرنا معمر عن أيوب عن نافع عن ابن عمر قال : قال رسول الله صلى الله عليه و سلم من جر ثوبه خيلاء لم ينظر الله إليه يوم القيامة فقالت أم سلمة فكيف يصنعن النساء بذيولهن ؟ قال يرخين شبرا فقالت إذا تنكشف أقدامهن قال فيرخينه ذراعا لا يزيدن عليه²¹

3) Redaction of the hadith history of al-Nasa'i

أخبرني محمود بن خالد الدمشقي عن الوليد بن مسلم عن أبي عمرو عن نافع عن أم سلمة قالت قال رسول الله

²⁰ Abu Dawud Sulaiman bin al-Asy'ats al-Sajistani, *Op.Cit.*,

²¹ Abu Isa Muhammad bin Isa bin Saurah, *Sunan al-Tirmidhi*, (Beirut: Dar Marifah, 2002), p. 716

صلى الله عليه و سلم : ترخي المرأة من ذيلها شبرا قلت

إذا تنكشف قال ذراعا لا تزيد عليه²²

4) Redaction of the hadith history of Ibn Majah

حدثنا أبو بكر حدثنا المعتمر بن سليمان عن عبيد الله بن عمر عن نافع عن سليمان بن يسار عن أم سلمة قالت سئل رسول الله صلى الله عليه وسلم كم تجر المرأة من ذيلها قال شبرا قلت إذا ينكشف عنها قال ذراع لا تزيد

عليه²³

5) Redaction of the hadith history of Ahmad bin Hanbal

حدثنا عبد الله حدثني أبي ثنا يحيى عن عبيد الله أخبرني نافع عن بن عمر أن رسول الله صلى الله عليه و سلم قال : من جر ثوبه من الخيلاء لم ينظر الله إليه يوم القيامة قال وأخبرني سليمان بن يسار أن أم سلمة ذكرت النساء فقال ترخي شبرا قالت إذا تنكشف قال فذراعا لا يزدن

عليه²⁴

6) Editorial matan hadith history of Malik

حدثني عن مالك عن أبي بكر بن نافع عن أبيه نافع مولى ابن عمر عن صفية بنت أبي عبيد أنها أخبرته عن أم سلمة زوج النبي صلى الله عليه وسلم أنها قالت حين ذكر

²² Al-Hafizh Abi Abdirrahman Ahmad bin Syu'aib bin Ali al-Harasan al-Nisa'i, *The name of al-Nasa'i*, (Beirut: al-Khotob al-Ilmiyah, 2005), h. 845

²³ Abi Abdullah Muhammad bin Yazid al-Quzwaini, *Sunan Ibn Majah*, (Beirut : Dar al-Fikri, 2008), Juz 2, p. 371

²⁴ Abu Abdullah bin Ahmad bin Muhammad bin Hanbal, *Musnad Ahmad Bin Hanbal*, (Beirut: Dar Sader, 1998), Juz 2, h. 55

الإزار فالمرأة يا رسول الله قال ترخيه شبرا قالت أم سلمة

إذا ينكشف عنها قال فذراعا لا تزيد عليه

Based on the redaction of the hadith text that the author presented above, there is no significant difference in the hadith text contained in the narrations of al-Tirmidhi and Abu Dawud with the redaction of the hadith text of al-Nasa'i, Ahmad bin Hanbal and Ibnu Majah. There is no contradiction between the hadiths and even reinforce each other. Thus, the hadith of Abu Dawud's narration that was studied does not contradict other narrations with the same theme.

b. Not against Islamic law

The hadith about lengthening Muslim women's clothing is a form of advice for Muslim women to cover their private parts, which must be covered. Because the feet are the intimate parts, they must be covered because otherwise it will cause slander for women. One way to cover the private parts is to lengthen the bottom edge of the clothing.

