Understanding the Qur'an and Hadith in Social Media: A Review of Religious Narratives on the cariustadz.id Platform

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Abstrak

Perilaku keagamaan dan pemahamam muslim Indonesia terhadap Al-Qur'an dan Hadis sebelum kehadiran internet merujuk kepada guru agama yang sering disebut dengan ustadz, kiai, ulama atau sebutan lainnya yang mengandung pengertian individu yang memiliki kompetensi secara intelektual berkaitan dengan keagamaan. Berbagai pertanyaan dan problematika terkait ritual atau spiritual ditanyakan langsung kepada pemilik otoritas keagamaan tersebut. Seiring perkembangan teknologi, dengan media sosial sebagai salah satu penciri kuatnya, otoritas keagamaan itu mengalami pergeseran. Di era disrupsi, media sosial menyediakan kepraktisan dalam mengakses informasi terkait persoalan keagamaan dan pengetahuan terhadap Al-Qur'an dan Hadis. Artikel ini bertujuan untuk melakukan tinjauan klasifikasi terhadap pola narasi keberagamaan pada platform cariustad.id yang merupakan layanan dari Pusat Studi Al-Qur'an (PSQ) sebagai salah satu media interaksi antara umat Islam dan para ustadz. Melalui metode kualitatif, kajian ini menelusuri tren pertanyaan dan jawaban atas problem yang dihadapi para pengguna melalui analisis konten terkait pemahaman al-Qur'an dan Hadis. Hasilnya, problematika yang dihadapi pengguna dominan pada aspek ritual keagamaan, sosial kemasyarakatan, penafsiran ayat al-Qur'an dan studi al-Qur'an. Jawaban yang diberikan para ustadz menggunakan dalil-dalil yang rajih (kuat) baik al-Qur'an maupun Hadis. Selain itu, respons para ustadz cenderung mengusung spirit toleransi, nilai-nilai moderat, dan penafsiran yang tidak kaku.

Kata Kunci: Cariustadz.Id, Narasi Kegamaan, Al-Qur'an, Hadis

Abstract

Religious behavior and understanding of the Qur'an and Hadith of Indonesian Muslims before the presence of the internet referred to religious teachers who are often referred to as ustadz, kiai, ulama or other designations that imply individuals who have intellectual competence

related to religion. Various questions and problems related to rituals or spirituality were asked directly to the owner of the religious authority. Along with the development of technology, with social media as one of its strong characteristics, the religious authority has shifted. In the era of disruption, social media provides practicality in accessing information related to religious issues and knowledge of the Qur'an and Hadith. This article aims to conduct a classification review of religious narrative patterns on the cariustad.id platform, which is a service of the Center for the Study of the Qur'an (PSQ) as a medium of interaction between Muslims and ustadz. Through a qualitative method, this study traces the trend of questions and answers to problems faced by users through content analysis related to understanding the Qur'an and Hadith. As a result, the problems faced by users are dominant in the aspects of religious rituals, social affairs, interpretation of Qur'anic verses and Qur'anic studies. The answers given by the ustadz use rajih (strong) arguments from both the Qur'an and Hadith. In addition, the responses of the ustadz tend to carry the spirit of tolerance, moderate values, and non-rigid interpretation.

Keywords: cariustadz.id, religious narrative, al-Qur'an, Hadith

INTRODUCTION

It is undeniable that the flow of information today knows no time and space. This is the implication of globalization which was born as a historical necessity. For society, when it rejects globalization, it means that it has rejected life itself.[1] So, humans are required to be able to be actively involved in global activities, without putting aside local values.[2] Waryono states that there are three characteristics of globalization. First, socialization that makes humans "citizens of the world" even though they come from different regions. Second, individuation that gives rise to modern lifestyles. Third,

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[1] Miski Mudin, "Islam Virtual: Diskursus Hadis, Otoritas, Dan Dinamika Keberislaman Di Media Sosial," *Yogyakarta: Bildung*, 2019, 156.

