



Online Hadith in Cyber Media: Benefit, Challenging, and Solution

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Received: 2024-02-21; Accepted: 2024-06-20; Published: 2024-06-20

Abstract: This study explores three aspects of hadith in online media: benefits, challenges, and solutions. Using a descriptive qualitative approach, data for this study were obtained from online and social media and supplemented by secondary data from previous research findings. The data were analyzed in three stages: restatement, description, and interpretation. This study concludes that online hadith benefits the online community by facilitating the sharing, learning, and practice of hadith easily, effectively, and efficiently. However, digital hadiths face challenges in text, understanding, and practice. These challenges include distortions in hadith texts, the spread of false hadiths, and the commodification of hadiths for economic and political purposes. To maintain the authenticity of the hadith, it is necessary to verify its source through internet technology, by referring to the original books, or by consulting trustworthy *ulama*. It is imperative to read the Prophet's Hadith comprehensively and consider the spirit of Islam as a solution to avoid conflicts arising from different understandings. This article describes the complexity of Hadith's dissemination on the Internet and highlights religious trends in contemporary Indonesian Muslim societies.

Keywords: Cybermedia, False Hadith, Online Community, Online Hadiths.

Abstrak: Artikel ini bertujuan untuk memetakan tiga aspek dari hadis di media daring, yaitu manfaat, tantangan, dan solusi. Dengan menggunakan pendekatan kualitatif deskriptif, data untuk artikel ini diperoleh dari media daring dan media sosial, serta dilengkapi dengan data sekunder dari hasil penelitian sebelumnya. Data yang diperoleh kemudian dianalisis melalui tiga tahap: penyajian ulang, deskripsi, dan interpretasi. Artikel ini menyimpulkan bahwa hadis digital memberikan manfaat bagi komunitas online untuk berbagi, mempelajari, dan mengamalkan hadis dengan mudah, efektif, dan efisien. Namun, hadis digital menghadapi tantangan dalam hal teks, pemahaman, dan pengamalan hadis. Terdapat distorsi teks hadis, penyebaran hadis palsu, dan komodifikasi hadis untuk kepentingan ekonomi dan politik. Untuk menjaga keaslian hadits, perlu dilakukan verifikasi sumber hadits melalui teknologi internet, dengan merujuk pada kitab aslinya, atau dengan bertanya kepada *ulama* yang dapat dipercaya. Sangat penting untuk membaca Hadis Nabi secara komprehensif dan mempertimbangkan semangat Islam sebagai solusi untuk menghindari konflik karena pemahaman yang berbeda terhadap Hadis. Artikel ini menjelaskan kompleksitas Hadis yang tersebar di Internet dan menunjukkan tren keagamaan masyarakat Muslim Indonesia kontemporer.

Kata Kunci: Hadis Online; Hadis Palsu; Komunitas Online; Media Siber.

1. Introduction

Online hadith in cyber-media has several advantages, challenges, and solutions. People can disseminate and learn hadith effectively and efficiently, without requiring time, energy, or finance (Istianah & Wahyuningsih, 2019). Hadith learning can be conducted anywhere and at any time (Zaidi & Hoque, 2019). Various websites and social media of trustworthy religious institutions and organizations provide information and discussions on hadith studies, especially those related to current issues, such as NU online, Mubadalah, and Bincang Syariah. The digitization of Hadith books makes it easy for everyone to freely access them in both PDF and digital format. The Pusat Studi Hadis (PKH) produces hadith videos and applications on Android, making it easier for people to learn hadith without having to meet hadith experts and consult hadith books manually (Suryadilaga et al., 2021). However, the spread of fake hadiths on social media is a major challenge that creates doubts, misunderstandings, and divisions among Muslim communities. Thus, the development of an online platform for the study of Hadith offers benefits and challenges, but with the right solution, the authenticity and originality of Hadith can be maintained, and group divisions can be avoided.