c. It does not conflict with the Koran

The hadith above does not contradict the Qur'anic verse, it is even strengthened by the firmah of Allah in surat al-ahzab verse 59:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ
مِنْ جَلَائِبِهِنَّ²⁵ ذَلِكَ آدَبُ²⁵ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ²⁵ وَكَانَ اللَّهُ عَفُورًا
رَّحِيمًا²⁵

Meaning: O Prophet! Say to your wives, your daughters and the wives of the believers, "They should cover their entire body with their hijab." That is so that they are easier to recognize, so that they are not disturbed. And God is Forgiving, Most Merciful

Based on the explanation above, the hadith matan about lengthening Muslim women's clothing does not conflict with other hadith matans which have the same

²⁵ Depertemen RI, al-Qur'an dan Terjemah, (Jakarta: Sukses Mandiri, 2012), h. 427

theme, does not conflict with the verses of the Koran and does not conflict with Islamic law. In this way, the hadith material is of high quality *acceptable* and can be accepted and made *argument*.

2. Hadith about the importance of lengthening clothes for Muslim women found in the Instagram account @ittiba.id

As for the hadith about the virtue of lengthening Muslim women's clothing found in the Instagram account @ittiba.id is:

Narrator Name	Date of birth	Date of death	Rihlah	Teacher	Student	Fair	For her
Abdullah bin Maslamah bin Qa'nab al-Qa'nabiy al-Harith ²⁶		221H	Mecca	1. Ibrahim 2. Hisham 3. Malik 4. dll	1. Bukhari 2. Muslim 4. Abu Dawud 5. dll	1. Al-'Ajli <i>tsiqah</i> 2. Abu Hatim <i>tsiqah</i>	1. Al-'Ajli <i>tsiqah</i> 2. Abu Hatim <i>tsiqah</i> ²⁷
Malik bin Anas bin Malik bin Abi 'Amir bin 'Amru bin Harith bin Uthman bin Hutsaili bin Amru bin Harith ²⁸		174H	Medina	1. Ismail bin 2. Brother Hakim 3. Muhammad bin Umarah bin Amru bin Hazm 4. dll	1. Abul Malik bin Abdu al-'Aziz bin al-Majisyun 2. Abdullah bin Maslamah 3. dll	1. Yahya bin Ma'in: <i>tsiqah</i> 2. Abbas al-Duriy: <i>tsiqah</i> 3. Muhammad bin Sa'd: <i>fixed, after', he broke it and 'alim</i>	4. Yahya bin Ma'in: <i>tsiqah</i> 5. Abbas al-Duriy: <i>tsiqah</i> 6. Muhammad bin Sa'd: <i>Tsiqah</i> , ²⁹
Muhammad bin Umarah bin Amru bin Hazm al-Ansari ³⁰				1. Abdullah 2. Muhammad bin Ibrahim, etc	1. Malik 2. Abdullah bin Idris 3. dll	1. Ishaq bin Manshur: <i>tsiqah</i> 2. Abu Hatim <i>tsiaqah</i>	1. Ishaq bin Manshur: <i>tsiqah</i> 2. Abu Hatim, <i>shalih</i>
Muhammad bin Ibrahim bin Abi 'Ad		194H		1. Solomon 2. Ismail ibn Muslim 3. Ummi Walid (Humaida), etc	1. Muhammad bin 'Amru 2. Yahya bin Mu'in 3. Yahya bin Hakim 4. Dll	1. Amru bin Ali: good morals 2. Mu'adz: good manners	1. Abu Hatim: <i>tsiqah</i> 2. an-Nasa'I: <i>tsiqah</i> 3. Ibn Sa'at <i>tsiqah</i>
Humaida bin Abdu al-Rahman bin 'Auf al-Zuhri ³¹		105H		1. Mu'awiyah, Umm Salamah 2. Ibn 'Amru 3. Zaid bin Zaid,	1. Muhammad bin Ibrahim 2. Zuhri, Qatadah 3. Shofwan, Salim	1. Al-Ijli: <i>tsiqah</i> Abu Zur'ah: <i>tsiqah</i> 2. Al-Waqidi:	1. Al-Ijli: <i>tsiqah</i> Abu Zur'ah: <i>tsiqah</i> 2. Al-

