



Contesting the *Mawla*: A Comparative Study of Hadith Framing and Sectarian Authority in the Indonesian Islamic Digital Sphere

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Abstract: The theological divergence between Sunni and Shia interpretations of the Hadith of Ghadir Khum remains a persistent issue in Islamic discourse, particularly within the digital sphere. This study aims to analyze how two online Islamic media portals, Panjimas.com and ShiahIndonesia.com, frame the Ghadir Khum event and its implications for leadership in Islam. Unlike previous hadith scholarship, which has largely concentrated on classical approaches to sanad and matn criticism, this study addresses an existing gap by redirecting attention to the construction of hadith meanings in digital media as a site of ideological and religious contestation. The research applies Robert M. Entman's framing model, encompassing four elements: define problems, diagnose causes, make moral judgment, and treatment recommendation. The findings reveal that Panjimas.com frames the Hadith of Ghadir Khum as a theological misinterpretation by the Shia that requires correction. It emphasizes the term *mawla* as meaning “helper” rather than “leader,” thus taking a delegitimizing stance toward Shia claims of imamate. Conversely, ShiahIndonesia.com employs an affirmative framing, interpreting Ghadir Khum as a spiritual and social declaration of Ali bin Abi Thalib's leadership and as a continuation of prophetic authority within the doctrine of imamate. Consequently, both media represent contrasting ideological orientations: Panjimas.com upholds Sunni orthodoxy through a discourse of rejection, while ShiahIndonesia.com reinforces Shia identity through a discourse of affirmation. These differing frames demonstrate that the Hadith of Ghadir Khum functions not merely as a religious text but as a symbolic arena of meaning and authority contestation within the contemporary Islamic digital public sphere.

Keyword: Hadith of Ghadir Khum, Shia, Media Framing, Robert M. Entman.

Abstrak: Perbedaan pandangan teologis Sunni dan Syiah terhadap hadis Ghadir Khum menjadi isu klasik yang terus hadir dalam wacana keislaman, termasuk di ruang digital. Penelitian ini bertujuan untuk menganalisis bagaimana dua portal media Islam daring, Panjimas.com dan ShiahIndonesia.com, membingkai peristiwa Ghadir Khum serta maknanya terhadap konsep kepemimpinan dalam Islam. Berbeda dari kajian hadis sebelumnya yang umumnya berfokus pada aspek sanad dan matan secara klasik, penelitian ini mengisi celah

kajian dengan mengalihkan perhatian pada konstruksi makna hadis dalam media digital sebagai arena kontestasi ideologis keagamaan. Penelitian ini menggunakan model analisis framing Robert M. Entman yang meliputi empat elemen: define problems, diagnose causes, make moral judgment, dan treatment recommendation. Hasil penelitian ini menunjukkan bahwa Panjimas.com membingkai hadis Ghadir Khum sebagai bentuk penyimpangan tafsir Syiah yang perlu diluruskan. Situs ini menegaskan makna mawla sebagai “penolong” bukan “pemimpin”, sehingga bersifat delegitimatif terhadap klaim imamah Syiah. Sementara itu, ShiahIndonesia.com menggunakan framing afirmatif dengan menafsirkan Ghadir Khum sebagai deklarasi spiritual dan sosial atas kepemimpinan Ali bin Abi Thalib, serta simbol kelanjutan otoritas kenabian dalam ajaran imamah. Dengan demikian, kedua media merepresentasikan dua orientasi ideologis yang bertolak belakang yakni Panjimas.com mempertahankan ortodoksi Sunni melalui wacana penolakan, sedangkan ShiahIndonesia.com memperkuat identitas Syiah melalui wacana pembenaran. Perbedaan framing ini menunjukkan bahwa hadis Ghadir Khum bukan hanya teks keagamaan, tetapi juga arena kontestasi makna dan otoritas dalam ruang publik digital Islam kontemporer.

Kata Kunci: Hadis Ghadir Khum, Syiah, Framing Media, Robert M. Entman

1. Introduction

The event of Ghadir Khum is one of the most controversial events in Islamic history, occurring on the 18th of Dhul-Hijjah in the year 10 H/632 M at a place called Ghadir Khum. Ghadir Khum is a location near al-Juhfah, precisely at the intersection of the routes connecting Medina, Egypt, Iraq, Syria, and Najd (Posha, 2023). This event took place when the Prophet Muhammad (peace be upon you) was returning from the Hajj al-Wada’ (the Farewell Pilgrimage), which was final Hajj before his passing (El-razy, Asari, Badaruddin, Zailia, & Fahira, 2023). He delivered an important sermon containing a will regarding the leadership of the community after him. In the sermon, he affirmed Ali as the successor in leadership with his saying: “*Man Kuntu Mawlahu fa Hadza ‘Aliyyun Mawlahu*” (whoever takes me as his *mawla*, then Ali is his *mawla*) (Nabilah, 2022).

The event of Ghadir Khum became a fundamental point of divergence between Sunni and Shia understandings regarding the succession of Islamic leadership after the passing of the Prophet Muhammad (peace be upon you). The aforementioned hadith concerning the Prophet’s statement about Ali’s position as *Malwa* has been interpreted theologically and historically, significantly influencing the formation of identity and legitimacy in Islam. Since the seventh century, this hadith has not only been a subject of scholarly study but has also played a role in the political and social dynamics of the Muslim community (Bahary, 2024). From the Shia perspective, Ghadir Khum is

viewed as the event affirming the appointment of Ali as the successor to the Messenger of Allah and as concrete evidence supporting the doctrine of *imamah* (divinely appointed leadership). In contrast, for Sunnis, the event is more emphasized as a call to hold firmly to the Qur'an and the *Sunnah* of the Prophet (Annabil, H, Wardhana, & Faridillah, 2024).

In the digital era, the representation of differences in understanding this event and hadith has become more prominent through online media, which serves as a space for the articulation of religious discourse. Online media function not merely as channels of information, but also as discursive arenas in which religious meanings are produced, circulated, and contested by various groups with differing ideological interests. In this context, the Hadith of Ghadir Khum no longer operates solely as a normative-theological text, but rather as a symbolic arena in which claims to truth, religious authority, and sectarian identities Sunni and Shia are openly negotiated and contested within the digital public sphere. The emphasis on these differences in understanding is influenced by the framing mechanism of framing in media message production, as seen in Islamic studies articles on popular Islamic media like Panjimas.com and ShiahIndonesia.com that discuss the event and *Hadith* of Ghadir Khum (Syarif, 2022). Framing is the way information or an events is packaged, presented, and emphasized to influence how audience understands and interprets that information.

These two media have different backgrounds. Panjimas.com, as a representation of Islamic media aligned with *Ahlussunnah wal Jamaah*, and ShiahIndonesia.com, as a voice for the Shia community in Indonesia, are two entities that are interesting to study in the context of how the Hadith of Ghadir Khum and Shia teachings in general are framed (framing) in digital narratives. The differences in interpretation of the hadith and event, shaped through the mechanism of framing, have brought the study of hadith into dynamics related to the development of the digital age (Syarif, 2022). Entman explains that framing in mass communication involves the selection and emphasis of certain aspects of reality to promote specific interpretation and evaluation (Entman, 1993).