Previous researchers have conducted studies on hadith in cyber-media. Online Hadith is Hadith that can be accessed through the Internet in the form of text, photos, images, videos, and audiovisuals that are distributed through online media. Hadiths in images form hadith memes that contain hadith text, translations, interpretations, and understandings of hadith (Qudsy et al., 2021). Memes are a medium to convey religious messages that have gone through the interpretive methods of the creator who is influenced by certain knowledge, interests, and goals (Bellar et al., 2013) with various themes such as spiritual, cultural, and social that have motivational, evaluative, and reflective meanings (Fernando et al., 2023). The dissemination of hadiths was conducted through social media. Tiktok displays the Prophet's Hadith in four forms: text, Hadith translation, Hadith narration with explanation, and some accompanied by music and background or just the voice of the narrator, whose authenticity can be accounted for because the account owner has Hadith knowledge (Jasinal, 2022; Shari, 2021). However, other studies have shown that the hadith spread through TikTok is ineffective; the message is not conveyed because of the textual understanding of the Prophet's hadith (Kori and Athoillah 2021). Hadith is also spread through applications on smartphones, such as hadith practices on mourning (mourning practices) on WhatsApp, using available features that show transformations in expressions, attitudes, or behaviors and norms of traditional mourning practices but remain relevant in virtual mourning settings (Fakhruroji, 2021). This study intends to complement previous research that has uncovered various aspects of online hadith with

specific themes. This article focuses only on mapping online hadith studies in terms of the benefits, challenges, and solutions to maintaining the authenticity of hadith.

Online hadith is hadith published on the Internet in the form of texts, narratives, books, understandings, practices, and religious activities as a form of living hadith. Digital hadith is a consequence of cyber-religion, a term used to describe religious discourse, practices, and activities on the Internet (A. Campbell, 2013). Hadith digitization models include text, audio, and video. Audios with hadith recordings, text models used on Android and websites, video models uploaded on social media, and hadith animations (Minan 2023). This article aims to map the benefits and challenges of disseminating hadith on the Internet, as well as solutions for maintaining the authenticity of hadith as the second religious authority after the Quran. This mapping aims to identify the various conveniences that managers and readers gain from the dissemination of hadiths on the internet and their implications. To simplify the discussion, this article focuses on one question, namely, the benefits, challenges, and solutions of online hadith, which serves as a guide in the discussion of this article.

This article argues that the Internet has changed the perspective, understanding, knowledge, and activities of Muslims regarding hadiths. The online dissemination of hadith has made it easier for Muslims to study hadith effectively and efficiently without having to meet trusted scholars in person. However, as the second source of Islamic teachings after the Quran, the dissemination of hadith in digital media has raised questions about its authenticity, thereby compromising its authority as a source of Islamic teaching. Through digital media, hadith can be freely distributed by anyone, regardless of their knowledge and expertise in religion, especially in the science of hadith. Online Hadith readers from different backgrounds will accept Hadith at face value without proper criticism and selection, which can be dangerous for Muslims.

This article uses a descriptive qualitative approach with data sourced from online and social media and then reinforced with secondary data from previous articles or research. Hadith data from online media comes from websites and social media of hadith study institutions and Islamic institutions that specifically publish hadith on the Internet, both in the form of text, understanding, and practice of online hadith. Meanwhile, social media platforms, such as Instagram and YouTube, were quoted based on the themes discussed. Information from online media was selected based on the themes of this study. The data obtained were then analyzed in three stages: restatement, description, and interpretation. Data obtained from the Internet were categorized, classified, identified, and interpreted according to the research focus. The interpretation process was conducted considering contextual information from websites, social media, and articles. These three processes formed the basis for writing this article.

2. Result and Discussion

Benefits of online hadith

Sharing, learning and practicing hadith effectively and efficiently

The techno-logical lization of religion is intensifying, where religion is no longer limited by space and time because the media has been able to reduce distance and bring people, messages, discourses, and meanings together through the Internet (Abdullah 2017). Technologies such as computers, laptops, and smartphones connected to the internet make it easier for people to communicate, interact, and engage in religious activities online.