²⁶ Al-Miziy, *Op.cit.*, h. 490

²⁷ *Ibid.*, Already. 4, h. 492

²⁸ *Ibid.*, Already. 4, h. 381

²⁹ *Ibid.*, h. 385

³⁰ *Ibid.*, Juz.5, h. 758-759

³¹ *Ibid.*, Already. 2, h. 227

				etc	4.dll	tsiqat	Waqidi: tsiqat
Hindun bint Abi Umayyah Khudzaifah (Hindun bint Abi Umayyah Khudzaifah was the wife of the Prophet (Ummu Salamah))		64H		Prophet SAW	d. Abdu al- Rahman e. Abu Bakr bin Abd f. Abu Salamah Abdu al- Rahman ³²		

أُمُّ سَلَمَةَ زَوْجِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَقَالَتْ إِنِّي امْرَأَةٌ أُطِيلُ
ذَيْلِي وَأَمْشِي فِي الْمَكَانِ الْقَذِرِ. فَقَالَتْ أُمُّ سَلَمَةَ قَالَ رَسُولُ اللَّهِ -صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ- « يُطَهَّرُهُ مَا بَعْدَهُ »³³

Meaning: Umm Salamah, the wife of the Prophet sallallaahu 'alaihi wa sallam said: "Indeed, I am a woman who likes to lengthen the hem (bottom) of her clothes and walk in dirty places." So Umm Salamah said: Rasulullah shallallahu 'alaihi wa sallam said: "It (the bottom of the dirty clothes) is purified by the place after it (which it passes. (HR. Abu Dawud)

After tracing the hadith about the virtues of lengthening Muslim women's clothing in the book *Mu'jam al-Mufabras li al-Fadzḥ al-Hadis al-Nabawi*, using the lafdzh طهر, information is obtained that the hadith about the virtue of lengthening Muslim women's clothing is found in the book of Sunan Abu Dawud chapter في قدر ا يجب منه, hadith no. 383, page 147, Sunan al-Tirmidhi chap. الوضوء, hadith number 65. Here the author presents the biography and assessment of the ulama towards the hadith narrated by Abu Dawud on the Instagram account @ittiba.id.

a. The connection of the chain of hadith

Based on the table that the author presented above, it can be said that all the sanad lines found in the hadith above are connected from the beginning to the end of the sanad. The continuity can be seen based on the year of birth of each narrator, the year of death and the rhythm in searching for hadith. It can also be seen with the

³² *Ibid.*, Already. 12, h. 439-440

³³ Abu Dawud Sulaiman bin al-Asy'ats al-Sajistani, *Op.Cit.*, Juz 1, h. 147

indications of teachers and students that enable them during (*Mu'asyarah*) and meet (*League*).

From the description above, it can be concluded that based on its reliance on the Prophet, this hadith can be said to be a hadith *marfu'*. And if looking at the connection of the chains, then the hadith that the author carefully examines is *continuous* (continuing the sanad).

b. Fair and *firm*

Based on the assessment of the hadith critics above, the author can confirm that based on the quality of the narrators in the sanad line that the author examined, all the narrators in this sanad are of high quality. *tsiqah* Thus in terms of the chain of this hadith *authentic*.

c. *Syadz* and *fragrance*

Sanad hadith from Abu Dawud, Abdullah bin Maslamah bin Qa'nab al-Qa'nabi al-Haritsi, Malik bin Anas bin Malik bin Abi 'Amir bin 'Amru bin Harith bin Uthman bin Hutsaili, Muhammad bin Umarah bin Amru bin Hazm al -Anshari, Muhammad bin Ibrahim bin Abi 'Ad, Humaida bin Abdu al-Rahman bin 'Auf al-Zuhri, Hindun binti Abi Umayyah Khudzaifah, when compared to the chain of chain of Abu Dawud, al-Nasa'i, Ibn Majah, Ahmad bin Hanbal , Malik, according to the combined sanad scheme, al-Tirmidhi's sanad which is used as the object of research does not contain *syadz* and *fragrance*.

