

**THE CONSTESTATION OF HADITH ON ARCHERY AND HORSEBACK
RIDING
(STUDY OF MEMES ON INSTAGRAM)**



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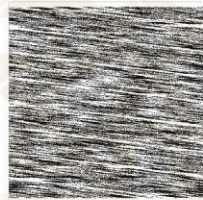
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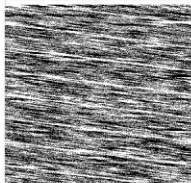
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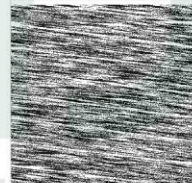
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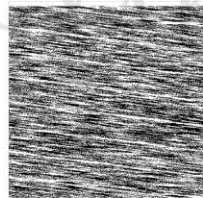
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DEDICATION

This master thesis is dedicated to everyone who has contributed to its completion,
even if it is just a formality prayer.



ABSTRACT

There has been a contestation between the two sides in hadith memes on archery and horseback riding published on Instagram. The first side emphasized that archery and horseback riding must always be conserved as a *sunnah* of the prophet. The second side underlined that archery and horseback riding can be manifested in a variety of activities, including knowledge and leadership development. Both sides attacked one another through their memes by presenting multiform symbols with a variety of interpretations.

In this research, the hadith memes are collected by utilizing the search engine of Instagram with six keywords: *hadis memanah*, *hadist memanah*, *hadits memanah*, *hadis berkuda*, *hadist berkuda*, and *hadits berkuda*. The results are then classified based on their forms. Their purposes are also categorized to exclude unrelated memes to the contestation. Furthermore, the contestation is analyzed by Bourdeau's theory of social practice to examine the implication of the hadith memes. In the end, the winning side of the contestation is obviously identified.

There are 38 hadith memes collected by the Instagram search engine are classified into 3 levels. The lowest level is referred to as the active form, which is comprised of 9 memes that do not utilize both the picture and the capture symbol. The next level is referred to as the progressive form, which is comprised of 8 memes that use one or more picture symbols. The highest level is referred to as the innovative form, which is comprised of 21 memes that utilize one or more capture symbols. On the other hand, the purposes of the memes in the contestation are divided into 3 categories. The first category is obvious purpose, which is comprised of 7 memes from the first side and 1 meme from the second side. The second category is evident purpose, which is comprised of 14 memes from the first side and 2 memes from the second side. The third category is coherent purpose, which is comprised of 4 memes from the first side and 1 meme from the second side. This categorization excludes memes that do not represent the purpose of the first and second sides of the contestation.

There are 29 Instagram memes included in the contestation of hadith on archery and horseback riding. 3 memes from the first side introduced the hadith to Instagram users in 2016-2018 with their purpose, which then constructed the *habitus* in the field. In 2018, memes from the second side started to demonstrate resistance in order to reconstruct the *habitus*. Likewise, the first side delivered great fightbacks through the further memes. In the end, 2 memes confirmed that the first side's ideological interest is the dominant idea in the field. However, memes from the first side received an average of 325 likes, which is exactly higher than memes from the second side, which received an average of 102 likes.

Keywords: Hadith meme, archery and horseback riding, contestation

TRANSLITERATION

A. Single Consonant

Arabic Letter	Name	Latin Letter	Name
ا	alif	-	-
ب	bā'	B	Be
ت	tā'	T	Te
ث	ṣā'	S	Es (with point above)
ج	jīm	J	Je
ح	ḥā'	Ḥ	Ha (with point under)
خ	khā'	Kh	Ka and Ha
د	dāl	D	De
ذ	ẓāl	Z	Zet (with point above)
ر	rā'	R	Er
ز	zai	Z	Zet
س	sīn	S	Es
ش	syīn	Sy	Es and Ye
ص	ṣād	Ṣ	Es (with point under)
ض	ḍād	Ḍ	De (with point under)
ط	ṭā'	Ṭ	Te (with point under)
ظ	ẓā'	Ẓ	Zet (with point under)
ع	'ain	'	A comma (above)

غ	gain	G	Ge
ف	fā'	F	Ef
ق	qāf	Q	Qi
ك	kāf	K	Ka
ل	lām	L	El
م	mīm	M	Em
ن	nūn	N	En
و	wāwu	W	We
ه	hā'	H	Ha
ء	hamzah	'	Apostrof
ي	yā'	Y	Ye

B. The Double Consonant because of *syaddah* must be written double

متعقدين written *muta'addīn*

عدة written *'iddah*

C. *Ta' Marbūṭah* at the last of word

1. If the *ta' marbūṭah* is dead, must be written h,

هبه written *hibah*

جزية written *jiyyah*

2. If a life *ta' marbūṭah* is followed by conjunction “*al*”, must be written t,

نعمة الله written *ni'matullah*

زكاة الفطر written *zakātul-fiṭri*

D. The Short Vocal

- ◌ (fatḥah) written a: ضَرَبَ written ḍaraba
- ◌ (kasrah) written i: فَهِمَ written fahima
- ◌ (dammah) written u: كَتَبَ written kutiba

