



Communicator Credibility in Validating Information: Hadith Perspective

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Abstract: This study aims to explore aspects of communicator credibility from a hadith perspective. This study used a qualitative approach through content analysis. The researchers conducted data collection by exploring the literature on hadith criticism methods. A literature study was also carried out by tracing traditions related to the communicator's credibility. These traditions are mainly related to the character or personality contained in the personality of the Prophet Muhammad, including the characters of *shiddiq*, *amanah*, *fathonah*, and *tabligh*. This study concludes that one of the crucial aspects in verifying and validating information is the communicator's credibility. In the era of information openness and accelerating digitalization of culture, verifying and validating the truth of information are biased. Thus, many social phenomena lead to disharmony and social disintegration amid the flow of information exchange. Hadith studies and the science of hadith reinforce the importance of communicator credibility as an effort to validate the information. Therefore, the audience or community possesses an authoritative source they can utilize as a reference for filtering and receiving information. Hadith and hadith science perspective assert that the building blocks of communicator credibility rely on intellectual, moral, and expertise aspects.

Keywords: hadith; credibility; communicator; Narrator.

Abstrak: Penelitian ini bertujuan untuk menggali aspek-aspek kredibilitas komunikator dalam perspektif hadis. Penelitian ini menggunakan pendekatan kualitatif melalui analisis isi (content analysis). Pengumpulan data dilakukan melalui studi kepustakaan dengan menggali literatur tentang metode kritik hadis. Selain itu, studi pustaka dilakukan juga melalui penelusuran hadis-hadis yang berkaitan dengan kredibilitas komunikator. Hadis-hadis tersebut terutama berkaitan dengan karakter atau kepribadian yang terdapat dalam pribadi Nabi Muhammad Saw, antara lain karakter *shiddiq*, *amanah*, *fathonah*, dan *tabligh*. Penelitian ini menyimpulkan bahwa salah satu aspek penting dalam proses verifikasi dan validasi informasi adalah kredibilitas komunikator. Di era keterbukaan informasi dan percepatan digitalisasi kebudayaan, verifikasi dan validasi kebenaran informasi bersifat bias. Sehingga, banyak ditemui fenomena sosial yang mengarah pada disharmoni dan disintegrasi masyarakat di tengah arus pertukaran informasi. Studi hadis dan ilmu hadis memperkuat pentingnya kredibilitas komunikator sebagai upaya

memvalidasi informasi. Sehingga, audience atau masyarakat memiliki sumber otoritatif yang dapat dijadikan rujukan dalam memfilter dan menerima informasi. Perspektif hadis dan ilmu hadis memandang bahwa unsur pembentuk kredibilitas komunikator didasarkan pada aspek intelektual, moral, dan keahlian.

Kata Kunci: hadis; kredibilitas; komunikator; perawi.

1. Introduction

The acceleration of the digitalization of culture impacts human life activities in various fields. One of the impacts of this change has occurred in the scope of religious activities, which have begun to use digital platforms to convey religious messages. Changes in the framework of *da'wah* activities are evident, as they are no longer limited to conventional approaches but have expanded to new ways and formats due to advancements in information and communication technology (Rustandi, 2022).

Digital *da'wah* activities show a problematic side as a consequence of change. The problem is evident in the usability of digital platforms that present both digital opportunities and threats. One of the opportunities for digital *da'wah* can be measured by implementing *da'wah* activities carried out with broader reach, relatively light time and costs, and massive effectiveness of *da'wah*. Suggests that digital *da'wah* activities offer opportunities for easy and swift implementation. However, another problematic side relates to digital threats targeting digital *da'wah* activities. Various threats confront the implementation of *da'wah*, originating from the actors, content, and targets involved (Fakhrurroji, Rustandi, & Busro, 2020).

Da'wah activities must consider one of the digital threats: the dissemination of religious messages leading to extremist, radical, terrorist, and intolerant beliefs. So it impacts social dynamics and causes disharmony and even disintegration in society. Religious content packaged with divisive motives, spreading hoaxes and hate speech, as well as being manipulative and provocative, quickly spreads in virtual space. The interconnectivity and interactivity characteristics of digital technology have led to the massive dissemination of these religious messages. The spread of religious messages like this shows the negative impact of using digital technology, which leads to exclusive and intolerant attitudes and actions (Rustandi & Muchtar, 2020).