Academic studies on the Hadith of Ghadir Khum have so far been dominated by traditional approaches focusing on aspects of sanad criticism (chain of transmission criticism) (Afwadzi, 2014), matn criticism (textual criticism) (Irham, 2011), and theological debates between Sunni and Shia (Washil & Fata, 2018)(Khair & Assegaf, 2020). From the side of sanad criticism, various scholars and researchers have studied it, such as in Benny Azwadi's research (Afwadzi, 2014), which states that this hadith

of Ghadir Khum is not found in *Sahih al-Bukhari* and *Sahih Muslim*. However, within the *Kutub al-Tis'ah* (the Nine Books), the Hadith of Ghadir Khum is recorded in *Sunan al-Tirmidhi*, *Sunan Ibn Majah*, and *Musnad Ahmad*. The narration in *Sunan al-Tirmidhi* shows that this hadith is at minimum of *hasan* (good) grade, and *al-Tirmidhi* even rated it as *hasan gharib* (good but rare). Based on the views of hadith critics, Sunnis generally accept the authenticity of the Hadith of Ghadir Khum. Shia also affirm the authenticity of this hadith, classifying it as *mutawatir* (massively transmitted) due to its widespread narration in both Sunni and Shia hadith collections.

In the object of matn criticism study, Masturi Irham's research (Irham, 2011), it is asserts that a major event that should have been known by many companions was, in fact, witnessed by only a small number of them. There are diverse views among Muslim theologians (Khair & Assegaf, 2020): Rashid Rida accepted it but interpreted it merely as a declaration of Islam's victory. Imam Malik and al-Bayhaqi considered this event not to reach the level of *mutawatir*, despite being narrated by 110 transmitters across sects. Ibn Taymiyyah even regarded Ghadir Khum and the Hadith of *Mawla* as fabrications by the Muslim community of Kufa. Conversely, Nasir Makarim Shirazi affirmed that Ghadir Khum is an authentic historical event in Islamic civilization. There are differences in the terminological interpretation of “*mawla*” between Sunni and Shia (Washil & Fata, 2018). Sunnis interpret it with the meaning of “protector” or “helper,” while Shia interpret it as “caliph” or “leader.”

Based on the literature review conducted, it is clear that research on the Hadith of Ghadir Khum is still confined within classical methodological paradigms. In the digital era, the validity and authority of hadith are no longer determined solely by classical sharh literature, but are also shaped by how online media frame hadith texts in constructing sectarian opinions and identities (Ida, 2016). The media function as new agents of externalization by reinterpreting historical events in accordance with ideological interests, group identities, and contemporary social dynamics. Through framing, the media do not merely transmit historical facts but re-present Ghadir Khum as a living discursive reality one that is continuously contested and imbued with political and social significance within today's digital public sphere. Framing analysis of hadith texts in the context of digital media is still very rarely found in academic literature. Therefore, this research seeks to fill this gap by operationalizing media framing analysis on the understanding of the Hadith of Ghadir Khum and the construction of narratives about Shia teachings on two digital platforms with different sectarian orientations, namely Panjimas.com and ShiahIndonesia.com.

This research aims to analyze how the narrative construction of digital media implies the formation of framing regarding differences in understanding the text of the Hadith of Ghadir Khum. This research is directed towards achieving three main, interrelated, and complementary objectives. First, it aims to examine how the event and hadith of Ghadir Khum are framed by two digital media platforms with different sectarian orientations, namely Panjimas.com as a representative of the *Ahlussunnah wal Jamaah* perspective and ShiahIndonesia.com as the voice of the Indonesian Shia community. Second, to compare the framing strategies applied by each media using Robert M. Entman's analytical framework. Third, to show how Shia teachings about leadership (*Imamah*) through the event and hadith of Ghadir Khum are defined, perceived, and debated in the digital media space. These three objectives are designed to provide an understanding of the dynamics of digital religious communication through the construction of differences in hadith understanding via media framing mechanisms, while also enriching the study of religious communication and opening space for reflection on the role of media.

This research uses a qualitative approach focused on an in-depth understanding of phenomena, meaning, and interpretation (Sugiyono, 2018). The analysis of the Hadith of Ghadir Khum uses the framing analysis method proposed by Robert M. Entman, which has four main functions: define problems (defining problems), diagnose causes (determining the causes of problems), make moral judgments (making moral judgments), and treatment recommendation (offering solutions/improvements) (Entman, 1993). This model is selected because it systematically reveals how media not only construct problem definitions and causal attributions, but also embed moral judgments and treatment recommendations, making it more suitable for analyzing the dynamics of contesting hadith meanings in digital media than other discourse analysis approaches that tend to focus solely on linguistic or narrative aspects. This concept is applied to study the framing practices of the event and hadith of Ghadir Khum in two articles: “*Peristiwa Ghadir Khum dan Kebatilan Hujjah Syiah*” from Panjimas.com and “*Makna Ghadir-Kepemimpinan Spiritual dan Sosial dalam Islam*” from ShiahIndonesia.com. This approach allows the researcher to explore the interpretative and contextual dimensions of the framing process carried out by each media platform.

2. Results and Discussion

Historical and Theological Analysis of the Hadith of Ghadir Khum

The event of Ghadir Khum is one of the historical moments in the life of the Prophet Muhammad (peace be upon him), occurring in the year 10 H/632 M upon his return from Hajj al-Wada', his final pilgrimage before his passing (El-razy et al., 2023). On the journey back to Medina, the Prophet and his companions stopped at a place called Ghadir Khum, a crossroads between Mecca, Medina, Egypt, Syria, Najd, and Iraq (Posha, 2023). This location was chosen because it was strategic, making it possible to convey an important message to the thousands of companions present. According to Shia narrations, the delivery of the Prophet's message or sermon at Ghadir Khum was witnessed by more than 90,000 companions, with some estimates reaching 114,000 people. The Messenger of God delivered this sermon shortly before his death, bequeathing that the community should hold fast to *al-Thaqalayn* (the Two Weighty Things) and appointing Imam Ali as the mawla for the believers (Salim & Efendi, 2022).

During the event, the Prophet delivered a sermon to the congregation of pilgrims, then raised the hand of Ali bin Abi Talib and declared:

The Prophet (peace be upon him) said: “O people, do you not bear witness that Allah is your Lord?” They replied, “Yes.” He continued, “Do you not also bear witness that Allah and His Messenger have more right over you than your own selves, and that Allah and His Messenger are your mawla?” They replied, “Yes.” Then he said, “For whoever takes me as his mawla, then Ali is also his mawla.” Subsequently, he affirmed, “I leave among you two weighty things; if you hold fast to them, you will never go astray: the Book of Allah in your hands and my Ahl al-Bayt (Family of the House)” (Attamimy, 2010).

Meanwhile, the hadith believed by the Shia to be the Prophet's will regarding the appointment of Ali bin Abi Talib as caliph after his death is the Hadith of Ghadir Khum narrated in *Musnad Ahmad bin Hanbal*, index no. 1311, with the following wording:

حَدَّثَنَا عَبْدُ اللَّهِ، حَدَّثَنِي حَجَّاجُ ابْنُ الشَّاعِرِ، حَدَّثَنَا شَبَابَةُ، حَدَّثَنِي نَعِيمُ بْنُ حَكِيمٍ، حَدَّثَنِي أَبُو مَرْيَمَ، وَرَجُلٌ مِنْ جُلَسَاءِ عَلِيٍّ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ غَدِيرِ خُمٍ: «مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ» قَالَ: فَزَادَ النَّاسُ بَعْدُ: «وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ»

“Abdullah narrated to us, Hujjaj ibn al-Sha'ir narrated to me, Shababah narrated to us, Nu'aym ibn Hakim narrated to me, Abu Maryam and a man from the sitting companions of Ali (may God be pleased with him) narrated to me from Ali, that the Prophet ﷺ said on the day of Ghadir Khum, 'Whoever takes me as his *mawla* (master/patron), then Ali is his *mawla* (master/patron).' He said: Then the people afterwards added, 'Be a friend to whoever befriends him and an enemy to whoever opposes him (Al-Shaybaniy, 1421).