E. The Long Vocal

1. Fatḥah + alif written ā (with line above)
جاهليّة written *jāhiliyyah*
2. Fatḥah + alif maqṣūr, written ā (with line above)
يسعى written *yas'ā*
3. Kasrah + the dead yā', written ī (with line above)
مجيد written *majīd*
4. Dhammah + the dead wāwu mati, written ū (with line above)
فروض written *funūd*

F. Double Vocals

1. Fatḥah and the dead yā', written ai
بينكم written *bainakum*
2. Fatḥah and the dead wāwu, written au
قول written *qaul*

G. The short vocal followed by other in one word must be separated by the

Apostrof (‘)

الانتم written *a’antum*

اعدت written *u’iddat*

لئن شكرتم written *la’in syakartum*

H. The Conjunction of *Alif Lām*

1. If *alif lām* is followed by *qamariyyah* alphabet, must be written al:

القران written *Al-Qur’ān*

القياس written *Al-Qiyās*

2. If *alif lām* is followed by *syamsiyyah* alphabet, must be written with

doubling the following *syamsiyyah* alphabet and erasing the letter l (el):

الشمس written *Asy-Syams*

السماء written *As-Samā’*

I. The writing of the words in sentence must be written based on the pronunciation

ذوى الفروض written *Żawi al-furūd*

أهل السنة written *Ahl as-Sunnah*

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CHAPTER I

INTRODUCTION

A. Background

Religious memes are regularly exploited for ideological purposes on social media, including hadith memes on archery and horseback riding. Especially on Instagram, there have been 38 hadith memes created on the abovementioned topic. The memes were created by @sembodjahorsebackarchery, @muslimdesignercommunity, and thirty-five additional accounts, who emphasized that archery and horseback riding must always be conserved as a *sunnah* of the prophet. In addition, @islamidotco, @masjid.alfauz, and @tubanmengaji contributed memes by underlining that archery and horseback riding can be manifested in a variety of activities, including knowledge and leadership development. Both sides attacked one another; for example, @sembodjahorsebackarchery questioned people's skepticism about archery's sunnah by connecting numerous supporting sources, while @islamidotco questioned people's fanaticism over the importance of archery by providing various supporting interpretations. This type of situation was initially established by Aguilar as an idea that a meme is not only a parody of social reality but also a reflection of the creator's beliefs.¹ As a result, both sides sought to refute one

¹ Maria Antonia Paz, "From Polarization to Hate: Portrait of the Spanish Political Meme," *Social Media + Society*, 2021, 13.

another's interpretations of the hadith based on their perceptions, ideals, and ideologies.



Picture 1.1: Hadith memes at @sembodjahorsebackarchery



Picture 1.2: Hadith memes at @islamidotco

The memes shared by the 38 accounts indicated above have received a lot of attention and responses from the public, particularly Instagram users. The first side (@sembodjahorsebackarchery and others) received 12.630 likes for their 35 memes, while the second side (@islamidotco and others) received 411 likes for their 3 memes. In summary, the memes have received a total of 13.039 likes. The popularity of Instagram in Indonesia explains the large number of responses. According to Qudsy, Instagram is the most popular social networking platform in

Indonesia.² Their decision to share hadith memes on Instagram demonstrates the sincerity of both sides. They used social media to illustrate their philosophy, which had the maximum chance of being seen by the general public.

Essentially, social media, including Instagram, has evolved into a tool for demonstrating truth claims to protestors and false claims to those on the other side. The protestors publish hadith or other authoritative sources only if it promotes their subjective interests to the audience.³ This is what transpired between the two sides stated above. Both of them claimed to be telling the truth about their own side by mentioning the supporting sources. Then there was a competition between them, particularly in terms of giving hadith memes on archery and horseback riding.

A meme, according to Wadipala, neither just repeat or duplicate cultural content. Moreover, it has evolved from a creative-technical product to a creative-substantive meaning. Technically, creating a meme neither merely consist of duplication or copy-paste activity. Preparation, modification, and construction of meaning are all parts of the meme creation process.⁴ The variety of forms in the hadith memes submitted by both sides is due to the modification. The creators' backgrounds are certainly diverse. Therefore, each creator's modification is different.

² Saifuddin Zuhri Qudsy, "The Superficial Religious Understanding in Hadith Memes: Mediatization of Hadith in the Industrial Revolution 4.0," *Journal of the Study of Religions and Ideologies* XX, no. 60 (2021): 97.

³ Muhammad Amuni Nur, "Memotret Peradaban Hadis di Media Indonesia," *Riwayah: Jurnal Studi hadis* 5, no. 1 (2019): 3.

⁴ Rendy Pahrun Wadipala, "Meme-Culture & Komedi-Satire Politik: Kontestasi Pemilihan Presiden dalam Media Baru," *Jurnal Ilmu Komunikasi* 12, no. 1 (2015): 2.

