INTEGRATING HADITH AND SCIENCE IN THE DIGITAL SPHERE: A Haughtian Analysis of Virtual Religious Content

Farichatul Fauziyah, Muhammad Lutfi, Mukhammad Zamzami,* & Wael Hegazy**

*Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia
**University of California of Santa Barbara, United States
Email: ziyah0112@gmail.com

Abstract

This study analyzes how digital da'wah constructs the relationship between hadith and science, applying John F. Haught's typology as an analytical lens. As digital platforms increasingly shape the circulation of religious knowledge, the boundaries between revelation and scientific rationality become blurred, requiring closer attention to how authority is produced online. Through qualitative observations of several accounts on Instagram (@nurliya_alqurantulis), TikTok (@1menittojannah, @hadidjayatech, and @edimujiono19), and Facebook (Zulfa Khairi and Arie Elreal), this study shows that science functions less as an epistemic partner and more as a symbolic tool. The discourse loosely aligns with Haught's confirmation and conflict models but does so superficially, using scientific references as legitimizing devices that reinforce scriptural authority rather than fostering meaningful dialogue. This shift, from a hermeneutical paradigm of ta'wil to a digital-verificative paradigm, suggests that religious truth is increasingly constructed through visual performance and rapid verification logics. The study's contribution lies in the formulation of the concept of virtual scientific apologetics, namely a pattern of faith-defense within digital culture in which scientific symbols are mobilized to construct an image of religious modernity, thereby reducing the methodological autonomy of science. The concept enriches the epistemic transformation in contemporary Islamic digital

discourses in Indonesia. It also offers a critical analysis of representational tendencies that reduce science to a mere instrument for legitimizing doctrine.

Introduction

The rapid development of science and digital technology has profoundly changed how humans process knowledge about religion. In this paradigm shift, religious texts are no longer limited to traditional modes of transmission or classical pedagogy. Nevertheless, these phenomena are shaped by algorithmic frameworks, digital platforms, and participatory cultures in the virtual realm (Alobaid 2025). The field of hadith studies within Islamic scholarship is notably impacted, historically depending on oral transmission (*riwayah*) and classical interpretive chains (*sanad-matn*). Presently, hadith is circulated, discussed, and reinterpreted through online media. This epistemic shift demands profound contemplation on how digitality reconfigures religious authority and authenticity, while also unveiling fresh avenues for blending Islamic doctrines with contemporary scientific advancements (Campbell 2013).

Salman underscores the hadith evolution from a rigid textual heritage to an interactive discourse. He argues that the digital era has reframed hadith as a vital conversation shaped by contemporary interpretive frameworks, evolving linguistic patterns, and the broader socio-technical landscape (Salman 2024). Salman posits that this progression necessitates a cross-disciplinary approach, considering how the global data circulation reshapes understandings of religious scriptures and their foundational validity. This shift entails a transformation in the interactions among scholars, religious organizations, and the wider community with hadith sources—moving from interpretations confined to experts alone toward inclusive, technology-driven participatory analysis.

Consistent with this perspective, numerous academics highlight the profound link between divine revelation and scientific reasoning. Farida and colleagues investigated the relationship between scientific knowledge and religious doctrine in the Quran and hadith, discovering that these texts address multiple scientific disciplines including Biology, Astronomy,

Physics, and Chemistry (Farida et al. 2022). This indicates an integrated, rather than a divided, approach in the Islamic context. They assert that in Islam, the pursuit of science is intertwined with spirituality, acting as a pathway to approach God by comprehending His creations. Such insights provide a crucial epistemological foundation for current initiatives aiming to align hadith studies with contemporary scientific frameworks.

In recent times, the digital content realm has witnessed an emerging pattern, namely the fusion of hadith with scientific insights across diverse social media (Alhattab & Jamil 2024; Muslim et al. 2024). For instance, the Instagram account @nurliya_alqurantulis blends hadith passages with artistic calligraphy and scientific interpretations of biological processes tied to the Prophet's statements. Arie Elreal's Facebook account examines hadith concerning fly wings, incorporating experimental evidence from microbiology, particularly bacteriophages, to validate the Prophet's assertions. Similarly, TikTok channels like @1menittojannah and @hadidjayatech present brief videos on the hadith regarding humans possessing 360 joints, augmented by digital anatomical data and visualizations from body estimation technologies to bolster scientific readings of sacred texts. Additionally, Zulfa Khairi's Facebook page recounts the hadith on the "seat of Satan," linking it to medical explanations of temperature imbalances and physiological hazards from irregular sunlight exposure. This development illustrates the rise of a popular form of religious scholarship that merges the authority of hadith with scientific credibility. Religious truths are no longer upheld merely by *sanad* and *matn* but are also reinforced through empirical evidence and logical arguments delivered visually and persuasively in online environments (Abusharif 2022).

John F. Haught's philosophical framework provides a valuable perspective for examining the interplay between religion and science within today's digital environment. Haught outlines four relational models: conflict, contrast, contact, and confirmation, with the final two serving as key foundations for this analysis. The contact model highlights the interactive dialogue between scientific discoveries and theological contemplation. Meanwhile, confirmation views science as an avenue for enhancing spiritual depth and reinforcing faith's significance (Haught 1995). Both approaches posit that theology extends beyond mere dogmatic protection of revelation, evolving into a reflective practice that embraces scientific methods and advances in human understanding. In

the digital religiosity realm, Haught argues that technology is not a threat to belief, but a fresh hermeneutic space where religion redefines authority via visual, scientific, and spiritual narratives reinterpreted in media.

Numerous empirical investigations affirm the value of this integration. Yasti and team demonstrate that the Prophet's ethical guidance—such as maintaining a closed mouth and avoiding excessive noise—holds biomedical relevance in preventing jaw dislocation (Yasti et al. 2023). Their study validates that the Prophet's teachings encompass scientific implications for modern medical ethics. In education, Latjompoh and team created a meaningful learning that weaves Islamic values into scientific instruction to boost students' moral awareness (Latjompoh et al. 2025). It reveals that science education rooted in spiritual principles enhances intellect and ethics within a comprehensive pedagogy.