This statement became known as the Hadith of Ghadir Khum and is one of the most influential hadiths in Islamic history, especially concerning the debate over leadership after the death of the Prophet Muhammad (peace be upon him). This hadith is narrated by various transmitters in both Sunni and Shia hadith collections with diverse chains of transmission. In Shia literature, this hadith receives significant attention and is recorded in various their hadith collections such as *al-Kafi* by *al-Kulayni* and *Man la Yahduruhu al-Faqih* by *al-Saduq*. Meanwhile, in Sunni literature, this hadith can be found in *Sunan al-Tirmidhi*, *Musnad Ahmad ibn Hanbal*, *Sunan Ibn Majah*, and *al-Mustadrak ala al-Sahihayn* by *al-Hakim*, among other hadith collections. In *Musnad Ahmad ibn Hanbal*, about ten hadiths are recorded, while in *Sunan al-Kubra* by Imam al-Nasa'i, the number is even greater. This hadith is also narrated through many chains, from both the companions and subsequent narrators, each fulfilling the conditions of *shahid* (witness) and *mutabi'* (corroborating). Both Sunnis and Shia agree on recognizing the authenticity of the Hadith of Ghadir Khum but differ in interpreting the term *mawla*. Noorhidayati concludes that this hadith is classified as *mutawatir* (massively transmitted) (Washil & Fata, 2018).

This hadith is viewed by the Shia as the affirmation of the investiture of Ali bin Abi Talib, which is not merely a controversial issue but is believed to have been realized in religious practice. One piece of evidence is the designation of Ghadir Khum as a specific holiday outside the other two major Islamic holidays, known as Eid al-Ghadir. This celebration was first held in the 4th century H by Mu'izz al-Dawlah Ali ibn Buwayh when he ruled parts of Iraq (Posha, 2023). Thus, the position of the Hadith of Ghadir Khum not only has a theological dimension but also impacts religious practices that developed within Shia tradition. Therefore, to interpret the meaning of this hadith completely, a study of the historical context (*asbab al-wurud*) that underlies it is required, both from micro and macro perspectives. Based on previous research, there are differing views regarding the *asbab al-wurud* (reasons for

revelation/occurrence) of the Hadith of Ghadir Khum, which can generally be mapped into three main causes, including:

First, the Hadith of Ghadir Khum is related to the expedition to Yemen before the performance of Hajj al-Wada', when the Prophet (peace be upon him) sent Ali bin Abi Talib as the leader of the army (Noorhidayati, 2016). At that time, the Messenger of God sent Ali bin Abi Talib to the region of Yemen to lead an expedition. However, various complaints and resistance against him emerged. In response to this, the Messenger of God intended to defend and restore Ali's reputation by emphasizing his virtues, as affirmed in the Hadith of Ghadir Khum (Mu'awanah, 2019). During that expedition, a number of companions disagreed with some decisions made by Ali and considered them a form of injustice. Ali's decision was to disapprove of the distribution of spoils of war (*ghanimah*). This stance raised objections from some parties, so the Prophet advised that believers should love and help each other, and avoid blame and hatred. Although general for all believers, this advice was specifically directed at those who opposed Ali's decision (Posha, 2023).

Second, the background of the Prophet's sermon at Ghadir Khum was his desire to deliver a will before his death, urging the community to hold fast to *al-Thaqalayn* (the Book of Allah and the *Ahl al-Bayt*) and to establish Ali as the *mawla* for the believers (Noorhidayati, 2016). The Shia believe that the meaning of the word *mawla* in the Hadith of Ghadir Khum refers to leadership. One scholar who holds this opinion is Ibn Babawayh al-Qummi (d. 381 AH). According to him, although there are various interpretations of the term *mawla*, the meaning of leadership is considered most in line with the Prophet's intention in guiding the community. Because, if *mawla* only meant virtue, then it would neglect the obligation of Muslims to obey Ali. Thus, obedience to Ali bin Abi Talib is understood as recognition of his right to leadership (*imamah*) (Posha, 2023).

Third, the history of the Hadith of Ghadir Khum is closely related to the revelation of Q.S. al-Ma'idah [5]:67.

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ
مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ { [المائدة: 67]

“O Messenger, announce that which has been revealed to you from your Lord. And if you do not, then you have not conveyed His message. And Allah will

protect you from the people. Indeed, Allah does not guide the disbelieving people.” (Al-Maidah, 67 C.E.).

According to the Shia view, the verse above is a command from Allah to the Prophet to convey to the community that Ali would become the leader after his death. The Prophet then fulfilled this command by delivering the Hadith of Ghadir Khum (Posha, 2023). Verse 67 of Q.S. al-Ma'idah, which was revealed at Ghadir Khum, was received by the Prophet when he was nearly completing his prophetic mission, accompanied by a threat that if he did not convey the command of Allah contained in this verse, then his entire mission thus far would be considered non-existent. Therefore, when the caravan had arrived and gathered at Ghadir Khum, the Prophet Muhammad conveyed this verse to the Muslims present at that time (Attamimy, 2010). From the Shia perspective, this verse is understood as a direct reference to the leadership of Ali bin Abi Talib. They interpret the phrase “*O Messenger, announce that which has been revealed to you from your Lord...*” as a command to deliver the message concerning the caliphate of Ali (Fata, 2017).

In line with this understanding, the Shia place the Hadith of Ghadir Khum as a major event in Islamic history. This event occurred when the Prophet was returning from Hajj al-Wada' and stopped at Ghadir Khum, where he, by the command of Allah, announced that Ali had the right to leadership and affirmed him as the Imam and caliph after his passing (Bahary, 2024). This establishment of authority is directly linked to the revelation of Q.S. al-Ma'idah [5]:67. The related verse is believed to have been revealed three times as a form of emphasis so that the Prophet would not neglect it, and as a strong encouragement to convey it to the community. At that time, more than one hundred thousand companions were present on the return journey from Hajj al-Wada', and the location of Ghadir Khum was seen as the departure point for people from various regions before returning to their respective origins (Fata, 2017).

The term “*mawla*” in the saying of the Prophet Muhammad became a crucial point that gave rise to differences of understanding among Muslims, particularly between *Ahl al-Sunnah* and *Ahl al-Shia*. The core issue lies in the linguistic nuance of the word “*mawla*,” which in Arab tradition has meanings close to wali (master, protector, friend). This term is polysemic and can be interpreted as “leader,” “the beloved,” “protector,” or “friend,” and is related to the word al-ula, meaning “the foremost” or “without equal” (Bahary, 2024). For *Ahl al-Sunnah*, the word *mawla* is interpreted as “the beloved,” as in the term wali Allah (friend of Allah), which means a servant

beloved and cherished by Allah. Meanwhile, *Ahl al-Shia* interpret it as “the possessor of authority whose leadership must be obeyed,” similar to the use of the word wali in the terms wali murid (guardian of a student) or wali kota (mayor) (Attamimy, 2010). Thus, the Shia regard Ghadir Khum as a declaration of succession in leadership after the Prophet. Sunnis, on the other hand, view it as an affirmation of Ali's virtue and status.