The release of the BNPT RI in 2020 concluded that disseminating information with a radical tone to terrorism utilizes many social media platforms and targets the younger generation. Research findings support this conclusion. by Nuruzzaman

(2018: 71) over one year (2015-2016). The results of his research show that 106,000 pro-ISIS activists use social media for propaganda. The building of networks involves the use of one hundred sixty-six groups on social media. In one day, at least 90,000 pro-ISIS messages were scattered and circulating on social media. Within 24 hours, there were an average of 270 tweets depicting pro-ISIS. They use social media to attract young people to join. On average, they are looking for self-identity. This data shows that in the Indonesian context, narratives of terrorism and radicalism are disseminated massively through social networks such as Facebook, Instagram, and Twitter (Muthohirin, 2015; Wahab, 2020; Rustandi & Muchtar, 2020).

One of the manifestations of religious extremism is the emergence of attitudes and actions of intolerance, radicalism and terrorism in the name of religion. The cause of this behavior is marked by the bias in the definition of identity, especially among the younger generation. The Islamization of public space signifies the behavior of intolerance, radicalism, and terrorism; three things mark the Islamization of public space, as indicated: movement, radicalization and popular culture that is blooming among young people. The seeds of this behavior are increasingly germinating in the momentum that brings together religious imagology in public spaces such as social media (Muhammad & Pribadi, 2013). Religious radicalization that spreads openly and actively targets young people is also due to a lack of social control in religious transmission. Thus, certain religious groups utilize this momentum to advocate for acts of intolerance and radical terrorism (Fanani, 2013). The problem is that as the target of information dissemination, the public needs help to verify and validate the truth. Thus, causing an information anomaly in the middle of the information traffic flow.

The openness of information conveyed through digital platforms presents a problematic side that intersects with efforts to strengthen digital literacy and users' digital immunity. In this case, the emergence of social problems due to the era of information disclosure has led to an anomaly in society's truth verification. Apart from positively providing convenience in accessing and disseminating information, this information disclosure also leads to the spread of misleading information and even divides society (Candraningrum, 2018). Ultimately, this information anomaly causes a bias in the truth due to the banal information design. Thus, it affects efforts to build the qualifications of information disseminators, message standardization, and the messenger's credibility.

The communication perspective views that one factor influencing the effect of spreading messages or information is the sender's credibility (communicator). Credibility relates to the level of public trust in the communicator in conveying the message. The higher the level of credibility of a communicator, the greater the effect

on changes in the communicant (recipient). Therefore, the communicator plays a vital role in the communication process. Credibility is related to the communication process, which can change the audience's acceptance of the message. Credibility is "the degree to which the communication source or channel can be trusted and competent by the recipient" (Rahmah, 2013).

The role of credibility of the communicator is vital in conveying his ideas. Therefore, the communicator must be confident in increasing his credibility in conveying messages to the communicant (Silvia & Paramita, 2018). We found that the communicator's credibility significantly affects their ability to persuade. This is due to a positive relationship between the credibility of the communicator and the persuasion carried out (Garry & Hendrick, 1974; Utomo & Herari, 2022). The credibility of the message sender is inseparable from the effectiveness of communication. However, credibility in the communication process can be imaged, engineered, advertised or promoted. Credibility can be constructed through a series of symbolic communication codes carried out through a message design process by linking various information both verbally and non-verbally (Rahmah, 2013).

The communication process identifies four main factors that determine the success or effectiveness of communication: communication strategy, message planning, message affordability, and communicator credibility (Nurhadi & Kurniawan, 2017). The elements that form the communicator's credibility are related to good thoughts, good morals or personality and good intentions in conveying messages (Hasmawati, 2020). Credibility cannot be made but can be formed and constructed through design and engineering using specific symbolic codes (Jessen & Jorgensen, 2012). James McCroskey (1966) suggests that at least four dimensions shape a communicator's credibility. These four components are interrelated: competence or expertise, character, purpose, and dynamics. Competence is related to the authoritative source of conveying messages that shows their expertise or expertise. Purpose relates to whether the message conveyed has good intentions or not. Character is related to the personality or character of the messenger and affects the level of trust from the audience. Furthermore, dynamics is related to the message conveyed, whether it has appeal or not (Cangara, 2004; Mulyana, 2008).

