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Hedonism and Spirituality from the Perspective of the Hadith on Istidraj: A Netnographic Analysis Youtube Content of @Raymondchin

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Abstract. This study analyzes how the hadith on the dangers of worldly abundance (*istidraj*) in *Ṣaḥīḥ al-Bukhārī* No. 2940 is recontextualized within the digital da'wah ecosystem through the YouTube content "Hamba Cuan vs Hamba Allah – Escape Eps 18" published by the @RaymondChin account. Employing Kozinets' netnographic approach comprising investigation, interaction, immersion, and integration this study examines how prophetic values are transformed into motivational narratives and platform-driven spiritual experiences. This study analyzes how the hadith on the dangers of worldly abundance (*istidraj*) in *Ṣaḥīḥ al-Bukhārī* No. 2940 is recontextualized within the digital da'wah ecosystem through the YouTube content "Hamba Cuan vs Hamba Allah – Escape Eps 18" published by the @RaymondChin account. Employing Kozinets' netnographic approach comprising investigation, interaction, immersion, and integration this study examines how prophetic values are transformed into motivational narratives and platform-driven spiritual experiences. An analysis of more than 3,500 comments indicates that the majority of users express positive responses, emotionally internalizing the hadith message as a critique of modern hedonism and as a means of self-reflection. In contrast, counter-comments reveal epistemic concerns regarding digital da'wah practices and the potential oversimplification of hadith meanings, while neutral comments reflect flexible and non-binding forms of everyday spiritual consumption.
Keywords: hadith, hedonism, spiritual,istidraj

Abstrak. *Penelitian ini menganalisis bagaimana hadis tentang bahaya kelapangan dunia (istidraj) dalam Ṣaḥīḥ al-Bukhārī No. 2940 di rekontekstualisasi dalam ekosistem dakwah digital melalui konten YouTube "Hamba Cuan vs Hamba Allah – Escape Eps 18" Akun @RaymondChin. Dengan menggunakan pendekatan netnografi Kozinets meliputi tahap investigasi, interaksi, imersi, dan integrasi studi ini menelusuri bagaimana nilai-nilai profetik bertransformasi menjadi narasi motivasional dan pengalaman spiritual yang terikat logika platform. Analisis terhadap lebih dari 3.500 komentar menunjukkan bahwa mayoritas pengguna menampilkan respons positif yang secara emosional menginternalisasi pesan hadis sebagai kritik terhadap hedonisme modern sekaligus bahan refleksi diri. Sementara itu, komentar kontra menegaskan kegelisahan epistemik terhadap metode dakwah digital dan potensi penyederhanaan makna hadis, sedangkan kelompok netral memanfaatkan konten sebagai bagian dari konsumsi spiritual sehari-hari yang fleksibel dan tidak mengikat. Integrasi seluruh temuan memperlihatkan terbentuknya spiritualitas digital yang bersifat emosional, pop, dan algoritmik, selaras dengan konsep networked religion dari Heidi Campbell tentang bergesernya otoritas keagamaan dari struktur tradisional menuju pola algorithmic affective authority otoritas yang lahir dari resonansi emosional, konektivitas platform, dan performativitas pesan. Hasil penelitian ini menegaskan bahwa ruang komentar YouTube menjadi arena negosiasi makna, tempat hadis tidak sekadar dikutip, tetapi diproduksi ulang sesuai pengalaman hidup, kecemasan finansial, dan pencarian spiritual generasi digital.*
Kata kunci: *hadis,hedonisme,spiritual,istidraj*

INTRODUCTION

The digital revolution marks a fundamental shift in how religious communities interact with sacred texts, particularly the hadith, which is now transitioning from oral and textual