After researching hadith sanads, the author will then carry out hadith matan research. There are several steps that the author will take in researching the quality of the hadith matan and comparing the redaction of the hadith matan with other hadiths that have the same theme.

Below the author will compare the redaction of the hadith that the author studied (Abu Dawud) with the redaction of other hadiths which have the same theme. The editorial of this hadith is:

1) Redaction of the hadith text of al-Tirmidhi's narration

حَدَّثَنَا أَبُو رَجَاءٍ قُتَيْبَةُ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ مُحَمَّدِ بْنِ عُمَارَةَ
عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أُمِّ وَلَدٍ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَتْ قُلْتُ

لَأُمِّ سَلَمَةَ إِبْنِي امْرَأَةٍ أُطِيلُ ذَيْلِي وَأَمْشِي فِي الْمَكَانِ الْقَدْرِ فَقَالَتْ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُطَهَّرُهُ مَا بَعْدَهُ³⁴

2) Redaction of the hadith history of Ahmad bin Hanbal

حدثنا عبد الله بن إدريس قال حدثنا محمد بن عمار عن محمد بن
إبراهيم عن أم ولد لإبراهيم بن عبد الرحمن بن عوف قالت كنت
أجر ذيلي فأمر بالمكان القدر والمكان الطيب فدخلت على أم
سلمة فسألته عن ذلك فقالت سمعت رسول الله صلى الله عليه
وسلم يقول يطهره ما بعده³⁵

3) Redaction of the hadith history of Ibn Majah

حدثنا هشام بن عمار . حدثنا مالك بن أنس . حدثنا محمد بن
عمارة بن عمرو بن حزم عن محمد بن إبراهيم بن الحارث التيمي
عن أم ولد لإبراهيم بن عبد الرحمن بن عوف أنها سألت أم سلمة
زوج النبي صلى الله عليه و سلم قالت : - إني امرأة أطيل ذيلي .
فأمشي في المكان القدر . فقالت قال رسول الله صلى الله عليه و
سلم (يطهره ما بعده)³⁶

4) Editorial matan hadith history of Malik

حدثني يحيى عن مالك عن محمد بن عمار عن محمد بن إبراهيم
عن أم ولد لإبراهيم بن عبد الرحمن بن عوف أنها سألت أم سلمة

³⁴ Abu Isa Muhammad Bin Isa bin Saurah, *Op.Cit.*, Juz 1, h. 266

³⁵ Al-Hafidz Abi Abdillah Muhammad bin Yasid al-Qaswaniy, *Op.Cit.*, Juz 1, h. 177

³⁶ Abu Abdillah bin Ahmad bin Muhammad bin Hanbal, *Op.Cit.*, Juz 6, h. 290

زوج النبي صلى الله عليه وسلم فقالت إني امرأة أظيل ذيلي وأمشي
في المكان القذر قالت أم سلمة قال رسول الله صلى الله عليه وسلم
يطهره ما بعده³⁷

From the explanation above, it can be concluded that the hadith about land being purified does not conflict with other hadiths that have the same theme. In this way, the hadith is valid and can be used as evidence.

Hadith Understanding of Lengthening Muslimah's Clothes

1. Understanding the hadith regarding the limitations of lengthening Muslim women's clothing

Based on the author's research, the hadith used as the object of study in this discussion does not exist *sabab al-wurud*. So the author uses a historical-sociological approach as a means of understanding it. The sociological approach in this case is an attempt to understand the hadith by considering the social conditions of society and the place and time when the hadith was conveyed by the Prophet SAW.