[2] Waryono Abdul Ghafur, "Dakwah Bil-Hikmah Di Era Informasi Dan Globalisasi: Berdakwah Di Masyarakat Baru," *Jurnal Ilmu Dakwah* 34, no. 2 (December 20, 2014): 254, https://doi.org/10.21580/jid.v34.2.69.

internationalization, which is the connection between people that brings a big role of cyberspace.[3]

One of the manifestations of globalization is the emergence of new media. Its existence brings changes in all sectors of life. This includes how religious believers see and treat religious texts that have been considered sacred texts. So far, the main sources of reference in interpreting religious texts are clerics, preachers, and conventional religious references such as classical literature. Interestingly, with the development of information technology, there has been a shift to new religious authorities, namely impersonal media in the form of websites and other digital platforms.[4]

One of the platforms that offers a religious market with the spirit of facilitating public access to ustadz figures is cariustadz.id. The product presented by the Center for the Study of the Qur'an (PSQ) is hosted by Muhammad Quraish Shihab, an Indonesian tafsir expert. The digital movement is carried out by organizing a question and answer media on religious issues of the people interactively with available features, such as booking ustadz and online consultation with the Tanya Ustadz or QNA feature.[5]

This article aims to conduct a classification review of the religious narrative patterns on the cariustad.id platform. Through a qualitative method, the author explores the questions asked by users as well as the ustadz's answers to these questions. Furthermore, the author analyzes content related to the understanding of the Qur'an and Hadith based on the responses to existing problems.

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[3] Ghafur, 252.

[4] Azka Zahro Nafiza and Zaenal Muttaqin, "Tafsir Al-Qur'an Di Media Sosial (Penafsiran Surah Al-Humazah Dalam Youtube 'Habib Dan Cing')," *Mashdar: Jurnal Studi Al-Qur'an Dan Hadis* 4, no. 2 (2022): 232–231.

[5] Cariustadz.id, "Https://Cariustadz.Id/Tentang-Kami," n.d.

RESEARCH METHOD

This type of research is qualitative with a library research model. Library research is conducted to solve problems that rely on critical analysis of library data in the form of books, dictionaries, encyclopedias, journals or other relevant data. The main data source in this research is data contained on the cariustadz.id website in the Tanya Ustadz or QNA feature. Meanwhile, the data collection technique for this research was carried out through observation by observing the cariustadz.id website to see the content on the Tanya Ustadz or QNA feature. In addition, documentation is also carried out through books, news, or articles related to cariustadz.id. This research analysis technique uses the content analysis method. The data that has been collected is classified and interpreted and then presented descriptively.

