

THE LEGITIMIZING POWER OF HADITH IN ANTI-MAULID DISCOURSE: A CRITICAL DISCOURSE ANALYSIS OF SALAFI IDEOLOGY ON SOCIAL MEDIA

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Abstract

This article critically examines the use of hadith in constructing the anti-Maulid narrative concerning the celebration of the Prophet's Birthday disseminated through the Instagram account @foto.video.islam, using Teun A. van Dijk's Critical Discourse Analysis (CDA) as an analytical lens. The study focuses on how Salafi ideology is articulated and propagated through religious discourse in the digital sphere. The research problem addresses how hadiths are selectively cited to delegitimize the celebration of the Prophet's Birthday while undermining the authority of scholars who support it. This qualitative descriptive study analyzes the macrostructure, superstructure, and microstructure of the discourse produced by the account. The findings demonstrate that the use of hadith functions as a tool of ideological legitimation, consolidating Salafi authority within the digital space and marginalizing alternative perspectives in the broader landscape of Islamic intellectual traditions. This strategy is not merely textual or jurisprudential but reflects complex ideological operations that shape perceptions and religious orientations in contemporary digital public spheres. The study also highlights the importance of critical awareness regarding the politicization of religious texts and underscores the need for ethical dialogue and mutual respect across theological differences, ensuring that sectarian divergences do not become sources of social conflict or hierarchical domination. Overall, the research shows that digital anti-Maulid discourse mobilizes hadith as a means to construct and maintain religious authority, while emphasizing the broader implications for critical engagement and responsible communication in diverse Islamic communities.

Keywords: Salafi ideology, Hadith, Critical Discourse Analysis, Social Media, Maulid (Prophet's Birthday).

KEKUATAN LEGITIMASI HADIS DALAM WACANA ANTI-MAULID: ANALISIS WACANA KRITIS TERHADAP IDEOLOGI SALAFI DI MEDIA SOSIAL

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Abstrak

Artikel ini secara kritis menelaah penggunaan hadis dalam konstruksi narasi anti-Maulid mengenai perayaan Maulid Nabi yang disebarkan melalui akun Instagram @foto.video.islam, dengan menggunakan lensa Teun A. van Dijk's Critical Discourse Analysis (CDA). Penelitian ini memfokuskan pada bagaimana ideologi Salafi diartikulasikan dan dipropagandakan melalui wacana keagamaan di ruang digital. Masalah yang diteliti adalah bagaimana hadis dipilih dan disajikan secara selektif untuk mendiskreditkan perayaan Maulid serta meremehkan otoritas ulama yang mendukungnya. Penelitian ini bersifat kualitatif deskriptif dan menganalisis struktur makro, superstruktur, dan mikro dari wacana yang dihasilkan akun tersebut. Hasil penelitian menunjukkan bahwa penggunaan hadis oleh akun ini berfungsi sebagai alat legitimasi ideologis, memperkuat posisi Salafi dalam ranah digital, dan memarginalkan perspektif lain dalam tradisi intelektual Islam. Strategi ini tidak hanya bersifat tekstual atau yuridis, tetapi juga mencerminkan operasi ideologis kompleks yang membentuk persepsi dan orientasi keagamaan dalam masyarakat digital kontemporer. Penelitian ini juga menekankan pentingnya kesadaran kritis terhadap politisasi teks agama dan perlunya menjaga etika dialog serta saling menghormati antarmazhab, sehingga perbedaan teologis tidak menjadi sumber dominasi atau konflik sosial. Secara keseluruhan, penelitian ini menunjukkan bahwa wacana anti-Maulid digital memobilisasi hadis sebagai sarana konstruksi dan pemeliharaan otoritas keagamaan, sekaligus menyoroti implikasi yang lebih luas terkait keterlibatan kritis dan komunikasi yang bertanggung jawab dalam komunitas Islam yang beragam.

Kata Kunci: Ideologi Salafi, Hadis, Analisis Wacana Kritis, Media Sosial, Maulid.

INTRODUCTION

The commemoration of the Prophet Muhammad's birthday (Mawlid) has become a contentious issue in Indonesia, particularly between Salafi groups and traditionalist Muslims. Salafi Islam, which adheres to a strict interpretation of Islamic doctrine, critiques the Mawlid as a heretical innovation (*bid'ah*), grounded neither in the Qur'an nor Hadith, and potentially leading to the deification of the Prophet.¹ In contrast, traditionalist scholars, especially within Nahdlatul Ulama (NU), regard the celebration as an expression of devotion and a form of *bid'ah hasanah*—a “good innovation” permitted in Islam.² This tension extends beyond doctrinal differences, reflecting broader struggles over religious authority and interpretive legitimacy within Indonesia's Islamic public sphere.³

While earlier studies have explored the sociological and theological dimensions of this debate, less attention has been given to the discursive mechanisms through which Salafi ideology is constructed, legitimized, and circulated. Recent scholarship observes that the propagation of Salafism has shifted from mosque-based preaching to digital platforms such as Instagram, where Salafi actors employ textual and visual strategies to assert their orthodoxy.⁴ Among

¹ Muhammad As'ad, “Salafi's Criticism on the Celebration of the Birthday of Prophet Muhammad,” *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 9, no. 2 (2019): 353–79, <https://doi.org/10.15642/teosofi.2019.9.2.353-379>; Fakhruddin Ahmed Owaisi, “A Critique of Contemporary Puritan/Salafi Discourse on the Issue of the Mawlid and Its Classification as Bid'ah” (University of Cape Town, 2005);

² Dzaki Nur Azah and St Nurhayati, “Menggali Kontroversi Bid'ah Dalam Maulid Nabi Muhammad SAW,” *Komprehensif* 2, no. 2 (2024): 499, 2.