Interdisciplinary research highlights the harmony of the Prophet's hadiths and modern science, as in the hadiths about dates (*Phoenix dactylifera*) and olives (*Olea europaea*) (Soebahar et al. 2015). Scientifically, dates contain nutrients and antioxidants that support heart, digestive, and bone health, and reduce inflammation. Meanwhile, olives contain phenols and Omega-9 fatty acids with antioxidants, anti-inflammatory, and anti-cancer benefits. This fact strengthens hadiths' credibility as an eternal guide and encourages exploration in nutrition, pharmacology, and religion-based health ethics for holistic well-being. Another study examined the effects of consuming frankincense, dates, and quince during pregnancy and lactation, through religious and medical perspectives. The study finds a notable correlation between prophetic directives and current scientific evidence on maternal well-being, delivery outcomes, and infant cognitive development. This validates the harmony of prophetic medicine with empirical data, strengthening the Islamic perspective on the integration of spiritual and physical wellness (Zadegan et al. 2018).

In methodological contexts, technological advancements are also employed in textual examination. Vector Space Model (VSM) was applied to identify Quranic verses and hadiths relevant to science and technology. Using TF-IDF weighting and cosine similarity calculations, their system achieved 81% average recall, demonstrating that computational linguistics can map scientific elements within religious texts (Taufik et al. 2021). This method highlights how digital tools bridge revelation's semantics with computer science and Islamic hermeneutics.

An epistemic convergence between religious traditions, scientific research, and digital mediation practices appears from the previous studies, though, there are also understudied research gaps. Most studies discuss textual, pedagogical, or biomedical integration between hadith and science, and another study focuses on the discursive transformation of hadith in the digital space. Nonetheless, limited research was conducted on how online religious interactions reshape new perception of hadith authority using scientific and visual approaches. The significant shift happens where religious authority is mediated not only by institutions but also by content creators who use science, language, and digital media to reinterpret hadith, introducing new ways of religiosity (Zaid et al. 2022).

This study is at the epistemological intersection between religion, science, and digital culture. Drawing upon Haught's framework of contact and confirmation, this investigation analyses how social media reshape the intersection of revelation and scientific knowledge through visual, experimental, and argumentative communication. This perspective regards digital environments not simply as tools for disseminating religious doctrines. They also function as theological spaces where hadiths are scrutinized, interpreted, and rendered pertinent via scientific discourse. This study's novelty is to merge religious textual analysis with scientific methodologies and digital mediation techniques, thereby tracking the reconfiguration of hadith authority within empirical reasoning and media aesthetics (Abdulrahman 2024). Consequently, this study advances a fresh trajectory in discussions of Islam and science integration through a reflective epistemology. It frames digital technology as a space for dialogue among faith, rationality, and modern religious experiences.

In essence, this article provides conceptual insights on religious authority amidst algorithmic influences and scientific reasoning. The paradigm shift driven by digital media demonstrates that the legitimacy of religious knowledge extends beyond *sanad* and scholarly authority. It incorporates scientific validation, logical scrutiny, and algorithmic dissemination mechanisms. In this context, digital platforms function as epistemological sites where faith is negotiated, reinterpreted, and tested through the language of science and media performativity (Hamed et al. 2023). This study provides a critical reading of how religion and science mutually structure and negotiate truth in the digital ecosystem (Wahid 2024). Thus, Haught's vision of a creative dialogue between faith and

reason assumes a new form. It is not simply an ideological encounter, but a hermeneutic process that continually moves between revelation, scientific experimentation, and technology as a field of religious meaning production.

Research Method

Employing a qualitative approach, this study combines content and discourse analysis to examine the integration of hadith and science in various virtual spaces. The scope is in interactive social media accounts such as TikTok (e.g., @nurliya_alqurantulis, @1menittojannah, @hadidjayatech, @edimujiono19) and Facebook (Zulfa Khairi and Arie Elreal) that present narratives of hadith-science integration. The data were collected by downloading videos, capturing texts, and observing interaction metadata (comments, likes, shares) during the research period. The data were then categorized based on John Haught's typology, presented in Figure 1—conflict, contrast, contact, and confirmation—to identify patterns of representation in the science-religion relationship.

Figure 1
John F. Haught's Taxonomy of the Relationship between Religion and Science
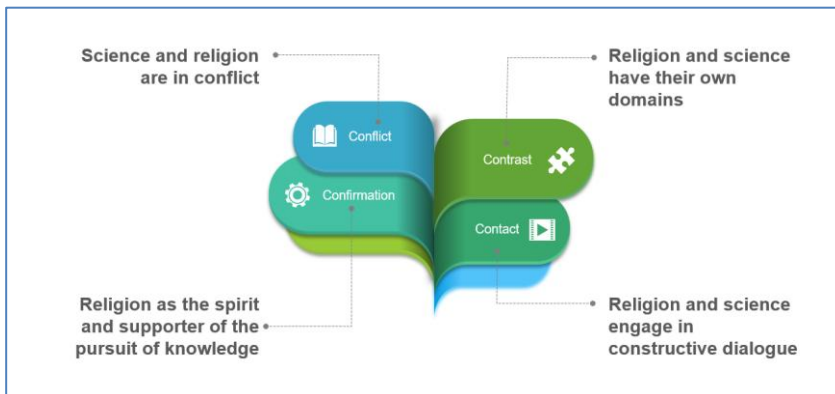
The *conflict* approach suggests that religion and science have opposing methodological and epistemological foundations, thus they are incompatible. The *contrast* approach avoids confrontation by contending that religion and science are inherently disparate domains. Accordingly, any attempt to compare them is irrelevant. The *contact* approach enables open dialogue between theology and science without total fusion, while the *confirmation* approach posits that religion, in its essence, supports

science by reinforcing the drive to seek knowledge, even without mixing methodologies or theories (Haught 1995; Lutfi, 2024, 15-19). Discourse analysis examines the framing, symbols, and strategies of scientific legitimacy used in each virtual narrative. The culmination of this process entails critical reflection to evaluate the epistemological and social implications of the hadith-science integration in virtual spaces. It also recommends to develop a more constructive scientific-theological dialogue (Alfawzan et al. 2024).