Meanwhile, David Berlo (1960) It is widely held that communication skills influence the credibility of communicators, level of knowledge, honest and friendly attitude, and ability to adapt to social and cultural systems. System) where the audience is. The communicator credibility component is related to two aspects, namely expertise and trust. Expertise relates to expertise in mastering the topic or message conveyed.

Meanwhile, trust is related to the character or personality of the messenger (Rakhmat, 2005; Silvia & Paramita, 2018). The construction of communicator credibility is a process that involves a series of components which intersect with social and cultural systems within the communication process. Chart 1 below shows the elements forming a communicator's credibility, which influence the effectiveness of information or communication messages.

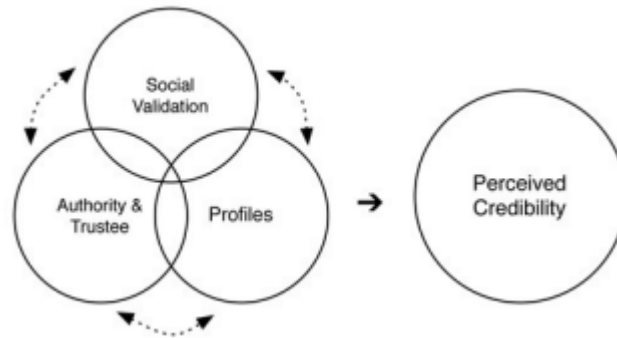


Figure 1. The Process of Establishing Communicator Credibility According to Jessen & Jorgensen (2012)

Source: Utomo & Herari, 2022

Figure 1 illustrates the process of constructing communicator credibility through three key components. Firstly, Social Validation involves the verification of the communicator by a larger group of people. The more people acknowledge the expertise and trustworthiness of the communicator, the higher their credibility. Secondly, Profiles relate to the communicator's identity, including narratives that shape their self-image from the past to predictions for the future. The identity factor involves the communicator's self-construction in presenting performative and informative aspects, including demonstrating cognitive, affective, and conative skills. Thirdly, Authority and Trustee relate to the authority and trust obtained from the public due to the two previous forming elements. This authority strengthens the communicator's self-image and the level of trust of the audience.

The credibility of the communicator forms an image and identity that displays good intentions (goodwill), good thoughts (good sense), and good character (good moral character). In other words, high credibility strengthens the information conveyed and becomes a benchmark for the audience to verify and validate the truth of the communication message. Ultimately, the communicator's credibility is the authoritative source of the message or information (Siagian, 2012; PNarratorra & Maulida, 2020). The communicator's credibility relates to their intellectual, moral, action, and expertise.

The perspective of hadith and hadith science emphasizes that the communicator's credibility is essential in conveying information. The science of

hadith validates information delivered by a Narrator based on their level of credibility; the Narrator credibility is determined based on their intellectual, moral, and expertise aspects. For instance, a Narrator must possess 'adalah (a fair attitude) and *tâm dlabt* (perfect memory) in transmitting hadith. From the perspective of hadith science, this component forms the credibility of the Narrator (communicator). Meanwhile, in several hadiths, the communicator's credibility can be constructed in the person of the Prophet Muhammad Saw. For example, the personality of Rasulullah Saw in a famous tradition, shows high credibility in society. Rasulullah Saw possessed the character of *shiddîq*, *amanah*, *fathonah*, and *tablîgh*, which formed the construction of his credibility in broadcasting Islamic teachings (Risalah).