According to Ali Imran, hadith memes, particularly in Indonesia, are divided into four categories based on the form:

1. A meme that includes both the hadith text and the Indonesian translation
2. A meme that just quotes the Indonesian translation without mentioning the hadith text
3. A meme that mentions the essential premise of a hadith
4. A meme that does not mention the hadith text nor the Indonesian translation but instead quotes a figure or institution associated with the hadith.⁵

Thus far, research on hadith on archery and horseback riding has revealed three patterns. *First*, studies that describe the hadith's quality. Comprehensive investigations have been carried out on the *sanad*⁶ and the *matn*⁷ of the hadith. *Second*, studies that take hadiths on archery and horseback riding as primary sources of sports inspiration. In other words, the hadiths are used to discuss the sport. The major topics of attention are the importance of sport⁸ and the ideals meant by the hadiths.⁹ *Third*, studies that discuss the contextualization of hadiths on archery and horseback riding. The studies were conducted in a variety of ways,

⁵ Ali Imron, "The Millennial Generation, Hadith, Memes, and Identity Politics: The New Face of Political Contestation in Contemporary Indonesia," *Ulul Albab*, 2, 20 (2019): 262–263.

⁶ Durrotul Jannah, "Kritik dan Syarah Hadits," *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam*, 1, 2 (2017).

⁷ Abdul Muhaimin, "Studi Kritik Hadis Tentang al-Ramyu" (Faculty of Ushuluddin and Humanities of State Islamic University of Walisongo, 2019), <http://eprints.walisongo.ac.id/id/eprint/9985/>.

⁸ Arfan Akbar, "Olahraga dalam Perspektif Hadis" (Jakarta, Indonesia, Thesis at Faculty of Ushuluddin of State Islamic University of Syarif Hidayatullah Jakarta, 2014).

⁹ Ahmad Khaelani, "Hadis tentang Olahraga dengan Pendekatan Hermeneutika Kontekstua Fazlur Rahman" (Thesis at Faculty of Ushuluddin, Adab, and Da'wah of State Islamic Institution of Syekh Nurjati Cirebon, 2021).

including *Ma'na-Cum-Maghza*¹⁰ and *Ma'āni Al-Ḥadīṣ*.¹¹ Thus, the outcomes are markedly different.

However, the transformation of hadiths on archery and horseback riding from simple texts into memes is precisely understudied. It is unclear whether the hadiths' quality is preserved once the texts have been transformed into memes. It is also possible that the connection between the hadiths' content and sports is definitely erroneous. Likewise, not all creators of the memes appreciate the contextualization of the hadiths, which means some of them still interpret the hadiths textually. Therefore, the three points indicated above will be investigated in this research.

B. Research Questions

Based on the data presented above, the studies of this research might be stated as follows:

1. How were the hadith memes on archery and horseback riding published on Instagram?
2. What are the purposes of the posters to share the memes?
3. What are the implications created by the memes?

C. Research Objectives and Significant

¹⁰ Muhammad Syachrofi, "Signifikasi Hadis-hadis Memanah dalam Tinjauan Teori Ma'na-Cum-Maghza," *Jurnal Living Hadis*, 2, 3 (2018).

¹¹ Busairi Afandi, "Kontekstualisasi Pemaknaan Hadis Memanah di Era Modern" (Thesis at Faculty of Ushuluddin and Philosophy of State Islamic University of Sunan Ampel Surabaya, 2020).

According to the abovementioned questions, the objectives of this research are:

1. To classify the forms of hadith memes on archery and horseback riding that have been uploaded on Instagram
2. To describe the purposes that encourage posters to publish memes
3. To examine the implications of the memes.

Furthermore, the significances are:

1. As a thought contribution to extend knowledge, specifically about hadith on archery and horseback riding
2. As an example of a study that looks at meme contestation in particular
3. As a point of contemplation for Instagram users, both makers and audiences, when confronted with hadith memes.

D. Literature Review

Several studies have been conducted on the subject of this study. The studies might be categorized into three categories:

1. Validity of Hadith

The study "Kritik dan Syarah Hadis" by Durrotul Jannah examines the quality of hadiths on archery and horseback riding. She takes An-Nasā'ī no. 3522 as the main hadith that she analyzed. She also takes Aḥmad no. 16683, Aḥmad no. 16697, Abū Dāwūd no. 2152, and Ad-Dārimī no. 2298 as the supporting transmissions. She comes to the

conclusion that the *sanad* of those hadiths is clearly related from the first to the final transmitter, and that all of the transmitters are *ṣiqah*.¹²