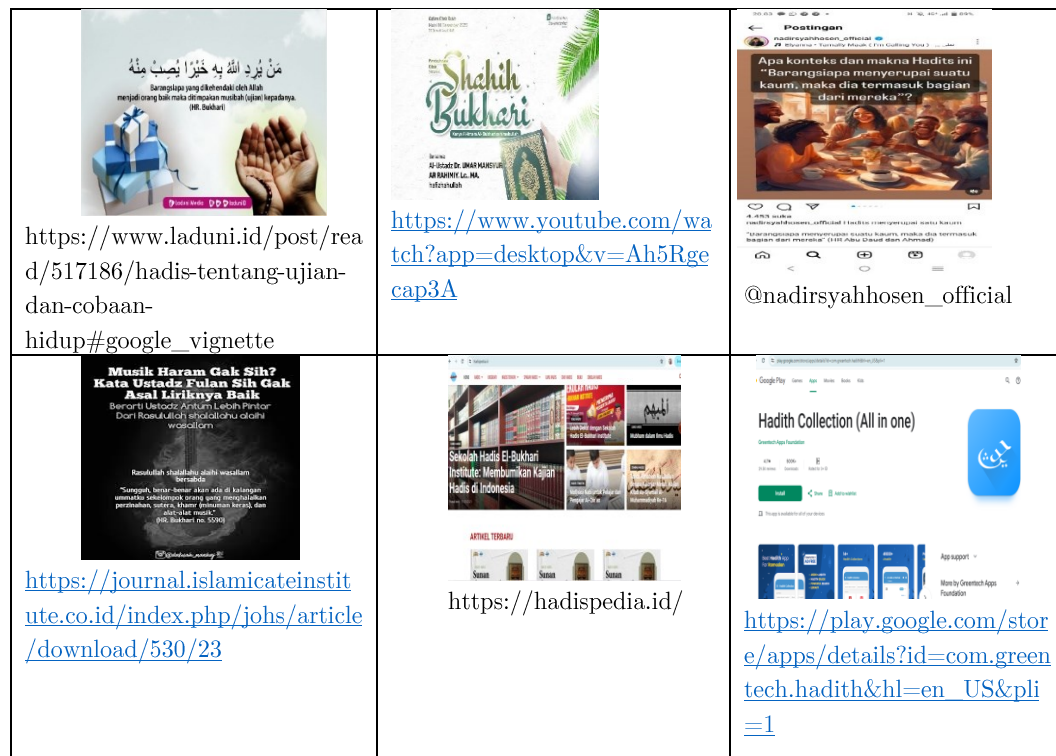
Digital hadith can be used to share the knowledge, experience, understanding, and practice of hadith. Site managers can share hadith books and explain the narrative and understanding of hadith both for interpreting a hadith and in a question-and-answer space between the author and the reader. This hadith sharing can be found on the websites or social media of hadith study institutions or Islamic institutions such as the Hadith Study Center, el-Bukhari Institute, ASILHA, and Hadispedia. Through this sharing, readers can easily learn about hadiths. Hadith applications can be accessed through Android, such as the one-day one-hadith (ODOH) program, which makes it easier for people to learn and understand hadith (Tajang, 2019). Learning through e-learning is effectively used in hadith courses and has a significant impact on student performance, with various teaching and learning tools adapted to students' learning styles (Zaidi & Hoque, 2019).

Religious activities can be conducted over the Internet either in the form of worship or other religious activities. During the Covid 19 pandemic, a group of Muslims held Friday prayers online via Zoom meeting; reading the Quran online is also done via the website <https://quranweb.id/> or <https://tafsirweb.com/> individually or in groups such as the One Day One Juz (ODOJ) group via WhatsApp group. Reading Hadith on WhatsApp through the One Day One Hadith program, which you can join through linktr.ee/onedayonehadits.id. Collecting zakat and alms for donations online, as done by Baznas and Baitul Maal Hidayatullah (BMH) online alms. Interaction and communication between the lecturer and the audience or congregation through lectures on YouTube, such as <https://www.youtube.com/PusatKajianHadis>, which regularly holds thematic Hadith studies by presenting resource persons who are experts in their fields. Online religious activities not only demonstrate Muslim piety, but are also a form of Muslim adaptation to technological developments that can make human life easier.