Therefore, this study aims to explore the aspects of communicator credibility from the perspective of hadith. Specifically, the research aims to analyze the ahl naqd method in transmitting hadith and examine several hadiths of the Prophet Muhammad Saw relevant to communicator credibility. While previous studies have not explicitly explored the credibility of communicators from the hadith perspective, some studies are relevant to the context of this research. For instance, Anggayuh Gesang Utomo and Noprita Herari (2022) researched the implementation of the Seven "Best of Humans" Hadith in Maslow's hierarchy and the credibility of communicators, among other studies. Novrizal Wendry (2022) conducted a historical review on the manipulation of the identity of early hadith narrators: concepts, dynamics, and criticism. Muhammad Qomarullah (2019) researched the contextualization of the science of *al-jarh wa at-ta'dil* to elect people's representatives and its correlation with credibility theory. Another study by Hatta Abdul Malik (2016) examined Naqd al-Hadith to criticize the credibility of Islamic information.

This study employed a qualitative approach utilizing content analysis. The researchers collected data through a literature review by examining the literature on methods of hadith criticism. Additionally, we conducted a literature review to identify traditions related to the credibility of communicators. These traditions mainly relate to the character or personality of the Prophet Muhammad, including the traits of *shiddîq*, *Amanah*, *fathonah*, and *tablîgh*.

2. Result and Discussion

Methods of Hadith Critics to Maintain the Credibility of the Narrators

In the tradition of hadith science, the term *al-tsiqqah* is known, *tsiqqah* is rooted in the word *lafadz wasaqa*, which means trusted (Malik, 2016). Hadith experts use the word to characterize narrator who have credibility, namely having

a reputation for personal piety ('adalah) and the power to remember or perfect intellect (dlabit) (Syafi'i, 2022). To find out whether a Narrator can be said to be a *tsiqqah*, he must go through a process that is not easy; in hadith science, there is the science of *al-jarhu wa al-ta'dil*. Hadith critics apply this knowledge to study the Narrator's personality to maintain the authenticity of a hadith. Scholars have agreed that the hadith is a source of Islamic teachings; the role of the hadith in accompanying the Qur'an is crucial because, without the hadith, the general Qur'an will be difficult to implement into human life. Therefore, the *muhadditsin* exerts all their efforts in maintaining the authenticity of a hadith so that the hadith critics (ahl naqd) have strict characteristics to maintain the credibility of the Narrator.

The *al-jarhu wa al-ta'dil* method is a study that focuses on how the condition of a Narrator is in terms of 'aib and 'adil (Soetari, 2008). Narrator get praise because of the characteristics that lead to the receipt of history, such as *tsiqqah*, *shadûq*, *hâfîzh* and the like. Al-Khatib Al-Baghdadi said, 'Adil is related to the *istiqomah* nature of a person in carrying out religious law, having a straight madzhab, not being *fasiq* or avoiding despicable acts that can abort his 'adalah'. Meanwhile, *al-jarhu or tarjîh* means disfiguring, meaning explaining the causes of a Narrator's disgrace, such as the existence of *kadzdzâb* and the like (Soetari, 2008).

Anton Athaillah calls this knowledge a balance for Narrator; Narrator with heavier balances than their narrations are valid to be accepted, while Narrator with delicate balances will be rejected (Athaillah, 2006). Apart from the 'adalah of the Narrator's being, the 'ulama moslem stipulate another condition for accepting a hadith, namely *tâm dlabt*. Al-Khathib quotes Imam Al-Shafi'i's words regarding the meaning of the term *dhabith*, namely the ability to know the hadith that has been narrated, understand the meaning of the hadith narrated; as well as being able to narrate hadith bil-lafdzhî (with pronunciation) not with meaning (Buhari, 2016).

Al-Khathib explained in detail his opinion on the nature of *dhabith* possessed by a Narrator, which includes the character consciously possessed by the Narrator, protection of his memorization from mistakes, and protection of his writing from errors even if he narrates in writing. In short, *dhabith* can be interpreted as the intellectual capacity of the Narrator. As previously explained, the credibility (*tsiqqah*) of a Narrator, as determined by critics of this hadith, includes two things: first, 'adalah' (spiritual morality), and secondly, *tâm dhabith* (strong in memorisation). If elaborated, a credible Narrator is a Muslim who is mature, has reasoning skills, is not *fâsiq*, is consistent in carrying out the Shari'a, has a straight Madzhab, leaves everything that can reduce the quality of 'adalah', has a high memory or a good record, and is competent.

