

## Prophet Tradition Agains Fake News: Formulation Of Fake News Examination Method Based On Ulum Al-Hadits

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**Abstract:** The spread of fake news through social media has become a global problem and presents disorientation of knowledge or post-truth. This study aims to reveal the Jarh al-Ta'dil formula in spreading fake news. From this research, the Qur'an instructs Muslims to verify the source of all information they receive before believing it to be true: (QS. Al-hujurat: 6). Muslims should not act on unverified sources and must legalize all information. Islam prohibits Muslims from sharing unverified information. When receiving it with your tongue and saying with your mouth what you do not know and take for granted, it is extraordinary in the sight of Allah. The formulation of the ulumul hadith method for dealing with recent fake news Several methods of criticizing fake news resulted from this hadith critique method.

**Keywords:** Examination Methode Based; Fake News; Ulum al-hadith; Jarh ta'dil.

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### Introduction

The spread of fake news through social media has become a global problem and presents disorientation of knowledge or post-truth. In 2018, mobs in India killed five people and spread violence after circulating false messages about child abduction through WhatsApp messages (Gowen, 2018). In 2016, Pakistan's defence minister, Khawaja Muhammad Asif, read a fake news report and threatened the Israeli defence minister with Pakistan's nuclear weapons. (Goldman, 2016). Before the 2019 Spanish general election, fake news spread via WhatsApp messages caused tension (Whatsapp: Social Media's Dark Web,' Avaaz., n.d.) Then in France, fake news spread that it was Muslims who caused the fire at Notre Dame Cathedral in Paris, leading to an Islamophobic reaction (Islamophobic Fake News Explodes After Notre Dame,' Coda Story, n.d.).

The problems that have arisen have received several responses and anticipations from various points of view. Soraj Hongladarom formulates an ethical formulation based on the thoughts of Kierkegaard and Deryfus (Hongladarom, 2019). Regina Rini proposes partisan epistemology as a new lens in understanding fake news (Rini, 2017), Jennifer Rose explores Foucault's thinking (Rose, 2020).

Scott R. Stroud proposes pragmatic ethics (Stroud, 2019), while Ricku d'Andrea Crano advocates a neo-liberal epistemology (D'Andrea Crano, 2018). It continues to increase rapidly with the emergence of online social networks on the Internet. Using fake accounts operated by software bots also contributes to spreading misinformation on social media by interacting fake accounts with real accounts and exploiting social connections. Due to trusted social connections, such accounts may post content that can manipulate readers into believing fake news (Vosoughi et al., 2018). News spread through social media networks spreads faster than through traditional media. Even authentic news takes six times longer to reach 1,500 people than the time needed for fake news (MIT, 2018)(Vosoughi et al., 2018).

#### The Problem of Filter Bubbles

Social media websites, including Facebook, Google Plus, Twitter and LinkedIn, create 'filter bubbles' that allow users to view only content they agree with or align with their pre-existing beliefs (Franzo & Gloria-Garcia, 2017). The term 'filter bubble' was introduced by Eli Pariser, who alerted readers to a related danger in his book *The Filter Bubble: What the Internet Is Hiding from* (Pariser, 2011). According to Pariser, filter bubbles are individuals' private and unique online spaces whose nature depends on their online identity. How individuals encounter ideas and information is fundamentally altered by social media websites through filter bubbles, which isolate users in their own cultural or socio-political "cocoon" and shield them from news items and views that contradict their beliefs. As a result, individuals have no control over what penetrates their space and what gets edited out." (Pariser, 2011).

Contrary to their beliefs. By creating filter bubbles, Pariser writes that social media sites "fundamentally alter the way we encounter ideas and information." (Pariser, 2011).

New technologies like Generative Adversarial Networks (GAN) have made distinguishing between real and fake digital content difficult. Exposes users to a form of mass deception that has become commoditized. For example, technology now exists to create fake, realistic-looking videos in which individuals appear to be talking or doing something they have never actually done. In a study conducted by researchers from the University of Washington, a GAN-based ML model was trained on a presidential address video by former United States president Barack Obama to create a fake video of him making arbitrary statements with his lips moving and realistically synchronized (Suwajanakorn et al., 2017).

With such technology, creating a fake video is as easy as editing the text of a video transcript to change the speaker's words. In another recent work, researchers from Samsung have developed a new ML algorithm that takes still images of individuals as input, producing as output a video of them talking (Zakharov, 2019). Additionally, in collaboration with the Allen Institute for Artificial Intelligence in Seattle, the open lab in San Francisco has built an artificial "fake text" generator that mimics human writing, resulting in machine-generated writing that could be perceived as genuine. The technology poses a severe threat that open considers "too dangerous to release into the real world." (Metz & Blumenthal, 2019).