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traditions to fast-paced digital formats such as infographics, short videos, and user-generated content. This transformation has given rise to the phenomenon of digital Islam, which blurs the line between sacred knowledge and popular consumption(Mundzir dkk., 2023; Raya, 2025). On the one hand, digitization plays a role in democratizing access to religious knowledge; on the other hand, it also transforms the spiritual dimension into a commodity subject to the logic of performativity and the attention economy(Husein & Slama, 2018; Zaid dkk., 2022). In this context, a paradox emerges between the allure of worldly pleasures which can potentially lead to spiritual neglect and digital hedonism, which is reinforced by social media algorithms designed to deliver instant gratification(Alba & Williams, 2013). It is this tension between religious authenticity and consumerist impulses that poses a new challenge for Islamic spirituality in the era of mediatized religion can the digital space serve as a vehicle for enlightenment, or will it instead give rise to a new form of spiritual neglect cloaked in the aesthetics of online piety.

Although research on digital religion has grown rapidly, there remains a significant gap in our understanding of how Islamic theological concepts such as istidraj intersect with hedonism and spirituality on social media(Abdulrahman Ma, 2024). Most studies highlight the mediatization of hadiths as well as the emergence of celebrity preachers who leverage digital platforms to establish religious authority in the online sphere(Siallagan dkk., 2025). However, this approach has not yet revealed how algorithmic dynamics shape patterns of pleasure and piety, where users' consumptive behavior is often characterized by a repetitive pursuit of visual pleasure and social recognition. This phenomenon reflects an ethical dilemma in digital culture: on the one hand, it affirms new expressions of spirituality, yet on the other, it normalizes a logic of pleasure that has the potential to become a modern form of istidraj. Studies of online Muslim identity indicate that multimodal communication and intertextuality shape performative religious representations(Sands, 2010). but has not yet shed much light on the risks of digital istidraj a condition in which the pleasures and popularity of the online world deceive spiritual practitioners, trapping them in algorithmic pleasures that erode the depth of spiritual meaning.

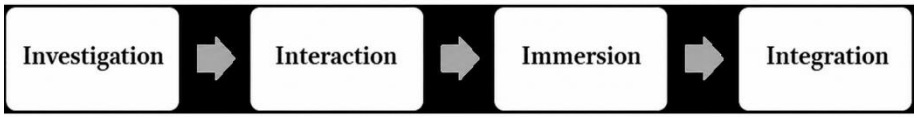
The academic and practical relevance of this study lies in its potential to bridge theoretical gaps in the fields of religious studies, communication, and consumer psychology, while providing insights for practitioners of digital da'wah. Academically, this research critiques the uncritical celebration of digital spirituality by revealing inherent contradictions, such as how the hedonistic architecture of social media driven by instant gratification hinders the emphasis on long-term spiritual vigilance(Alba & Williams, 2013). This contributes to the ongoing debate about religious authority in the digital age, where traditional religious scholars compete with narratives promoted by influencers(Zaid dkk., 2022). In practical terms, amid growing concerns about digital addiction and the commodification of spirituality in predominantly Muslim societies such as Indonesia, this analysis can provide insights for platform designers and religious educators on how to address such tensions, such as balancing engaging content with doctrinal integrity(Raya, 2024). Dengan menyoroti pertentangan antara prinsip kesenangan dan imperatif etis, studi ini menekankan perlunya intervensi yang nuansatif untuk mengatasi dampak psikologis dan sosial dari kesalehan online(Anggraini & Santhoso, 2019).

This study employs the netnography method, as developed by Robert Kozinets, to examine the dynamics of religious meaning in the digital space, focusing on YouTube content

by Felix Siauw related to the themes of istidraj, hedonism, and spirituality. This approach allows the researcher to trace how Islamic concepts are not only conveyed as normative doctrines but are also constructed through visual narratives, popular language, and audience interactions on social media. Operationally, this study employs Eriyanto's four-step method(R. Kozinets, 2019).