In this way, the three elements of spiritual, intellectual, and expert competency are crucial in determining the credibility of communicators, such as preachers, teachers, news carriers, and others. These aspects become the standard for receiving messages or information conveyed by a Narrator. The community has established qualifications and standards that measure the credibility of a Narrator in conveying their message. The validation of this information is carried out through a series of indicators of the *Narrator* credibility. The Muslim community evaluates the credibility of the communicator (Narrator) through social validation, in terms of their profile, and by assessing their authority and trustworthiness.

The Narrator credibility is a measure of validating the information or hadith he conveys. In addition, the Narrator credibility also determines the degree or degree of authenticity of a hadith so that it is accepted or rejected. We pay attention to various aspects inherent in the narrator to measure credibility. At this point, a Narrator credibility (*tsiqqah*) is essential to provide a complete picture of the message or information. We can see this *tsiqqah* from intellectual, moral, and expertise. The hadith critique method carries out these three components and serves as a reference for establishing the credibility of the *Narrator*.

Credibility in the Personality of Prophet Muhammad SAW

Prophet Muhammad SAW is a figure who has credibility. One of the honest and reliable proofs of Muhammad capability fifteen years before the treatise was that he could mediate between the Quraish leaders when they had disputes. Who is the more appropriate figure to place the Black Stone? Then Muhammad SAW was chosen through deliberations among community leaders based on their belief in him (Quthb, 2009). After the death of Rasulullah SAW, no one got the title of *al-âmin* (trusted) again. The personal existence of Rasulullah SAW is necessary for the continuity and effectiveness of *da'wah*, so the personal quality of Rasulullah SAW dramatically determines the success of the mission of the treatise he carries out. Aisyah Ra even called her morals the morals of the Qur'an because of the perfection of her personality. Therefore, he is a role model that the next generation should emulate.

Four famous qualities were pinned on his personality long before he was appointed a Prophet, namely *shiddiq* and *amanah*, which are the embodiments of his high *muruhah*, *fathanah* which describes his intellectual prowess and *tabligh*, namely his art of communication which is a consequence of his activities *da'wah* and treatise mission that he carried. These four characteristics cover three crucial aspects that a credible preacher or communicator must own: the spiritual aspect embodied in *akhlakul karimah*, the intellectual aspect and the expert or competence in communication. This is in line with what has been conveyed by most academics,

that credibility is a perception of a person's quality formed on elements of expertise and trust (Malik, 2016). Good morality can earn trust, whereas experience, competence, and broad insight contribute to expertise.

Islam has placed morals and knowledge at a high level because these two aspects can enhance a person's qualities. A credible communicator is not only an expert or competent in speaking but also must be intelligent and possess good character to foster trust among listeners. Many hadiths contain the theme of morality after the *takhrij* process for the *lafadz 'akhlaq'*. This highlights the importance of morality, and as a result, the Messenger of Allah often spoke about it.

The al-shittah pole contains eight hadiths, including the word 'akhlaq', and 18 hadiths that have the word '*khuluqan*'. Some of the most well-known hadiths that emphasize the importance of morality for a believer are as follows:

عن أبي هريرة، قال: قال رسول الله -صلى الله عليه وسلم-: "أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا" (رواه أبو داود)

Narrated Abu Hurayrah: The Prophet (ﷺ) said: The most perfect believer in respect of faith is he who is best of them in manners (Sunan Abu Daud, 2009, no. 4682)

This hadith is hasan authentic in quality according to the statement of Imam at-Tirmidhi in his sunna; the editorial of this hadith is in Sunan Abi Dawud, Chapter al-Dalil 'alâ Ziyadah, Juz 4, p. 354, hadith no. 4684, this hadith is also narrated elsewhere, including in the Book of Sunan al-Tirmidhi chapter Haqqul *Mar'ati 'alâ Zaujihi*, juz 3, hadith no. 1162 and chapter *Istikmâlul Îmân wa Ziyadatihi*, juz 5, hadith no. 2612, Sunan Ibn Majah chapter *Zikrul Maut wa al-Isti'dad*, juz two hadith no. 4259, Sunan al-Darimi chapter *Fî Husnil Khuluqi*, juz two hadith no. 2792, Sunan al-Nasa'i chapter *Lathful Rajul Ahlahu*, juz five hadith no. 9154 and Musnad Ahmad hadith no. 10817, 18456, 20943, 210831, 24204 and 24677 with similar editors.