RESULTS AND DISCUSSION
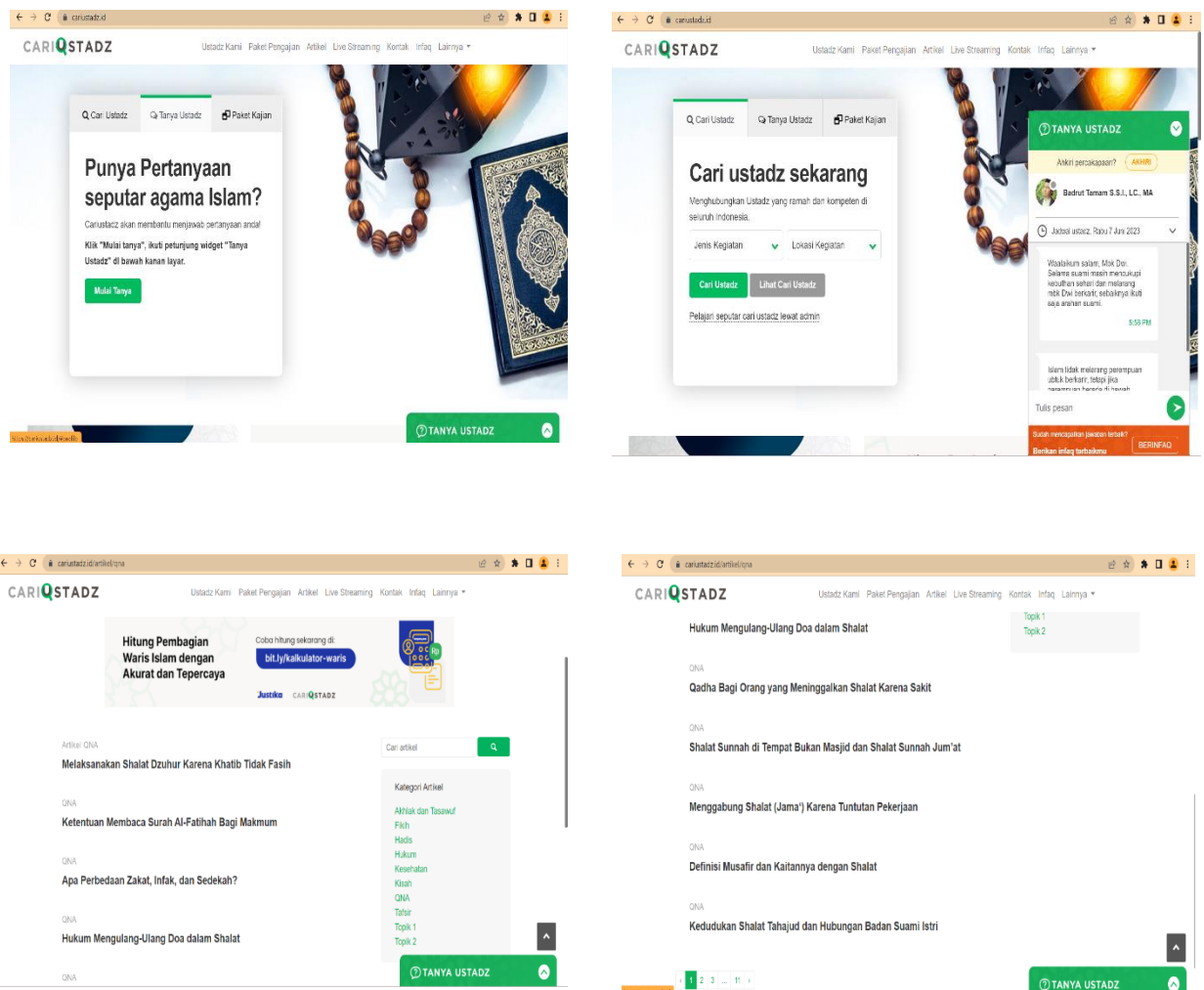
Tanya Ustadz or QNA Feature

Tanya Ustadz or QNA is a feature or widget on the cariustadz.id platform that provides a special way for users (users) to interact with ustadz or ustadzah in the form of questions and answers about Islam. The Tanya Ustadz or QNA feature facilitates users (read: worshipers) to be able to ask the ustadz exclusively about issues or problems faced by the user. Materially, the cariustadz.id platform through the Tanya Ustadz or QNA feature does not limit user questions to one particular theme or topic but allows users to ask questions about Islamic understanding broadly. The availability of a large number of ustadz resources and competence in various fields makes it possible for users to ask various religious topics without limiting scientific fields.

In the Tanya Ustadz feature, users will be directed to click Start Ask and fill in their personal data along with the questions to be asked. The question is then processed by cariustadz.id to be answered by the available ustadz or ustadzah. Questions and answers to the Tanya Ustadz feature will go through a storage process (database) on the Articles menu as a data repository to make it easier for other users to access the information needed. Based on the database on the QNA menu, there are 102 questions that have been submitted by users to cariustadz.id.[6] The QNA menu will display various topics or themes of user questions.

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In the Tanya Ustadz feature, users will be directed to click Mulai Tanya and fill in their personal data along with the questions to be asked. The question is then processed by cariustadz.id to be answered by the available ustadz or ustadzah. Questions and answers to Tanya Ustadz feature will go through a storage process (database) on the Articles menu as

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[6] Cariustadz.id, "Https://Cariustadz.Id/Artikel/Qna," n.d.