Results and Discussion
Exploring the Integration of Hadith and Science

Integration can be defined as the unification of two or more disparate entities to establish a harmonious and synergistic relationship (Darsyah 2022, 3). In this context, the integration of hadith and science becomes an increasing interest within the broader discourse on religious understanding and scientific knowledge. According to hadith scholars, the term "hadith" encompasses all aspects of the Prophet Muhammad's life and teachings, including his words, deeds, and circumstances (Idri et al. 2014). Meanwhile, experts states that science is a method of acquiring novel knowledge, expressed in scientific products and attitudes through what is known as the scientific process (Hayat 2018). Integrating these two fields helps the comprehension and interpretation of religious teachings from a more expansive scientific standpoint. Acknowledging the two divergent approaches is necessary, while also recognizing their capacity for mutual reinforcement. This integration potentially facilitates deeper comprehension of religious teachings and values the established scientific principles.

Zaghlul Al-Najjar, one of scholars examining the integration of hadith and scientific inquiry, articulates the Prophet's hadith as utilizing a validating method, reinforcing the analysis through empirical scientific frameworks. Through his meticulous efforts, Al-Najjar demonstrated the congruence between hadith and modern scientific and technological advancements. He emphasizes that it is important to note that Allah's verses are not only those inscribed within the Quran but also those observed in nature (*ayat kawniyyah*). Evidently, both verses do not conflict, rather, they complete and reinforce one another. Al-Najjar's approach to hadith involves a unique integration of traditional Islamic scholarship with a modern scientific method. This way, the innovative interpretations

that resonate with contemporary scientific understanding is discovered. Furthermore, he attempts to prove the reliability of the Prophet's hadith by demonstrating the alignment between hadith containing scientific facts and established scientific principles (Syarifah & Fahimah 2020, 290; Nur 2022, 184.).

Another scholar, Seyyed Hossein Nasr affirms that Islam and science is inseparable. Hence, Muslims can keep their spiritual roots and advance scientific knowledge concurrently. According to Nasr, Islam desires scientific progress, and this is relevant in the context of Islamic education, especially in Indonesia (Abduh & Kerwanto, 2023, 15-16). He rejects the claims of liberals and modernists arguing the compatibility of Islam and modern science, and such an approach will alter Islam to align with its own ultimate goals (Topik 2020, 130).

A further scholar, Abdul Karim Soroush, advanced a theory that differentiates religion from human knowledge of it, highlighting interpretation as central. He posits that what is commonly considered as religion is essentially interpretations, and that religious understanding evolves in a manner akin to other forms of human knowledge (Zamzami et al. 2022). His theory is distinct from those of traditional understandings as he endeavors to adapt religion to the demands of an increasingly secular Muslims. Soroush also criticizes the separation of God from sociopolitical life, considering it as a deliberate political decision rather than a natural social development. His study aims to provide the foundations for a democratic religious governance (Hamdie & Arief 2022, 92-95). Acknowledging that democracy is inseparable from religion, he tries to connect religion and science, underscoring the necessity for a more precise and contemporary interpretation of Islam.

In conclusion, the three aforementioned scholars offer diverse perspectives on the integration of hadith and science. As Al-Najjar perceives the equivalence between hadith and modern science, he suggests employing a scientific verification methodology to interpret hadith and unveil fresh and applicable interpretations. Meanwhile, Nasr argues that science and Islam are inextricably linked, yet he denounces overly liberal interpretations hazarding Islam's essence (Zuhri & Mundhir 2023). Furthermore, Soroush affirms that religious knowledge is the result of human interpretation. Hence, he advocates for a more democratic religious understanding to bridge the gap between religion, science, and the demands of modernity (Mokhtari 2024). These three scholars posit

that the integration of hadith and science necessitates a symbiotic approach that safeguards the authenticity of Islamic values in the context of scientific advancement.

Hadith-Science Nexus in Virtual Space

Digital environments have evolved into a contemporary arena for the intersection of hadith traditions and scientific inquiry. On platforms such as Instagram (@nurliya_alqurantulis), TikTok (@1menittojannah, @hadidjayatech, and @edimujiono19), and Facebook (Arie Elreal and Zulfa Khairi), Islamic materials are frequently presented through visual and narrative approaches connecting hadith messages to scientific principles. This blend avoids theoretical disputes and demonstrates via representational practices—how hadith is depicted, interpreted, and recontextualized within social media algorithms (Pezzano 2025). Consequently, this trend offers a valuable lens for examining the negotiation between religious and scientific authorities, and their joint formation of a novel epistemic framework in Islamic online culture (Al-Zaman 2022). This integration in virtual space is discussed on several following topics.

Authentication of the Hadith on Flies

An Instagram account contains a hadith by Sahih al-Bukhari about flies (@nurliya_alqurantulis, Instagram, July 18, 2019). The hadith advises submerging flies that fall into beverages, explaining that one wing carries disease while another holds a remedy, presented in Figure 2. It highlights how this teaching triggers debates in contemporary society, particularly concerning hygiene and the risks of disease transmission from flies that often alight on unclean surfaces. It then presents that the hadith has been proven by scientific studies. One of the studies is conducted by Joan Clark, an Australian scientist, who identified antibiotics on a fly's external body.

The finding inspired further research revealing that the antibiotic compound in flies is mainly found on the external surfaces of their bodies and wings. They scientifically validate that the most effective extraction method is by immersing flies in a liquid medium. Various advanced studies from different nations appears afterward. A Russian physician pioneered a therapeutic approach based on flies.

Figure 2
An Instagram Post on a Fly Reveals a Harmony between Hadith and Science

Professor Juan Alvarez Bravo (the University of Tokyo) tested the medical treatment from fly-derived extracts. This ultimately shows that the Prophet Muhammad's narration in the 13th century is scientifically proven in the 20th century (Teh et al. 2017).

Meanwhile, Arie Elreal's Facebook post offers a comparable narrative enriched with supplementary scientific and theological interpretations. He states that Al-Najjar views the hadith as the explanation on fly's biological dynamics: one wing transmits disease, another contains the antidote (Elreal 2025). Furthermore, this account incorporates Imam Ibn Hajar's perspective, stating that fly utilizes its left wing for self-protection, thereby positioning the antidote on the right one. This argument integrates ancient wisdom with modern insights, maintaining the original narrative. Elreal then adds a scientific description of bacteria, viruses, and bacteriophages. He explains how viruses infect host cells and how bacteriophages function to kill bacteria. He also presents the experiments by Muslim researchers in Egypt and Saudi Arabia who found that the liquids containing drowned fly had fewer microbes than those left untouched (Claresta et al. 2020). The post concludes that the facts on fly's two wings discussed in modern time have already been conveyed by the Prophet Muhammad 1,400 years ago.