Disturbingly, fake technology has to create fake porn videos by swapping real women's faces with pornographic actresses (Lee, 2019). While deep nude is an application that uses the

same technology to remove clothes from women's images, resulting in photos of real-looking naked people (Cole, 2019).

The availability of such technology raises many ethical concerns. It could make it appear that individuals are engaging in actions they did not commit, such as showing a political leader making racist comments, a candidate engaging in criminal activity before an election, or a public official committing adultery.

It can affect individual control over their reputation and threaten human dignity, national security and the welfare of human society (Chesney & Citron, 2019). Addressing relevant issues requires urgent attention from researchers from various disciplines, including the humanities and researchers from the technology field.

This article will present the offer of Ilmu Jarh wa Ta'dil for checking Hoax news, There are three aspects to be discussed: How fake news is in Islam, The method developed by Islamic civilization in dealing with fake news, The formulation of the Ulumul Hadith method to deal with recent fake news.

## Literature Review

### What Is Fake News?

Klein and Wueller define fake news as intentionally or knowingly false publications" (Klein & Wueller, 2018). In this view, statements in fake news publications are fabricated, untrue, and believed to be untrue by the publisher. Gelfert points out that fake news is not necessarily equated with fake or completely fabricated news (Gelfert, 2018). Some fake news publications may 'mix deliberate falsehoods with well-known truths as a means of obfuscation'. In this sense, the audience can be misled without being told a lie. However, there is an intention to spread misinformation or deceive; thus, 'fake news is necessarily tied to the malicious intent of individual human agents' (Gelfert, 2018).

Dentith defines *fake news* as an allegation that some story is misleading—it contains significant omissions—or even false—a lie—designed to deceive its intended audience' (Dentith, 2016). Fake news hoax reports claim facts or facts designed to represent the truth. Like Gelfert, Dentith notes that facts may be entirely false, contain partial truths, or lack the context that would undermine the statement's truth if it was revealed.

However, Mackenzie and Bhatt (2018) show that fake news is not always a deliberate attempt to deceive. Quoting Frankfurt (1985), fake news can include '[razen hoaxes, satires, pranks, or parodies. However, they need not be slurred on the truth'. Using this mechanism of presenting humour and exaggeration is often a tactic for exposing deceptions or misunderstandings hidden in actual events or social criticism. In addition, the term fake news can be used to undermine the credibility and trustworthiness of news that is 'true, factual and represents reality' (mackenzie and Bhatt 2018); that is, fake news can be a rhetorical device for shutting down critical reporting' (Gelfert, 2018) or it can be a phrase used to describe reports that public figures dislike or view as 'uninteresting' (Klein & Wueller, 2018).

However, to understand the nature of fake news and what it means for online news consumers, my concern is with fake news that seems to represent the truth because fake news

that seeks to reveal the truth, such as satire, is not a barrier to knowledge acquisition for online news consumers. As I will discuss, the epistemological magnitude of online fake news undermines knowledge acquisition as online news consumers seek to acquire the knowledge they need for democratic decision-making. It seems clear that fake news is a barrier to acquiring knowledge or that the appropriate response to such a barrier is to encourage consumers of online news to check facts, seek alternative views, or engage in a rigorous process of obtaining truth and justification. Trust. Because by its name, fake news implies that it is inauthentic or fake, which, by intuitive appeal, indicates a deliberately deceptive agent. The logical step for the avid online news consumer is to search for the truth, check facts, or adopt a pluralistic view of epistemic issues. I focus on avid online news consumers because we expect non-avid consumers of online news to avoid acquiring knowledge or, perhaps, to have certain epistemic vices.

As I will discuss next, fact-checking in the age of fake news places avid online news consumers in a precarious position when trying to gain knowledge in the wake of widespread deception. I want to clarify that the characteristic of fake news that appears to represent the truth is not simply an exercise in fact-checking, an attempt to gain pluralistic views, or the need to be involved in becoming a reliable and avid consumer of online news. To understand why and what this means for online news consumers, I begin by exploring the nature of knowledge and what online news consumers need to acquire it.

Fake news, not just fake information conveyed by reporting. Like the word 'fake', fake news requires deliberate deception; honest reporting errors are not fake news (Rini, 2017). Fake News is more than lies; the intentions behind fake news are also more complicated than simple cases of lies. Fake news requires deliberate deception, but it may be too strong. Fraud is not always the main goal of fake news. Often the motive is financial rather than epistemic. For example, fake news attracts strong Internet clicks – and advertising revenue (Silverman, 2016) or attracts social media attention to promote a new film (Rainey, 2017).