Historically, Muslim women's clothing culture at the time of the Messenger of Allah tended to wear wide clothes that covered the entire aurat. This is as expressed by Khalil Abdu al-Karim that the Muslim clothes that were used at the time of the Messenger of Allah were all wide, without knots (no ties) and large shaped *al-marth* (unstitched clothing).³⁸

The ability to lengthen clothing for Muslim women is a form of relief for Muslim women to cover the soles of their feet. Scholars agree on the permissibility of lengthening the hem of Muslim women's clothing. This is in line with al-Nawawi's opinion which says that a Muslim woman is allowed to drag or lengthen her clothes.³⁹

Al-Tabrani and al-Hafizh allow Muslim women to lengthen the hem of their clothes up to one cubit and no more. Women are advised to lengthen the hem of their clothing one inch from the hem of men's clothing. In fact, if by lengthening one inch the feet are still exposed and the soles of the feet are visible when walking, then it is permissible to lengthen them by one cubit and no more. According to Ibn Ruslani, adding one span or one cubit starts from the middle of the calf.

³⁷ Malik bin Anas, *Op.Cit.*, Already. 2, h. 33

³⁸ M. Alfin Khoirun Na'im and Badriah Andri, *Keaneka ragaman busana berpakaian bangsa Arab: makna sosial dan historis*, Jurnal UIN Malang, 2018, h. 174

³⁹ Abu al-'Ula Muhammad Abdurrahman, *Tuhfab al-Ahwadzji Syarah Jami' Syarah al-Tirmidzi* (Beirut; Dar al-Kutub al-Ilmiah, 1979), Juz. 5, h. 405

According to Imam al-Thayyibi, the size of one cubit referred to in this hadith is the measure of one cubit that is generally used (45 cm).⁴⁰

According to another opinion, if a Muslim woman's clothes do not cover the soles of her feet, then she is allowed to wear socks or something like that. Ibnu Utsaimin said that covering your feet is an obligation for Muslim women, you can cover them by lengthening your clothes or by wearing socks and so on.⁴¹

Through this hadith, Rasulullah advised women that it is obligatory for them to share a person Muslim women cover their private parts when they are ordered to cover them. A Muslim woman is obliged to cover her private parts when leaving the house and when dealing with people who are not her mahrom.⁴²

The cultural context of Muslim women's clothing when this hadith was conveyed was that Muslim women wore *al-mart* and *to say*. *Al-mart* is unstitched Muslim clothing. Whereas *to say* is Muslim clothing that has holes in the sleeves so it resembles a gamis. These two types of clothing are long and wide, so they can cover all Muslim women's veins, including the legs. And at that time Muslim women did not wear socks because the clothes they wore covered their legs.

Thus, a Muslim woman is obliged to cover all her intimate parts *including* foot. You can lengthen the ends of your clothes and you can also use other objects such as socks. The maximum length of clothing for Muslim women is one cubit measured from the middle of the calf and the minimum is one inch from the middle of the calf. In the author's opinion, the provisions for wearing long clothes cannot be applied in all areas. This is because some areas have moist soil and tend to be muddy, like in Indonesia. For this reason, it is permissible to wear socks or other objects that can cover the private parts, especially the feet.

2. Understanding the hadith about the importance of lengthening clothes for Muslim women

Based on the author's research, this hadith about the virtues of lengthening Muslim women's clothing does not exist *sabab al-nurud*. Therefore, to understand this hadith the author will explore Arab conditions *as* the place where the hadith was conveyed. If we look at its geographical location, Arabia is located in the southwest part of Asia and most of its surface is covered by desert. In general, Arab culture is also influenced by the tropical climate, even in the hottest and driest

⁴⁰ Abdi Abu al-Thayyib Muhammad Syamsu al-Haq al-'Azim, '*Aun al-Ma'bud The teachings of Sunan Abu Dawud*, (Riyad: al-Maktabah al-Rusyd, 1999), Juz.2, h. 175-178

⁴¹ Abdi Abu al-Thayyib Muhammad Syamsu al-Haq al-'Azim, *Op.cit.*, h. 474

⁴² Muhammad Sudirman, '*Aurat Wanita dan Hukum Menutupnya Menurut Hukum Islam*, Jurnal al-Maiyyah, Volume 9 No. 2 Juli-Desember 2016.

regions in the world and temperatures in Arabia reach 48°. ⁴³ With the conditions in Arabia being so hot, unclean that falls to the ground will dry quickly so that the unclean does not stick to the edges of clothing that passes through it.