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Source: cariustadz.id

A total of 102 user questions were sorted based on user question trends. A review of the Tanya Ustadz or QNA feature based on the topic of

discussion shows several trends in user questions regarding fiqh issues, interpretation of the Qur'an, Ulumul Qur'an, and understanding Hadith. Various trends in questions and answers will be displayed in a sampling as follows:

Regarding fiqh, for example, the QNA entitled "Performing Dhuhr Prayers Because the Khatib is Not Fluent"[7]

Users also asked questions about the interpretation of the Qur'an, about slave labor[8] and the ummi of the Prophet Muhammad[9] for example:

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[7] Cariustadz.id, "Https://Cariustadz.Id/Artikel/Detail/Melaksanakan-Shalat-Dzuhur-Karena-Khatib-Tidak-Fasih," n.d.

[8] Cariustadz.id, "Https://Cariustadz.Id/Artikel/Detail/Definisi-Hamba-Sahaya," n.d.

[9] Cariustadz.id, "Https://Cariustadz.Id/Artikel/Detail/Benarkah-Nabi-Muhammad-Tak-Pandai-Membaca," n.d.

Definisi Hamba Sahaya

QNA

Tanya:

Apa definisi hamba sahaya di al-Quran Surat Al-Mu'minuun: 5-7? Apakah ini maksudnya diperbolehkan memiliki wanita dengan status bukan sebagai istri?

QS. Al-Mu'minuun: 5-7:

"Dan orang-orang yang memelihara kemaluannya kecuali terhadap istrinya atau hamba sahaya, Mereka yang demikian itu tak tercela. Tetapi barangsiapa mau selain yang demikian itu, maka mereka itu orang-orang yang melewati batas."

[Hamba Allah via email]

Jawab:

Kata ma malakat aimanuhum, juga diterjemahkan sebagai 'budak wanita', menunjuk kepada satu kelompok masyarakat yang ketika turunnya Al-Quran merupakan salah satu fenomena umum di dunia. Dapat dipastikan, Allah dan Rasul-Nya tidak merestui perbudakan, walau dalam saat yang sama harus pula diakui bahwa al-Quran dan as-Sunah tidak mengambil langkah drastis untuk menghapuskannya sekaligus. Baik al-Quran dan as-Sunah, keduanya menutup semua pintu untuk lahir dan berkembanganya perbudakan, kecuali tawanan yang diakibatkan oleh peperangan dalam rangka mempertahankan diri dan akidah. Dan itupun memberikan peluang bagi penguasa muslim untuk membebaskan mereka.

Dalam hal ini, dapat juga dipahami perlunya ketentuan-ketentuan hukum bagi para budak. Salah satu tuntutan itu adalah izin mengawini budak wanita. Itu bukan saja karena mereka juga adalah manusia yang mempunyai kebutuhan biologis, tetapi juga salah satu cara menghapus perbudakan. Seorang budak perempuan yang dikawini oleh budak lelaki maka ia akan tetap menjadi budak dan anaknya pun demikian. Tetapi bila dikawini oleh pria merdeka, dan memperoleh anak, maka anaknya lahir bukan sebagai budak, dan ibu sang anak pun demikian. Dengan demikian, perkawinan seseorang merdeka dengan budak wanita, merupakan salah satu cara menghapus perbudakan.

Tentu saja ayat di atas bukan untuk merestui memiliki wanita tanpa status istri. Sedang budak-budak wanita yang disebut di atas, kini juga sudah tidak ada lagi.

[M. Quraish Shihab – Dewan Pakar Pusat Studi Al-Quran]

Benarkah Nabi Muhammad Tak Pandai Membaca?

QNA

Benarkah Nabi Muhammad tidak pandai membaca [ummi]? Bukankah wahyu pertama yang beliau terima memerintahkan beliau untuk membaca? Jika benar beliau tidak pandai membaca, maka apa rahasianya? Bukankah beliau sangat jujur dan amat pandai berdagang? Lalu, bagaimana beliau mengajarkan Al-Quran?