These examples show the complexity of motives for fake news; spreading false information is not the only goal. However, deception does play some role, even in these cases. Fake news works as click-bait only if many people choose to share links, presumably requiring that at least some of them believe the story. People who make money from fake news are pleased if nine in ten of their readers are not deceived, but they need some percentage to be deceived long enough to convey the link to future clickers. So we can say those fake news creators intend to deceive at least a part of their overall audience, even if this deception is only instrumental and not the ultimate goal.

Of course, other fake news creators intend to deceive as many people as possible. Committed partisans try to eradicate their opponents' support by tricking persuasive voters. Foreign actors may also be involved; some analysts claim that shady groups manufactured anti-Clinton fake news with links to Russian military intelligence. For these creators, fake news needs to travel widely to generate clicks and change epistemic states.

So, we can finally give a clear definition of fake news. A fake news story is one that purports to describe events in the real world, typically by mimicking the conventions of traditional media reporting, yet is known by its creators to be significantly false and is

transmitted with the two goals of being widely re-transmitted and of deceiving at least some of its audience.

These examples demonstrate the complexities of fake news motives; spreading false information is not the only goal. However, deception does play a role, even in this case. Fake news acts as clickbait only if many people choose to share the link, and perhaps this requires that at least some of them believe the story. People who make money on fake news are happy when nine out of ten of their readers do not get scammed, but it takes a certain percentage of them to get scammed long enough to pass on a link to future clickers.

We can call this aimed-at-deception form 'pure' fake news while also considering the impure, deception-as-instrument form motivated by financial gain. [So fake news creators intend to deceive at least part of their broad audience, even if this deception is only instrumental and not the end goal.

Of course, other fake news generators intend to deceive as many people as possible. Committed partisans try to erode their opponents' support by defrauding convinced voters. Foreign actors may also be involved; some analysts suggest that crooked groups linked to Russian military intelligence create anti-Clinton fake news. For these creators, fake news needs to spread widely not only to generate clicks but also to change its epistemic status. We can call this deceptive form 'pure' fake news while also considering fraudulent forms of impure instruments motivated by financial gain.

So, we can provide a clear definition of fake news. Fake news is a story that purports to describe real-world events, usually by mimicking traditional media reporting conventions, but is known by its creators to be completely false and is propagated with the two goals of being widely re-distributed. Moreover, it fools at least some of its audience.

You'll note that my definition of fake news does not specify how it is transmitted. In particular, I have not specified that it is spread through social media. Fake news can be spread in other ways—email chains, posters on street lamps, etc. But there is a strong contingent relationship between fake news and social media, especially in the 2016 election. I will therefore focus on social media fake news.

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#### Fake News In The Discourse Of Theology And Islam

In 1980, Mughees-Ud-Dinvery Briefly Explored The "Islamic Concept Of Mass Communication" (Mughees-Uddin, 1980). By Comparing Fred Siebert, Theodore Peterson, And Wilbur Schramm's "Four Theories Of The Press" (Nordenstreng, 2006) With The Principles Intended To Guide The "Islamic Press". Several Years Later, Syeed Al Seini Discussed "An Islamic Concept Of News," Including The Feasibility Of News And The Need For Verification (Al Seini, 1986). However, The Two Articles Are Not Detailed Or

Comprehensive (Al Seini, 1986). Then Hamid Mowlana Discusses The Ethics Of Communication By Using Qur'anic Concepts Such As Tawhid (Monotheism), Taqwā (God's Awareness), And Amāna (Trusteeship), Which Can Be Applied To Journalism (Mowlana, 2000).

In Line With That, Mohammad Ayish Also Tries To Build A Normative Communication Perspective By Using Secular And Religious Values From Arab And Muslim Cultures. Although These Sources help create A General Understanding Of What A Muslim Communication Perspective Might Entail, Perhaps The Most Relevant And Detailed Work Is Syed Pasha's Discussion Of The Nature Of News In Muslim Cultural Theory (Pasha, 1993). Moreover, Mughees-Ud-Din's Later Work Was Aimed At Developing a Muslim Understanding Of Media Ethics (Mughees-Uddin, 1997).

With the internet boom, works such as Muhammad Amanullah also explore Islamic ethical guidelines for using social media (Amanullah, 2015). Regarding monographs, Freedom of Expression in Islam by Mohammad Hashim Kamali is also a valuable reference for understanding legal reporting issues such as slander, slander and slander, and ethical issues such as freedom of speech and victim complaints (M. B. Ali, 2014). However, there needs to be more literature in this area as most of the above sources only examine news reporting and communication ethics at a peripheral level. This knowledge gap is primarily concerned with exploring these issues in depth, such as the Islamic concepts discussed by Mowlana and Ayish, or the verses of the Qur'an examined by Pasha. Furthermore, in discussing relevant Qur'anic verses, these authors have not examined the interpreters of the Qur'an to determine the reasons for the revelation, its context, and its implications for the future. Hence, this article primarily employs an exegetical methodology in defining Islamic news reporting and dissemination guidelines.