Rasulullah SAW positions a person's faith with good morals in this hadith. In this case, Shaykh Muhammad bin Salih al-Utsaimin stated that morals are divided into two aspects, first, the vertical aspect, namely the morals of a servant to his Creator and second, the horizontal aspect, namely the morals of fellow human beings (Iskandar, Vera, & Raharusun, 2022). Faith and morals cannot be separated because all the acts of worship carried out by a servant with full awareness and sincerity will undoubtedly have promising implications for realizing noble morals

(Rustiana, 2016). So that noble character is the embodiment of the pious nature of a believer and is a form of the perfection of faith.

There are many hadiths with the theme of morality, which confirms that morality is fundamental. Imam al-Ghazali argues that morality is the stability of the soul which, if firmly attached, will produce good behavior or practices and make them *insân kâmil* (Silahuddin, 2016). The size of good and bad morals cannot be measured based on personal views or the size of customs in a social environment alone; morals must be based on Shari'a (Rustiana, 2016). Sayyid Qutb said that morality must be based on faith, which will later formulate preambles and establish moral values (Qutb, 2009). That is why Rasulullah SAW when carrying out his missionary treatise during a society that was experiencing a moral crisis, did not echo his preaching as a preaching of reform to uphold morals but instead called for the monotheistic sentence '*lâ ilâha illâllâh*'.

In addition to the moral aspect, Islam also pays great attention to knowledge; there are many hadiths advising humans to seek knowledge and the elevation of the degree of knowledgeable people after carrying out the *takhrij* process for *lafadz 'al-ilm'* in the *sittah* pole there are approximately 1095 hadiths that discuss knowledge, among the most famous hadiths that talk about learning is a hadith narrated by the friend of Abu Hurairah ra as follows:

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَقَّتْ لَهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ وَمَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرَعْ بِهِ نَسَبُهُ " . (رواه مسلم)

Abu Huraira reported Allah's Messenger (ﷺ) as saying: He who alleviates the suffering of a brother out of the sufferings of the world, Allah would alleviate his suffering from the sufferings of the Day of Resurrection, and he who finds relief for one who is hard-pressed, Allah would make things easy for him in the Hereafter, and he who conceals (the faults) of a Muslim, Allah would conceal his faults in the world and in the Hereafter. Allah is at the back of a servant so long as the servant is at the back of his brother, and he who treads the path in search of knowledge, Allah would make that path easy, leading to Paradise for him and those persons who assemble in the house among the houses of Allah (mosques) and recite the Book of Allah and they learn and teach the Qur'an (among themselves) there would descend upon them

tranquility and mercy would cover them and the angels would surround them and Allah mentions them in the presence of those near Him, and he who is slow-paced in doing good deeds, his (high) lineage does not make him go ahead (Shahih Muslim, 2010, no. 2699)

This Hadith is contained in Sahih Muslim *Kitâb al-Zikr wa al-du'â wa al-Taubah Bâb Fadl al-Ijtimâ 'alâ Tilâwati al-Qur'ân wa 'alâ al-Zikr* Hadith no. 7028; Imam al-Tirmidhi also narrated this Hadith in his Sunan in *Kitâb al-Qira'ât* chapter 11 hadith no. 2945, Ibnu Majah, in his Sunan in the book *Iftitâh al-Kitâb fil Îmân wa Fadlâilul Shahabah wal Ilmu Bâb Fadl al-'Ulamâ wa al-Hiss 'alâ Thalab al-'Ilm hadith* no. 225 and Imam Ahmad in his Musnad in the book *Musnad al-Muksirîn min al-Shahabah Bâb Musnad Abû Hurairah Radliyallâhu 'anhu* Hadith no. 7421.