Based on the explanations of the *asbab al-wurud* above, Sunni scholars affirm that the Hadith of Ghadir Khum is not related to the handing over of the caliphate or religious authority to Ali bin Abi Talib, but rather aimed to defend Ali from accusations of hatred that arose among the troops, resulting from their disagreement with Ali's decision to delay the distribution of *ghanimah*. Imam al-Shafi'i affirmed that the Hadith of Ghadir Khum was not intended as a legitimization of Ali's leadership. On the contrary, the hadith affirmed that Ali is among the awliya' Allah (friends of Allah), meaning a figure who is loved and aided, as opposed to one who is hated and shunned. Imam al-Bayhaqi reinforced Imam al-Shafi'i's view, stating that the Hadith of Muwalat was not meant as a legitimization of Ali's leadership after the death of the Messenger of God (Mu'awanah, 2019).

The Shia argument regarding the Hadith of Ghadir Khum can be questioned when viewed from the content of the Prophet's sermon during Hajj al-Wada'. On that occasion, the Prophet did not convey the appointment of Ali bin Abi Talib as his successor in leadership at all. If that were indeed the intention, the moment of Hajj al-Wada', witnessed by the majority of Muslims, would have been the most appropriate time to state it openly. Thus, the Shia claim making Ali's leadership a pillar of *imamah* does not receive strong support from historical facts or explicit statements of the Prophet (Posha, 2023). Unlike the Sunnis, the Shia interpret the word *mawla* in the Hadith of Ghadir Khum as a legitimization of Ali bin Abi Talib's leadership after the Prophet's death (Noorhidayati, 2016). They emphasize that the Prophet's statement at Ghadir Khum was an open declaration about the Imamate of Ali, reinforced by the revelation of Q.S. al-Ma'idah [5]:67. From the Shia perspective, this hadith becomes the theological foundation affirming *imamah* as a central pillar in their teachings.

Media Profiles: Panjimas.com and ShiahIndonesia.com

Within the framework of framing analysis, media is not merely a neutral information channel but an actor with its own interests, ideological orientations, and specific reader segments. Therefore, before examining how the Hadith of Ghadir Khum

is framed, it is important to first review the profiles of the media under study, namely Panjimas.com and ShiahIndonesia.com. Both operate within the Indonesian Islamic media landscape but carry different identities and viewpoints. Panjimas.com is known as a news portal with a conservative Islamic nuance, focusing on political issues, community affairs, and criticism of groups considered deviant from the Sunni mainstream. Meanwhile, ShiahIndonesia.com serves as an information platform oriented towards understanding, disseminating, and defending Shia teachings amidst the dominant Sunni discourse. It is this difference in background that significantly influences how each media frames the Hadith of Ghadir Khum, both in theological and socio-political contexts.

Panjimas.com is one of the online Islamic media outlets in Indonesia, established on January 21, 2014, corresponding to 19 Rabi' al-Awwal 1435 H. This media is under the auspices of PT Media Info Dakwah Center and began actively publishing news since March 15, 2014. Based on its official page, Panjimas.com was established with a missionary spirit oriented towards the struggle of amar ma'ruf nahi munkar (enjoining good and forbidding wrong) and carries the aspiration to build a just and dignified Islamic civilization. Structurally, Panjimas.com is led by Mulyadi Abdul Gani as the Chief Executive, with A. Ahmad Hizbullah, M.Ag., as the Editor-in-Chief and Person in Charge. The structure also includes Managing Editors, an editorial team, contributors, reporters, and a multimedia crew involved in producing news content and digital da'wah. The Panjimas.com editorial office is based in Bekasi, West Java, without official affiliation with any specific Islamic organization, congregation, or group (Panjimas.com, 2025).

In its institutional vision, Panjimas.com asserts itself as an “Islamic struggle media” that functions to voice truth and combat falsehood. The editorial mission is focused on three main pillars: first, disseminating information that supports the Islamic da'wah movement; second, fighting for the interests of the Muslim community (*ummah*); third, being a media for socio-political criticism against all forms of moral and ideological deviations considered contrary to Islamic values. In terms of content, Panjimas.com frequently publishes news, opinions, and reports highlighting national political issues, community affairs, and religious themes. The topics covered generally intersect with Islamic politics, the social struggles of the Muslim community, and criticism of groups or ideologies deemed deviant from Sunni Islamic teachings. Through a firm and rhetorical writing style, this media positions itself as a vessel for discursive

resistance against secularization, the liberalization of Islamic thought, and religious pluralism.



Figure 1. Panjimas.com Homepage Display

Source : <https://www.panjimas.com/>

The structure of the Panjimas.com page is divided into several thematic rubrics reflecting its editorial direction. The News rubric is the main section, divided into two subcategories: National and International. In the National section, the news displayed generally relates to domestic socio-political dynamics, such as government policies towards Muslims, the role of religious organizations, legal polemics involving Muslim figures, and issues of social justice and the community's economy. Meanwhile, the International section contains world Islamic news, such as conflicts in the Middle East, the Palestinian struggle, the condition of Muslim minorities globally, and Western countries' foreign policies towards Islam. The narrative built in this rubric often highlights Muslim solidarity (*Ukhuwah Islamiyah*) and an anti-imperialist spirit against global powers considered oppressive to the Islamic world.

Besides the News rubric, there is also the Islamia rubric, which contains religious and educational writings, such as interpretations of Qur'anic verses, hadith studies, Islamic civilization history, and discussions on creed (*aqidah*) and jurisprudence (*fiqh*). The *Inspirasi* (Inspiration) rubric features stories of exemplary Muslim figures, community social movements, and motivational stories drawn from everyday life realities. Next is the *Nahi Mungkar* (Forbidding Wrong) rubric, which is one of the characteristic ideological features of Panjimas.com. Within it, the editorial highlights various social, cultural, or political phenomena considered contrary to Islamic values. For example, moral deviations, cultural liberalization, religious blasphemy, or social practices not in accordance with Sharia. The Parenting rubric addresses themes of family education and the nurturing of the Muslim generation. Articles here often

discuss strategies for raising children Islamically, the role of parents in instilling morals, and challenges of child education in the digital age.

Furthermore, there is the Citizens rubric, which provides space for reader participation to write views, activity reports, or personal opinions on social and religious issues. The *Panjimart* rubric has an informative and commercial character. Its content relates to the promotion of halal products, sharia-compliant business, or the community's economy. The *Galeri* (Gallery) rubric displays photo and video documentation of various community activities, such as solidarity actions, da'wah studies, or social activities. Lastly, there is the Solidaritas (Solidarity) rubric. This rubric focuses on humanitarian issues and social concern for Muslims, both domestically and internationally. Articles here frequently highlight the conditions of oppressed Muslims, such as in Palestine, Syria, Rohingya, and other conflict areas. This rubric fosters the spirit of ukhuwah islamiyah (Islamic brotherhood) and invites readers to participate in social and humanitarian movements.

Empirically, several Panjimas.com articles show a tendency to critique political issues and government policies from an Islamic perspective. For example, coverage of Muslim community actions in Jakarta or attitudes towards government regulations deemed not pro-community are often interpreted as part of the da'wah effort of amar ma'ruf nahi mungkar. In the context of community affairs, Panjimas.com also covers issues of public morality, Islamic education, and the revival of the community's economy, while in matters of creed, this media presents criticism against sects or views considered deviant from the principles of Ahl al-Sunnah wal Jama'ah. Overall, the existence of these rubrics shows that Panjimas.com serves not only as a news media but also as an instrument of da'wah and Islamic ideology based on the community. As an independent Islamic media born post-Reformation, Panjimas.com is part of the alternative media network that seeks to fill the public discourse space through a firm and ideological Islamic perspective.