³ Jajang Jahroni, “Ritual, Bid'ah, and the Negotiation of the Public Sphere in Contemporary Indonesia,” *Studia Islamika* 25, no. 1 (2018): 30, <https://doi.org/10.15408/sdi.v25i1.5308>; Raudatul Ulum, “Salafi-Wahabi VS NU (Pertentangan Keberadaan STAI Ali Bin Abi Thalib Di Semampir Surabaya),” *Harmoni* 15, no. 1 (April 29, 2016): 76; Cut Lusi Chairun Nisak and Tuthi' Mazidar Rohmah, “Dinamika Konflik Antar Wahabi dan Aswaja di Aceh,” *SINTHOP: Media Kajian Pendidikan, Agama, Sosial Dan Budaya* 2, no. 1 (June 10, 2023): 5, <https://doi.org/10.22373/sinthop.v2i1.2774>;

⁴ Abdul Majid et al., “Salafi, Hadith, and Islamic Law: Identity Politics and Wahabi Movement in East Kalimantan,” *Ahkam: Jurnal Ilmu Syariah* 23, no. 1 (2023): 166, <https://journal.uinjkt.ac.id/index.php/ahkam/article/view/32139>; Denny Febriansyah and Dawoud Sudqi El-Alami, “Moderate Islam Vis-a-Vis Salafism in Indonesia: An Ideological Competition,” *Walisongo: Jurnal Penelitian Sosial Keagamaan* 29, no. 1 (2021): 76, <https://doi.org/10.21580/ws.29.1.7212>; Rholand Muary et al., “Salafis and Social Media: The Emergence of Islamic Populism in

these digital spaces, the Instagram account @foto.video.islam, with over 131,000 followers, serves as a prominent locus of Salafi discourse. The account disseminates content emphasizing doctrinal purity, anonymity, and the rejection of religious innovation.⁵

To analyze such discourse, this study applies **Teun A. van Dijk’s Critical Discourse Analysis (CDA)** framework, which conceptualizes discourse as a site where language, cognition, and social power intersect. CDA is particularly useful for uncovering how linguistic and semiotic choices serve ideological purposes—how texts normalize certain worldviews while marginalizing others.

Van Dijk’s model operates through three interrelated dimensions: (1) **textual structure**, which examines lexical choices, syntax, and rhetorical organization; (2) **cognitive dimension**, which concerns the mental models and knowledge schemas shared by text producers and audiences; and (3) **socio-cultural dimension**, which situates discourse within broader systems of power, ideology, and social practice.⁶

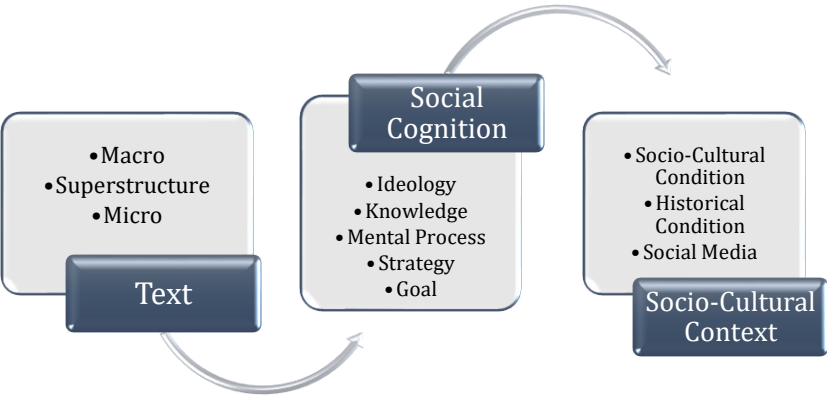


Chart 1: Three Interrelated Dimensions of Van Dijk’s Model

Indonesia,” *Jurnal Sosiologi Agama* 18, no. 2 (2025): 166, <https://doi.org/10.14421/jsa.2024.182-02>;

⁵ Muhammad Fariq Auliya, “Fenomena Salafi Wahabi Di Media Sosial: Studi Tentang Respons K.H. Ma’ruf Khozin Terhadap Akidah Kelompok Salafi Wahabi Perspektif Teori Framing Robert N. Entman” (undergraduate, UIN Sunan Ampel Surabaya, 2022), 31, <http://digilib.uinsa.ac.id/58052/>.

⁶ Teun A. van Dijk, “Discourse Studies and Hermeneutics,” *Discourse Studies* 13, no. 5 (2011): 609–21, <https://doi.org/10.1177/1461445611412762>.

By employing this tripartite approach, the study seeks to reveal how the @foto.video.islam instagram account⁷ articulates and circulates anti-Mawlid narratives that sustain Salafi authority in the digital sphere. Accordingly, the analysis proceeds along van Dijk's three dimensions. (1) At the textual level, it explores how linguistic patterns and argument structures are used to frame the *Mawlid* as a violation of prophetic teachings. (2) At the cognitive level, it examines how audiences are guided to internalize Salafi epistemology as synonymous with authentic Islam. Finally, (3) at the socio-cultural level, the study situates these digital discourses within the broader landscape of religious contestation in Indonesia, where Salafi movements continue to redefine the limits of acceptable piety and public expression of devotion to the Prophet.

To frame this inquiry, This Study draws on Fakhruddin Ahmed Owaisi's thesis. He explains that Salafi discourse on *bid'ah* is rooted in a literal understanding of the hadith "*kullu bid'ah dhalālah*", leading to the rejection of all innovations in matters of religion. He juxtaposes this with the interpretive approach of earlier scholars, who differentiated between innovations that oppose foundational teachings and those that serve constructive purposes (*bid'ah ḥasanah*) aligned with the objectives of Sharia. This distinction becomes significant in examining how theological reasoning shapes claims of orthodoxy in modern contexts.⁸

⁷ The Instagram account @foto.video.islam, which has garnered approximately 131,000, has uploaded over 4,800 photos and videos, establishing a consistent digital presence about salafism.

⁸ Fakhruddin Ahmed Owaisi, "A Critique of Contemporary Puritan/Salafi Discourse on the Issue of the Mawlid and Its Classification as Bid'ah" (University of Cape Town, 2005);

RESULT AND DISCUSSION

Framing *Bid'ah*: The Use of Ḥadīths in Anti-*Maulid* Discourse on @foto.video.islam

After screening the data, the researcher found valuable insights. The account regularly features lectures by ustādh (Islamic preachers) who are closely associated with Salafi ideology, and often references specific hadiths to challenge the legitimacy of celebrating the Prophet Muhammad's Birthday (Maulid).⁹ One of the key hadiths frequently cited is "كُلُّ بَدْعٍ ضَلَالَةٌ" (Every innovation is misguidance) and "مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ، فَهُوَ رَدٌّ" (Whoever introduces something into our religion that is not in it will be rejected)¹⁰. Those hadith are used to argue that Maulid is a *bid'ah* (religious innovation) that is not in line with authentic Islamic practice. The account also provides a historical context, connecting the Maulid celebration to the Bāṭinī Shī'ī group, who are said to have introduced the practice in the 4th century AH.¹¹

⁹ "Cerita • Instagram," accessed November 2, 2024, <https://www.instagram.com/stories/highlights/18005469040333125/>; "Ustadz Sunnah = @foto.video.islam," accessed November 1, 2024, <https://www.instagram.com/stories/highlights/17910842080936759/>. "Instagram," accessed November 1, 2024, <https://www.instagram.com/foto.video.islam/>.