Verifying the Number of Human's Joints

A 10-second video on TikTok displays the human skeleton's illustrations (@1menittojannah, TikTok, July 21, 2025). The post quotes a hadith from Sahih Muslim, which reads,

"*Every human being from the children of Adam is created with 360 joints.*" This statement was considered occult knowledge for centuries, until modern research on anatomy calculated the articulation points of the human body, including cartilage. The results confirm that the total number of human joints is around 360, proving the validity of the Prophet's words. The TikTok content emphasizes that this number is a "scientific specification" from a hadith that predates modern science.

Figure 3
A TikTok Short Video Containing Hadith on Human's Joints
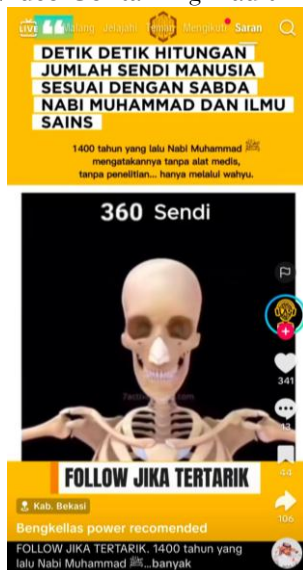
Meanwhile, another TikTok account posted a yellow-themed video highlighting a similar hadith (@hadidjayatech, TikTok, February 10, 2025). The 22-second video, in Figure 5, shows the animated visual of counting process of human body's joints. The count starts from the feet up to the head and shows a total of 360 joints, matching the Prophet's statement. A hadith narrated by Muslim is cited at the end of the video,

"*There are 360 joints and each of them owes sadaqa every single day.*" It underlines that, even without modern instruments, such knowledge had already been mentioned by the Prophet based on divine revelation. Thus,

the TikTok content aims to justify that the hadith, stated 14 centuries ago, is relevant with modern science.

The digital illustration reveals how algorithmic aesthetics can reframe theological discourse into visually persuasive narratives designed to appeal younger and digitally literate audiences. By merging scientific language with expressive visual components, such content reinforces the perception that faith and empirical evidence can coexist harmoniously within contemporary Islamic intellectual frameworks. This form of content thereby emphasizes its interactive function as a means of disseminating religious knowledge presented as scientifically grounded.

Analyzing the Meaning Behind the Devil's Seat

The topic on "devil's seat" is posted by Zulfa Khairi in a Facebook account (Khairi 2025). He quotes several hadiths on the topic. One of hadiths is narrated by Abu Hurairah,

> *"When one of you is in the shade, that part of his body is in the sun while the other part is in the shade, he should get up, for that is the seat of Satan (devil)."*

Other narrations are similar in meaning but slightly different in wording. Khairi then explains the wisdom behind the hadiths from a scientific perspective. Sitting half in sunlight and half in shade is not recommended for long periods, as it can disrupt body temperature, blood circulation, and physiological balance. Part of the body exposed to sunlight can reach 37-40°C, while the shaded part is around 30-32°C. This temperature difference causes blood vessels to expand in the hot part and constrict in the cool part, putting pressure on the circulatory system.

Furthermore, it describes the thermoregulatory disorders. The human body maintains its internal temperature between 36.5 and 37.5°C. When half body is hot and another part is cool, the brain gets mixed signals–the hot part triggers a cooling response through sweating, while the cool part encourages the body to keep warm. This imbalance of signals interrupts homeostasis, causing fatigue, dizziness, or discomfort. The post also conveys the risk of muscle cramps and joint pain due to sudden changes in blood flow between hot and cool body parts. It happens especially for individuals who are sensitive to temperature changes (Osilla et al. 2023; Sedilla & Maeda 2022).

In addition, the post also mentions the effects on nervous system and skin. The skin in hot areas experiences vasodilation (widening of

blood vessels), while the skin in cool areas undergoes vasoconstriction (narrowing of blood vessels). This imbalance can trigger tingling sensations, numbness, or discomfort in the peripheral nerves. In the long term, this condition increases the risk of muscle cramps or uneven dry skin. Due to those negative effects, the content suggests people to sit fully in sunlight or fully in shade.

The Durability of Human's Tailbone

A video on TikTok explains that the entire human body will deteriorate after death, except the tailbone (*'ajbu al-dzanab*). It is believed to be the origin of human creation and the point of resurrection on Judgment Day (@edimujiono19, TikTok, November 11, 2024). This content quotes a hadith narrated by Imam al-Bukhari, in which the Prophet describes the events between the two blasts of the trumpet before the Day of Judgment. The Prophet mentions a pause of "forty," without specifying whether it refers to days, months, or years. After that, Allah will send down water from the sky so that humans will grow back from the earth like plants. The Prophet also states that all parts of the human body will be destroyed, except one bone, namely the tailbone, from which humans will be reassembled on the Day of Resurrection.

Furthermore, the video also features modern scientific perspectives exploring the resilience of the coccyx (tailbone) in biological and geological contexts. Several studies suggest that the coccygeal bone contains dense connective tissue and mineralized components. The bone exhibits strong resistance to decomposition, especially in dry or protected burial environments. Researchers in bioarcheology indicates that the coccyx often remains partially intact in ancient skeletal material due to its compact structure and deep anatomical placement within the pelvis, which protects it from environmental degradation. Experimental findings verify this durability, revealing that human tailbones resist decay even under extreme conditions such as combustion, irradiation, and acid exposure. This durability provides a biological basis that metaphorically aligns with the hadith's depiction of the coccyx as the foundational point of human regeneration.

From a theological perspective, scholars such as Zaghlul Al-Najjar and contemporary Muslim scientists interpret this hadith not merely as a literal statement but as a sign pointing to the divine order within human creation. The notion that a minute, concealed structure could serve as the

seed of human resurrection reflects the Quranic principle that life and death are part of a recurring divine cycle. Thus, the scientific acknowledgment of the coccyx's resilience reinforces the harmony between revelation and natural observation. It also illustrates how sacred narratives can coexist with empirical evidence in explaining the mysteries of human existence and the afterlife.

Hadith-Science Integration in Virtual Space: Insights from John Haught

Integrating hadith and science in virtual spaces shows how religious and scientific authorities negotiate in a new epistemic landscape shaped by algorithmic logic. Accounts such as @nurliya_alqurantulis and Arie Elreal present narratives that attempt to connect the words of the Prophet Muhammad with modern scientific findings. One example cited is the hadith about flies, interpreted as proof of prophethood through a scientific reading of microbiological research. This pattern demonstrates an effort to reinforce the credibility of religion by utilizing scientific authority as external legitimacy for the hadith text.