[Hamba Allah via formulir pertanyaan]

Menurut Al-Quran [QS. al-A'raf [7]: 157-158], Nabi Muhammad adalah seorang ummi. Para penafsir mengartikannya sebagai tidak pandai membaca dan menulis. Al-Quran juga menyatakan, "Dan engkau tidak pernah membaca sebelumnya [Al-Quran] suatu kitab pun dan engkau tidak pernah menulisnya dengan tangan kananmu. Andaikata engkau pernah membaca dan menulisnya, niscaya benar-benar ragulah orang yang mengingkarimu" [QS. al-'Ankabut [29]: 48].

Al-Quran menguraikan sekian banyak persoalan yang tidak diketahui oleh umat manusia. Seandainya Nabi Muhammad pandai membaca, maka akan ada yang berkata bahwa apa yang beliau sampaikan itu adalah hasil bacaannya.

Dahulu, alat tulis menulis amat langka, budaya tulis juga rendah. Karenanya, masyarakat ketika itu amat mengandalkan hafalan. Bahkan, seorang penyair bernama Zurrummah yang dipergoki oleh temannya sedang menulis, dengan tulus bermohon, "Rahasiakanlah ini menyangkut diriku [maksudnya: Jangan beri tahu orang lain kalau aku bisa menulis]. Sebab, menulis adalah aib bagi kami."

Ini karena kemampuan menulis dapat menjadi bukti kelemahan hafalan seseorang. Dan kelemahan hafalan menjadikan seseorang tidak mampu merekam banyak pengetahuan, termasuk syair-syair para penyair. Ini berbeda dengan masa kita sekarang. Kemampuan menghafal tidak terlalu diandalkan. Dan bukan aib bagi kita sekarang ini kalau tidak memiliki hafalan yang andal, karena referensi buku dan alat-alat perekam cukup banyak tersedia.

Nabi memang amat jujur, cerdas, dan terpercaya. Namun, semua itu tidak dapat dijadikan bukti bagi kemampuan membaca dan menulis. Pengetahuan berdagang dan pengetahuan tentang nilai mata uang pun demikian. Benar juga bahwa Al-Quran memerintahkan manusia untuk membaca melalui firman-Nya: 'Iqra' Akan tetapi kata ini tidak hanya berarti membaca dari satu teks tertulis. Bahkan, wahyu itu pada mulanya tidak berarti demikian. Iqra juga berarti meneliti, menghimpun, dan mengamati.

Bagaimanapun, memang ada ulama yang menyatakan bahwa pada mulanya Nabi Saw tidak pandai membaca dan menulis. Namun, setelah kebenaran Al-Quran terbukti, beliau akhirnya dapat juga membaca dan menulis.

Para sahabat Nabi belajar membaca Al-Quran melalui pengajaran lisan. Sebab, pada masa hidup Nabi Saw, Al-Quran belum disebarluaskan dalam bentuk tulisan. Pengetahuan baca-tulis bukanlah syarat kemampuan mengajar atau membaca al-Quran. Kemampuan ini hanya membantu kelancarannya. Bahkan, hingga kini, pengajaran membaca Al-Quran masih mengandalkan ucapan sang guru. Karena itu, tanpa bimbingan lisan, seseorang tidak mungkin dapat membaca Al-Quran dengan sempurna. Bagaimana seseorang mengetahui tajwid dan bahkan membedakan huruf-huruf Alif-Lam-Mim di awal surah al-Baqarah dengan huruf-huruf yang ditulis sama di awal surah asy-Syarh [Alam Nasyrah] kalau tidak diajar secara lisan cara membaca keduanya? Bukankah awal surah al-Baqarah dibaca huruf-hurufnya secara terpisah [Alif-Lam-Mim] dan awal surah asy-Syarh dibaca bergabung [Alam]?

[M. Quraish Shihab, Pendiri Pusat Studi Al-Quran]

The user's question concerns Qur'anic Studies regarding the difference between tafsir, takwil and translation:[10]

Many users of cariustadz.id ask questions about the Hadith commentary, some of which are:[11]

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[10] Cariustadz.id, "Https://Cariustadz.Id/Artikel/Detail/Tafsir-Takwil-Dan-Terjemah," n.d.