¹⁰Thos hadith is authentic and found in Sahih Muslim and other collections. Scholars explain that "innovation" (*bid'ah*) here means anything newly introduced into the religion that has no basis in the Qur'an or Sunnah. Such innovations are considered misguidance and are rejected. However, some scholars clarify that this refers specifically to religious innovations, not worldly matters, and that what has a basis in the Sharia is not considered a blameworthy innovation, even if it is new in form. 'Abd al-Raḥmān al-Mubārakfūrī, *Tuhfat al-Aḥwadhī bi-sharḥ Jāmi' al-Tirmidhī* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1410 AH / 1990 CE), 7: 366; 'Abd al-Karīm al-Khuḍayr, *Sharḥ al-Muḥarrar fī al-ḥadīth* (Transcribed lessons from Shaykh al-Khuḍayr's official website), 60: 13.

¹¹ This group is known to hold six *Maulid* commemorations, namely for the Prophet Muhammad, 'Alī bin Abī Ṭālib, Fāṭimah, Ḥasan, Ḥusain, and their own leader. The Fāṭimiyyah dynasty was only established at the beginning of the 4th century AH, which shows that the celebration of *Maulid* was not known during the first three generations of Islam. Therefore, the scholars agree that the tradition of *Maulid* is a practice that emerged after the best generation of Muslims, namely the time of the Prophet, his companions, the *tābi'in*, and the *tābi' al-tābi'in*—so that no evidence of such celebration exist in the historical records of that period. AM Waskito, *Pro dan Kontra Maulid Nabi* (Jakarta: Pustaka Al Kautsar, 2014), 17.



Image 1: Related Posts The History of Maulid Celebrations

By selectively using hadiths and framing historical events in this way, the account shapes a narrative that portrays Maulid as a deviation from true Islamic teachings. This discourse reinforces the idea that only the Salafi interpretation is the correct and legitimate one, while labeling the celebration of Maulid as incompatible with the true essence of Islam.

In doing so, the account misrepresents the position of pro-Maulid scholars by oversimplifying their arguments. The @foto.video.islam account post concerning the celebration of the Prophet's Birthday was based on the wording of the hadith as recounted by Umar bin Khattab and Ali bin Abi Talib, which reads:

مَنْ عَظَّمَ مَوْلِدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَدْ أَحْيَا الْإِسْلَامَ.

*Whoever glorifies the Prophet's Birthday, has truly revived Islam.*¹²

¹² Rindang Krisnawati, "5 Hadits Dan Ayat Al-Qur'an Tentang Maulid Nabi," accessed November 13, 2024.

مَنْ عَظَّمَ مَوْلِدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَخْرُجُ مِنَ الدُّنْيَا إِلَّا بِإِيمَانٍ.

*Whoever honors (commemorates) the birth of the Prophet, when he leaves the world, he leaves with faith.*¹³

Both hadith are classified as fabricated hadiths (*al-aḥādīth al-mawḍūʿah*) due to the absence of valid sources. These hadiths are not found in well-known books and other books that are considered authoritative, indicating that these narrations are most likely spurious claims lacking a credible transmission chain.¹⁴

Although it is true that NU Jateng cites this hadith as a *dalīl*, even referring to it as a *ḥujjah*,¹⁵ others NU scholars do not regard it as valid evidence for the permissibility of the Mawlid.¹⁶ Similarly, prominent international scholars who allow the celebration of the Mawlid do not employ this hadith as a *dalīl*.¹⁷

The @foto.video.islam account, in its discussion of *bidʿah*, does not elaborate on the various classifications of innovation as understood by both Salafi scholars and other schools of thought, thereby implying that the issue is one of unanimous consensus (*mujmaʿ ʿalayh*). Had the account explained the distinctions between *bidʿah lughawiyyah* and *bidʿah sharʿiyyah*—in addition to the common division between worldly and religious innovations—or referred to the categories of *bidʿah ḥaqīqiyyah* and *bidʿah idāfiyyah* as outlined in the table below,¹⁸ it would have allowed for a more nuanced assessment of the criteria of innovation. Such clarification would help determine whether the Mawlid constitutes a *bidʿah ḥaqīqiyyah*, universally deemed blameworthy, or a *bidʿah idāfiyyah*, whose ruling may range from obligatory, recommended, permissible, or disliked, to

¹³ Ibid.

¹⁴ Rabi'atul Aslamiah, "Hadis Maudhu dan Akibatnya," *Al-Hiwar: Jurnal Ilmu dan Teknik Dakwah* 4, no. 6 (April 21, 2017): 24, <https://doi.org/10.18592/al-hiwar.v4i6.1214>.

¹⁵ Abdullah Muhammad Alfatih, "keutamaan perayaan maulid nabi menurut khulafaurrasyidin", accessed November 13, 2024.

¹⁶ "Inilah Dalil Perayaan Maulid Nabi Muhammad SAW," NU Online Jatim, accessed November 13, 2024.

¹⁷ Fakhruddin Ahmed Owaisi, "A Critique of Contemporary Puritan/Salafi Discourse on the Issue of the Mawlid and Its Classification as Bid'ah" (University of Cape Town, 2005).

¹⁸ Wizārat al-Awqāf wa-al-Shuʿūn al-Islāmiyyah (Kuwait), *Al-Mawsūʿah al-Fiqhiyyah al-Kuwaytiyyah* (Kuwait: Wizārat al-Awqāf wa-al-Shuʿūn al-Islāmiyyah, 1404–1427 AH), 8:21.

forbidden, depending on its conformity with relevant juristic principles.

Aspect	Ḥaqīqī (Real) Bid‘ah	Iḍāfī (Relative) Bid‘ah
Scriptural Basis	Completely lacks any textual or legal foundation	Supported by a general or partial textual basis
Legal Ruling	Always prohibited (ḥarām)	Varied—may fall under any of the five legal rulings (<i>al-aḥkām al-khamsah</i>)
Assessment	Categorically deemed misguidance	Evaluated according to its conformity with <i>Sharī‘ah</i> principles
Example	Deviant sects (<i>madhāhib ḍāllah</i>)	Congregational <i>tarāwīḥ</i> prayer

Table 1: Differences Between the Categories of Bid‘ah Ḥaqīqiyyah and Bid‘ah Iḍāfiyyah

In CDA terms, this omission represents a form of *discursive simplification* and *naturalization*, through which the @foto.video.islam account constructs the Salafī interpretation of *bid‘ah* as the uncontested normative standard. By excluding alternative scholarly perspectives, the post reinforces a hegemonic discourse that delegitimizes interpretive plurality within Islamic thought.