The quality of hadiths about archery is also described in Abdul Muhaimin's thesis, "Studi Kritik Hadis tentang Al-Ramyu". The *sanad* and *matn* of 17 hadiths are discussed. The *takhrīj* process employs three keywords; وَمَنْ تَرَكَ الرَّمْيَ بَعْدَ مَا عَلِمَهُ رَغْبَةً عَنْهُ (5 hadiths), أَلَا إِنَّ الْقُوَّةَ الرَّمْيُ (6 hadiths), and إِلَّا رَمِيَهُ بِقَوْسِهِ (6 hadiths). Muhaimin employs two approaches in this research; *sanad* and *matn* criticism approach, and contextual approach. He concludes that hadith quality is classified into three categories: *ṣaḥīḥ* (14 hadiths), *ṣaḥīḥ li gairihī* (1 hadith), and *ḥasan li gairihī* (2 hadiths).¹³

The quality and quantity of hadith on archery and horseback riding are described in Ahmad Khaelani's thesis, "Hadis tentang Olahraga dengan Pendekatan Hermeneutika Kontekstual." The *sanad* and the *matn* of Abū Dāwūd no. 442 are discussed with a descriptive-qualitative method. In addition, the content of the hadith is analyzed with Fazlur Rahman theory of double movement. He comes to the conclusion that the quality of the hadith is classified as *ṣaḥīḥ* and the quantity of the hadith is qualified as *ahād ‘azīz*.¹⁴

2. Hadith Interpretation

¹² Jannah, "Kritik dan Syarah Hadits."

¹³ Muhaimin, "Studi Kritik Hadis Tentang al-Ramyu."

¹⁴ Ahmad Khaelani, "Hadis tentang Olahraga dengan Pendekatan Hermeneutika Kontekstua Fazlur Rahman" (Faculty of Ushuluddin, Adab, and Da'wah of State Islamic Institution of Syekh Nurjati Cirebon, 2021).

The thesis "Kontekstualisasi Pemaknaan Hadis Memanah di Era Modern" by Busairi Afandi discusses the contextualization of hadiths on archery. It discusses the interpretation of hadiths on archery according to *ma'āni al-ḥadīṣ*. Afandi analyzes the linguistic aspect, historical aspect, and scholars' opinion of the hadiths as the main consideration for its contextualization. He concludes that in a modern context, the hadiths advise Muslims to strengthen themselves in all aspects.¹⁵

"Signifikansi Hadis-hadis Memanah dalam Tinjauan Teori *Ma'na-Cum-Magza*," a study by M. Syahrofi, explains the primary topic of hadiths on archery. It examines the *ma'na-cum-magza* interpretation of hadiths on archery. He concludes that the literal meaning of the hadiths is a suggestion, especially to the companions, to train themselves in archery. Furthermore, the main point of the hadiths is as a recommendation for Muslims to improve themselves in all aspects.¹⁶

"Olahraga dalam Perspektif Hadis," a thesis by Arfan Akbar, explains sport from a hadith perspective. It involves 24 hadiths on archery and horseback riding from *kutub at-tis'ah* and other resources. The *asbāb al-wurūd*, *matn* critique, and experts' opinions on the hadiths are discussed with a descriptive-analytical method. As a result, Akbar comes to the conclusion that the content of the hadiths clearly

¹⁵ Afandi, "Kontekstualisasi Pemaknaan Hadis Memanah di Era Modern."

¹⁶ Syachrofi, "Signifikansi Hadis-hadis Memanah dalam Tinjauan Teori *Ma'na-Cum-Magha*."

recommends sport. Furthermore, the *matn* of the hadiths are definitely qualified as *ṣaḥīḥ*.¹⁷

3. Hadith Meme

The meme phenomena of hadith on *iṣbāl* is described in Miski's research, "Fenomena *Meme* Hadis Celana Cingkrang dalam Media Sosial." His study uses the constructivism paradigm to explore eight hadith memes on *iṣbāl*. The memes are discussed with the content analysis method. As a result, Miski finds that the emergence of the hadith memes on *iṣbāl* is due to two purposes; the textual groups' affirmation of their ideology and their retaliation towards the contextual groups.¹⁸

"The Millennial Generation, Hadith Memes, and Identity Politics: The New Face of Political Contestation in Contemporary Indonesia," a study by Ali Imron, examines the contestation of hadith knowledge behind the shown memes. It uses Richard Dawkins' theory to explore 13 hadith memes. He comes to the conclusion that the organizations' motivation for uploading memes is to win the competition by preserving the presence of their ideological ideas through memes.¹⁹

The study "Kontestasi Meme Hadis Keharaman Musik" by Syahridawaty and Saifuddin Zuhry Qudsy presents the contestation of

¹⁷ Akbar, "Olahraga dalam Perspektif Hadis."

¹⁸ Miski Miski, "Fenomena Hadis Celana Cingkrang dalam Media Sosial," *Harmoni: Jurnal Multikultural & Multireligius*, 2, 16 (2017).