[11] Cariustadz.id, "Https://Cariustadz.Id/Artikel/Detail/Makna-Terbelenggunya-Setan-Pada-Bulan-Ramadhan," n.d.

A question regarding the meaning of straight and tight prayer rows:[12]

Religious Narratives cariustadz.id

The presence of the internet has given color to life, not only in social, political and cultural aspects but also in the religious dimension. The internet provides practicality and convenience for users in completing work, problems or obtaining information. In the context of religion, the internet makes it easy for users to obtain information or knowledge about Islam by simply writing the thing to be searched and then clicking the search button, the information needed and according to taste is available quickly and instantly.[13] This practicality not only provides positive value for users but also has a negative impact because the information obtained, in the context of religion, does not go through a filtering process and is out of context. This then has implications for user errors in understanding Islamic teachings. This reality represents a shift in religious authority. With the internet represented by social media, religious authority has shifted from traditional authority to

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[12] Cariustadz.id, "Https://Cariustadz.Id/Artikel/Detail/Apa-Yang-Dimaksud-Dengan-Shaf-Salat-Yang-Lurus-Dan-Rapat," n.d.

[13] Mudin, "Islam Virtual: Diskursus Hadis, Otoritas, Dan Dinamika Keberislaman Di Media Sosial," 154.

new religious authority based on the internet or social media.[14] Traditional religious authorities responded to this reality by offering the cariustadz.id platform with Tanya Ustadz as one of the mainstay features to reclaim religious authority for middle-class urban Muslims.[15]

The QNA entitled "Performing Dhuhr Prayers Because the Khatib is Not Fluent" or the various QNAs mentioned earlier are illustrations of users' religious problems related to reality and require immediate answers. Based on these questions, it seems that the user still relies on his Islamic understanding on traditional religious authorities. It can be assumed that users do not feel sufficient by only getting answers that rely on new religious authorities who obtain information from the internet freely. This phenomenon affirms Rachmadhani's findings that the presence of new media does not necessarily shift the influence of traditional religious authorities. Thanks to new media, traditional religious authorities remain an authoritative source for Muslims.[16]

Arif Zamhari's statement that the cariustadz.id platform targets urban Muslims seems to get support from the form of user questions.[17] The questions "Apa definisi hamba sahaya di al-Qur'an Surat al-Mu'minuun: 5-7" or "Benarkah Nabi Muhammad tidak pandai membaca (*ummi*)?" are identical to the questions of middle-class Muslims who have been educated either through formal education in college or in Islamic boarding schools.

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[14] Mutohharun Jinan, "New Media Dan Pergeseran Otoritas Keagamaan Islam Di Indonesia," *Jurnal Lektur Keagamaan* 10, no. 1 (2012): 183.

[15] Arif Zamhari and Muhamad Ibtissam Han, "Traditional Religious Authorities in New Media: A Study of the Cariustadz. Id Platform as an Alternative Cyber Fatwa and Da'wah Media among the Middle-Class Urban Muslims," 2021, 65.

[16] Arnis Rachmadhani, "Otoritas Keagamaan Di Era Media Baru: Dakwah Gusmus Di Media Sosial," *Panangkaran: Jurnal Penelitian Agama Dan Masyarakat* 5, no. 2 (2021): 151.

[17] Zamhari and Han, "Traditional Religious Authorities in New Media: A Study of the Cariustadz. Id Platform as an Alternative Cyber Fatwa and Da'wah Media among the Middle-Class Urban Muslims," 73.

Such questions are not familiar to Muslims who do not have a background in pesantren or college education.