Teun A. van Dijk’s Critical Discourse Analysis of the Content of the Maulid Criticism on the @foto.video.islam Account

Teun A. van Dijk, in his Critical Discourse Analysis (CDA) framework, emphasizes the importance of understanding discourse as a construct comprising three main dimensions: text, social cognition, and socio-cultural context. The text dimension covers three levels, macrostructure (global meaning), superstructure (schematic organization), and microstructure (lexical, syntactic, and rhetorical choice). Social cognition refers to the shared mental representations and knowledge structures that shape the way individuals or groups interpret social reality, while the socio-cultural dimension pertains to the broader historical and institutional contexts behind the production and reproduction of discourse. These three dimensions interact dynamically to shape a discourse system that is far, as it is saturated with ideological content and power relations. In van Dijk’s view, discourse serves not merely as a vehicle for information but as a strategic tool for constructing, maintaining, and legitimizing beliefs, ideologies, and social domination.¹⁹



Image 2: Post-Highlighting Criticism of the Maulid Celebration

¹⁹ Teun Andrianus Van Dijk, *Text And Context: Explorations in the Semanties and Pragmatics of Discourse* (Logman House, 1977), <http://archive.org/details/TeunAVanDijkTextAndContext>.

Within the context of Salafi's critiques of the celebration of the Prophet's Birthday on the Instagram account @foto.video.islam, van Dijk's approach is relevant to reveal how anti-birthday narratives are systematically constructed, internalized by the audience and reinforced through the socio-religious infrastructures that sustain Salafi ideology. A three-minute video uploaded by the account, garnering 4,146 likes and 955 shares, contains the claim that the celebration of *Maulid* is a form of *bid'ah* that has no legitimacy in the Prophet's sunnah. The video opens with an assertive and authoritative opening statement, marking the macrostructural dimension of the discourse text. Through a concise yet rhetorically dense visual and succinct and ideologically charged language, this account consistently articulates a critique of *Maulid* as part of a broader agenda of theological purification, in line with the Salafi manhaj which prioritizes a textual and exclusive approach to Islamic teachings.

Discourse Text

We do not reject the essence of the Prophet's birthday celebration, namely, the birth of the Messenger of Allah. On the contrary, we are very grateful and happy for his birth into this world. Indeed, every believer is encouraged to rejoice at the birth of the Prophet. However, it is appropriate for us to reflect more deeply: how should this joy be expressed in a meaningful way? Is it enough to celebrate annually, or should it be manifested in the consistent practice of the Prophet's Sunnah in our daily lives?

First, what are the reasons usually given by those who celebrate the Prophet's birthday? The most common answer is as an expression of love for the Messenger of Allah. Of course, we agree that loving the Prophet is a religious obligation. However, let us reflect further: did the Companions not love him? Did the generations of the Tābi'īn and Tābi' al-Tābi'īn lack in expressing their love? Even great imams like al-Shāfi'i, Aḥmad b. Ḥanbal, Mālik, and

Abū Ḥanīfa, were they lacking in love for the Prophet? If love were the main reason, why didn't they celebrate such an event?

Historical sources indicate that the celebration of the Prophet's birthday first emerged in the year 362 AH and was popularized by an extreme Shiite group, as noted by the historian al-Maqrīzī. The claim that Ṣalāḥ al-Dīn al-Ayyūbī was the pioneer of this celebration is not supported by authentic historical data. In fact, historical evidence indicates that this celebration originated from the traditions of extreme Shiites, not from the teachings or practices inherited from the Prophet, his companions, or the early generations of Muslims.

So, did the Prophet himself ever encourage his followers to celebrate his birthday? The answer is no. If the companions, the Tābi'īn, or the great imams of the past had considered the celebration of Maulid as a form of goodness, they would have been the first to do so. They were the best generation with the deepest understanding of religion and sincere love for the Messenger of Allah. However, the reality is that they never did so.

Based on this, I believe that this kind of celebration, even though some people respect it remains a matter of khilāfiyyah (scholarly disagreement) that needs to be critically examined. This is not merely a difference of ijtihād that can be accepted without question, because there is no basis for this practice among the companions or early scholars.

Let us reflect on this again. The Companions and the Tābi'īn were people who were very enthusiastic in practicing every form of goodness and sincerely emulating the Messenger of Allah. Can we not express our joy over the birth of the Messenger of Allah more meaningfully by studying and practicing his Sunnah in our daily lives, and

making his commands and prohibitions our guiding principles?

A reflective question worth asking: which is more important, celebrating the Prophet's birthday by sincerely practicing his sunnah every day, or merely celebrating it once a year in a ceremonial manner and then forgetting about it the next day? Does not celebrating the Prophet's birthday mean not loving him? True love is not merely a statement or symbol, but a tangible manifestation in deeds and daily actions.

Allah Himself emphasizes in Sura Āl 'Imrān verse 31: "If you truly love Allah, then follow me." Thus, love for the Prophet is not merely a ceremonial expression but must be proven through concrete actions by following his Sunnah as an example.

Dimensions of the Text Structure

From the perspective of text analysis, Teun A. van Dijk divides it into three main levels. First, the macro structure, which includes the main theme or main idea of discourse. Second the superstructure, which relates to the overall scheme or pattern of text organization. Third, the microstructure involves linguistic elements such as meaning (*semantics*), sentence structure (*syntax*), language style (*stylistics*), and the way messages are delivered (*rhetoric*).²⁰

Macrostructure: Thematic

The macrostructure in a discourse lies in the main theme discussed,²¹ namely the Salafi Islamic criticism of celebrating the Prophet's birthday as an expression of love for the Prophet. The main focus is on the argument that true expression of love for the Prophet is better realized by "living the sunnah and practicing its teachings in

²⁰ Teun A. van Dijk, "Discourse Semantics and Ideology," *Discourse & Society* 6, no. 2 (1995): 243–89, <https://doi.org/10.1177/0957926595006002006>.

²¹ Teun A. Van Dijk, *Macrostructures: An Interdisciplinary Study of Global Structures in Discourse, Interaction, and Cognition*, 1st ed. (London: Routledge, 2019), 2-15. <https://doi.org/10.4324/9780429025532>.

daily life, rather than through annual celebrations that have no basis from the early generations of Islam” (Paragraphs 1 and 7).