A conceptual visualization of this research is illustrated in the following flowchart

Picture 1: Stages of Netnography Research



The application of the netnography method in this study followed four stages according to Kozinets. In the investigation stage, data were collected in the form of videos, captions, comments, and metadata (views, likes, shares) to identify patterns of representation of istidraj as "deceptive pleasure" and hedonism as a materialistic orientation in modern life. The interaction stage then examines audience responses that reveal a process of meaning negotiation, where users often reflect on their personal experiences within the narrative framework constructed by the content. Next, the immersion stage involves a deep analysis of how algorithmic logic and popular culture shape the delivery of messages, such that criticism of hedonism is packaged in a digitally engaging format. In the integration stage, all findings are synthesized to demonstrate that Felix Siauw's content represents a hybrid form of digital spirituality specifically, a shift in the values of hadith regarding istidraj and hedonistic behavior into more adaptive, reflective-motivational messages tailored to social media audiences. Thus, the netnography method functions not only as a data collection technique but also as an analytical framework for understanding how religious teachings are mediated, simplified, and reproduced within the YouTube ecosystem as a contemporary space for religious preaching.

The researcher selected the YouTube video @Raymondchin "Hamba Cuan vs Hamba Allah – Escape Eps 18" based on the strong connection between the discourse on financial motivation, modern lifestyles, and Islamic spiritual narratives packaged in a popular digital format. Themes regarding spirituality and criticism of hedonism also appear in various other da'wah content on social media; this content has a more complex character because it connects the discussion of the hadith on istidrāj with the realities of life for the urban youth generation, such as economic pressures, an obsession with productivity, and the search for the meaning of life amidst a culture of instant gratification. The appeal of this content lies not only in its subject matter but also in the high level of audience engagement evident through millions of views and thousands of comments ranging from support and criticism to personal reflections. This situation demonstrates that the comment section functions as an active arena for social-religious dialogue, not merely a space for brief responses to videos. Within Kozinets' netnography framework, this condition is significant because it allows researchers to trace the processes of forming and negotiating religious meanings directly within the digital environment. Furthermore, Raymond Chin and Felix Siauw's delivery style which blends popular language, an emotional approach, and social media aesthetics makes the hadith messages more accessible to digital audiences. This is what makes this content relevant for analysis as a representation of contemporary digital spirituality, where religious teachings are not only conveyed normatively

but also reproduced through algorithmic logic, popular culture, and the emotional experiences of social media users.

RESULTS AND DISCUSSION

Youtube Account Profile @Raymondchin Collaborates with Felix Siauw

Observations on November 1, 2025, show that the YouTube account @RaymondChin is an Indonesian creator who has been active since 2014, focusing on motivational content, self-improvement, and modern spirituality. The account has 3.15 million subscribers, 1,261 videos, and a total of over 861 million views, reflecting high production volume and audience engagement. The presence of a link to the Instagram account @RaymondChin also indicates a cross-platform strategy aimed at expanding reach and building a digital image. From a netnographic perspective, this profile is not merely statistical data but represents a mediatic practice, where religious identity is constructed through algorithmic logic and social media aesthetics. Thus, this account serves as a significant representation in the study of digital spirituality and the mediatization of religion, where religious values are recontextualized through motivational narratives and the attention economy within the digital ecosystem.

Picture 2: Youtube Account Profile

The content on the @RaymondChin YouTube channel focuses on three main themes: personal motivation, entrepreneurship, and social and national issues, presented through monologues, interviews, and podcasts in a casual and relatable style tailored to a young audience. With a duration of 10–30 minutes, this content not only offers practical guidance on business and self-development but also emphasizes the values of hard work, sacrifice, and personal transformation linked to social awareness and a spirit of nationalism. The uniqueness of its narrative lies in the blend of entrepreneurial spirit and spiritual reflection, where personal stories are framed by moral values and religious consciousness. Through a warm narrative style and reflective storytelling, this content offers a non-preachy digital spirituality experience, while connecting ethical values with the realities of young people's lives within the digital media ecosystem.

Picture 3: Types of Content on the Account with the Titles: "Learning Islam Using Logic ft. Felix Siauw". "2023: Toward Global Darkness". The Best Religion in Indonesia?! – Escape 7 Final Episode (ft Felix Siauw)". "An Open Letter to Mr. Prabowo".