Similarly, discussions, seminars, and conferences on the hadith are conducted through zoom meetings that can be held anywhere, without the need to be physically present in the room. The flexibility and efficiency of online media allows the dissemination of Hadith to a wider audience through telecommunication technology.

This is different from traditional systems, in which everything is performed offline. Every time people meet, communicate, learn face-to-face, and receive knowledge directly from experts, transportation, time, and space are costly. Technological developments have made human life easier, cheaper, and more affordable, including the dissemination and study of hadiths.

Figure 1: sharing and learning hadith on the internet



Easy access to hadith literature

Digitization of the Hadith facilitates access to Hadith literature. Hadith digitization is the transfer of hadith from printed books to digital form. Online readers can access references and health books in PDF or digital formats (Istianah & Wahyuningsih, 2019) by downloading the application or opening the website of the institution or agency that provides services and information on health studies. Pusat Kajian Hadis (PKH) provides digital hadith that is distributed through video, creates hadith applications through Android or smartphones, and hadith books are displayed in PDF format so that they can be easily accessed and read by the general public. The Hadith application on smartphones developed by PKH not only includes Hadith on various topics, but is also equipped with Hadith *sanad* (hadith transmission) and *matan* (hadith texts) lines, Hadith numbering, Hadith meaning, Hadith quality level, takhrij Hadith, and easy-to-understand short explanations backed by verses of Al-Quran (Khumaedi, 2020). The website hadispedia.id provides seven books of hadith, namely Sahih Bukhari, Sahih Muslim, Sunan Abu Daud, Sunan At-Tirmidhi, Sunan Ibn Majah, Sunan an-Nasai, and Sunan ad-Darimi, and is equipped with an Indonesian

translation. The hadith text can be copied and pasted according to the reader's requirements.

Apart from this, it is also available software hadith seperti Maktabah Syamilah, Hadith Encyclopedia Book 9 Imams, the Jawami' al-Kalim. The Hadith Encyclopedia and Hadith Collection use several verification features to practically study hadith, including source text features, hadith positions, sanads, and daily hadith features (Divine et al. 2023). Google Data Studio, a tool provided by Google, was used to visualize the biographical information of the hadith narrators (Aulassyahied 2023). The thematic learning of Al-Quran and Hadith through a knowledge graph-based methodological approach helps the user understand the scope of the discussion as a whole, thus allowing explanations to a wide audience through a clear and convincing methodology (Hakim, 2019). The use of technology to visualize the Hadith science domain through information identification, followed by information acquisition and data restructuring, depicts the structure of the Hadith science domain, including the knowledge and relationships of narrators, citation systems, and Hadith knowledge (Fabil et al., 2019).

Visualization hadith to facilitating understanding hadith

Hadith visualization makes it easier for someone to understand hadith. This visualization appears in visual form, such as memes, pictures, videos, and audio-visuals with interesting illustrations, and is then distributed to readers in a short time. Hadith memes in the form of images of text, translations, or explanations of Hadith are made attractive with images that show the message of the Hadith, which is a form of expression for the meme maker to make it easier for the Hadith message to be conveyed to readers. People are free to express their opinions and religious practices, including building communities together as a form of internalizing hadith. Freedom of expression is expressed through creativity in creating images (memes), videos, and audios of hadiths in various forms, to make them more interesting and easier to learn.

The Challenges of hadith in digital religion

According to Irwan Abdullah (2017), the technology of religion in digital religion has affected the occurrence of religious codification, divergence, and co-optation. In the context of hadith, the challenges faced on the Internet relate to the text, understanding, and practice of hadith.