¹⁹ Imron, "The Millennial Generation, Hadith, Memes, and Identity Politics: The New Face of Political Contestation in Contemporary Indonesia."

hadith memes on the ban of music. It analyzes four hadith memes shared on Facebook with the theory of contestation and the theory of discourse analysis. They conclude that the existence of the contest is due to a difference in understanding between the two sides, and that the group that agrees with the restriction of music wins the contest due to their strong and concrete arguments.²⁰

According to the aforementioned studies, there hasn't been any research that specifically analyzes hadith memes on archery and horseback riding. Researchers merely discussed the hadiths while those are still in text form. Besides, the quality of the hadiths is *ṣaḥīḥ* and many interpretations, including contextualization, have been performed with various approaches. However, there is still a contestation between two sides that use memes on Instagram to express their ideological interests. Therefore, the theory of contestation would be used to investigate it in this study.

E. Theoretical Framework

The theory of social practice developed by Pierre Bourdieu would be used to analyze this research. According to him, strong symbols have always been built from societal ideas in the field. Societal ideas arise from society's beliefs based on their field experiences. The symbols are created by transforming words from society's communication. Symbols, on the other hand, transmit more information

²⁰ Syahridawaty dan Saifuddin Zuhri Qudsy, "Kontestasi Meme Hadis Keharaman Musik," *Journal of Hadith Studies*, 1, 2 (2019).

than words alone. Furthermore, the symbols are universally recognized by individuals in the field. Therefore, the power of the symbols applies to the entire field.²¹

The field of this research is Instagram as a social media platform, and the society comprises of Instagram users. Communication among users results in the formation of a system of beliefs that exposes societal ideas. The ideas result in strong symbols that are widely recognized by Instagram users. The symbols undoubtedly have their own power, which influences society's response and comprehension. Nonetheless, society outside of Instagram do not necessarily perceive the same power. Because they do not have the same communication as Instagram users. In other words, the power of symbols is confined to Instagram.

The collection of societal ideas is referred to as *habitus* in Bourdieu's theory. *Habitus* is described as a collection of attitudes, beliefs, and behaviors that lead people to act in certain ways. It is not governed by any regulations, but is adapted by society through its surroundings. In other words, *habitus* functions culturally, which means that if one does not act in accordance with the *habitus*, he will not face legal consequences. *Habitus* does not prohibit people from acting out of its ideas of attitudes, beliefs, and behaviors. It offers the most suitable works and perspectives in the producing field.²²

Instagram as a field has its own *habitus* made up of societal ideas that are not governed by any rules. One of the important steps in this research is to identify

²¹ Pierre Bourdieu, *Language and Symbolic Power* (Cambridge: Harvard University Press, 1991), 170.

²² Bourdieu, 12.

the societal ideas that are specifically associated with hadith memes on archery and horseback riding. The detection must have required viewing all memes from the beginning to the end. The detection result would reveal points that literally dictate Instagram users' intentions in publishing hadith memes on archery and horseback riding. Furthermore, the intentions determine which symbols appear on the memes.

Societal ideas generate points of dominance, known as *doxa*. *Doxa* is a statement that inspires immediate adherence from society, especially in certain fields. It determines dominance, which then intimidates those who oppose it. It explicitly selects the superior side, which then implicitly defines the inferior side. Society, in general, lacks a comprehensive understanding of the *doxa*. In the meantime, people on the field have no reason to act as the *doxa* suggests. They do it instinctually because what they do makes more sense than what they exactly understand.²³

The *doxa* is undoubtedly created by the societal ideas associated with the hadith meme on archery and horseback riding. It contains required points for Instagram users to adhere. The *doxa* has cultural implications. In other words, if they disobey it, they will face no such punishment. Nonetheless, other Instagram users would implicitly intimidate them. They would also be established as an inferior, with a lower social status than the superior. *Doxa* becomes the most powerful thing in the field because it can determine which users are superior and which are inferior.

²³ Pierre Bourdieu, *The Logic of Practice* (Redwood: Stanford University Press, 1990), 68–69.

Symbols, which are based on societal ideas, operate continuously throughout society. They are recognized for providing profound meaning, particularly in certain fields. Nonetheless, a segment of society may not act in the manner demonstrated by the symbols. Furthermore, this part behaves as the polar opposite of current society's symbols. This type of action is known as "resistance," and it is what creates contestation in the field. The presence of resistance indirectly complicates the legitimacy of the symbols, which has the potential to reorganize the *habitus* on the field.²⁴

The hadith meme on archery and horseback riding is being disputed by two main groups, especially on Instagram. It means that one side presents symbols in accordance with *habitus*, while the other side creates opposite symbols as resistance. Prior to detecting the *habitus*, it was unknown which side conformed to the *habitus* and which side created resistance. Thus, one of the essential focuses of this study is to discover the *habitus*. And, identifying the implications of the memes has a significant impact, especially in determining how far the resistance achieves their goal. As a result, it would be determined which side had won the contestation.