Main Elements	Description
Topic	Criticism of <i>Maulid</i> celebrations is analyzed through the lens of love for the Prophet, expressed in the consistent practice of Sunnah.
Argument	<i>Maulid</i> celebrations were never advocated by the Prophet, nor practiced by the early generations (Sahabah, Tabi'in, and Imams), making it un-Islamic.

Table 2: Thematic Macrostructure of the Text

The narrative purpose of this discourse is multifaceted, aiming primarily to affirm the identity of conservative groups who reject *Maulid* celebrations as a form of innovation (bid'ah) not grounded in authentic Islamic tradition. Through a critical discourse analysis (CDA) lens, the text serves to challenge the legitimacy of *Maulid* by emphasizing that it was never practiced by the Prophet or early generations. This reinforces the ideological position of groups that adhere strictly to traditional Sunnah, positioning them as more faithful to the original practices of Islam.

Superstructure: Schematic

The schematic aspect of discourse is a general description of a text, which can be seen from the framework of arguments, or in other words, the logical flow of the topic of discourse and how opinions are arranged and structured in the text of discourse. The superstructure consists of an introduction, development, and conclusion.²² In the content of the discourse that has been presented, the superstructure can be identified as follows: The introduction (paragraph 1) sets out the context and briefly summarizes the content. The following discussion will explore the elation associated with the birth of the

²² Teun A. van Dijk, *Macrostructures: An Interdisciplinary Study of Global Structures in Discourse, Interaction, and Cognition*, 1st ed. (London: Routledge, 2019), 1-24. <https://doi.org/10.4324/9780429025532>.

Prophet, along with the pertinent questions surrounding its articulation.

The subsequent paragraphs (2-5) delve into the development of this sentiment. Paragraph 2 elucidates the reasons for celebrating the Prophet’s Birthday, offering a comparative analysis of these practices with those of the companions and scholars from past eras. Paragraph 3 provides an explanation of the history of the commencement of the celebration of the Prophet’s Birthday. Paragraph 4 presents the argument that the Prophet did not encourage the celebration, emphasizing the views of the companions and earlier scholars. Paragraph 5 discusses the view that celebrating the Prophet’s Birthday is a matter of *khilāfīyah*, but not permissible *ijtihād*.

Conclusion (Paragraphs 6-8). Paragraph 6 invites a more meaningful celebration of the Prophet’s birth, emphasizing the implementation of the *sunnah* in daily life. Paragraphs 7 and 8 emphasize the essence of love manifested in real deeds, referring to the Qur’an Sura Ali Imran verse 31.

The superstructure of this text is pivotal in establishing the logical flow of the arguments constructed by the speaker.²³

Text Dimensions	Main Elements	Description
Scheme Argument	Introduction	The discourse begins by affirming the celebration of the Prophet's birth, but then questions whether this joy should be expressed symbolically (<i>Maulid</i>) or through action.
	Development	The argument focuses on the historical fact that the Prophet himself never encouraged <i>Maulid</i> , and that early generations (Sahabah, Tabi'in, Imams) did not practice it.
	Conclusion	A call is made for the love of the Prophet to be reflected in the daily

²³ Ibid.

		practice of Sunnah, rather than through symbolic yearly celebrations.
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Table 3: Schematic Superstructure of the Text

The text also has propagandist elements in that it encourages readers to reflect critically on religious practices that deviate from what the text presents as the pure, authentic Islam. By inviting the reader to reconsider the symbolic nature of *Maulid* and emphasizing the importance of living the Sunnah in daily life, the discourse aims to mobilize the audience to adopt a more conservative, action-based expression of love for the Prophet, rather than a ritualistic celebration.

Microstructure: Semantics, Syntax, Stylistics, and Rhetoric

The microstructural part of the above discourse, which includes semantic, syntactic, stylistic, and rhetorical elements, can be identified in the following section: Semantics: (Background, Details, Intent, and Pre-assumption). The background is an element in the news that can influence the meaning conveyed in the discourse’s text.²⁴ The writer uses the historical background of the celebration of the Prophet’s Birthday, which is said to have appeared in 326 AH by an extreme Shia group (Paragraph 3). This builds a context to discredit the practice of the celebration.

The detail element relates to the selection of information presented in the discourse text that reflects the author’s strategy in conveying a particular attitude. Information considered to support the author’s point of view is usually presented in detail, while information considered less supportive is often ignored.²⁵ The speaker provides details about how “*companions, Tabi’in, and Imams never celebrated Maulid*” (Paragraphs 2-4). This detail confirms that celebrating *Maulid* is not part of early Islamic tradition.

The intent element indicates the purpose or intention behind the delivery of information, both explicitly and implicitly. The statement that “*loving the Prophet should be realized through the experience of the sunnah, not annual ceremonial*” (Paragraphs 1 and 7). The speaker uses this intention to provide interpretive direction to readers and listeners, namely that love for the Prophet would be

²⁴ Ibid.

²⁵ Teun A. van Dijk, *Discourse as Structure and Process* (New York: SAGE, 1997), 17.

better realized through daily Sunnah actions rather than annual celebrations.

A presupposition is an assumption made by the communicator and by the audience without a statement that gives a legitimizing function to the argument presented. In the discourse text, there is an assumption that the celebration of *Maulid* is considered wrong because it was not exemplified by the Prophet and the early Islamic generation (Paragraph 4).

Syntax (Sentence Form, Coherence, and Pronouns) The elements of sentence form in syntax include various types of structures, such as: Declarative sentences, which serve to convey information or facts,²⁶ can be found in the statement: *"We do not deny the birthday of the Prophet, the Prophet's birthday itself means the birth of the Prophet"* (Paragraph 1). This sentence provides an informative explanation of the meaning of the Prophet's birthday. Similarly, the statement *"The celebration of Maulid only appeared in 362 AH, introduced by extreme Shia circles"* (Paragraph 3), which presents historical information as part of the main argument.

Interrogative sentences are used to convey questions, especially in a rhetorical form,²⁷ as in: *"Is it enough to celebrate once a year, or is it by living the Sunnah of the Prophet every day in our lives?"* (Paragraph 1), and *"Now, did the Prophet encourage his followers to celebrate his birth?"* (Paragraph 4). These questions are not merely inviting answers but are intended to guide the reader or listener to reflect on more valuable choices.

Imperative sentences aim to provide an invitation or instruction,²⁸ as seen in the statement *"Let us reflect further!"* (Paragraph 2). This sentence directs the audience to analyze the argument presented in more depth. Another example is the statement, *"Can't we 'celebrate' the birth of the Prophet every day in a more profound way, by studying the Prophet's traditions"* (Paragraph 6), which invites readers to reflect on the form of love for the Prophet in a more substantial way.