When viewed through John F. Haught's typology, this pattern appears to move between contrast and contact, but with a tendency to deviate from its original meaning (Haught 1995). It does not reject science as in the conflict pattern, nor does it fully establish an equal dialogue as idealized in the contact pattern. The relationship that emerges is more asymmetrical, where the authority of science is presented not to open new spaces of religious texts understanding, but to reaffirm established theological claims. In this context, the integration of hadith and science does not function as an epistemic bridge, but as a communication strategy oriented towards legitimacy.

In Haught's framework, such a pattern cannot be categorized as confirmation in a profound sense—that is, when religion provides a horizon of meaning and moral orientation for science. What emerges instead is an epistemic inversion, wherein science is cast as an instrument for validating revelation. This stance signifies a reorientation, whereby revelation—intended to provide an existential basis for meaning and creation—is degraded to empirical claims that demand testing through laboratory logic. As a result, the relationship between religion and science loses the reflective depth that characterizes Haught's model of confirmation.

This tendency shows a reduction in the essence of revelation (Lang & Kundt 2020), because the truth of hadith is reduced to empirical propositions subject to laboratory logic. In the digital realm, this integration functions as a performative strategy to maintain religious authority in the regime of attention and scientific authority. Scientific language, research citations, and laboratory visualizations become new signs of legitimacy that replace the traditions of interpretation and meaningful reflection. Thus, this phenomenon is closer to a contrasting pattern that slips into pseudo-contact, because instead of opening a space for mutually enriching dialogue, it narrows revelation into categories of empirical truth shaped by algorithmic logic and the economy of attention (Evolvi 2022).

Meanwhile, the phenomenon raised by the accounts @1menittojannah and @hadidjayatech shows the continuity of the narrative pattern with the previous hadiths on flies. In both examples, the Prophet's hadith, regarding the biological aspects of humans, is reconstructed as a scientific statement considered to "precede" modern scientific findings. When read through the epistemological framework of Haught, this pattern does not display confirmation in a reflective sense, but rather a form of apologetic verification that obscures the difference between religious and empirical truths (Haught 1995). Hadiths are treated as factual propositions awaiting laboratory validation, rather than texts that guide humans in interpreting the meaning of existence and creation. The relationship between religion and science here is hierarchical, because revelation is the primary source of truth. In contrast, science is a justifying mechanism in an epistemic order closed to parallel dialogue.

From Thomas Kuhn's philosophy of science, this approach reveals a pattern of normal science—a tendency to think within an established paradigm and refuse to question its basic assumptions (Kuhn 2012). The religious paradigm is maintained as a final system of truth, while science is absorbed as long as it does not cause anomalies to the doctrine of faith. In this process, the autonomy of science is reduced to a rhetorical tool to reinforce revelatory claims. At the level of representation, the content of this preaching displays a blend of scientific aesthetics—anatomical illustrations, medical visuals, formal typography—with spiritual language that emphasizes the wonders of the human body as proof of God's greatness, creating an impression that is both scientific and sacred.

Compared to hadiths about flies, the theme of human joints reveals a new form of virtual epistemology: the dominance of form over substance. The short, fast-paced video format requires scientific concepts to be simplified into religious slogans that are easy to disseminate. In this situation, the so-called visual theology is born—theology constructed through audiovisual media and measured based on its aesthetic appeal and viral capacity. Hadiths are treated as scientific artifacts competing in the digital attention market (Muratova 2024), where truth is presented not through depth of meaning but through captivating and easily reproducible visual performances.

Epistemically, this pattern reveals a distortion of the confirmation model idealized by Haught (Haught 1995). Instead of affirming science within a broader religious horizon of meaning, integrating hadith and science in digital space works within a pseudo-confirmation logic. Religion appears to open itself to science. However, it exploits scientific symbols and authority to strengthen its own legitimacy in the eyes of a modern audience. At this point, the relationship between religion and science transcends mere conflict or contrast, evolving instead into a commodification of truth—a process whereby religious truth is packaged, circulated, and measured based on algorithmic resonance. Thus, what appears is not the existential dialogue that Haught intended, but a form of reflection that has lost its hermeneutic depth, constrained by the logic of visual culture and the digital economy of attention.

The discourse raised by Zulfa Khairi, in a Facebook post on hadith about the devil's seat and science perspective, shows continuity with the previous pattern of integrating hadith and science. The content attempts to link the Prophet's prohibition against sitting in a space half exposed to sunlight and half shaded with a scientific explanation concerning body temperature balance. The scientific narrative interprets the hadith as physiological guidance that anticipates modern medical knowledge. Consequently, the hadith is presented not as a normative or symbolic text, but as an empirical proposition subject to verification through human physiological data (Romanovsky 2014). This pattern shows a verificative-apologetic orientation, wherein religious legitimacy is tied to scientific validity, rather than upon the spiritual meaning as idealized by Haught in the framework of true confirmation.

When examined through Haught's typology, the narrative appears within an ambiguous zone between contrast and confirmation. In one

respect, it acknowledges science as a collaborative force in elucidating the wisdom embedded in hadith. On the other, it relegates science to a secondary role, merely as an instrument for validating the veracity of divine revelation. This dynamic constitutes what may be termed *pseudo-confirmation*, wherein science serves not as a conduit to deeper religious insight, but solely as empirical support to uphold the authority of sacred texts. Within this epistemic framework, revelation is reduced to the outcomes of observational data and laboratory findings. Meanwhile, the transcendent and existential elements central to Haught's conception of confirmation are pushed to the periphery.

The material adopts scientific terminology and an academic-like structure, using subheadings and technical concepts such as vasodilation and homeostasis, to project scientific authority in digital *da'wah*. In Haught's framework, this strategy lends credibility but does not foster genuine dialogue between religion and science. Instead, it represents a form of mimicry, where religious discourse appropriates the style and language of science to enhance persuasive impact on social media.