Cariustadz.id's answer to the question "In the second khutbah, the Friday khatib made many mistakes and stuttered in reading the verses of the Qur'an. This was also the case when he led the Friday prayer. Is it permissible for me to perform the Dhuhr prayer after the Friday prayer because the khatib is not fluent in reciting the Qur'an?" by displaying the various views of fiqh scholars from Imam Shafi'I, Imam Malik to Abu Hanifah is a representation of cariustadz.id's efforts to provide users with an understanding of the differences of opinion among scholars regarding a fiqh issue and the differences between them are common and show the breadth of knowledge in Islam.

Various views are also displayed by cariustadz.id when users ask "Is it true that the Prophet Muhammad was not good at reading [ummi]? Didn't the first revelation he received command him to read? If it is true that he is not good at reading, then what is the secret? Wasn't he very honest and very good at trading? Then, how did he teach the Quran?". Cariustadz.id explains in one section that "According to the Quran [QS. al-A'raf [7]: 157-158], Prophet Muhammad was an ummi. The commentators interpreted it as not being able to read and write." while in another section "However, there are scholars who state that in the beginning the Prophet was not good at reading and writing. However, after the truth of the Quran was proven, he was able to read and write."

Cariustadz.id, through the answer given, wants to emphasize that differences in Islamic teachings are a necessity. This is in line with the article published on the cariustadz.id website with the title "Responding to Differences in Islamic Teachings", these differences must be addressed by

holding fast to the rope of unity, not giving room for mutual criticism and blame and even discrimination just because of differences in views. [18]

The important thing to highlight in cariustadz.id's answers is the source of reference or reference used in responding to user questions. In various answers given, cariustadz.id always displays authoritative primary sources such as verses of the Qur'an as stated in the statement "According to the Quran [QS. al-A'raf [7]: 157-158], the Prophet Muhammad was an ummi. Interpreters interpret this as not being able to read and write. The Quran also states, "And you have not read before [the Quran] any book and you have not written it with your right hand. If you had read it and written it, you would have been astonished at those who denied you" [QS. al-'Ankabut [29]: 48]." or quoting the Prophetic Hadith on the phrase "But it would be better if you tell the importance of the rows to anyone who will perform congregation, relying on the hadith of the Prophet. He said: "Whoever connects the rows, Allah will connect him; but whoever breaks the rows, Allah will break him (of His mercy). (HR. Abu Daud)." cariustadz.id's explanation, which refers to verses of the Qur'an and Prophetic Hadiths in answering user questions, indicates the importance of using authoritative references to understand, interpret, and explain Islamic teachings.

In addition to using authoritative references in the form of Qur'anic verses and Prophetic Hadiths, cariustadz.id also uses secondary reference sources as support in answering questions in the form of Muhammad Quraish Shihab's thoughts as the founder of the Qur'an Study Center quoted from the book as written at the end of cariustadz.id's answer with "Quraish Shihab, M. Quraish Shihab Answers 1001 Islamic Questions You Should Know (South Tangerang: Lentera Hati Publisher, 2010), p. 44.". 44." This

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[18] Cariustadz.id, "Https://Cariustadz.Id/Artikel/Detail/Menyikapi-Perbedaan-Dalam-Ajaran-Islam," n.d.

information, apart from showing the references used by cariustadz.id in answering user questions, also indicates that the questions asked by users in the Tanya Ustadz feature have been discussed previously in the book M. Quraish Shihab Answering 1001 Islamic Questions That You Should Know.

The variety of views displayed in cariustad.id's various answers to questions illustrates the importance of users having a breadth of knowledge about Islam. Broad religious knowledge is one of the important pillars for users in shaping users to be wise about differences of opinion, not easily blaming the opinions of others, and not being selfish with their interpretations so that they gently recognize the 'possibility' of the truth of other people's interpretations or views and appreciate the diversity of interpretations. This kind of attitude is one of the important pillars for the creation of religious moderation, namely tolerance. Tolerance is understood as an open attitude and acceptance of differences.[19]