The element of coherence relates to the interconnectedness of meaning and consistency of ideas in the text,²⁹ which plays a role in

²⁶ Teun A. van Dijk, "Discourse Semantics and Ideology," *Discourse & Society* 6, no. 2 (1995): 243–89, <https://doi.org/10.1177/0957926595006002006>.

²⁷ Ibid.

²⁸ Ibid.

²⁹ Ibid.

creating logical relationships between sentences in a single discourse. For example, in the statement, *"We do not deny the birth of the Prophet. In fact, we are grateful and happy for the birth of the Prophet"*, the second sentence reinforces and emphasizes the meaning of the first sentence, resulting in a coherent and mutually supportive train of thought in building an attitude towards the Prophet's birthday.

The use of connecting markers, such as "but", "first", and "now", also shows the continuity of the argument, as in the sentence *"But, let's look deeper: how do we express this joy?"* (Paragraph 1). This sentence is a transition from a general statement to a more specific argument about the actual form of expressing love for the Prophet.

The element of pronoun usage is seen in statements such as *"Let's look deeper"* (Paragraph 1) and *"Can't we celebrate the birth of the Prophet every day?"* (Paragraph 6). In this context, the pronoun "we" builds inclusivity, creating a sense of togetherness between the writer and the audience as part of a community of like-minded people.

Stylistics: A Lexicon

Stylistics refers to the choice of words (lexicon) and language style used in a text to emphasize meaning and shape the nuances of discourse.³⁰ In this text, it appears that the choice of diction, such as *"let us reflect"*, *"can't we"*, and *"love is not just words"* serves to strengthen the argumentative power while building emotional closeness between the writer and the audience. These expressions convey the content and evoke the affective participation of readers and listeners. This kind of word choice is scattered throughout most of the text but is most prominent in the second, sixth, and last paragraphs.

Rhetoric: Graphics, Metaphor, and Expression. The graphics in the text refer to the typography and visual format used to emphasize certain information, such as the use of italics or bold, as well as variations in font color and size. In the analyzed discourse, graphic elements were explicitly not found. However, emphasis on several concepts is still realized through strategic sentence construction, which gives a particular emphasis effect on certain words or phrases in the discourse structure.³¹

³⁰ Ibid.

³¹ Ibid.

Metaphors refer to the use of figurative expressions that aim to clarify abstract concepts through more concrete and familiar representations for the audience. For example, in the statement, “*Love is not just a speech or ceremony, but real love seen in daily practice*” (Paragraph 7), a metaphor is used to describe the concept of love for the Messenger of Allah by emphasizing that love must be manifested in real actions, not just in symbolic or verbal form.

The expression of language reflects the emotions, tone, or attitude of the writer or speaker towards the issue at hand.³² For example, in the statement, “*A thought-provoking question, isn’t it?*” (Paragraph 6), there is a persuasive nuance that implies an invitation to reflectively contemplate. The term “tingling” adds a light emotional color, which softens the impression of an argument that could be considered too rigid or normative.

Text Dimensions	Main Elements	Description
Semantics	Background	<i>Maulid</i> was first introduced by extreme Shiite groups in 362 AH, and the claim that Salahuddin al-Ayyubi initiated the celebration is refuted.
	Purpose	Love for the Prophet should be expressed through practicing the Sunnah, not through symbolic annual celebrations that lose their spiritual meaning.
Syntax	Sentence Form	Imperative sentences like "Let's reflect further!" engage readers in critical reflection, encouraging active participation in the discourse.
Stylistics	Style	Reflective and inclusive language like "Let us reflect" builds emotional engagement with

³² Ibid.

		readers, encouraging them to consider the deeper implications of the argument.
Rhetoric	Metaphor	The metaphor “Love is not just speech or ceremony, but real love is seen in daily practice” emphasizes the practical nature of love for the Prophet.
	Expression	Phrases like “A thought-provoking question, isn’t it?” create an engaging, reflective tone that invites readers to reconsider their own views without feeling pressured.

Table 4: Microstructure of the Text

In summary, this narrative not only critiques *Maulid* but also seeks to reinforce the social and religious identity of those who reject such practices, positioning them as more authentic in their religious observance.

The dimension of text in this discourse analysis is not just a theoretical framework but also a window to understanding how a particular ideology or perspective is constructed, organized, and conveyed. By observing the macro, superstructure, and microstructures, we can see how text conveys information and shapes the reader’s way of thinking. In the context of this discourse, the text dimension plays an important role in reinforcing ideological arguments and ensuring that the message conveyed can arouse the audience’s attention and response effectively.

Dimensions of Social Cognition

According to van Dijk, the dimension of social cognition is an aspect that involves the process of text production (mental, belief, and knowledge) that involves the individual cognition of the text maker as the basis for constructing discourse.³³ In the context of this research, an analysis of the ideological background, experiences, and objectives of the Salafi group represented by the account is recommended. The ensuing analysis will encompass several aspects, as outlined below. First, the @foto.video.islam account consistently reflects the ideological views of Salafi Puris, a school of thought oriented towards the purification of Islamic teachings by referring strictly to the understanding of the generation of *al-Salaf al-Ṣāliḥ* (the companions, *tābi'īn*, and *tābi' al-tābi'īn*). This ideology emphasizes the importance of maintaining the purity of Islamic teachings from all forms of innovation (*bid'ah*) that have no basis in the practice of the Prophet or the early generations of Islam. In this context, the celebration of the Prophet's Birthday is seen as a form of practice that is not prescribed, so it is often criticized and rejected. The narrative constructed by the account makes this ideological framework the main basis for criticizing the practice of celebrating the Prophet's Birthday by emphasizing that it falls into the category of heresy that Muslims should avoid.

³³ Van Dijk, *Text And Context: Explorations in the Semanties and Pragmatics of Discourse*.



Image 3: Related Posts of Salafi Method

The thinking of a number of Salafi scholars in Indonesia shows the strong influence of the doctrine of Muhammad bin Abdul Wahhab as transmitted through the thought of al-Albani. They believe that Muslims in Indonesia need to return to authentic faith, so they consistently invite the public to refer to and side with the method of understanding the generation of *al-Salaf al-Ṣāliḥ*.³⁴

Second, the constructed discourse refers to certain hadith texts and historical claims as the main references, specifically from the work of Imam al-Maqrizi, which states that the celebration of *Maulid* was first introduced by extreme Shia groups in 362 AH. By referring to this source, the account seeks to build intellectual authority to strengthen the legitimacy of their views.