Researchers observed that some of the content uploaded by the account featured a blend of themes including religious issues, social commentary, and national discourse presented in a popular and accessible discussion format. Videos such as "Learning Islam with Logic ft. Felix Siauw" demonstrate how RaymondChin uses a rational approach to discuss Islamic teachings, featuring religious public figures as an effort to bridge spiritual and intellectual understanding. Meanwhile, the video "2023: Toward the World's Darkness" presents a moral and spiritual narrative regarding global conditions, with a reflective storytelling style that invites the audience to enhance their social awareness and faith. The content "The Best Religion in Indonesia?! ft Felix Siauw" highlights this account's tendency to foster an open dialogue between rationality and religious belief, while the video "An Open Letter to Mr Prabowo" indicates Raymond Chin's engagement in connecting moral values, spirituality, and nationalism within the context of Indonesian politics. Overall, these contents reflect the account's distinctive character, namely integrating religious, motivational, and national narratives into a visually engaging format that is relevant to the social dynamics of the digital community.

Picture 4: The hadith explained by Felix Siauw in the content account of Saḥiḥ al-bukhārī hadith number 2940

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In a video titled "Slaves to Money vs Slaves to God" on YouTube @RaymondChin, Felix Siauw frequently links Islamic values to the competitive and materialistic realities of modern socio-economic life. One important discussion arises in an episode where Felix quotes a hadith from Sahih al-Bukhari, number 2940, which contains a profound message about the dangers of worldly abundance and the human tendency to become trapped in the love of the world. It goes as follows:

حَدَّثَنَا أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ عَنْ الْمِسْوَرِ بْنِ مَخْرَمَةَ أَنَّهُ أَخْبَرَهُ أَنَّ عَمْرَو بْنَ عَوْفٍ الْأَنْصَارِيَّ وَهُوَ حَلِيفٌ لِبَنِي عَامِرِ بْنِ لُؤَيٍّ وَكَانَ شَهِدَ بَدْرًا أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ بَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ إِلَى الْبَحْرَيْنِ يَأْتِي بِجِزْيَتِهَا وَكَانَ رَسُولُ اللَّهِ هُوَ صَالَحَ أَهْلَ الْبَحْرَيْنِ وَأَمَّرَ عَلَيْهِمْ الْعَلَاءَ بْنَ الْحَضْرَمِيِّ فَقَدِمَ أَبُو عُبَيْدَةَ بِمَالٍ مِنْ الْبَحْرَيْنِ فَسَمِعَتْ الْأَنْصَارُ بِقُدُومِ أَبِي عُبَيْدَةَ فَوَافَتْ صَلَاةَ الصُّبْحِ مَعَ النَّبِيِّ ﷺ فَلَمَّا صَلَّى بِهِمُ الْفَجْرَ انْصَرَفَ فَتَعَرَّضُوا لَهُ فَتَبَسَّمَ رَسُولُ اللَّهِ حِينَ رَآهُمْ وَقَالَ: " أَظُنُّكُمْ قَدْ سَمِعْتُمْ أَنَّ أَبَا عُبَيْدَةَ قَدْ جَاءَ بِشَيْءٍ قَالُوا: أَجَلْ يَا رَسُولَ اللَّهِ قَالَ: فَأَبْشِرُوا وَأَمِّلُوا مَا يَسُرُّكُمْ فَوَاللَّهِ لَا الْفَقْرَ أَخْشَى عَلَيْكُمْ وَلَكِنْ أَخْشَى عَلَيْكُمْ أَنْ تُبْسَطَ عَلَيْكُمُ الدُّنْيَا كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا وَتُهْلِكَكُمْ كَمَا أَهْلَكَتْهُمْ

(*Muhammad Ibn Ismāil al-Bukhārī al-Ju'fi, Ṣhahīh Al-Bukhārī, vol. 5 (Beirut: Dār Ibnu Kasīr, Dār al-yamāmah)*, 256M)

This hadith, as explained by Felix Siauw, discusses the trials of this world that arise not from scarcity, but from deceptive abundance and luxury. He emphasizes that the Prophet's concern was not for the poverty of the faithful, but for the condition in which people become slaves to the world, measuring happiness and success through wealth, status, and social recognition. In a modern context, Felix links this to the phenomenon of the "Slave to Money" people who unconsciously make money and worldly achievements the center of their lives. For him, this is a contemporary form of istidraj, where material pleasures and apparent success actually distance people from obedience and spiritual awareness of Allah.