"Kumar and Shah (2018) propose a method for detecting fake information on social media and the web. This includes distinguishing between opinion-based information (such as individual product reviews, whether honest or dishonest) and fact-based information (such as contradictory statements, fabricated information, or information that agrees with factual statements, such as rumors)." This paper first outlines the characteristics of each type of false information, outlining that false opinion-based statements (e-commerce reviews in this case) tend to be shorter and more exaggerated, with extreme ratings and short arrival times between subsequent ratings. In contrast, false fact-based (news articles in this case) usually have incoherent bodies and titles, are posted by newly registered accounts and tend to spread faster and faster across multiple platforms. The second part of this paper discusses the detection of false information using feature-based, graph-based and modelling algorithms.

Abiya Ahmad(Ahmed, 2018). Explore the ethical concept of the Koran in reporting and disseminating news. Abiya developed three basic concepts of Islamic ethics in spreading fake news: tawhid (monotheism in Islam), reckoning (accountability), and knowledge. Tawhid, as an Islamic worldview which involves all aspects of life from and towards God, underlies the emergence of a sense of ethics, responsibility and accountability to God in all fields of knowledge, all (Nasr, 1966) aspects of life (Chapra, 1992), and in this case the spread of news (Siddiqi, 1999). Hisba, which literally means "accountability", encourages Muslims to make

efforts to fight for all that is good, order what is right, and prohibit what is wrong as a communal obligation (*fardlu kifayah*) (Kamali, 1993), including in the organization of communication institutions social (Mowlana, 2000). The knowledge, namely the obligation of a Muslim to have sufficient knowledge, avoid a greater evil, and act based on enormous possibilities (*al-zann al-ghālib*) in carrying out his life. (Mowlana, 2000). The concept of 'filming Islam implies that people have the right to know information that is useful and relevant to them and their lives, with the key terms being "useful" and "relevant." For news reporters and sharers, assuming responsibility as community watchdogs requires providing information on *ma'ruf* (good deeds) and opposing *munkar* (evil deeds). This involves being vigilant and identifying *munkar* while supporting *ma'ruf*. According to Syed Pasha, the Islamic approach to knowledge involves rejecting *zann*, or speculation and conjecture, as a source of knowledge, as emphasized by Abiya Ahmad." (Mowlana, 2000)

A detailed survey of the various proposed techniques for detecting fake news is provided by Zhou and Zafarani (Zhou & Zafarani, 2018). News is analyzed to determine its authenticity from four perspectives:

Knowledge-based (knowledge provided by the news)

Style-based (the intention behind the news)

Based on propagation (how news is spread)

Credibility-based (assessing the credibility of news publishers and creators)

The process, from news creation to publication and dissemination, is evaluated from these four perspectives.

## Result

### Fake news in Islam

False news in Islamic teachings is an aspect that is given great attention, both in the Koran (Divine Revelation as the primary source of Islamic teachings) and in the Hadith (statements of the Prophet Muhammad as the second source in Islamic teachings). The Qur'an and Hadith discuss the importance of filtering out fake news and spreading the news that is confirmed to be true. In addition, Al-Quran Science and Hadith Science then developed a method of filtering fake news.

The Al-Quran records at least two pieces of fake news that occurred at the time of the Prophet Muhammad: fake news about Siti Aisyah (the Prophet Muhammad's wife) and the refusal of tribe X to pay taxes. The Qur'an responds to these two events in the form of ethical guidelines for Muslims to deal with fake news.

The first event is called the "Ifk incident," ostensibly referring to covering up the truth with absolute falsity, which implicated in slander against the Prophet Muhammad's wife (Mawdūdī, 1997). This incident is discussed in verses Q 24:11-20, which are revealed around 5 or 6 A.H. and reported in great detail by 'Āisha herself. (Al-Bukhari, 2006) In this Incident, Aisha was falsely accused by 'Abdullah ibn Ubayy ibn Salul, the leader of the hypocrites in Medina, of "having spent the whole night with a man, and now he appears with her carrying his camel!" (Quṭb & Salahi, 1999) Then the accusations spread rapidly for a month without

clarity (Quṭb & Salahi, 1999). Then the Qur'an verses 24: 11-20 were revealed, which confirmed 'ā'isha was innocent while also rebuking people -believers for taking the fabricated story for granted instead of rejecting it as a lie or as incitement. The Quran gives three rebukes against believers. First, they do not immediately reject the story as a "blatant lie;" (QS. Al-Nur: 12). Had they done so, the lies would have been stopped early; secondly, the believer did not take the steps necessary for proof in the case, namely to present four witnesses who can justify the accusation (QS al-Nur: 13). Third, believers have spread stories that "they do not know" and without evidence and then consider it a "light problem" when in fact it is a severe problem with detrimental consequences (Q.S al-Nur: 15).