Third, the discourse makers view that the form of love for the Prophet should be realized through the practice of the sunnah in daily life, not through annual ceremonial celebrations. In the narrative presented, there is a tendency to discredit the celebration of *Maulid* by stating that the practice was not known among the companions, the

³⁴ "Instagram,".

tābi'īn, or the great scholars. This perspective creates a dichotomy between practices considered “pure” and those considered “deviant.”

Fourth, in conveying messages, the discourse makers strategically select information. For example, they present historical narratives that link the origins of the *Maulid* celebration to extreme Shia groups while ignoring the views of clerics who allow or support the celebration. This strategy reflects the control of information to support and strengthen Salafi ideology. In addition, the discourse is delivered in a persuasive style that aims to direct readers and listeners to evaluate the celebration of *Maulid* through their own perspective.

Fifth, the main objective of this discourse is to shape and influence the reader's perspective to align with the Salafi ideological framework, as well as to strengthen the identity and internal beliefs of the Salafi community while criticizing other Muslim groups with different views.

The dimension of social cognition in this discourse shows that the narrative constructed by the @foto.video.islam account is a representation of Salafi's ideological beliefs. Through control over information and the application of a structured narrative strategy, the discourse makers attempt to dominate the construction of public understanding of the celebration of the Prophet's Birthday so that it aligns with their point of view.

Dimensions of Socio-Cultural Context

The socio-cultural dimension in critical discourse analysis emphasizes the social, cultural, and historical conditions that inform discourse's production, circulation, and reception.³⁵ In the context of the Instagram account @foto.video.islam, criticism of the celebration of the Prophet's Birthday demonstrates the pronounced influence of Salafi ideology, which emphasizes the purification of Islamic teachings and rejects practices deemed lacking textual grounding in the tradition of the Salaf.

The celebration of *Maulid* in global Islamic culture, including in Indonesia, has become a widely embraced cultural expression, marked by activities such as the recitation of praises (*qaṣā'id*), religious lectures (*maw'izah ḥasanah*), and acts of charity. However, Salafi groups view this practice as heresy, signifying intra-Muslim

³⁵ Van Dijk, *Text And Context: Explorations in the Semantics and Pragmatics of Discourse*.

contestation over religious authenticity. Historically, this criticism is reinforced by the narrative positing that the *Maulid* originated in extreme Shii practices of the fourth century AH, an argument used to negate the legitimacy of the culture.

Social media, especially Instagram, is strategically spreading this ideology to a wide audience. The @foto.video.islam account utilizes visual power and short narratives to package criticism in a persuasive and accessible way, positioning the digital sphere as a new arena for ideological contestation and cultural negotiation of contemporary Islam. Social media not only expands the reach of messages but also creates discussion spaces that often deepen polarization.

Thus, the discourse constructed by these accounts is not merely an individual expression but a representation of broader social, cultural, and historical dynamics. Recognizing this dimension enables a deeper understanding of how religious discourse is not only influenced by the socio-cultural context but also actively shapes it.

Through the critical discourse analysis approach of Teun A. van Dijk, Salafi ideology appears to operate consistently across multiple dimensions: text, social cognition, and socio-cultural context. *Maulid*'s criticism not only contains theological judgments but also reflects cultural tensions in the digital era. Instagram has become a strategic channel for strengthening ideology, shaping public opinion, and reproducing new understandings of religious practice in the current cultural changes of modern Muslim society.

Pro-*Maulid* and Anti-*Maulid* Discourses: Competing Claims of Legitimacy and Authority

The debate over the permissibility of celebrating the Prophet's Birthday illustrates the complex dynamics of legal interpretation and the contestation of religious authority in Islam. This divergence is not merely a legal disagreement but reflects different epistemological orientations toward scriptural sources, varied conceptions of innovation (*bid'ah*), and contrasting notions of what constitutes authentic religious practice.

Within this framework, two dominant perspectives emerge. The Pro-*Maulid* discourse, represented by traditional scholars, frames the celebration as a *hasanah* innovation, a commendable practice that expresses love and reverence for the Prophet. In contrast, the Anti-*Maulid* discourse, associated with the Salafi movement, rejects it as an

unwarranted addition to religion that contravenes the Prophet's Sunnah and the practice of the early generations (*salaf*).³⁶

Pro-*Maulid* scholars argue that celebrating the Prophet's birthday serves as a legitimate expression of devotion and gratitude, grounded in both scriptural and rational considerations. They often cite the ḥadīth of Abū Qatādah al-Anṣārī, in which the Prophet fasted on Mondays because it was the day of his birth (narrated by Muslim), as evidence that commemorating the Prophet's birth has *shar'ī* value.³⁷ Similarly, the Qur'ānic verse, "Say: In the bounty of Allah and in His mercy in that let them rejoice" (Q.S. Yūnus: 58), is interpreted as divine encouragement to celebrate the Prophet as a manifestation of God's mercy. Classical scholars such as³⁸ Ibn Ḥajar al-'Asqalānī,³⁹ and Imam Shafi'i regard the *Maulid* as praiseworthy if it is carried out in a manner that does not contradict the principles of sharia.

Conversely, the Anti-*Maulid* discourse invokes the principle of *al-aṣl fī al-'ibādah al-tawaqquf*, that all acts of worship must have explicit textual evidence. For Salafis, *Maulid* is a *bid'ah sayyi'ah* (blameworthy innovation) because neither the Prophet nor his companions observed it, and because it allegedly imitates non-Muslim religious festivities such as Christmas. Figures like Ibn Taymiyyah, while acknowledging the good intentions behind the celebration, nonetheless reject it as a practice that lacks prophetic precedent and deviates from the Sunnah.

Despite these differences, the debate over the *Maulid* should be conducted with respect, humility, and scholarly etiquette (*ādāb al-ḥiwār*). Classical scholars have consistently reminded that disagreement in subsidiary (*furū'iyah*) matters is natural and should never lead to hostility or mutual condemnation. As Imām al-Shāfi'ī once said to his interlocutor, "Is it not possible that we remain brothers even if we disagree on one matter?"⁴⁰

The real problem arises when interpretive differences turn into animosity, where one group hastily accuses another of innovation or

³⁶ "Inilah Dalil Perayaan Maulid Nabi Muhammad SAW," NU Online Jatim, accessed November 13, 2024.

³⁷ al-Ḥājjaj, *Ṣaḥīḥ Muslim*, vol. 4, p. .

³⁸ al-Suyūṭī, *Ḥusn Al-Maqāṣid Fī 'Amal al-Maulid* (Beirut: Dār al-Kitāb al-'Ilmiyyah, 2004), 222.