However, it should be noted that there are differences of opinion among the ulama regarding what impurities can be purified by subsequent sweeping of the soil. In one opinion it is said that the above hadith only applies to dry impurity and does not apply to wet or liquid impurity. According to Imam Shafi'i, this only applies to dry unclean matter. However, if the edge of the clothing comes into contact with wet dirt, it cannot be purified by sweeping the soil further and the way to clean it is by washing it. Imam Syafi'i's opinion is strengthened by Ahmad bin Hanbal's opinion that if the edge of the clothing is stained with wet impurities such as urine, it cannot be purified with a sweep of dirt, but must be washed using water. This opinion was also reinforced by Imam Malik, namely that the ends of the clothes that were exposed to dry impurities would be purified by the subsequent sweeping of the soil. ⁴⁴

While according to al-Zarqaani and some other scholars, the ends of clothes that are affected by najis, both dry najis and wet or liquid najis, can be purified by dragging the soil further. The above opinion is also strengthened by al-'Aji who said that the ends of the clothes that touch najis whether they are dry najis or wet najis are then purified with the next application of dirt. ⁴⁵ According to Abu Isa, someone who steps on dirty ground does not have to wash the soles of his feet unless the dirt is still wet, so he is advised to remove the marks. ⁴⁶

From the description above, you can understand that the hot conditions in Arabia can quickly dry out the dirt on the streets. So that if it gets on the hem of a Muslim woman's clothes, the unclean will not stick to the hem of her clothes. This is different from Indonesia's conditions, which are predominantly humid, so if there is unclean on the street that gets on the hem of a Muslim woman's robe, the unclean will stick to her clothes.

In the author's opinion, the ends of Muslim women's clothing that sweeps the streets cannot be purified by subsequent soil, if the impurity that comes into contact with the ends of the clothing is wet, because wet impurities can only be purified using water. However, if the impurity on the clothing is dry and then the subsequent dusting of the soil is also dry, then the edge of the clothing is pure. Thus, the hadith

⁴³ Syamruddin Nasution, *Sejarah Peradaban Islam*, (Pekanbaru: Riau Pustaka Foundation, 2009), p. 9

⁴⁴ Abdi Abu al-Thayyib Muhammad Syamsu al-Haq al-'Azim., *Op.Cit.*, h. 173-178

⁴⁵ *Ibid.*,

⁴⁶ Abu Isa Muhammad Bin Isa bin Saurah, *Lok, Cit.*,

about the virtues of lengthening Muslim women's clothing cannot be used in the Indonesian context considering that Indonesia's natural conditions tend to be damp and wet, and there is a fear that the ends of the clothes will sweep away wet dirt.

Conclusion

Based on the description above, it can be concluded that the hadith about lengthening Muslim women's clothing contained in the Instagram account @ittiba.id can be categorized into two categories. The first hadith relates to the recommendation to lengthen clothing for Muslim women. Meanwhile, the second hadith is a hadith about the virtues of lengthening clothing for Muslim women. The two hadiths contained in the account *Instagram @ittiba.id* authentic quality both in terms of the sanad and the eye. This hadith can be used as an argument.

Based on the sharah and arguments of scholars regarding this hadith, the hadith regarding the recommendation to lengthen Muslim women's clothing can be understood as an order for Muslim women to cover their legs. A Muslim woman can cover her legs by lengthening Muslim women's clothing and may also use other objects such as wearing socks. Meanwhile, in the second hadith, it can be understood that the next soil can purify the next stroke of soil, if the soil is dry. However, if the soil is wet, the next sweeping of the soil cannot purify the previous sweeping of the soil.

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