The second incident was related to fake news about the defiance of a group of new converts to Islam against the payment of zakat. It is said that the Prophet Muhammad sent Walid to collect Zakat from Banu al-Mustalaq, which was led by al-Hārith ibn Abī Dirār al-Khuzā'ī a new convert to Islam. Walid never came to Banu al-Mustalaq but reported to the Prophet that al-Hārithhah refused to pay Zakat and wanted to kill him. The Prophet was upset to hear this news and would send an army to destroy al-Harith. At this event, the Prophet then received confirmation from al-Harith that Walid never came to him, and because of that, all the news was not accurate (Ibn Katsir, 1998). In connection with this event, the Quran confirms, "Oh, you believe! If an evil person (fasiq) comes to you with any news, ensure it is true, lest you harm others unknowingly, and then become full of remorse for what you have done (Quran 49:6).

These two cases have the same structure of events, namely (a) fake news, (b) which was started by people who cannot be trusted, and (c) regarding the actions of believers. The difference lies in the quality of the believers who are affected by fake news. In the incident involving 'A'ishah, she had a confirmed superior faith, making it unlikely for her to commit ethical violations. On the other hand, Harith had just converted to Islam for the first time, making it possible for him to commit such an act. Violation of Islamic ethics. The Qur'an orders to verify the news on the Harith incident, whereas in the Ifk incident, it is to reject the news directly.

Al-Quran And Hadith Provisions Of Islamic Ethical Tools In Disseminating Information Require Information Literacy, Which Is A Set Of Skills Needed To Find, Evaluate, Interpret, And Use Information Properly And Correctly. (Parrott, 2018). The Prophet (Saw) Stated: "Indeed, Among The Hallmarks Of One's Islam Is That He Leaves What Does Not Concern Him.(Al-Tirmidhi, 2005) Following This Teaching, Muslims Are Advised To Ignore News That Has No Merit, Such As Celebrity Gossip, Scandals, And Other News That May Seem Interesting But Not Useful. When Receiving Information, Believers Must Investigate It Before Believing It And Causing It (Parrott, 2018). "As believers, we have a responsibility to check the news we share and consider its potential impact on others. As the Prophet (Saw) said, 'A Muslim is one who ensures the safety of people's lives and wealth through their words and actions' (Ahmad Bin Syaib Al-Nasa'i, 1986), and 'Whoever believes in Allah and the Last Day should speak good or remain silent.'" (Al-Naisāburī, N.D.)

The Quran instructs muslims to verify the source of all information they receive before believing it to be true: ' o you who believe, if a disobedient person comes to you with



information, investigate, lest you hurt people through ignorance and become, for what you have done, regret." (qs. Al-hujurot: 6). This command also applies to frequently shared information found on social media, news channels and newspapers. A muslim should not act on unverified sources; all information must be authenticated Islam prohibits Muslims from sharing unverified information. Allah swt says in the quran: "when you receive it with your tongue and say with your mouth what you do not know and think it is insignificant meanwhile, in the sight of allah, it is extraordinary." (surah al-nur: 15) the prophet (peace be upon him) also emphasized avoiding the spread of fake news. He said: "one who commits slander will never enter paradise." (Muslim, n.d.), the prophet's companions and the second caliph, Umar ibn al-Khattab, also said: "it is enough of a lie for a man that he tells everything he hears." (al-naisâburî, n.d.).

In another part of the quran, it is emphasized that believers "do not follow what you do not know. Truly hearing, sight, heart each must be accounted for." (qs. 17:36). The ethical rules of the koran in receiving and disseminating one piece of news were formulated by hadith scientists who are very careful in accepting narrations from unknown individuals, or individuals whose identity and character are doubtful (ahmed, 2018).

### **The Principles of Checking Fake News In The Science of Prophet Tradition (Ulum Al-Hadith)**

The spread of Hadith-related fake news has occurred along with political upheaval among Muslims. Hadith, or oral traditions that report the words and deeds of the prophet Muhammad (saw) are an essential tool in Islamic tradition, both for understanding the Qur'an and for matters relating to Islamic fiqh (brown, 2017). With the encouragement to imitate everything that was done by the prophet Muhammad, after the death of the prophet muhammad, hadiths are used as a guide muslims in carrying out or leaving an activity. This Hadith's strategic position gave rise to falsification carried out for economic or political interests (fawwaz, 2018).