³⁹ Abi Bakr al-Bakrī, *Ḥāshiyah l'ānah al-Ṭālibīn 'Alā Sharḥ Faṭḥ al-Mu'īn*, vol. 3 (Cairo: Dār al-Fikr, 1996).

⁴⁰ Sulaymān b. Ḥamad al-'Awda, *Shu'ā' min al-miḥrāb* (al-Riyāḍ: Dār al-Mughnī li-al-Nashr wa-al-Tawzī', 2nd ed., 1434 AH/2013 CE), 22.

even disbelief over issues that classical jurists themselves regarded as open to *ijtihād*. As stated in *Ādāb al-Ḥiwār wa Qawā'id al-Ikhtilāf*: “Many of these disputed matters have already been addressed by earlier imams renowned for their knowledge and wisdom; hence, it is unbecoming for one follower to reproach another, or for one jurist to denounce a fellow jurist.”

A healthy difference of opinion, therefore, is one grounded in sound evidence, rational argument, and a sincere desire to preserve Muslim unity. As another maxim beautifully expresses:

“Let our disagreement be that of two brothers in faith, united by the word of Islam and shaded by the banner of *tawḥīd*.”⁴¹

In this light, the *Maulid* controversy should be viewed not merely as a juridical dispute but as a reflection of broader discursive dynamics, where theology, ideology, and authority intersect. These competing interpretations thus extend beyond theological reasoning into the realm of discursive power, in which legitimacy and authenticity are continuously constructed, contested, and reproduced through language and the selective use of ḥadīth.

On social media, particularly platforms like Instagram, Salafi accounts such as *@foto.video.islam* actively circulate narratives that construct the *Maulid* as religious deviation. Through Teun A. van Dijk's Critical Discourse Analysis (CDA), it becomes evident that such discourse elevates hadiths prohibiting innovation as authoritative evidence, thereby legitimizing the Salafi claim to religious authenticity and delegitimizing alternative expressions of piety.

This use of ḥadīth functions not merely as theological argumentation but as an **ideological strategy** to assert control over public perceptions of orthodoxy in the digital sphere.

Historically, however, the celebration of the *Maulid* has carried broader socio-political significance. It was popularized by Ṣalāḥ al-Dīn al-Ayyūbī as a means of unifying Muslims during the Crusades and countering the influence of the Shi'ite Fāṭimid dynasty in Egypt.⁴² Thus, the *Maulid* should be understood not only as a product of legal *ijtihād* but also as part of Islam's evolving cultural and political expression throughout history.

⁴¹ ‘Umar ‘Abd Allāh Kāmil, *Ādāb al-Ḥiwār wa-Qawā'id al-Ikhtilāf* (1436 AH), 1, published on the website of the Saudi Ministry of Endowments (Wizārat al-Awqāf al-Sa‘ūdiyyah), no publisher information.

⁴² Dari al-Maqrizi.

The plurality of perspectives in the *Maulid* debate reflects the non-monolithic nature of *istinbāṭ al-ḥukm* (legal reasoning). Pro-*Maulid* scholars emphasize the *maqāṣid* (objectives) of the Sharī’ah and the affective dimensions of devotion, while the Salafi stance prioritizes textual literalism and historical precedent. Despite these differences, such debates should not be a source of polarization within the Muslim community. As al-Shāṭibī reminds, divergence in subsidiary matters (*furū’iyyah*) does not constitute misguidance so long as it does not undermine core beliefs.⁴³

The following table summarizes the contrasting characteristics of these two discursive formations:

Group	Source of Authority	Character of Argument
Anti- <i>Maulid</i>	Salafi scholars, ḥadīth, early Islamic history	Scriptural, historical, exclusive
Pro- <i>Maulid</i>	Classical jurists (<i>fuqahāʾ</i>), collective Muslim experience, general principles of the Sharī’ah	<i>Ijtihād</i> -based, normative, inclusive

Table 5: Contrasting Characteristics of Discursive Formations

The **Anti-*Maulid*** discourse frames its argument through the rhetoric of “purification,” constructing a dichotomy between *true love*, manifested in strict adherence to the Sunnah and *symbolic love*, expressed through ceremonial celebration. In contrast, the **Pro-*Maulid*** discourse legitimizes the celebration as a form of *da’wah* and devotion that strengthens emotional and communal bonds with the Prophet. By drawing upon classical juristic traditions that sanction cultural expressions not contradicting the Sharī’ah, the Pro-*Maulid* position situates the celebration within the acceptable boundaries of Islamic practice, emphasizing its moral, educational, and identity-forming values.

⁴³ Abū Ishāq al-Shāṭibī, *al-Muwāfaqāt fī Uṣūl al-Sharī’ah* (Cairo: Maktabah al-Tujāriyyah, 1920).

Ultimately, these competing discourses reveal more than theological disagreement, they represent **a broader ideological negotiation over religious legitimacy and authority**. The *Maulid* debate thus becomes a discursive arena where notions of authenticity, love, and orthodoxy are continually redefined within the dynamics of modern Muslim identity.

CONCLUSION

Through the lens of Teun A. van Dijk's Critical Discourse Analysis (CDA), the study reveals how this criticism serves broader ideological and social functions. (1) At the macrostructure level, the discourse represents a contestation of religious authority and legitimacy between competing interpretations of Islam. It constructs the *Maulid* as an un-Islamic innovation and frames the Salafi interpretation as the only authentic expression of faith, although this representation functions discursively to assert interpretive dominance rather than to establish an uncontested theological truth. (2) At the superstructure level, the discourse organizes its argumentation in a coherent sequence, beginning with a challenge to the celebration's legitimacy, followed by historical and theological justifications, and concluding with a call for adherence to the Sunnah as the true expression of love for the Prophet. However, this structured reasoning operates not merely as a logical progression but as a persuasive strategy aimed at naturalizing the Salafi claim to authenticity. (3) At the microstructure level, the discourse employs specific linguistic and rhetorical strategies such as questioning the authenticity of *Maulid*, invoking hadiths condemning innovation, and framing the celebration as a deviation to reinforce its ideological stance.

These stylistic choices, while appearing descriptive, function to reproduce and legitimize a particular hierarchy of religious authority within the broader field of Islamic discourse. Overall, the use of hadiths in this digital discourse operates as an instrument of ideological legitimization, shaping and consolidating Salafi authority within the online religious sphere. In light of this, the analysis underscores the need for critical awareness of how religious texts can be politicized in digital spaces and highlights the importance of maintaining ethical dialogue and mutual respect across theological differences.

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