F. Research Methodology

1. Type of Research

This study is classified as a digital study. This research is being conducted on Instagram, a digital social media platform. The purpose of

²⁴ Saifuddin Zuhri Qudsy, "Kuasa Simbolik Tidur tanpa Kasur di Dusun Kasuran, Seyegan, Sleman" (Doctoral Thesis, Yogyakarta, University of Gajah Mada, t.t.), 21–22.

this study is to discover the forms, motivations, and implications of hadith memes on archery and horseback riding. Forms refer to the symbols that appear in each meme. Motivations refer to Instagram users' intentions for posting memes. Implications refer to the audience's reactions to the memes. A qualitative approach is used in this study.

2. Data Source

This research's primary source is Instagram, where users communicate with one another. The major references are Instagram hadith memes on archery and horseback riding. This study would include not only the images, but also the likes and captions of the memes. Furthermore, the Instagram accounts from which the memes were published are used as secondary sources. Their followers and other posts would be carefully considered when discussing the analysis of this research.

3. Data Collecting Methods

The data for this research would be collected utilizing Instagram's search engine. The keywords used to obtain the hadith memes on archery and horseback riding are "hadis memanah", "hadist memanah", "hadits memanah", "hadis berkuda", "hadist berkuda", and "hadits berkuda". Many feeds are extracted by the abovementioned keywords, and not all of them are relevant to the topic. Therefore, the results must be filtered to exclude posts that are not required by this study.

4. Data Analysis

The results of this research would be discussed using a descriptive-analytical method. The descriptive method is used to describe the forms of hadith memes in order to discover what symbols hadith memes on archery and horseback riding present. The motivations of meme posters are also thoroughly described in order to detect the *habitus* that exists on Instagram. Furthermore, the contestation, including the implications of the memes, is analyzed using Bourdieu's theory of social practice.

G. Research Outline

To achieve the objectives in a methodical manner, this research would be presented in six chapters. Chapter I is an introduction that provides a broad overview of the research. This section explains why the subject of this study is important to discuss and what methodology is used in this study. It includes the background, questions, objectives, significances, prior research, theoretical framework, methodology, and outline for this master thesis. This chapter completely explains where this study will lead before moving on to the following chapter.

Chapter II is divided into three sections. The first section defines hadith on archery and horseback riding in general, including its *takhrīj*, *sanad* examination, *matn* examination, textual interpretation, and contextual interpretation. The second section provides an overview of the hadith meme, including definitions, examples,

and contemporary perceptions. The third section mentions 38 Instagram accounts that have published hadith memes on archery and horseback riding. This chapter provides a general overview and the research's material objects.

Chapter III describes the forms of hadith memes on archery and horseback riding. This chapter will explain the form classification of these memes. The meme posters' purposes are identified in Chapter IV. This chapter describes the purpose categorization of these memes. Furthermore, this chapter also identifies which memes exactly represent the purpose of the first and second sides of this contestation. If a meme does not represent any purpose of the first and second sides, it will be excluded from the contestation. These two chapters completely describe the contestation discussed in this study.

Chapter V investigates the contestation of hadith memes on archery and horseback riding on Instagram. It examines the implications of each symbol presented in the memes based on the audience's response. In addition, the winner of the contestation will be determined in this chapter. This research's conclusions and recommendations are presented in Chapter VI. Conclusions refer to the answers to the three research questions raised in Chapter I, which are the study's objectives. Recommendations are ideas that are likely to be useful in future research on this topic.

CHAPTER VI

CLOSING

A. Conclusion

Based on the discussions explained in the previous chapters, it can be summarized that there are 3 levels of form classification in hadith memes on archery and horseback riding published on Instagram. The lowest level is referred to as the active form. It is comprised of memes that do not utilize both the picture and the capture symbol. The meaning of the memes is limited to the *da'wah* symbols, which only provide religious norms. At this level, 9 accounts present hadith memes on archery and horseback riding: @archeryknowledge, @perdanaaceh, @nunahijabyfitri, @miftahul_ulum80, @nazila_hijab, @adrianmaulana, @maira.official, @sumayyah_os, and @sisesaclothing. The hadith memes presented by these 9 accounts are completely meaningless.

The next level is referred to as a progressive meme. It is basically comprised of memes that use one or more picture symbols. Furthermore, this level includes memes that do not utilize any picture symbols but utilize complete *da'wah* symbols (existence and subsistence). The utilization of picture symbols or complete *da'wah* symbols directly increases the power of memes. At this level, 8 accounts present hadith memes on archery and horseback riding: @muslimdesignercommunity, @masjid_alianah, @fatiharcheryclub, @sahabatzia, @nurainialfiya, @tubanmengaji, @ukmkiunair, and @rohis_sman1muntilan. The hadith memes presented by these 8 accounts are more powerful than the active memes.