When many people claim that he has a statement from the prophet Muhammad, it takes a method that criticizes and filters the Hadith. To overcome this hadith deception, Muslim scholars have developed disciplines that criticize a statement that is considered or believed to be a hadith. To protect the authenticity of the teachings of the prophet (saw) and thereby protect muslims from falsification (jum'ah, 2019). Scholars of Hadith use the science of 'ilm al-jarh wa al-ta'dil (the science of criticism and praise) to examine each link in the narrator's chain, evaluating the authenticity of the entire Hadith. This evidentiary science was developed to maintain the purity and sanctity of islam, as well as protect religion from the cunning of liars (m. A. M. Ali et al., 2015). The purpose of the science of 'ilm al-jarh wa al-ta'dil is to assess the status and beliefs of a narrator to determine the authenticity of a hadith (m. A. M. Ali et al., 2015).

Methodically, a hadith is narrated in two parts, namely the statement (matn (the actual content), and the conveyer (isnād, the chain of narrators). Even if the content has truth, the text or proposition alone is not necessarily considered a hadith (statement of the Prophet. Muhammad) if it was transmitted by an unreliable person, especially without it being clear

who narrated it. Hadith scholars have developed an elaborate system of verifying both the narration (*riwāya*) and the meaning (*dirāya*) of the Hadith. As Kamali notes, "The former is concerned with ensuring authenticity in source and accuracy in transmission . . . [the latter] with the accuracy of the text of the hadith by paying attention to all the nuances of language and the purpose text as well ruling it might contain." (Kamali, 2014).

With regard to *isnāds*, the main source of authentication for the narrative chain is the biographies of Hadith narrators (*'ilm tā'rīkh al-ruwāt*). This is primarily concerned with the narrator's biographical, chronological, and biographical data, as well as "their academic achievements, their teachers, their students, schools or followers, political leanings and the views of others about them." (Kamali, 2014) This information helps determine, for example, whether a certain narrator is alive and present at a particular time and place to meet the previous narrator in the series. Moreover, biographies are detailed as far as possible to determine whether a narrator can be trusted on one thing but changes over time due to circumstances such as the adoption of controversial views, memory loss, etc. (Kamali, 2014). This additional branch of Hadith studies also contains the science of *al-jarh wa-l-ta'dīl*—"criticism and validation"—which is mainly related to the reliability of narrators. For example, reasons for declaring a *hadīth* unreliable include the narrator's failure to consider the act permissible (*mubahāt*), unwarranted acceptance of innovation (*bid'a*), or delight in unfounded opinions (*hawā*). In contrast, the basis for asserting reliability includes truthfulness, a critical approach to authenticating Hadith, and avoiding heresy and mortal sins. Based on these factors, the narrator is rated as acceptable or not (Kamali, 2014).

Similarly, about *hadīth* (*matn*) texts, scholars take similar measures to ensure their authenticity. Zubayr Siddiqi writes, "According to traditionists, even if the *isnādis* completely without fault, the text should still be analyzed before the genuineness of its attribution can be established." (Siddīqī & University of Calcutta, 1961). A forged text, for example, may be determined by factors such as the use of Arabic grammar and style, as the Prophet Muhammad was known to be fluent and sophisticated in his use of Arabic. Other determining factors may include corruption in the purpose and meaning of the text; obvious contradictions to the text or Qur'anic injunctions; an unhistorical statement; a text that reflects scholastic sectarianism, or that supports unreasonable decisions (Kamali, 2014).

The science of *'ilm al-jarh wa al-ta'dil* (the science of criticism and praise) indeed places more emphasis on the quality of the narrator or Hadith history than the content of a text. The term *al-jarh* is used for accusation and denunciation, whereas *al-ta'dil* means establishing, enforcing, or attributing personal good. With reference to the validation of Hadith, *al-jarh* focuses on the rejection of an individual, while *al-ta'dil* compliments the narrator. (M. A. M. Ali et al., 2015) From the principles of *jarh wa ta'dil* (criticism and praise) emerges a principle "a statement can be considered true if it is sourced and disseminated by a trusted person". This principle is operated into three methods of examining Hadith: checking the reliability of the hadith narrator, the authenticity of hadith narration, and the validity of narrative events.

First, the Reliability of Narrators, namely the study of the transmitters of Hadith (*'ilm ul rijal al-hadits*), which focuses on examining the biographies of each narrator (narrator and

propagator) in an isnad to determine their reliability as the basis for determining the validity of the Hadith. they convey (Leghaei, 2019). A narrator is accepted if they are Muslim, mature, have a sound mind, and are free from anything that could lead to open sinfulness (Jum'ah, 2019). In addition, for a hadith to be valid, the biographical records of the narrators must show that they had the obedience of a believer and were not involved in major forbidden acts (Philips, 2019). If the narrators have any defects of honesty, they are classified as liars (kadhaab) and all the hadiths narrated by them are classified as weak (da'if)(Philips, 2019).