Distortion and desacralization of hadith

Digitization and mediatization of the Hadith can lead to the distortion of its purity. Digital hadith books can lose their authenticity if they are altered by irresponsible people, resulting in a distortion of the purity of the text and meaning of the hadith. (Istianah & Wahyuningsih 2019). Even though Muslims can use hadith applications available on the Google Play Store as a source of knowledge and education, they still

need to be careful if the software has problems (Zainuzi et al., 2023). Thus, hadith, an important source of Islamic religion, is vulnerable to manipulation and disinformation on social media platforms. Hadiths on social media are spread not only by people who have knowledge of hadiths but also by people who have no knowledge of religion and hadiths. The phenomenon of copying and pasting hadiths without knowing their quality and source has become a problem for the dissemination of hadiths on the internet. The mediatisation of religion has changed various aspects of human life, including the method of transmission and study of the hadith. People who want to learn hadith no longer study with hadith experts, but learn through the Internet and hadith sites (Qudsy et al., 2021). The sacred values of religion have been replaced by media reality, leading to the desacralization of religion. Hadith memes have distorted meanings, resulting in the superficiality of hadith, desacralization of the text, and misconceptions of hadith (Qudsy et al., 2021).

Spreading of fake hadith

Many Muslims use the Internet as their primary source of knowledge, including searching for religious texts such as hadith. However, the Internet has also become a medium for the spread of false hadiths. False hadiths, also known as *maudhu's* hadiths, are statements that resemble hadiths attributed to the Prophet Muhammad SAW, which are either based on a misunderstanding of the hadith's content or have no basis in evidence at all. An example of a fake hadith popular on social media is Rajab's Month. For example, on Instagram, @abiya_muhammad_baidhawi reveals the practice of the last Friday in Rajab's months.

اللَّهُ رَسُولُ مُحَمَّدٍ اللَّهُ رَسُولُ أَحْمَدُ

“Ahmad Rasulallah Muhammad Rasulallah” which is read 35 times while the preacher is sitting between two sermons will affect the welfare of life, where the money you have never runs out to meet your needs throughout the year.

Another hadith about the month of Rajab which is indicated to be fake the hadith:” Whoever prays the Maghrib prayer on the first night of the month of Rajab, then prays twenty *rak'ah* afterwards, in each *rak'ah* he recites al-Fatihah and al-Ikhlash and salutes ten times. Do you know the reward? Gabriel taught me. “We said: “Allah and His Messenger know better, and said: 'Allah will protect him, his property, his family and children and be saved from the punishment of Qubur and he will pass through as-Shirath like lightning without being judged, and not being tortured.” (Quoted from Jawas, n.d.)

Hadith about the night of Nisfu Sha'ban circulating in the community: “Indeed, Allah Ta'ala descends to the heavens of the world on the night of *Nisfu Sha'ban*, He will forgive sins even if they are more than the number of feathers on the goats of the Bani Kalb.” (Quoted from Fithoroini, 2018)

In fact, the phenomenon of false hadith has existed since the beginning of Islam, so that the Prophet Muhammad revealed: “Whoever lies in my name intentionally will be in hell.

Faced with the spread of *maudhu's* (false) hadiths, *ulama* has established criteria regarding the characteristics of false hadiths, including contradicting the Quran, contradicting other hadiths on the same subject, contradicting the consensus of *ulama* and common sense, and giving large rewards for small deeds. False hadiths can be identified by the incompleteness of *sanads* and *matans*, which are not accompanied by the source of the hadith and affect its quality, originality, and authenticity (Supriyadi et al. 2020). Their authenticity is questionable, because they are not accompanied by credible sources or references (Luthfi et al., 2018). Hadith books, both in PDF and digital formats, are deliberately altered by irresponsible parties and distributed for specific purposes; therefore, the authenticity of the information and accuracy of the data are questionable (Istianah & Wahyuningsih 2019). The spread of false hadiths in today's society is not limited to the publication of existing false hadiths, and various comments and claims attributed to the Prophet SAW continue to circulate. The hadiths on TikTok have been presented comprehensively and completely without adequate explanation; therefore, the hadiths circulating on TikTok are problematic (Miski & Habibillah, 2022).