A Netnographic Analysis of Istidraj, Hedonism, and Spirituality on the YouTube Channel @Raymondchin in Collaboration with Felix Siauw

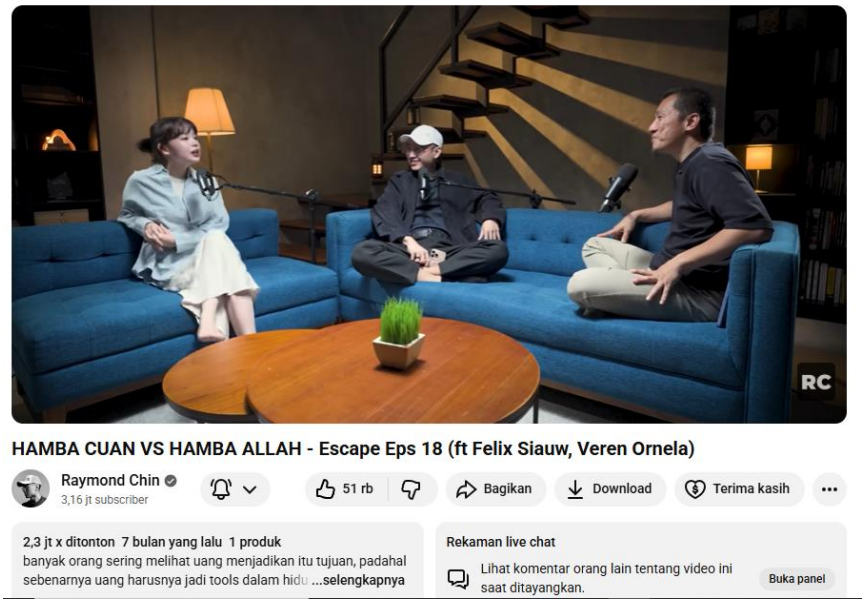
A netnographic analysis of the YouTube account @RaymondChin was conducted in four stages according to Kozinets, which collectively revealed how the hadith message regarding istidraj is recontextualized in contemporary digital culture. The investigation stage began with the selection of the content "Hamba Cuan vs Hamba Allah Escape Eps 18". which explicitly discusses Hadith Ṣaḥīḥ al-Bukhārī No. 2940 regarding the dangers of worldly abundance and demonstrates how this teaching is re-presented as a motivational narrative aligned with social media aesthetics and the rhythm of urban productivity. In the interaction phase, comments reveal a negotiation of meaning between affirmation, criticism, and reinterpretation a dynamic that reflects Campbell's concept of "networked religion" where in religious authority and understanding are now shaped through interaction, affect, and the connectivity of digital platforms(H. A. Campbell & Tsuria, 2021). The immersion phase delves deeper into the interpretation of visual symbolism, the creator's narrative style, and the ways in which

algorithms mediate the visibility of messages, in line with the findings of Bunt, G.R., who notes that digital da'wah operates within a technocultural ecosystem that shapes the ways in which Muslims access and interpret their religion(Bunt, 2018). The integration phase then brings all the findings together to demonstrate that the representation of istidraj and hedonism in the content ultimately gives rise to a form of digital spirituality: a transformation of hadith values into popular inspiration produced through audiovisual aesthetics, the collective emotions of the audience, and platform logic, as highlighted by Kozinets regarding the construction of meaning in online communities(R. V. Kozinets, 2015).