Second, the Authenticity of Narrations, namely examining the authenticity of a hadith based on its meaning and isnad. To be considered authentic (sahih), the hadith transmission chain must be connected to the leading news source, the Prophet Muhammad. If the narration chain is broken, for example, because one or two narrators have moral defects, the Hadith they convey is rejected (Ismail et al., 2014). Verification of the authenticity of hadith texts is determined by comparison of the text with the testimony of scholars from time to time, between oral and written documents, and between Hadith and related verses from the Qur'an. (Job, 2018). In his book *Naqd al-manqul*, Ibn Qayyim al-Jawziyyah provides guidelines for identifying false narratives. He argues that a hadith may be fabricated if it clearly contradicts: (1) an established teaching in the Qur'an; (2) a widely established sunnah of the Prophet (pbuh) or any authenticated hadiths; (3) authenticated historical facts; or (4) the basics of Islamic law (shariah). (1) established teachings in the Qur'an; (2) widely established sunnahs of the Prophet (pbuh) or confirmed hadiths; (3) authenticated historical facts; or (4) the basics of Islamic law (sharia). Isnad's criticism is prioritised over matn's criticism; when isnad hadith is rejected, matn evaluation is unnecessary. However, the reliability of the isnad does not guarantee the authenticity of the narration (Ayub, 2018).

First, Reliability of Narrators, namely the study of the transmitters of Hadith ('ilm ul rijal al-hadits,) which focuses on examining the biographies of each narrator (narrator and propagator) in an isnad to determine their reliability as the basis for determining the validity of the Hadith. they convey (Leghaei, 2019). A narrator is accepted if they are Muslim, mature, have a sound mind, and are free from anything that could lead to open sinfulness (Jum'ah, 2019). In addition, for a hadith to be valid, the biographical records of the narrators must show that they had the obedience of a believer and were not involved in major forbidden acts (Philips, 2019). If the narrators have any defects of honesty, they are classified as liars (kadhaab) and all the hadiths narrated by them are classified as weak (da'if)(Philips, 2019).

Second, the Authenticity of Narrations, namely examining the authenticity of a hadith based on its meaning and isnad. To be considered authentic (sahih), the hadith transmission chain must be connected to the main news source, the Prophet Muhammad. For example, if the narration chain is broken because one or two narrators have moral defects, the Hadith they convey is rejected (Ismail et al., 2014). Verification of the authenticity of hadith texts is determined by comparison of the text testimony of scholars from time to time, between oral and written documents, and between hadith-related verses from the Qur'an. (Job, 2018). In his book *Naqd al-manqul*, Ibn Qayyim al-Jawziyyah provides guidelines for identifying false narratives. He argues that a hadith may be fabricated if it contradicts: (1) an established teaching in the Qur'an; (2) a widely established sunnah of the Prophet (pbuh) or any

authenticated hadiths; (3) authenticated historical facts; or (4) the basics of Islamic law (shariah). (1) established teachings in the Qur'an; (2) widely established sunnah of the Prophet (pbuh) or confirmed hadiths; (3) authenticated historical facts; or (4) the basics of Islamic law (sharia). Isnad's criticism is prioritised over matn's criticism; when isnad's Hadith is rejected, matn evaluation is unnecessary. However, the reliability of the isnad does not guarantee the authenticity of the narration (Ayub, 2018).

Formulation of the ulumul hadith method to deal with contemporary fake news

Several methods of fake news criticism were produced from this hadith critique method. First, one piece of news cannot simply be trusted before examining and criticizing the text and its distribution chain. In order to be able to examine and criticize a news story, it must be linked to its constituent elements, namely the text or news material (about who or what is being reported), news sources, news delivery chains, and news recipients. Second, the truth a news item analyzed based on the level reliability news source chain spread the news.

The Koran emphasizes rejecting fake news about people with a good reputation (incident Ifk) and filtering news when it comes to people whose reputations are in doubt.

The entire process of spreading the news can be analyzed by assessing the reliability of each transmitter individually. The criticism of narrators can be applied to organizations and websites that share information; the principles of authenticating narrations can be applied to shared information, allowing for a critical examination of content authors and actions narrating information.

In the absence of regulations imposed on content shared on the web, attempts to evaluate the reliability of websites and organizations critically or to maintain a directory of sources that are both reliable and unreliable become difficult. However, rejecting all content shared through untrusted sources can reduce the amount of fake news submitted.