From an epistemological perspective, the "devil's seat" integration pattern corroborates a broader trend: the shift from genuine dialogue between religion and science toward the instrumental use of science to validate revelation. Instead of deepening spiritual understanding of creation, this approach commodifies religious knowledge by presenting hadiths as empirical data packaged in visual and argumentative formats. In Haught's perspective, such a move narrows the hermeneutic scope of religion, as revelation is judged not by interpretive meaning but by its conformity to scientific explanatory models (Haught 1995). Consequently, in the digital age, the relationship between religion and science has shifted from reflective engagement to a form of simulated confirmation. In this condition, religious discourse imitates the style of science without engaging its epistemological depth.

In the last topic, a TikTok account @edimujiono19 quotes a hadith about human's tailbone, explaining that it is the only body part that does not decay and will be the basis for resurrection on Judgment Day. This hadith is supported by a scientific explanation about tailbone's durability. While this discourse appears to align with Haught's model of confirmation, it actually reflects inverse confirmation, where science is reduced to empirical proof used to reinforce dogma rather than expand theological meaning. In this content, the tailbone is not depicted as a

resurrection symbol, but as biological evidence employed apologetically to uphold beliefs. So, the interaction between religion and science becomes verificative, focusing on validation, rather than hermeneutic, which would invite deeper reflection.

This pattern unveils an epistemological tendency to emphasize only scientific dimensions that validate theology, while suppressing those that invite critique or ambiguity. These dynamic forfeits the inherent tension between faith and knowledge. Religion no longer furnishes a horizon of meaning for science, but instead transforms science into a symbol of faith's confirmation. This gives rise to virtual scientific apologetics that construct artificial alignments between revelation and science to preserve religious identity (Al-kfairy 2025). Although this provides epistemic assurance, it limits dialogue between faith and reason. In Haught's view, true confirmation should deepen meaning rather than merely reinforce dogma. Thus, the tailbone narrative reflects a shift in the epistemological function of religion in the digital space, from a search for meaning to a rhetoric of justification.

Table 1
Analysis of Digital Hadith Content through Haught's Framework

No	Digital Content	Haught's Category	Epistemological Argument	Discursive Implication
1	Hadith on the fly (antibacterial substance of its wings)	Contrast/ pseudo-confirmation (instrumental)	Hadith is reduced to an empirical proposition; science is a verification tool rather than a partner in interpretation.	Religious legitimacy is borrowed from scientific authority; the hermeneutic depth of revelation is lost; epistemic tension is obscured beneath scientific rhetoric.
2	Hadith on human joints (short video format)	Contrast/ pseudo-contact (visual theology)	Science is stylized visually; form (aesthetics, tempo) overshadows epistemic	Rise of *visual theology* and commodification of sacred texts; truth is measured by virality and

			content; science becomes a rhetorical icon.	aesthetic appeal, not by hermeneutical rigor.
3	Hadith on the devil's seat, explained through temperature regulation and physiology	Confirmation (pragmatic/ pseudo-confirmation)	Physiological explanation is used as a "scientific wisdom" to validate the text; science is subordinated to revelation and selectively applied.	Formation of *functional theology* in digital *da'wah*; reinforcing textual authority while closing space for methodological critique or scientific revision.
4	Hadith on the tailbone as the only part that remains and the basis of resurrection	Confirmation (inverted/ scientific apologetics)	Science is used to justify eschatological belief: biological claims affirm theological doctrines rather than engage them critically.	Rise of *virtual scientific apologetics*; strengthening religious identity through scientific symbolism; diminished potential for dialogical exchange between revelation and rationality.

Using John Haught's categories, the discourse presented in Table 1 often lies between contrast and confirmation: science is employed not as a dialogical horizon but as a tool of legitimation. "Integration" thus becomes symbolic justification–religion gains an aura of modernity while science loses its autonomy as a critical discipline. This trend reflects a representational epistemology, where science functions as an icon of truth rather than a methodological practice. In TikTok accounts such as @1menittojannah and @hadidjayatech, visual aesthetics (fast tempo, color contrasts, and striking typography) replace rational argument. They produce "visual theology" in which religious validity is measured by virality and affective resonance rather than hermeneutic depth.

Similarly, the cases of contents of Zulfa Khairi and @edimujiono19 show a pragmatic confirmation that subordinates science to revelation. Physiology and biology function as metaphorical devices to legitimize sacred texts, reinforcing dogma instead of fostering dialogue. In Haught's framework, this marks a distorted form of confirmation, reducing hadiths from moral and cosmological symbols to empirical claims framed in everyday scientific language (Firdaus & Sidik 2024; Hidayatullah 2024).

In a wider sense, this pattern illustrates an epistemological shift in Islam's digital era. The shift moves from the *ta'wîl* paradigm to a technological-verificative paradigm. In this framework, science is subordinated to validate revelation rather than foster genuine dialogue. As a result, virtual scientific apologetics emerge, reinforcing religious identity through digital rationalism while reducing science to rhetorical justification that preserves doctrinal primacy.

Furthermore, the data show that the merging of hadith and science in digital spaces lacks genuine epistemic depth. Instead of dialogic theology envisioned by Haught, what appears is a theology of affirmation focusing on verification. The core issue lies not in the intent to connect revelation and science, but in treating scientific methods merely as reflections of revelation. Therefore, an interpretive epistemology is needed to enable balanced engagement between revelation and science.

Conclusion

Based on the findings, the integration of hadith and science in digital environments such as TikTok, Facebook, and Instagram offers little substantive epistemic engagement. In John F. Haught's terms, this practice fluctuates between *contrast* and a form of inverse *confirmation*, turning "integration" into a symbolic gesture that grants religion an aura of modernity while reducing science to an icon of truth. It means that science is merely used to validate doctrine rather than deepen theological interpretation. On social media, theological claims are conveyed through performative and aesthetic scientific rhetoric. This process strips science of its critical edge and transforms it into a consumable spiritual symbol.

This dynamic reveals the advent of a novel epistemology shaped by algorithmic logic. In this framework, truth is no longer validated through argumentation or reasoning, but through reach, virality, and emotional resonance. Within such a context, science and revelation emerge as competing sources of meaning. Their surface integration manifests as

virtual scientific apologetics, an effort to defend faith through scientific language that reflects religious anxieties in technological modernity.