Meanwhile, ShiahIndonesia.com is an online news and information portal specifically focused on introducing, defending, disseminating, and clarifying understandings of the teachings and religious practices of Islam from the perspective of the Imami Shia school of thought in Indonesia. This site is one representation of digital media attempting to introduce theological, historical, and social views from a Shia perspective, amidst the dominance of Sunni Islamic narratives in the Indonesian public sphere. Ideologically, ShiahIndonesia.com serves as a da'wah and advocacy media striving to present a moderate, rational face of Shia Islam compatible with

Indonesian social life. Its presence can be understood as part of the efforts of the Shia community in Indonesia to provide an alternative information space against the dominance of Sunni discourse in Islamic media. Generally, ShiahIndonesia.com has an ideological orientation to introduce the basic principles of Shia teachings, present the views of the Ahl al-Bayt scholars, and respond to various accusations and misunderstandings about Shia teachings that often appear in the digital public sphere (ShiahIndonesia.com, 2025).

Unlike Islamic media that tend to be based on the Ahl al-Sunnah wal Jama'ah paradigm, ShiahIndonesia.com presents content reflecting the theology of Imamate, the belief that the spiritual leadership of the Muslim community after the death of the Prophet Muhammad lies with the Imams from the Ahl al-Bayt. Therefore, many articles on this site explain early Islamic history, especially concerning Ali bin Abi Talib, the Prophet's family, and important events like Ghadir Khum, Karbala, and the concept of divine justice (al-'adl). The structure of the ShiahIndonesia.com page is divided into several thematic rubrics that systematically reflect its ideological direction and da'wah goals. The writings within frequently quote classical Shia sources, narrations from the Imams, and the views of contemporary scholars, making this site function not only as a da'wah media but also as a means of theological education and clarification.

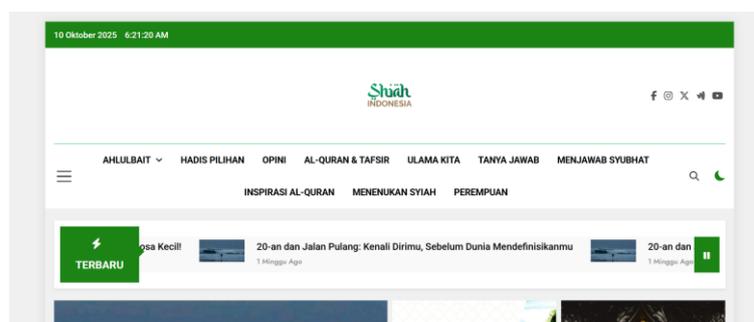


Figure 2. ShiahIndonesia.com Homepage Display

Source : <https://shiahindonesia.com/>

The *Ahlul Bait* (People of the Household) rubric is the core of ShiahIndonesia.com's overall da'wah mission. It contains writings highlighting the virtues, history, and teachings of the Imams from the Prophet's family. Articles in this rubric aim to instill love for the Ahl al-Bayt as a fundamental principle in Shia teachings and to introduce their role in preserving the purity of Islam after the death of the Messenger of God. The *Hadis Pilihan* (Selected Hadith) rubric contains a collection of hadiths narrated from the Ahl al-Bayt chain, complete with explanations

of their chains of transmission (sanad) and meanings according to the Imami Shia perspective. The *Opini* (Opinion) rubric hosts reflective writings from Shia writers and academics discussing contemporary social, political, and religious issues. Writings in this rubric are argumentative, linking Shia Islamic teachings with modern societal realities and responding to discourses developing in Islamic media. In the *al-Qur'an dan Tafsir* (Qur'an and Exegesis) rubric, readers can find exegesis studies of Qur'anic verses according to the methodology and approach of Shia exegetes who emphasize the esoteric aspect (ta'wil) of the Qur'anic verses and relate them to the views of the Ahl al-Bayt Imams as heirs to prophetic knowledge.

The *Ulama Kita* (Our Scholars) rubric contains profiles and biographies of major Shia scholars, both classical and contemporary, such as Ayatollah Khomeini, Ayatollah Sistani, and Indonesian religious figures affiliated with the Shia school. The *Tanya jawab* (Q&A) rubric functions as a forum for clarification against accusations, slanders, or misunderstandings directed at the Shia community. The *Inspirasi al-Qur'an* (Qur'anic Inspiration) rubric displays reflections and moral messages from Qur'anic verses linked to daily life. The *Mengenal Syiah* (Getting to Know Shia) rubric explains the concept of Imamate, the history of the formation of the Shia school, and the theological principles that differentiate it from the Sunni school. Finally, there is the *Perempuan* (Women) rubric, which focuses on the role and status of women from the Shia perspective of Islam. It contains writings highlighting exemplary figures such as Sayyidah Fatimah al-Zahra and Zainab bint Ali, as well as discussions on the rights, responsibilities, and contributions of women in Islamic society.

Ideologically, Panjimas.com and ShiahIndonesia.com represent two poles of Islamic discourse in Indonesia. Panjimas.com is grounded in the Sunni Islamic view with a conservative tendency, highlighting political, social, and community issues, and taking a critical stance against groups considered deviant, including Shia. Through rubrics like News, Islamia, and Nahimungkar, this media presents a firm and apologetic Islamic narrative. Conversely, ShiahIndonesia.com serves as a da'wah and clarification media introducing and defending Shia teachings through rubrics like Ahlul Bait, Menjawab Syubhat (Answering Doubts), and Hadis Pilihan. This media emphasizes the theological, historical, and spiritual aspects of Shia teachings and seeks to correct the stigma prevalent among Sunnis.

Hadith Texts and Robert M. Entman's Framing Analysis in the Websites Panjimas.com and ShiahIndonesia.com

The Hadith and event of Ghadir Khum are featured on the Panjimas.com website in an article titled “Peristiwa Ghadir Khum dan Kebatilan Hujjah Syiah” (The Event of Ghadir Khum and the Invalidity of Shia Arguments), dated March 10, 2024, in the uncategorized section, written by KH. Amin Muchtar. The narrative presented explicitly sides with the traditional Sunni perspective and is counter-narrative to the Shia doctrine of leadership. Rhetorically, this article emphasizes that the event of Ghadir Khum cannot serve as a theological basis for legitimizing the leadership of Ali bin Abi Talib after the death of the Messenger of God. The hadith discussed in this article relates to the content of the Prophet Muhammad's sermon at Ghadir Khum. In *Sahih Muslim*, the content of that sermon emphasizes the Prophet's message for Muslims to hold firmly to the Qur'an and his Ahl al-Bayt. Meanwhile, other versions mention the virtue of Ali bin Abi Talib with the additional phrase “*Man Kuntu Mawlahu Fa'aliyyun Mawlahu*,” found in the narration of al-Tirmidhi. Additionally, similar additional wording is also found in the narrations of Ibn Majah and Ahmad from Ali bin Abi Talib (Muchtar, 2024).