Cariustadz.id, as one of the flagship programs of the Center for the Study of the Qur'an (PSQ), continues to disseminate moderate values as the basic values inherent in PSQ. The basic value carried by PSQ is the value of humanity, which recognizes the inevitability of diversity of opinions and the importance of respecting the opinions of others.[20] These values are manifested in the religious narratives displayed by cariustadz.id as in "If you justify the understanding of Imam Abû Hanîfah, then the Friday sermon is still considered valid, even though the khatib is wrong or stutters in reading the verses of the Qur'an. This is because the recitation of verses for the imam is not a pillar of the khutbah. However, if you judge that Imam Shafi'î's opinion is more appropriate or more correct, then of course the sermon

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[19] R I Kementerian Agama, "Moderasi Beragama. Badan Litbang Dan Diklat Kementerian Agama RI," 2019, 42–43.
[20] Pusat Studi Al-Qur'an, "Https://Psq.or.Id/Nilai/," n.d.

delivered by the khatib who recites the wrong verses of the Qur'an becomes invalid. Thus, the Friday ceremony is considered unqualified." In another explanation while still carrying a moderate religious narrative, cariustadz.id wrote:

> Straightening and closing the rows in congregational prayer is part of the order of prayer to make it more perfect. This orderly congregational prayer reflects the close brotherhood of fellow Muslims. In some hadiths it is mentioned that if there is a gap between the rows, it gives leeway to the devil. However, in certain circumstances, we often cannot put our heels and shoulders against each other for various reasons. One of them may be that the person next to you wants to be more solemn and comfortable in praying. But it would be nice if you tell the importance of shaf to anyone who will perform congregation, by adhering to the hadith of the Prophet. He once said: "Whoever connects the rows, Allah will connect him; but whoever breaks the rows, Allah will break him (of His mercy). (HR. Abu Daud). The hadith is a warning that people who perform congregational prayers must pay attention to neatness and alignment. Because this reflects the ritual dimension to Allah (sincerity in worshiping Him) and the social dimension (togetherness, closeness, and friendship). If you do not fulfill the warning about shaf, your prayer is still valid but not called perfect.[21]

The cariustadz.id explanation above looks very practical, brief, concise and easy to understand without losing substance. The answer still displays authoritative references in the form of Prophetic Hadiths accompanied by moderate understanding. This accommodates the tendency of users as middle-class urban Muslims who want answers that are practical and easy to understand.

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[21] Cariustadz.id, "Https://Cariustadz.Id/Artikel/Detail/Apa-Yang-Dimaksud-Dengan-Shaf-Salat-Yang-Lurus-Dan-Rapat."

Based on the explanation above, the religious narrative on the Tanya Ustadz or QNA feature is summarized in the following table:

Religious Narratives on the Cariustadz.id Platform	
Questions	• Users are urban Muslims • Question trends are oriented towards fiqh, interpretation of the Qur'an, Qur'anic studies, and understanding Hadith • User questions are related to reality
Answers	• Displaying a variety of views in answering questions • Using authoritative primary references and secondary sources in the form of MQS opinions • Explanation is easy to be understood
Narrative Review	• Religious narrative carries moderate values • Carrying the spirit of tolerance in various interpretations and understanding of the Qur'an Hadith

Table 1. Religious Narratives on the Cariustadz.id Platform

CONCLUSION

The Internet has given a new color to Muslim life in various aspects of life. In the context of religion, a Muslim can obtain information and knowledge of the Qur'an and Hadith easily and instantly. This has resulted in a shift in religious authority from traditional authorities to new religious authorities. This shift has encouraged the Center for the Study of the Qur'an (PSQ) to present the cariustadz.id platform as a medium to reclaim religious authority. Until cariustadz.id can become a place for traditional religious authorities to sow and disseminate their understanding. Based on a review of the classification of religious narrative patterns on the cariustadz.id platform related to understanding the Qur'an and Hadith, it can be concluded that the

problems faced by users are dominant in the aspects of religious rituals, social society, interpretation of Qur'anic verses and Qur'anic studies and understanding of Prophetic Hadith. While the answers given by cariustadz.id use rajih (strong) arguments both al-Qur'an and Hadith. In addition, the responses of the ustadz tend to carry moderate values, the spirit of tolerance, and non-rigid interpretations.

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