The final level is referred to as the innovative meme. It is basically comprised of memes that utilize one or more capture symbols. Furthermore, this level includes memes that utilize picture symbols with complete *da'wah* symbols (existence and subsistence). The power of the picture symbols is increased by the complete *da'wah* symbols. At this level, 21 accounts present hadith memes on archery and horseback riding: @islamidotco, @kabilahilmu, @masjid.alfauz, @ustadzthoriqattamimi, @sembodjahorsebackarchery, @mihrima.30, @infopanahan, @ibnuhajarimamsatya, @bankbtn_syariah, @abrarfirdaus7, @bajuyuli, @dr.knurrobbi_official, @sdiialabidinsurakarta, @istrikubidadariku, @rabbanianpro, @spqattartilputri, @jejaksoeharto, @bias_klaten, @romansapkp, @mt.alfaruq, and @pekanbaru.khoiruummah. The hadith memes presented by these 21 accounts are the most powerful memes in this classification.

On the other hand, there are two sides that participate in the contestation of hadith memes on archery and horseback riding published on Instagram. The first side emphasizes that archery and horseback riding must always be conserved as a *sunnah* of the prophet. The memes on this side are divided into 3 types of purpose categorization: obvious, evident, and coherent. 7 accounts published their hadith meme in the obvious purpose category: @sembodjahorsebackarchery, @fatiharcheryclub, @sdiialabidinsurakarta, @bias_klaten, @mt.alfaruq, and @pekanbaru.khoiruummah. 14 accounts published their hadith meme in the evident purpose category: @kabilahilmu, @muslimdesignercommunity, @ustadzthoriqattamimi, @mihrima.30, @infopanahan, @bajuyuli, @sahabatzia, @istrikubidadariku, @rabbanianpro, @spqattartilputri, @nurainialfiya,

@jejaksoeharto, @ukmkiunair, and @rohis_sman1muntilan. 4 accounts published their hadith meme in the coherent purpose category: @archeryknowledge, @perdanaaceh, @muira.official, and @sisesaclothing. In summary, this side consists of 25 hadith memes with the same purpose.

The second side underlines that archery and horseback riding can be manifested in a variety of activities. The memes on this side are also divided into 3 types of purpose categorization: obvious, evident, and coherent. 1 account published his hadith meme in the obvious purpose category: @islamidotco. 2 accounts published their hadith meme in the evident purpose category: @masjid.alfauz and @tubanmengaji. 1 account published their hadith meme in the coherent purpose category: @nazila_hijab. In summary, this side consists of 4 hadith memes with the same purpose.

On the other hand, 9 accounts are excluded from both the first and second sides. Two of them have an ambiguous purpose: @ibnuhajarimamsatya and @bankbtn_syariah. Other 3 accounts purposefully published their memes to promote their products: @nunahijabyfitri, @romansapkp, and @sumayyah_os. The other 4 accounts definitely lack a specific purpose: @masjid_alianah, @abrarfirdaus7, @miftahul_ulum80, and @adrianmaulana. The hadith memes presented by these 9 accounts do not emphasize that archery and horseback riding must always be conserved as a *sunnah* of the prophet, nor do they underline that archery and horseback riding can be manifested in a variety of activities.

The contestation of hadith memes on archery and horseback riding published on Instagram is divided into 3 periods. The first period might be referred

to as the introduction period. There were 3 hadith memes in total during this time period. The accounts are @istrikubidadariku (on January 31, 2016), @dr.knurrobby_official (on October 31, 2016), and @rohis_sman1muntilan (on February 15, 2018). These Instagram accounts laid the groundwork for hadith memes on archery and horseback riding. The memes posted by these accounts dictate Instagram users' understanding of hadiths on archery and horseback riding. The idea is that archery and horseback riding must always be conserved as a *sunnah* of the prophet.

The second period could be referred to as the disputation period. During this time, there were 24 hadith memes in total. 4 of them represent the second side, which struggled to reconstruct the *habitus* by demonstrating various hadith interpretations. The other memes represent the first side, which prevented the reconstruction from taking place. @islamidotco launched this period with his meme as a resistance, and @archeryknowledge and @spqattartilputri both ended this period with memes while the idea that archery and horseback riding must always be conserved as a *sunnah* of the prophet had completely dominated the field.

The final period could be referred to as the ratification period. During this time, there were two hadith memes published by @pekanbaru.khoiruummah (on January 25, 2022) and @rabbanianpro (on May 21, 2022). The memes confirmed that the first side's ideological interest is the dominant idea in the field. Both accounts employed their memes to promote their business products. @pekanbaru.khoiruummah promoted a school-provided extracurricular, whereas @rabbanianpro promoted Islamic properties. The dominant idea from the first side

indirectly increases the commercialization of products related to hadiths on archery and horseback riding.

The first side has unquestionably won the contestation. @pekanbaru.khoiruummah and @rabbanianpro ended the debate by validating the first side's purpose as the dominant idea in hadiths on archery and horseback riding. Furthermore, each meme on the first side received an average of 325 likes. With an average of 703 for each meme, the innovative-evident pair became the most productive pair on this side. The memes on the second side, on the other hand, received an average of 102 likes for each meme. With an average of 294 for each meme, the innovative-obvious pair becomes the most productive pair on this side. As a result, hadith memes on the first side are statistically superior.