Investigation Phase

The selection of the YouTube content by @RaymondChin featuring Felix Siauw in the video "Hamba Cuan vs Hamba Allah – Escape Eps 18" for this study is based on its significance in representing a trend in digital da'wah that combines narratives of financial motivation with popular spirituality. This content demonstrates how ideas about material success, self-development, and religious symbols are integrated into a single discursive framework that shapes a new understanding of the relationship between wealth and divine blessing. In this context, the hadith on istidrāj becomes relevant as an analytical tool for interpreting the phenomenon of worldly abundance, which is not always synonymous with spiritual goodness. This content reflects the process of religious mediation in the digital space, where religious messages are not only conveyed but also adapted to algorithmic logic, visual aesthetics, and audience preferences. On this basis, this content was selected to explore how the values of the hadith are reinterpreted, negotiated, and practiced within religious experiences shaped by the dynamics of contemporary Muslim digital culture.

Picture 5: Video by @RaymondChin titled "Money-Worshippers vs. God-Worshippers - Escape Episode 18 (featuring Felix Siauw and Veren Ornela)".



In the video "Hamba Cuan vs Hamba Allah – Escape Eps 18" on the YouTube channel @RaymondChin, Felix Siauw quotes a hadith from *Ṣaḥīḥ al-Bukhārī* No. 2940 to emphasize the dangers of excessive attachment to worldly pleasures. Through rhetorical style, the message represents a reinterpretation of the concept of istidrāj as illusory pleasure that has the potential

to lead one astray in the context of a digital hedonistic culture. Observations show that this video reached 2.3 million views and 51,000 likes in seven months, reflecting the high level of audience engagement with da'wah narratives that combine spirituality and financial motivation. Methodologically, these findings indicate social acceptance of religious content packaged within the logic of digital popularity.

Given these complexities, this video selection aims to explore in depth the dialectical relationship between hedonism, spirituality, and the interpretation of the hadith on istidrāj within the new media landscape. This analysis is expected to reveal how the values of the hadith are not only transmitted but also recontextualized into a living religious experience within the digital practices of contemporary Muslim communities.

Interaction Phase

The interaction phase of this netnographic study focuses on analyzing the two-way communication between the YouTube account @RaymondChin and its audience in the comments section of the video "Hamba Cuan vs Hamba Allah – Escape Eps 18 (ft Felix Siauw, Veren Ornela)". as the primary space for the reception of religious messages. This stage directly addresses the

research question regarding how the hadith message on istidrāj is received, negotiated, and reinterpreted within a digital cultural context saturated with the logic of hedonism and popular spirituality. Grounded in Kozinets' concept of emotional engagement(*Kozinets, R.V. 2010*). Interaction is not understood merely as a cognitive response, but as an affective expression that reflects the user's religious experience.

The results of the analysis show that comment sections function as dynamic discursive arenas, where discourse is polarized between affirmation, criticism, and neutral reflection. The dominant affirmative comments signify the internalization of the hadith's message as a moral warning against materialistic orientation, while critical comments indicate epistemic unease regarding the authority and methods of digital da'wah, and neutral comments reflect a flexible, reflective attitude. Overall, this stage demonstrates that the audience is not passive but actively constructs meaning by relating the hadith's message to their lived realities, thereby affirming that digital interaction is a crucial locus in the formation of contemporary spirituality and religious understanding.

Picture 6: Example of a pro comment by @jardixz87, a contra comment by @ginsan8198, and a neutral comment by @hamzahmaito861

This stage of interaction demonstrates how digital da'wah functions as a space for negotiating meaning between the religious and worldly dimensions. The hadith on istidraj, which textually warns believers not to be deceived by material abundance, is transformed into a reflective message about spiritual awareness amidst a culture of hedonism. This content serves as a medium linking the values of the hadith to modern lifestyles, creating a new form of algorithmic spirituality that is, a spirituality that emerges from interaction, emotional resonance, and public engagement within the social media ecosystem.