This hadith in the original book contains a lengthy editorial that includes seven points of religious teachings, one related to science. lafadz *من سلك طريقا* means anyone who is walking *طريقا* on a path, whether that road is near or far, with the motivation of pursuing knowledge, will be rewarded with heaven. Ibnu Mandzur interprets *lafadz salaka* in the editorial of the hadith, which means having an unyielding determination so that the person seeks knowledge in totality (Manzur, n.d.). *Lafadz salaka* also means taking a journey with great difficulty because many obstacles and obstacles get in the way, and indeed the journey in studying is very extraordinary, requiring not only a lot of capital but also mentality, determination, energy and time that must be sacrificed a lot.

Even though there is no clear expression of command in the hadith, this expression can be understood as an order that he packaged in the form of motivation (Rustiana, The Meaning of the Hadith Suggesting Demanding Knowledge from Abu Hurairah Muslim History in Ambon City Academics, 2021), because actual knowledge is an essential aspect in a Muslim, because without knowledge a person will be trapped in *bid'ah* and error, with knowledge one can identify what is right and wrong, can know the correct procedures for worship, can filter from wrong thoughts and so on.

There are so many hadiths related to this science that even Imam al-Bukhari, Imam Muslim and other hadiths containing the science theme are collected and made into a separate discussion in his book of hadiths. Knowledge and faith have a close relationship. Az-Zandani stated that a servant who wants to have true faith should be knowledgeable (Az-Zandani, 1994). Because knowledge is a tool to strengthen, understand and perfect one's faith, if knowledge is the light of the eye, then faith is the light that emanates from the soul so that if the two go hand in hand, it will lead to constructive changes (Zahir, 2015).

As a messenger carrying out the mission of treatises, Rasulullah SAW must have communication skills. So that intellectual power, argumentation and eloquence in speaking must be far beyond his people. The communication style presented by Rasulullah SAW attracted many people; this shows that Rasulullah SAW had social intelligence, as evidenced by his excellent communication style and demeanor. The concept of communication lies not only in how to communicate effectively, but ethics in communication is one thing that is very important for a communicator to have (Dahlan, 2014). Ethics in communication is also one of the things that the scholars and companions of the Prophet are very concerned about. Ibn Abbas ra once said, "do not come to a people when they are talking so that you interrupt their conversation and make them bored" (Al-Uryan, 2009).

Rasulullah SAW stated that people who believe in their words would not lie or deny the truth. Truth is essential to a communication ethic, that what is conveyed by a communicator is not false or fraudulent information. The command indicates that every Muslim must be able to practice honesty; this honest communication style is known in the concept of the Qur'an as *qaulan sadîdan* (Dahlan, 2014). Rasulullah SAW once said:

عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «عَلَيْكُمْ بِالصِّدْقِ، فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدْقًا، وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْمَجُورِ، وَإِنَّ الْمَجُورَ يَهْدِي إِلَى النَّارِ، وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا»

'Abdullah reported Allah's Messenger (ﷺ) as saying: It is obligatory for you to tell the truth, for truth leads to virtue and virtue leads to Paradise, and the man who continues to speak the truth and endeavor's to tell the truth is eventually recorded as truthful with Allah, and beware of telling of a lie for telling of a lie leads to obscenity and obscenity leads to Hell-Fire, and the person who keeps telling lies and endeavors to tell a lie is recorded as a liar with Allah. " (Shahih Muslim, 2010, no. 2607).

Imam Bukhari narrated this hadith in his sahih in the 81st book, chapter 23, Imam Muslim in his authentic text in the 74th hadith book of faith and the 14th book of al-Luqtah hadith and Sunan at-Tirmizi hadith numbers 1967 and 2500.

Besides telling the truth, Rasulullah SAW also taught his people to communicate effectively by ordering them to speak good words; good words show the quality of a word so that it will keep the speaker away from words that are useless, dirty, hurt the other person, backbiting, slander and so on.