The article's author uses an argumentative approach, relying on the authority of Sunni hadith scholars like Imam Muslim, Ibn Hajar al-'Asqalani, al-Dhahabi, and others, who interpret the Hadith of Ghadir Khum as a form of the Prophet's defense of Ali against accusations of hatred, not an appointment to the caliphate. The author also outlines the position of the Hadith of Ghadir Khum by referencing the views of several Sunni hadith scholars, including: First, the narration found in *Sahih Muslim* is considered authentic (*sahih*) and its truth is agreed upon by the majority of scholars. Second, the version of the hadith containing the additional phrase “*Man kuntu mawlahu fa 'Aliyyun Mawlahu*” remains debated among hadith experts. Some scholars like Imam al-Dhahabi (d. 748 H), Ibn Hajar al-'Asqalani (d. 852 H), and Shaykh al-Albani consider it authentic (*sahih*). Third, the narration that adds the Prophet's prayer with the words “*Allahumma wali man Walahu wa 'adi man 'Adahu Wansur man Nasarahu Wakhdzul man Khadzalahu*” (O Allah, be a friend to whoever befriends him, be an enemy to whoever opposes him, grant victory to whoever helps him, and forsake whoever forsakes him) is considered weak (*dha'if*) by scholars because it does not meet the standards of chain strength (Muchtar, 2024).

Narratively, this article frames the Shia as a group that distorts the meaning of the hadith by making the word “*mawla*” a justification for the concept of Imamate. The author asserts that the Shia interpretation of the hadith “*Man kuntu mawlahu fa 'Aliyyun Mawlahu*” is mistaken because it defines the word *mawla* as leader (caliph). Through lexical and contextual linguistic approaches, the author seeks to refute this argument by affirming that the correct meaning of *mawla* is “helper” or “loyal friend,” not political leader. The author strengthens the argument with a historical approach through the concept of *asbab al-wurud*. Several narrations, such as those from Buraidah and Ibn Kathir, are quoted to show that the event of Ghadir Khum stemmed from internal tensions within the army after the expedition to Yemen, not from a prophetic command to appoint a caliph. Thus, the Hadith of Ghadir Khum is positioned as the Prophet's moral clarification regarding Ali, not a political declaration of prophethood (Mughtar, 2024).



Figure 4. Display of the article “Peristiwa Ghadir Khum dan Kebatilan Hujjah Syiah”
 Source: <https://www.panjimas.com/uncategorized/2018/09/04/peristiwa-ghadir-khum-dan-kebatilan-hujjah-syiah/>

On ShiahIndonesia.com, an article titled “Makna Ghadir-Kepemimpinan Spiritual dan Sosial dalam Islam” (The Meaning of Ghadir - Spiritual and Social Leadership in Islam) was published on June 17, 2025, in the kajian umum (general study) rubric, written by Ja'far Shodiq. The author positions Ghadir Khum as a normative moment, not merely a historical event affirming the spiritual and social leadership of Ali bin Abi Talib after the Prophet's death. From the title to the opening paragraphs, the author builds the argument that Ghadir contains a spiritual message relevant for all times and serves as the foundation for religious leadership (*imamah*) with practical implications for the social order of the Muslim community. The author places the quotation of the hadith “*Man kuntu mawlahu fa Hadza 'Aliyyun Mawlahu*” (Whoever takes me as his *mawla*, then Ali is his *mawla*) as the central narrative argument affirming the spiritual and social legitimacy of Ali bin Abi Talib within the structure

of Islamic leadership after the Prophet's death. This quotation is read not merely as an expression of affection or friendship, but as a prophetic declaration establishing Ali's religious and moral authority among the community. Thus, the author interprets the Hadith of Ghadir Khum as the theological basis for the concept of Imamate, meaning leadership sourced from divine appointment, not the result of the community's political consensus (Shodiq, 2025).

Within this framework, the article on ShiahIndonesia.com builds its argumentation with a textual and theological approach. The author interprets the meaning of *mawla* not merely as a close friend or helper, but as a leader or wali symbolizing the continuous spiritual authority from the Prophet to Ali. This argument is strengthened by references to Qur'anic verses Q.S. al-Ma'idah: 67 and 3, linked to the event of Ghadir Khum as the moment of perfecting the Islamic message. Narratively, this writing constructs Ghadir Khum as a central event containing the legitimacy of Imamate in Shia teachings, simultaneously functioning as an implicit critique of the Sunni interpretation that reduces the meaning of the hadith to a mere statement of friendship. Thus, this article serves to affirm the spiritual authority of the Ahl al-Bayt and assert their position in Islamic history (Shodiq, 2025).

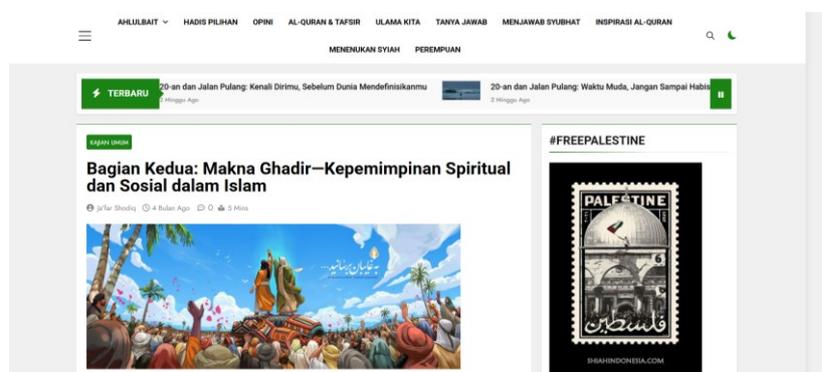


Figure 4. Display of the article “Makna Ghadir—Kepemimpinan Spiritual dan Sosial dalam Islam”

Source: <https://shiahindonesia.com/2025/06/17/bagian-kedua-makna-ghadir-kepemimpinan-spiritual-dan-sosial-dalam-islam/>

Narratively, Panjimas.com presents Ghadir Khum as a historical event understood within the traditional Sunni framework. The article “Peristiwa Ghadir Khum dan Kebatilan Hujjah Syiah” constructs a discourse of delegitimization against the Shia interpretation, emphasizing that the hadith “*Man Kuntu Mawlahu fa 'Aliyyun Mawlahu*” carries no political meaning or appointment of leadership. Panjimas.com asserts the meaning of *mawla* as “helper” or “loyal friend,” not “leader” in a politico-religious sense. Conversely, ShiahIndonesia.com, through the article “Makna Ghadir—Kepemimpinan Spiritual dan Sosial dalam Islam,” positions the event of Ghadir Khum

as a theological and spiritual moment establishing the divine authority of Ali bin Abi Talib. In this narrative, the hadith “*Man Kuntu Mawlahu...*” is understood not as a social statement but as a prophetic declaration about succession in leadership. This article interprets *mawla* as a symbol of *wilayah* (spiritual authority) and links it to Qur'anic verses (Q.S. al-Ma'idah: 67 and 3) to affirm that Ghadir is the perfection of the Islamic message. Thus, Panjimas.com functions as a media reinforcing Sunni orthodoxy and guarding the purity of creed from Shia interpretations, while ShiahIndonesia.com serves as a Shia advocacy and da'wah media presenting an alternative theological reading of Islamic history.