B. Recommendation

There are several opportunities to expand on this research's discussion, as detailed below:

1. This research discusses hadith memes on archery and horseback riding that were published by Indonesian Instagram users. The results of this research merely represent the situation in Indonesia. The similar memes published by Instagram users from outside of Indonesia are not discussed in this research. However, it is highly possible that, based on the foreign memes, the winner of the contestation is the second side. Therefore, an analysis of hadith memes on archery and horseback riding published by Instagram users outside of Indonesia is highly recommended.

2. This study's form classification and purpose categorization are not entirely legitimate. The data used to generate these polarizations is inadequate. These were based on 38 hadith memes that only delivered content about archery and horseback riding. The greater the number of memes and the broader topic of content, the more legitimate these polarizations will be. These polarizations, on the other hand, may be justified by further research. The findings must contribute to such forward-thinking on hadith, particularly with the use of multimedia.

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APPENDIX

Links of Memes

A. Keywords: *hadis memanah*

@islamidotco

https://www.instagram.com/p/BgXXwI3lB_s/?igshid=YmMyMTA2M2Y=

@kabilahilmu

<https://www.instagram.com/p/B-jKML-lE43/?igshid=YmMyMTA2M2Y=>

@masjid.alfauz

<https://www.instagram.com/p/CMDgkaoJNNf/?igshid=YmMyMTA2M2Y=>

@muslimdesignercommunity

<https://www.instagram.com/p/CGugngeBnnP/?igshid=YmMyMTA2M2Y=>

@ustadzthoriqattamimi

<https://www.instagram.com/p/CGi54PxBurG/?igshid=YmMyMTA2M2Y=>

B. Keywords: *hadist memanah*

@sembodjahorsebackarchery

<https://www.instagram.com/p/CFsuR2vn97Y/?igshid=YmMyMTA2M2Y=>

@masjid_alianah

<https://www.instagram.com/p/COU3J50MvKy/?igshid=YmMyMTA2M2Y=>

@archeryknowledge

<https://www.instagram.com/p/CQaFC9DL6gU/?igshid=YmMyMTA2M2Y=>

@perdanaaceh

<https://www.instagram.com/p/Bt3PCZsAwgm/?igshid=YmMyMTA2M2Y=>

C. Keywords: *hadits memanah*

@fatiharcheryclub

<https://www.instagram.com/p/CI2m6nCHZ5G/?igshid=YmMyMTA2M2Y=>

@mihrima.30

<https://www.instagram.com/p/BwHmyAzBw2e/?igshid=YmMyMTA2M2Y=>

@infopanahan

https://www.instagram.com/p/Bu-6X3jgp_1/?igshid=YmMyMTA2M2Y=

D. Keywords: *hadis berkuda*

@ibnuhajarimamsatya

<https://www.instagram.com/p/9C1UOVtUQA/?igshid=YmMyMTA2M2Y=>

@bankbtn_syariah

https://www.instagram.com/p/CE_zy7flhK1/?igshid=YmMyMTA2M2Y=

E. Keywords: *hadist berkuda*

@abrarfirdaus7

<https://www.instagram.com/p/CSLqjsBp0YB/?igshid=YmMyMTA2M2Y=>

@bajuyuli

<https://www.instagram.com/p/BklzendFwL/?igshid=YmMyMTA2M2Y=>

@dr.knurrobbi_official

<https://www.instagram.com/p/BMO9Mq4g120/?igshid=YmMyMTA2M2Y=>

@nunahijabyfitri

<https://www.instagram.com/p/B2OxD5SnbtN/?igshid=YmMyMTA2M2Y=>

@miftahul_ulum80

<https://www.instagram.com/p/Cdwq6HRB35p/?igshid=YmMyMTA2M2Y=>

@sahabatzia

https://www.instagram.com/p/BkZ9mb_FEyg/?igshid=YmMyMTA2M2Y=

@nazila_hijab

<https://www.instagram.com/p/BqeNqf6hK4l/?igshid=YmMyMTA2M2Y=>

@sdiialabidinsurakarta

https://www.instagram.com/p/B02boWRA_nU/?igshid=YmMyMTA2M2Y=

@istrikubidadariku

<https://www.instagram.com/p/BBLvAUIvXrS/?igshid=YmMyMTA2M2Y=>

F. Keywords: *hadits berkuda*

@rabbanianpro

<https://www.instagram.com/p/Cdz3hsRJvQy/?igshid=YmMyMTA2M2Y=>

@spqattartilputri

<https://www.instagram.com/p/CS-gkCph5m6/?igshid=YmMyMTA2M2Y=>

@nurainialfiya

<https://www.instagram.com/p/BloeKkQAq8p/?igshid=YmMyMTA2M2Y=>

@jejaksoeharto

<https://www.instagram.com/p/Bj0NvKPltz8/?igshid=YmMyMTA2M2Y=>

@bias_klaten

https://www.instagram.com/p/CG_4EI8jzdU/?igshid=YmMyMTA2M2Y=

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