The existence of false or genuine hadiths is driven by various motivations of the creators, including getting closer to Allah, getting closer to the authorities, destroying Islam from within, seeking wealth, and seeking popularity (Mahmud Thahan in *Taisir Mushtahalal al-Hadith*). The spread of false hadith has negative effects on the lives of Muslims, such as doubts and misunderstandings, divisions within the Muslim community, and a negative influence on aith harmony (Ghifari 2023).

Contesting identity and authority

In the era of digital religion, religion has become controversial because of public participation in understanding, discussing, debating, criticizing, and even rejecting hadith based on religious group identity. Identity contestation occurs because of differences in religious understanding, including differences in knowledge and understanding of the hadith. For example, the phenomenon of the *Isbāl hadith* meme as a symbol of affirmation of the identity of the textualist group is confronted by different contextualists who understand the *hadith* (Miski 2017). Another example is the resonance of the *tashabbuh hadith*, which is motivated by the motive to affirm the identity and claim the truth of the religious ideology of the textualist–fundamentalist group, which claims to be a group that follows the sunnah of the Prophet and faces other groups as groups that do not follow the sunnah (Nawas et al., 2022). In the hadith of amulets, there is a tendency toward contestation in the online community regarding the permissibility and prohibition of amulet use (Syafi'ul & Zuhri Qudsy,

2019). Thus, the dispute over hadith authority still revolves around two main camps: textualist fundamentalists, and moderate contextualists. Apart from these two camps, the Inkar Sunah Group contested the authority of the hadith in the new media by middle class Muslims. However, their voices were not as massive as those of the other two groups (Ahmadi, 2019).

The contestation of authority and identity caused by different understandings of hadith is not only caused by the method of understanding, but is also influenced by the knowledge of the author of the hadith in online media. In general, methods of understanding the Hadith are divided into two: literal textual understanding and contextual understanding, which take into account the socio-historical cultural context of the Hadith during the time of the prophet and the contemporary context today. Differences in the methods of understanding hadith lead to differences in their understanding of the same hadith. Therefore, textualist or contextualist groups are part of the effort to understand Islamic teachings according to their respective tendencies, which can cause conflict in Muslim society.

The challenge to authority and identity has implications for the de-authorization of *ulama* and religious institutions. The era of online media has opened up access for the public to participate in the production of religious knowledge previously dominated by religious elites, resulting in a shift in religious authority from traditional *ulama* to influencers or web masters (administrators or writers in online media). The shift in religious authority resulted in the de-authorization of individual classical scholars and formal religious institutions that had been the source of reference for understanding holy books. With the emergence of the millennial *ulama*, Muslims have become more familiar with digital media-based religious figures. Webmasters and online moderators have begun to function as new agents of authority and interpret religion based on their knowledge. The pretext of effectiveness and convenience has the potential to make digitization more popular. Without adequate religious knowledge, website managers or writers in online media copy and paste hadiths and do not provide adequate references. This was confirmed by Apriyani's (2022) study, which revealed the phenomenon of spreading religious content on WhatsApp, where those who spread the material in their WhatsApp group did not match their competence in the field of religion, did not include the author (creator) or did not include references (Apriyani et al., 2022).

Hadith Commodification

Religious activities on the Internet are not only used to enhance personal or community spirituality but also for religious commodification. Religious commodification refers to the process of transforming religious values or beliefs into exchangeable and tradable commodities in the form of religious aspects or symbols in a product or service to increase market value and attractiveness. According to Abdullah (2017), religious

meanings are constructed by power and its apparatus to serve economic and political interests through the commodification of religion.