In essence, these findings highlight the need for an alternative framework that surpasses the traditional divide between revelation and science. Such a framework, oriented toward digital epistemic hermeneutics, would recognize virtual spaces not merely as channels for disseminating doctrine but as arenas for cultivating innovative knowledge and new forms of authority. Within this paradigm, the dialogue between revelation and science is redirected from mere justification toward a shared search for meaning that acknowledges truth's symbolic, aesthetic, and technological dimensions. By shifting from apologetic validation to interpretive engagement, religion and science could move beyond rhetorical mimicry and toward a more balanced epistemological relationship in the digital age.

References

@1menittojannah. 2025. Hadis Nabi yang Menyebutkan Jumlah 360 Sendi pada Manusia. *TikTok*, July 21. https://vt.tiktok.com/ZSD ApR6gx/.

@edimujiono19. 2024. Integrasi Hadis dan Sains pada Hancurnya Tubuh Manusia Kecuali Tulang Ekornya. *TikTok*, November 11. https://vt.tiktok.com/ZSj9usHQH/

@hadidjayatech. 2025. 1400 Tahun yang Lalu Nabi Muhammad Mengatakannya Tanpa Alat Medis. *TikTok*, February 10. https://vt.tiktok.com/ZSDApMpWh/

@nurliya_alqurantulis. 2019. "Pernahkan Anda mendengar hadis Nabi tentang lalat?" *Instagram*, July 18. https://www.instagram.com/p/B0DPigNphJ_/.

Abduh, M. & Kerwanto. 2023. Relevansi Pemikiran Seyyed Hossein Nasr tentang Integrasi Islam dan Sains terhadap Pendidikan Islam di Indonesia. *Edumulya: Jurnal Pendidikan Agama Islam* 1(2): 8-24.

Abdulrahman, M. A. 2024. The Future of Hadith Studies in the Digital Age: Opportunities and Challenges. *Journal of Ecohumanism,* 3(8): 2792-2800.
DOI: https://doi.org/10.62754/joe.v3i8.4927.

Abusharif, I. N. 2022. *Islam and Digital Religion.* In *The Oxford Handbook of Digital Religion*, eds. Heidi A. Campbell and Pauline Hope Cheong, 52-67. Oxford Academic.
DOI: https://doi.org/10.1093/oxfordhb/9780197549803.013.2.

Alfawzan, A. et al. 2024. The Impact of Islamic Religiosity on Innovation Propensity. *Technological Forecasting and Social Change,* 207: 123598.
DOI: https://doi.org/10.1016/j.techfore.2024.123598.

Alhattab, S. & Jamil, K. H. 2024. Exploring the Impact of Scientific Advancements on Hadith Commentaries. *International Journal of Islamic Thought,* 26: 136-145.
DOI: https://doi.org/10.24035/ijit.26.2024.308.

Al-kfairy, M. 2025. Greening the Virtual: An Interdisciplinary Narrative Review on the Environmental Sustainability of the Metaverse. *Sustainability,* 17(16): 7269.
DOI: https://doi.org/10.3390/su17167269.

Alobaid, A. 2025. A Didactical Framework for Raising Awareness of Digital Multiliteracies among University Students: Objectives, Expectations and Challenges. *Discover Education,* 4: 181.
DOI: https://doi.org/10.1007/s44217-025-00599-z

Al-Zaman, Md. S. 2022. Social Mediatization of Religion: Islamic Videos on YouTube. *Heliyon* 8(3): e09083.
DOI: https://doi.org/10.1016/j.heliyon.2022.e09083.

Campbell, H. A. 2013. *Digital Religion: Understanding Religious Practice in New Media Worlds.* New York: Routledge.

Claresta, I. et al. 2020. The Right-Wing of Fly (*Musca domestica*) as a Neutralization of Drinks Contaminated by Microbe. *Journal of Nutritional Science and Vitaminology,* 66: S283-S285.
DOI: https://doi.org/10.3177/jnsv.66.S283.

Darsyah, S. 2022. Hadis-Hadis Tarbawi tentang Integrasi Ilmu, Sains dan Teknologi. *At-Thullab: Jurnal of Islamic Studies*, 3(2): 1-11.

Elreal, Arie. 2025. "Hadist Rodulullah tentang Lalat yang Terbukti Melalui Sains." *Facebook,* July 20. https://www.facebook.com/share/p/17T5c9b2vu/

Evolvi, G. 2022. *Theoretical Approaches in Digital Religion Studies*. In *The Oxford Handbook of Digital Religion,* eds. Heidi A. Campbell & Pauline Hope Cheong, 527-543. Oxford Academic.
DOI: https://doi.org/10.1093/oxfordhb/9780197549803.013.25

Farida, U. et al. 2022. Correlation of Science and Theology According to the Qur'an and Hadith. *European Journal of Science and Theology*, 18(5): 65-76.

Firdaus, M. R. & Sidik, M. D. H. 2024. Constructing Religious Legitimacy in the Digital Public Sphere: A Study of Islamic Discourse on Social Media. *Khazanah Theologia*, 6(2): 99-110.
DOI: https://doi.org/10.15575/kt.v6i2.33173.

Hamdie, I. M. & Arief, M. M. 2022. Teori Abdul Karim Soroush: Analisis Teori Agama dan Masyarakat Beragama. *NIZHAM* 9(1): 90-100.

Hamed, S. K. et al. 2023. A Review of Fake News Detection Approaches: A Critical Analysis of Relevant Studies and Highlighting Key Challenges Associated with the Dataset, Feature Representation, and Data Fusion. *Heliyon* 9(10): e20382.
DOI: https://doi.org/10.1016/j.heliyon.2023.e20382

Haught, J. F. 1995. *Science and Religion: From Conflict to Conversation*. New York: Paulist Press.

Hayat, M. S. 2018. Hakikat Sains dan Inkuiri. OSF.
DOI: https://doi.org/10.31227/osf.io/3zy85.

Hidayatullah, R. 2024. Otoritas Keagamaan Digital: Pembentukan Otoritas Islam Baru di Ruang Digital. *Ushuluna: Jurnal Ilmu Ushuluddin*, 10(02): 1-16.
DOI: https://doi.org/10.15408/ushuluna.v10i2.42831.

Idri et al. 2014. *Studi Hadis*. Surabaya: UIN Sunan Ampel Press.

Khairi, Zulfa. 2025. Hadis tentang Tempat Duduk Syaitan & Pandangan Sains. *Facebook,* July 29. https://www.facebook.com/share/p/16 DWDp5CcW/.

Kuhn, T. S. 2012. *The Structure of Scientific Revolutions (Fourth Edition)*. Chicago: The University of Chicago Press.