Immersion Phase

Following the interaction phase, the study proceeded to the immersion phase, which focused on an in-depth analysis of the social context, emotions, and symbolism embedded in the comment discourse on the video "Hamba Cuan vs Hamba Allah". In this phase, the researcher not only observed but also culturally situated themselves within the digital ecosystem to understand how the audience interprets the hadith message regarding istidrāj. The analysis was conducted by tracing various user expressions whether affirmative, critical, or reflective to reveal how religious experiences are shaped through language, narrative, and spontaneous emotional responses. The findings reveal a layered process of meaning construction: ranging from the internalization of the message as a spiritual reminder, rejection of a preaching style perceived as overly motivational, to efforts to reinterpret the concept of istidrāj within the realities of contemporary life such as economic pressures, career ambitions, and the search for existential meaning. These dynamics simultaneously reflect the formation of religious identity as well as shifts in perceptions of da'wah authority in the digital space(Eriyanto & Nur Asri, 2021).

The immersion phase underscores that hadith are no longer understood merely as normative texts, but rather as social practices that are continually negotiated, lived out, and reinterpreted at the intersection of spirituality, emotion, and digital culture which subsequently serves as the foundation for analysis in the integration phase.

Integration Phase

The integration phase of this netnographic study aims to synthesize all findings from the investigation, interaction, and immersion phases into a single coherent analytical framework regarding the dynamics of digital spirituality on the YouTube platform. At this stage, it is evident that the high intensity of audience engagement with the video "Hamba Cuan vs Hamba Allah – Escape Eps 18" is not merely an indicator of popularity, but a strong sign of thematic resonance between the issues of istidrāj, hedonism, and the anxieties of modern life. The comment section functions as an active discursive space, where meaning is not produced solely by the creator but is shaped through interactions among users with diverse backgrounds and experiences. In this context, three main trends emerge: moral affirmation that interprets the hadith as a warning against materialistic orientation; epistemic resistance that critiques the legitimacy and oversimplification of digital da'wah messages; and moderate reflection that positions the content as a means for personal contemplation. This pattern underscores that the audience acts as interpretive agents who actively connect religious messages to their social realities, thereby making the process of meaning-making dynamic and contextual(H. A. Campbell, 2020).

Theoretically, a synthesis of these findings suggests that hadiths regarding istidrāj have undergone a shift in function from normative texts toward religious experiences negotiated within the digital space. The perspective of networked religion helps explain that religious authority no longer rests entirely on traditional structures but is instead shaped through networks of interaction, the intensity of emotional responses, and the alignment of messages with the audience's existential needs. Within this framework, what might be termed "algorithmic-affective authority" emerges a new form of authority born from the intersection of algorithmic logic, user engagement, and the emotional resonance of religious messages(H. Campbell, 2013). The integration phase demonstrates that digital da'wah is not merely a process of transmitting values, but also a complex arena of meaning-making, where spirituality, hedonism, and contemporary life experiences intertwine to shape the face of religiosity in the age of new media.

CONCLUSION

This study demonstrates that the content "Hamba Cuan vs Hamba Allah – Escape Eps 18" on the YouTube account @RaymondChin serves as a strategic space for the recontextualization of Hadith No. 2940 from Ṣaḥīḥ al-Bukhārī regarding istidrāj within a digital culture saturated with hedonism and the attention economy. Through a netnographic approach, it was found that the comment section functions as an active arena for meaning-making, where the audience negotiates the hadith's message based on life experiences, such as financial pressures and spiritual quests. Diverse interactions affirmative, critical, and reflective indicate a shift in religious understanding that is participatory and influenced by platform logic, causing religious authority to shift from traditional structures toward algorithmic-affective authority, in line with the concept of networked religion. Conceptually, this study highlights the paradox between anti-hedonistic messages and a pleasure-based digital ecosystem, although some audience members continue to utilize it as a means of self-reflection. Social media serves as the primary space for the formation of contemporary Muslim spirituality, where hadiths are not only transmitted but reinterpreted as emotional, reflective, and contextual religious experiences; at this juncture, the future of religious authority is no longer determined solely by the depth of the text, but by the message's ability to resonate within the digital landscape, stir emotions, shape consciousness, and guide religious practice amidst the flow of algorithms.

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