Hadiths are commodified for economic interests by promoting commodities through the endorsement of religious figures (Rosa 2023). The promotion of Thibbun Nabawi honey and Habbatussauda's products on Instagram uses verses from the Quran and Hadith and well-known religious figures as brand ambassadors to introduce the concept of healthy living and the Prophet's treatment method (Munirah, 2023). Commodification of the Miswak toothpaste product as the Sunnah of the Prophet through halal label branding is linked to the level of Muslim faith and is promoted through media advertisements (Muhajarah et al., 2022).

Niqabis exploit religious values in the form of "*hijrah*" and "*shar'i* clothing" to build an Islamic brand by selling Muslim clothing products as a form of commodification of women's bodies (Qurrota A'yunin, 2022). The phenomenon of Muslim housing with Islamic and modern nuances, found in many cities in Indonesia, is exploited to enhance Muslim identity, even though it does not increase residents' piety or religiosity (Suprpto & Huda, 2023). Even Hajj and Umrah pilgrimages are considered profitable and marketable goods (Fuad 2022). Polygamy is promoted in online media through polygamy courses for a fee in the form of obedience to the Prophet's Sunnah (Ahmadi et al. 2022). The Dajjal hadith is produced on social media to benefit readers and consumers (Putra, 2020). These examples illustrate how religion is commercialized and used as a marketing tool, potentially affecting the sanctity and values associated with religious beliefs.

Hadith is used to legitimize political interests. The phenomenon of distorting the Prophet's hadith for political purposes is not new and has been observed throughout Arab-Islamic history (Imtyas et al., 2020). Since the reign of the Umayyads, Muslim rulers have used the distortion of hadith to legitimize their political truths and policies to create the principle of loyalty to power in harmony with loyalty to God (Salman, 2022). For political purposes, presidential candidates and their partners have commodified piety by verbally uttering religious symbols and presenting themselves as religious people (Hamad & Rusadi, 2021), spreading propaganda that divides religious communities, and using religion to justify discriminatory political action (Sahal, 2024). In the context of hadith memes, the meme creator's ideology promotes religious stereotypes and acts as a microaggression that objectifies other religions (A. Campbell et al., 2018). These memes contain not only explicit messages, but also sharp identity politics, criticism, contestation, satire, and cynicism, which include the ideological ideas of several religious groups to maintain their existence while winning political contests (Imron 2019). Berger and Kellner (1974) used Berger's concept of tinkering to reveal that Internet use has influenced the way people think and belong to a religion. Social media content plays an important role in maintaining harmony between groups in cyberspace (Indirapasha, 2021), but it can also create conflict in an online society owing to a lack of tolerance for other people's choices and views.

Discussion

Various challenges facing online hadiths require digital literacy to maintain authenticity. Digital literacy is the ability to access, analyze, evaluate, and communicate messages in various forms (Potter, 2010) in the form of images, words, and sounds on the internet. Digital literacy acts as a form of self-control and a preventive measure to prevent hoax news or false information by verifying the information obtained or helping individuals provide alternative information to information that has been confirmed as false by introducing signs of fake news, information verification procedures, and following up on information that falls into the category of hoax (Sabrina, 2018).

Of course, differences in literacy levels have an impact on individual control over the process of interpreting information circulating on social media. Research has shown that low levels of digital literacy trigger individuals' exposure to hate speech and hoaxes that are spread on social media. This can lead to prejudice and religious intolerance and divide netizens into extreme groups that lead to conflict. Therefore, effective digital literacy interventions can positively affect social media users' ability to identify fake news. As media literacy increases, the spread of fake news decreases (Adjin-Tettey 2022). Thus, religious literacy significantly contributes to a person's religious understanding. Good religious understanding will create a peaceful and calm situation in the order of social life because living in society will prioritize the values of tolerance and treat differences as a richness of tradition and culture that must be preserved (Nurpratiwi, 2019). With the development of internet technology, many fake hadiths have circulated on the internet. Therefore, adequate literacy skills are required to understand and track the authenticity of hadiths (Supriyadi et al. 2020).