After tracing the differences in content and argumentative direction of the two web portals, the next step is to analyze how each media frames the issue of the Hadith of Ghadir Khum in their news construction. Essentially, framing is a method for understanding how media presents an event through its storytelling. This storytelling reflects the media's point of view in viewing the reported reality, and this point of view influences the final outcome of the constructed reality presented. Framing analysis is used to examine how media shapes and interprets reality. This framing analysis is important for revealing patterns of representation, discursive strategies, and the ideologies working behind the text. There are two main aspects in framing: first, the meaning of an event is determined by which parts are highlighted and which are ignored in the reporting; second, how facts are arranged and presented, relating to word choice, sentence structure, and the use of images to reinforce the intended message (Eriyanto, 2005).

Using Robert M. Entman's theoretical approach, framing can be understood from two main, interrelated realms: issue selection and the highlighting of key variables that give value and informative meaning to news. Issue selection involves the process of classifying and segmenting information or content to be presented, while highlighting variables focuses on strengthening certain aspects to make them more memorable and influence the audience's perception broadly (Pangestu, 2021). Entman proposes four key elements in the framing process. First, Define Problems is the stage where journalists explain how an event is understood and interpreted. Second, Diagnose Causes is the process of framing information to identify who the actors involved in the event are, thus revealing the main players. Third, Make Moral Judgment is the stage of providing argumentation or moral justification for the event definition formulated earlier. Finally, Treatment Recommendation contains proposed or appropriate solutions to resolve the raised problem (Hafidli, Sasmita, Nurazhari, & Putri, 2023).

Through these four elements, the framing carried out is heavily influenced by the journalist's point of view in determining the causes, meanings, and solutions to the event reported in the media Panjimas.com and ShiahIndonesia.com regarding the event of Ghadir Khum.

The analysis and comparison of framing based on each element in Robert M. Entman's analytical model regarding the coverage of the Ghadir Khum event in the online media Panjimas.com and ShiahIndonesia.com can be elaborated through the following table and analytical description:

Table 1. Comparison of framing on the define problems element regarding the Ghadir Khum event in the online media coverage of Panjimas.com and Shiah Indonesia.com

Framing Aspec	Panjimas.com	Shiah Indonesia.com
<i>Define Problems</i>	1. The primary issue is defined as the Shia claim that Ghadir Khum constituted the appointment of Ali bin Abi Talib as caliph or imam after the Prophet.	1. The problem in this article is defined as the need for the Muslim community, particularly from a Shia perspective, to correctly understand the meaning and implications of the Ghadir Khum event, especially concerning the leadership of Ali and the fulfillment of his role as Imam/Caliph.
	2. A secondary problem underscored is that this claim, according to the article, relies on narrations and interpretations deemed “erroneous” or “exaggerated.”	2. An additional problem identified is the prevalence of understandings or narratives that are lacking or deemed insufficient in addressing the spiritual and social dimensions of this event, thus necessitating clarification and reinforcement of its meaning from the Shia standpoint.
	3. The framing highlights a perceived threat to religious creed (<i>aqidah</i>) and communal unity posed by this claim,	3. The article positions Ali bin Abi Talib as a figure possessing the right to leadership in accordance with

<p>asserting that the “Shia evidence” regarding Ghadir Khum and Ali's investiture is “invalid” (<i>kebatilan</i>).</p>	<p>the Ghadir Khum event, making him the central focus of the leadership narrative.</p>
<p>4. Historical components are provided (the location of Ghadir Khum, the Prophet's sermon, the wording “Whoever takes me as his...”)</p> <p>to define the context; however, the focus remains squarely on the problem of the Shia claim.</p>	<p>4. The article portrays Ghadir Khum as the moment when the Prophet appointed a leadership figure who subsequently received the pledge of allegiance (<i>bay'ah</i>) from the congregation.</p>

Based on the analysis results of the define problems element as shown in Table 1, there are differences in how Panjimas.com and ShiahIndonesia.com define the problems related to the Ghadir Khum event. Panjimas.com views the Ghadir Khum event as a historical event often misinterpreted by Shia circles. The main problem framed is the deviation of Shia interpretation, which is considered to use Ghadir Khum as a legitimacy for Ali bin Abi Talib's leadership. Meanwhile, ShiahIndonesia.com positions Ghadir Khum as an important spiritual and social moment in Islam affirming the leadership of Ali bin Abi Talib. The problem raised is rather the lack of understanding and recognition of the true meaning of this event within the Islamic tradition. Thus, Panjimas.com assesses Ghadir Khum as a “problem of Shia interpretational deviation,” whereas ShiahIndonesia.com assesses the problem as the “obscuration of Ghadir's true meaning.”

Table 2. Comparison of framing on the diagnose causes element regarding the Ghadir Khum event in the online media coverage of Panjimas.com and Shiah Indonesia.com.

Framing Aspec	Panjimas.com	ShiahIndonesia.com
<i>Diagnose Causes</i>	<p>1. The article posits that the root cause of the issue lies in the claims of the Shia community, which it asserts “exaggerate” the significance of the Ghadir Khum event as an appointment of Ali's leadership (e.g., the use of the term “the</p>	<p>1. The article identifies the cause for the necessity of discussing Ghadir Khum as a lack of understanding and recognition of the historical and spiritual role of Ali bin Abi Talib as a post-Prophetic leader, and an insufficient emphasis in</p>

invalidity of Shia evidence” in the title).	narratives that frame leadership as a trust (<i>amanah</i>) rather than merely a symbol.
2. A more specific cause cited is the interpretation of the term <i>mawla</i> , which the article argues is forcibly construed by the Shia to mean “leadership,” coupled with the use of hadith and interpretations that are deemed incongruent with Sunni understanding.	2. The specific cause put forward is that the majority of mainstream (Sunni) narratives have restricted the meaning of the Ghadir event to Ali's virtues, rather than formal leadership. The article presents those who “disregard” or “diminish” the comprehensive meaning of Ghadir as the actors causing the problem in the community's understanding.
3. The primary actors portrayed as the “cause” are the Shia side (the claimants, who are presented as having a misconception) and their followers who celebrate Eid al-Ghadir or base their narratives on this hadith.	3. The actors highlighted as the “cause” are intellectual frameworks that inadequately accommodate the Shia perspective, as well as media and classical texts that, according to the article, have insufficiently highlighted the socio-spiritual aspects of Ghadir.

Based on the analysis results in Table 2 regarding diagnose causes, differences are evident in how Panjimas.com and ShiahIndonesia.com frame the news related to the Ghadir Khum event. Panjimas.com directs the cause of the problem towards Shia claims and interpretations of the word *mawla*, which are deemed to force the meaning of “leader” whereas according to Sunni understanding it means 'the beloved'. The Shia are considered the actors causing theological misunderstanding. Meanwhile, in ShiahIndonesia.com, the cause of the problem is seen from the dominance of Sunni interpretation that limits the meaning of Ghadir only to honoring Ali, not to the establishment of leadership. The article assesses that neglecting the spiritual and social context of Ghadir causes the community not to understand the Prophet's message holistically. Thus, Panjimas.com blames the Shia as the cause of “interpretative error,” while ShiahIndonesia.com blames the Sunni intellectual current for “obscuring the true context” of the Ghadir event.

Table 3. Comparison of framing on the make moral judgment element regarding the Ghadir Khum event in the online media coverage of Panjimas.com and ShiahIndonesia.com.