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s Being a victim of fake news is more a symptom of 'lazy' thinking than of biased computation (Pennycook & Rand, 2019).

Therefore, fact-checking systems can play an important role, enabling consumers of information to delegate the task of verifying information to systems designed to fight fake news. The lessons learned from our research in hadith criticism can contribute to the problem of designing systems to combat fake news. Consistently applied criteria for assessing the reliability of information senders are critical to preventing the introduction of human error and bias into the verification process. Humans use various techniques to ignore information that conflicts with their beliefs, such as assimilation of bias, the relative weight of evidence, and minimization of impact. Clashes with their beliefs, such as biased assimilation, the relative weighting of evidence, and impact minimization, can affect people's judgment and decision-making (Ahluwalia, 2000; Chinn et al., 2014).

Any system designed to combat the spread of false and inaccurate information can fall victim to the human biases of its designers and operators. Therefore, it is necessary to design and operate such a system to minimize the impact of these factors through consistent and transparent criteria and procedures. In addition to the benefits of increasing system reliability, such consistency and transparency can improve system reputation. Such reputation can determine whether the user will trust the judgment issued by him.

Another aspect of hadith criticism that can be useful for combating fake news is the process of comparison that determines the reliability of lesser-known messengers. The transmitter is assessed based on the suitability of the information sent with the narration of other transmitters. People are known to mainly submit narrations containing strange and unusual statements (*al-manakir*) to be considered less reputable. In contrast, those whose narrations largely agree with other hadith literature are considered more trustworthy. Someone whose career has involved chiefly transmitting information corroborated by other transmitters can be accurately trusted, even in the few cases where the information they transmit is sparse and unsubstantiated, with their personal reputation enhancing the status of the narrative. False reporting systems, in the absence of knowledge of the reputation of a particular information source, can monitor the source's track record to determine the degree to which it publishes unusual or unsubstantiated statements. Even in the absence of reputational information, automated systems can assess the reliability of information sources, such as little-known news sites, by determining the degree to which their contents match the information found in reputable sources.

Largely unknown news sources can be considered trustworthy if it is determined that most of the news in them is corroborated by other sources.

An essential benefit of such a system is its ability to judge the reliability of news despite (a) a lack of external knowledge about the source's reputation and (b) a lack of reporting corroborating news from other sources. In such cases, the automatically calculated concordance rates of previously published stories in the source with pieces found in other well-known sources serve as evidence that increases the probability of accuracy of novel and unsupported news pieces from lesser-known sources. Conversely, a news source with a low concordance level may be downgraded if there is no further information about the reliability

and reliability of the source. Critiquing hadith can also be an effective way to teach critical thinking skills, such as evaluating the trustworthiness of information, recognizing the probabilistic nature of information reliability, acknowledging the potential for human error in assessing information, and applying explicit and consistent criteria and procedures when evaluating information

## Conclusion

Fake news spread that it was Muslims who caused the fire at Notre Dame Cathedral in Paris, leading to an Islamophobic reaction, There are three aspects to be discussed: How fake news is in Islam The method developed by Islamic civilization in dealing with fake news The formulation of the Ulumul Hadith method to deal with recent fake news Remembering these three aspects is essential.

In addition, the term fake news can be used to undermine the credibility and trustworthiness of news that is 'true, factual and represents reality' that is, fake news can be a rhetorical device for shutting down critical reporting'or it can be a phrase used to describe reports that public figures dislike or view as 'uninteresting', However, to understand the nature of fake news and what it means for online news consumers, my concern is with fake news that seems to represent the truth because fake news that seeks to reveal the truth, such as satire, is not a barrier to knowledge acquisition for online news consumers.

News is analyzed to determine its authenticity from four perspectives: Knowledge-based, Style-based Based, on propagation Credibility-based (assessing the credibility of news publishers and creators) The process, from news creation to publication and dissemination, is evaluated from these four perspectives. Result Fake news in Islam False news in Islamic teachings is an aspect that is given great attention, both in the Koran (Divine Revelation as the primary source of Islamic teachings) and in the Hadith (statements of the Prophet Muhammad as the second source in Islamic teachings).

Formulation of the ulumul hadith method to deal with contemporary fake news Several methods of fake news criticism were produced from this hadith critique method. In order to be able to examine and criticize a news story, it must be linked to its constituent elements, namely the text or news material, news sources, news delivery chains, and news recipients. Second, the truth a news item analyzed based on the level reliability news source chain spread the news. In order to be able to examine and criticize a news story, it must be linked to its constituent elements, namely the text or news material, news sources, news delivery chains, and news recipients. Second, the truth of a news item is analyzed based on the level of reliability of the news source chain of those who spread the news.

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