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ.»

Narrated Abu Huraira: The Prophet (ﷺ) said, "Whoever believes in Allah and the Last Day, should serve his guest generously; and whoever believes in Allah and the Last Day, should unite the bond of kinship (i.e. keep good relation with his kith and kin); and whoever believes in Allah and the Last Day, should talk what is good or keep quiet." (Shahih al-Bukhari, 2001, no. 6019).

In addition to honest communication (*qaulan sadîdan*) and effective communication, Rasulullah SAW also taught a gentle communication style (*qaulan layyinan*), which is stated in the following hadith:

عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: «أَنَّ الْيَهُودَ أَتَوْا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالُوا: السَّامُ عَلَيْكَ، قَالَ: وَعَلَيْكُمْ. فَقَالَتْ عَائِشَةُ: السَّامُ عَلَيْكُمْ وَلَعَنَكُمُ اللَّهُ وَغَضِبَ عَلَيْكُمْ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَهْلًا يَا عَائِشَةُ، عَلَيْكَ بِالرَّفْقِ، وَإِيَّاكَ وَالْعُنْفَ أَوْ الْفُحْشَ. قَالَتْ: أَوْلَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ: أَوْلَمْ تَسْمَعِي مَا قُلْتُ؟ رَدَدْتُ عَلَيْهِمْ فَيُسْتَجَابُ لِي فِيهِمْ وَلَا يُسْتَجَابُ لَهُمْ فِي.»

Narrated Ibn Abi Mulaika: `Aisha said, "The Jews came to the Prophet (ﷺ) and said to him, "As-Samu 'Alaika (i.e., Death be upon you)." He replied, "The same on you." " `Aisha said to them, "Death be upon you, and may Allah curse you and shower His wrath upon you!" Allah's Messenger (ﷺ) I said, "Be gentle and calm, O `Aisha! Be gentle and beware of being harsh and of saying evil things." She said, "Didn't you hear what they said?" He said, "Didn't you hear what I replied (to them)? have returned their statement to them, and my invocation against them will be accepted but theirs against me will not be accepted." (Shahih al-Bukhari, 2001, no. 6401).

Rasulullah SAW also taught that when we speak, we can position the object listening to our conversation, the communicator dealing with intellectual figures; of course, the style of speech and the level must be different when a communicator is dealing with the broader community. A communicator must be able to adjust his speech when dealing with small children, parents, students in the classroom and so on; this is what is called proper communication. In this case, the Messenger of Allah once said: talk to people according to their level of reason (intellect) "(HR. Muslim).

Rasulullah SAW was a figure who mastered *balaghah* the challenge Rasulullah SAW faced at that time was that he was dealing with many very diverse wider communities; the very diverse companions of the prophet consisted of many tribes, where each tribe had a different dialect or language term - different, in this case, Rasulullah SAW was able to position himself so that he could adapt to these differences (Rahman, 1994). Even though Rasulullah SAW was sent to various tribes, young or old, enslaved people or freedmen and so on, due to his precise communication style, many groups accepted the essence of his message.

3. Conclusion

The communicator's credibility is a crucial aspect of verifying and validating information. In the era of open information and rapid digitalization of culture, verifying the truth of information is biased. This is due to open access to information and the freedom of digital platform users to disseminate information, including religious messages. Consequently, many social phenomena lead to disharmony and social disintegration amid the flow of information exchange. One of them relates to provocative and manipulative religious content. Hadith studies and the science of hadith reinforce the importance of communicator credibility to validate the information. Thus, the audience or community has an authoritative source to use as a reference to filter and receive information.

Hadith and hadith science hold the perspective that the building blocks of communicator credibility are based on intellectual, moral, and expertise aspects. All three elements contribute to the narrator's credibility (communicator) in transmitting hadith. The hadith critique method is an effort to maintain the narrator's credibility, ensuring the quality of the hadith and its level of validity can be accounted for. Moreover, hadiths that describe the high credibility of Prophet Muhammad are references to how strong character, intelligence, and expertise are in conveying messages, leading to the realization of self-concept and society with good intentions, thoughts, and character.

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