Framing Aspec		Panjimas.com	ShiahIndonesia.com
<i>Make Judgment</i>	<i>Moral</i>	1. The article delivers a moral judgment, asserting that the Shia claim regarding Ghadir as a leadership appointment threatens creedal unity and can incite division. Implicitly, the article states that the act of “elevating” the meaning to imply Ali's leadership after the Prophet is “theologically erroneous.”	1. The article posits that the event of Ghadir Khum was a moment of high moral significance, teaching that leadership is a sacred trust (<i>amanah</i>), not an inherited right or a mere symbol. Consequently, interpretations that restrict Ghadir's meaning solely to Ali's virtues are deemed inadequate in representing the event's original message.
		2. Through this framing, the article positions itself as a defender of the Sunnah and the integrity of the Islamic creed, while simultaneously judging the Shia side as having transgressed the boundaries of acceptable interpretation.	2. Neglecting Ali's right as a leader after the Prophet constitutes a disregard for the mandates of justice, spirituality, and social responsibility. Thus, the article imparts a moral imperative that a comprehensive understanding of Ghadir is an obligation for the Muslim community.

Based on Table 3 above, the results of make moral judgement between Panjimas.com and ShiahIndonesia.com can be seen. Panjimas.com judges the Shia claim as a deviation of creed and a potential for community division. Morally, the article invites readers to uphold the Sunni understanding deemed most valid and to guard Islamic unity from the influence of Shia interpretation. Meanwhile, ShiahIndonesia.com gives moral value that the Ghadir event is a form of divine trust and an exemplar of spiritual leadership. Neglecting it is considered equivalent to neglecting the teachings of justice and responsibility bequeathed by the Prophet. Thus, the news published by Panjimas.com gives a negative moral judgment towards the Shia interpretation, while on the other hand, ShiahIndonesia.com positively values the importance of understanding Ghadir as a moral and spiritual message for the entire community.

Table 4. Comparison of framing on the treatment recommendation element regarding the Ghadir Khum event in the online media coverage of Panjimas.com and ShiahIndonesia.com.

Framing Aspec	Panjimas.com	Shiah Indonesia.com
<i>Treatment Recommendation</i>	1. The recommendation offered is for the Muslim community to adhere to the traditional Sunni understanding, reject the claim of Ali's leadership appointment which the article deems unfounded and strengthen critical studies of the Shia narrative regarding Eid al-Ghadir and the meaning of Ghadir Khum.	1. The recommendation presented is that Muslims, particularly from a Shia perspective, should accept that Ghadir Khum must be understood within its spiritual and social scope as a declaration of Ali's leadership, and that this narrative should be integrated into contemporary understandings of leadership in Islam.
	2. It implicitly cautions the community to be vigilant against potential strife or division that could arise if such narratives are accepted without critical and in-depth understanding.	2. The article encourages inter-madhab (schools of thought) dialogue and mutual understanding so that differences in interpretation do not become a source of conflict, but rather a basis for reflection and unity around the values of justice, trust (<i>amanah</i>), and responsibility.

The analysis results of the final element of Entman's framing reveal differing solution offerings from the two Islamic news portals, Panjimas.com and ShiahIndonesia.com. Panjimas.com proposes returning to the traditional Sunni interpretation, rejecting Shia claims about Ghadir, and strengthening community literacy regarding the dangers of distorting hadith meanings. Meanwhile, ShiahIndonesia.com recommends re-understanding Ghadir Khum as a spiritual and social event, acknowledging Ali's leadership theologically, and encouraging inter-school dialogue so that the meaning of Ghadir becomes a means of unity, not conflict.

Based on the analysis of the four elements of Robert M. Entman's framing define problems, diagnose causes, make moral judgment, and treatment recommendation it can be concluded that each media has a different construction of meaning in framing the Ghadir Khum event. The media Panjimas.com places the event within the frame of defending Sunni creed by highlighting a narrative of rejection against the Shia

version of the claim of Ali bin Abi Talib's leadership. Meanwhile, ShiahIndonesia.com frames the Ghadir Khum event as a spiritual and social legitimacy for Ali's leadership based on Shia theological understanding.

3. Conclusion

The Hadith of Ghadir Khum is a pivotal point in Islamic history marking the fundamental difference between Sunni and Shia understandings regarding the concept of leadership after the death of the Prophet Muhammad (peace be upon him). This study demonstrates that the theological divergence between Sunni and Shia interpretations of the Hadith of Ghadir Khum within the digital media ecosystem no longer functions as a neutral and static religious text, but has instead transformed into a discursive weapon employed by sectarian groups to sustain religious authority, reinforce collective identity, and assert their respective ideological positions. Through framing analysis using Robert M. Entman's model, which includes four main elements define problems, diagnose causes, make moral judgment, and treatment recommendation it was found that Panjimas.com and ShiahIndonesia.com construct the meaning of Ghadir Khum in ideologically opposite ways.

The portal Panjimas.com defines the problem as a form of theological deviation by the Shia who interpret the Hadith of Ghadir as the appointment of Ali bin Abi Talib's leadership. With a defensive-apologetic approach, Panjimas.com asserts that the meaning of *mawla* in the hadith must be interpreted as “helper” or “friend,” not “leader.” The framing constructed is delegitimizing, where the Shia are positioned as a party that distorts the meaning of the hadith and needs correction according to the Sunni orthodox view. The emerging narrative emphasizes the authority of Sunni interpretation as the valid normative truth. This article also displays discursive strategies positioning Panjimas.com as the guardian of the purity of Islamic creed from the Sunni perspective. With a firm and argumentative narrative, Panjimas.com strives to maintain the position of Sunni orthodoxy amidst a digital discourse perceived to be increasingly colored by Shia interpretations deemed “deviant.”

Conversely, ShiahIndonesia.com positions the Ghadir Khum event as the spiritual and social foundation for the leadership of the Muslim community after the Prophet's death. The article asserts that the hadith “*Man Kuntu Mawlahu fa Hadza 'Aliyyun Mawlahu*” is a declaration of Imamate, not merely a call for brotherhood. This meaning is reinforced by their interpretation of Q.S. al-Ma'idah [5]:67, considered a direct command from God to the Prophet to convey the mandate of Ali's leadership. Thus,

for the Shia, the Hadith of Ghadir Khum has theological and spiritual dimensions affirming the principle of Imamate as part of the fundamentals of religion (*usul al-din*). The framing constructed is affirmative and apologetic, aiming to strengthen the legitimacy of the Imamate teaching within the Shia theological framework. In this regard, ShiahIndonesia.com seeks to establish an alternative reading that positions Imamate as the continuation of the Prophet's spiritual authority.

From this comparative analysis, it can be concluded that these two news portals function as representatives of ideologically oriented digital religious discourse. Panjimas.com plays a role in defending Sunni orthodoxy through a discursive strategy of rejection (counter-discourse), while ShiahIndonesia.com functions to strengthen Shia theological identity through a strategy of affirmation (affirmative-discourse). Both utilize online media as an arena for contesting the meaning of the hadith and legitimacy of leadership in Islam. Thus, the difference in framing between these two media affirms that the Hadith of Ghadir Khum is not only a religious text but also a symbolic arena for the struggle over meaning and authority in the contemporary digital public sphere.

Based on the findings of this study, strategic efforts are required to address the phenomenon of hadith framing wars in digital media in order to prevent the escalation of horizontal conflicts among Muslim communities. Society needs to be encouraged to develop critical digital religious literacy, namely the capacity to engage with hadith texts not only in terms of their normative validity but also in relation to how media frame and direct particular interpretations. Furthermore, the roles of academics, educators, and religious leaders are crucial in promoting balanced, dialogical, and ethically grounded Islamic narratives, so that social media may function as an educational and reconciliatory space rather than an arena of sectarian polarization.

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