Lang, M. & Kundt, R. 2020. Evolutionary, Cognitive, and Contextual Approaches to the Study of Religious Systems: A Proposition of Synthesis. *Method & Theory in the Study of Religion*, 32(01): 1-46. DOI: https://doi.org/10.1163/15700682-12341466.

Latjompoh, M. et al. 2025. Meaning-Based Learning: Integration of Islamic Values to Empower Students' Moral Sensitivity in Science Learning. *Educational Process International Journal,* 17. DOI: https://doi.org/10.22521/edupij.2025.17.398.

Lutfi, M. 2024. *Meretas Polemik Sains dan Agama (Peta Pemikiran Haidar Bagir Dan Ulil Abshar Abdalla)*. Surabaya: Inoffast Publishing.

Mokhtari, O. 2024. The Epistemological Reading of Religious Knowledge in the Thought of 'Abd al-Karīm Soroush. *Al-Jami'ah: Journal of Islamic Studies*, 62(02): 409-437. DOI: https://doi.org/10.14421/ajis.2024.622.409-437

Muratova, E. 2024. Crimean Tatars in the Digital Age Religious Authorities and Online Media. *Journal of Religion in Europe*. DOI: https://doi.org/10.1163/18748929-BJA10102.

Muslim, et al. 2024. Digital Encyclopedia: The Product of the Integration between Islam and Science. 2024 *International Conference on Informatics Engineering, Science & Technology (INCITEST)*, Bandung, Indonesia, 1-5. DOI: https://doi.org/10.1109/INCITEST64888.2024.11121463.

Nur, Z. 2022. Hermeneutika Hadis Zaghlul An-Najjar. *Tamaddun Journal of Islamic Studies,* 1(2): 178-190. DOI: https://doi.org/10.55657/tajis.v1i2.53.

Osilla, E. V. et al. 2023. Physiology, temperature regulation. In *StatPearls [Internet]*. Treasure Island (FL): StatPearls Publishing.

Pezzano, G. 2025. Philosophy & Media: A Conceptual Typology. *Global Philosophy*, 35: 28.
DOI: https://doi.org/10.1007/s10516-025-09764-3.

Romanovsky, A. A. 2014. Skin Temperature: Its Role in Thermoregulation. *Acta Physiologica*, 210(3): 498-507.
DOI: https://doi.org/10.1111/apha.12231.

Salman, A. M. B. 2024. Reconstructing Ḥadīth Discourse in the Digital Age: From Text to Discourse. *Journal of Ecohumanism*, 3(7): 426-436.
DOI: https://doi.org/10.62754/joe.v3i7.4084.

Sedilla, K. B. & Maeda, T. 2022. Autonomic Thermoregulatory Responses and Subjective Thermal Perceptions upon the Initiation of Thermal Behavior among Resting Humans in Hot and Humid Environment. *Journal of Physiological Anthropology*, 41: 35.
DOI: https://doi.org/10.1186/s40101-022-00308-x.

Soebahar, E. et al. 2015. Mengungkap Rahasia Buah Kurma dan Zaitun dari Petunjuk Hadits dan Penjelasan Sains. *Ulul Albab: Jurnal Studi Islam*, 16(02): 191-214.
DOI: http://dx.doi.org/10.18860/ua.v16i2.3181.

Syarifah, U. & Fahimah, S. 2020. Zaghlûl Râghib Muhammad Al-Najjâr's Methods and Principles of Scientific Exegesis: A Review of Tafsîr al-Âyât al-Kawniyyah Fî al-Qur'ân al-Karîm. *Ulul Albab: Jurnal Studi Islam* 21(02): 289-311.
DOI: http://dx.doi.org/10.18860/ua.v21i2.10227.

Taufik, I. et al. 2021. The Search for Science and Technology Verses in Qur'an and Hadith. *Bulletin of Electrical Engineering and Informatics*, 10(02): 1008-1014.
DOI: https://doi.org/10.11591/eei.v10i2.2629.

Teh, C. H. et al. 2017. Determination of Antibacterial Activity and Minimum Inhibitory Concentration of Larval Extract of Fly via Resazurin-Based Turbidometric Assay. *BMC Microbiology*, 17: 36. DOI: https://doi.org/10.1186/s12866-017-0936-3.

Topik. 2020. Islamisasi Sains Menurut Sayyed Hossein Nasr. *Edukatif*, 6(2): 121-131. DOI: https://doi.org/10.37567/jie.v6i2.312.

Wahid, S. H. 2024. Exploring the Intersection of Islam and Digital Technology: A Bibliometric Analysis. *Social Sciences & Humanities Open*, 10: 101085. DOI: https://doi.org/10.1016/j.ssaho.2024.101085.

Yasti, S. A. et al. 2023. Integrasi Hadis dengan Sains: Membaca Tunjuk Ajar Rasulullah dalam Menguap dan Antisipasi Dislokasi Rahang. *Al-Qudwah: Jurnal Studi Al-Qur'an dan Hadis*, 1(2): 147-165. DOI: http://dx.doi.org/10.24014/alqudwah.v1i2.24759.

Zadegan, S. N. et al. 2018. Effects of Eating Frankincense, Dates and Quince during Pregnancy and Lactation on the Mood, Mental and Behavioral Health of Children According to the Quran, Hadith and Medical Sciences. *The Iranian Journal of Obstetrics, Gynecology, and Infertility*, 20(11): 93-105. DOI: https://doi.org/10.22038/ijogi.2018.10232.

Zaid, B. et al. 2022. Digital Islam and Muslim Millennials: How Social Media Influencers Reimagine Religious Authority and Islamic Practices. *Religions*, 13(4): 335. DOI: https://doi.org/10.3390/rel13040335.

Zamzami, M. et al. 2022. On the Intersection of Science and Religion: A Critical Analysis of Abdulkarim Soroush's Thought. *Religió Jurnal Studi Agama-agama*, 12(02): 233-260. DOI:https://doi.org/10.15642/religio.v12i2.2167.

Zuhri, M. K. & Mundhir. 2023. Transcending Paradigm: Bridging Spirituality and Modern Science in the Thoughts of Nasr, al-Attas, and al-Faruqi. *Jurnal Theologia*, 34(02): 221-244. DOI: https://doi.org/10.21580/teo.2023.34.2.18692.