There are several ways to prevent the spread of fake hadiths on the internet. Technology was used to verify the source of the hadith. To prevent the spread of fake hadiths, technology can be used on the Internet to verify the purity of the hadith sources. Knowledge-driven techniques to detect *hadith sanads* and *matan* are based on web and mobile technologies (Fadele et al., 2022). Information Retrieval technique (IR) is used to detect fake hadiths and facilitate the hadith search process (Samah et al., 2021), such as knowing the degree of truth of hadith texts in the Sheikh Al-Albani Hadith Database (Shatnawi et al., 2011). A website extension program to authenticate online hadith texts can be verified by simply clicking a web extension button to detect hadiths in specific books, such as Sahih Bukhari and Sahih Muslim (Eljazzar et al. 2017).

In addition, hadith verification can also be performed through the official websites of Islamic educational institutions or institutions that focus on hadith studies, such as PKH, which provides complete hadith texts and information on hadith sources. Several online media and social media have also provided fake hadith information so that Muslims are cautious in accepting these hadiths, such as fake hadiths about the virtues

of prayer and fasting in the month of Rajab (Jawas, n.d.), fake hadiths about the month of Sha'ban by Habib Hasan bin Ismail al-Muhdar on YouTube, fake hadiths about cleanliness being part of faith (Permana, 2024), fake hadiths about Hajj and sacrifice (Al-Aminiyah, 2014), and how to respond wisely to fake hadiths (Adi Hidayat Official, 2024). Haerudin (nd) studied ten Maudhu hadiths that are quite popular among Muslims, including on social media, by conducting a study of sanad and matan related to the joy of welcoming the month of Ramadan, seeking knowledge in China, the duty of seeking knowledge for Muslims, cleanliness of faith, disagreement is a blessing, and sexual relations between husband and wife on Friday nights. Cross-checking of hadiths was also performed by referring to the original book printed by a credible and trustworthy printer to prove whether the hadith is true. Finally, trustworthy scholars with in-depth religious knowledge confirm hadith authenticity. This is important considering that hadiths circulating on online media and social media or hadiths delivered through online lectures are not always delivered by people competent in religious knowledge such as celebrity ustadzs or influential social media influencers.

For someone with knowledge of hadith science, verification and confirmation of hadith can be achieved by criticizing the *sanad* and *matan* of hadith that have developed since the time of the Prophet Muhammad SAW. *Takhrij* hadith studies were used to assess the quality of hadith narrators. Meanwhile, to assess the validity of a hadith, confirmation can be conducted with the Quran, other hadiths on the same subject, common sense, sense, or historical facts. Thus, verification, confirmation, crosschecking, and the study of hadiths are necessary to maintain the purity and authority of the Prophet's hadiths as a secondary source of Islam for Muslims (Usman & Nasir, 2022). Therefore, the Quran tells people to do studies and research when there is news that is not necessarily true, as stated in Surah al-Hujarat verse 6: 'O you who believe! If an evil person comes to you with news, then investigate carefully, lest you cause a disaster to a people without knowing the circumstances that will make you regret your actions.'

3. Conclusion

This study concludes that Hadith makes it easier for online communities to share knowledge, insights, experiences, and conduct religious activities. Readers can easily study hadiths, effectively and efficiently. However, online hadiths face several challenges in terms of text, understanding, and practice. There are distortions of hadith, the proliferation of fake hadith, the contestation of identity and authority in the understanding of hadith leading to the de-authorization of ulama, and the commodification of hadith for economic and political interests. The solution offered is to cross-check hadith sources using Internet technology or by referring to original books and asking trusted scholars, as well as to read the Prophet's hadith comprehensively

and consider the spirit of Islam, which favors justice, equality, balance, and tolerance. This study is limited in its focus and location in the context of certain Hadith studies; therefore, further and broader research is needed to obtain more comprehensive data and describe the complexity of the distribution of Hadiths on the Internet.

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