

Filtering Communication Media as an Antidote to the Spread of Hoax News: Study of Takhrij and Syarah Hadith

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Abstract

The purpose of this study is to discuss how communication media filter the spread of hoax news. This study uses a qualitative approach by applying a descriptive-analytical method. The formal object of this research is the science of hadith, while the material object is the hadith about the spread of hoax news in communication media on hadith narrated by Ibnu Majah No. 30. The results and discussion of this study indicate that the status of quality hadith *hasan li ghairihi* fulfills the qualifications of *maqbul ma'mul bih* for Islamic practice. This study concludes that the hadith narrated by Ibn Majah No. 30 relevant is used as motivation, creativity, innovation, and development of the field of communication in filtering news or information.

Keywords: Hadith; Hoax; Takhrij

Introduction

Nowadays, there are many parties who deliberately make digital media content a means of gaining sympathy, a place for jobs, a means of provocation, agitation, and a means of seeking political and economic gains. To this day, hateful and slanderous content still appears in cyberspace. Indiscriminately, from young people to adults, from students to scholars, from kindergarteners to scholars, they are competing to show their identity in cyberspace. But unfortunately, many of the identities shown in the digital public demean Islamic values. Therefore, this research is interesting to discuss and study in more depth, bearing in mind the large number of hoax news that spread easily among Indonesian people, so that there is a need for filtering in receiving information.

The results of previous research have been presented by a number of researchers regarding the dangers of spreading hoaxes. Among others, Ahmad Zikri (2019), "Slander (Hoaks): Ethics of Speaking in the View of Hadith in the Digital Age," *Tolerance: Media Communication of Religions*. This study aims to discuss the ethics of speaking from the hadith perspective. This research method is qualitative through literature study with a hadith approach. The results and discussion of this research include this paper discussing the importance of responsible use of social and digital media. Not as a medium and means for spreading false information (hoax), slander, backbiting (submitting factual information to a person or group that is disliked), namimah (fighting against each other), gossip, twisting facts to hate speech and hostility. Based on several hadiths, this article emphasizes that safety or peace is the right of every Muslim, therefore people who claim to be Muslims certainly know that there are other people's rights that cannot be ignored and that non-Muslims are also among those who fall into the category of "others". They should not be disturbed let alone hurt with various physical or non-physical crimes. As the author traces that this understanding is because it is based on another hadith with a different editorial, "The ideal Muslim is a Muslim whose other people are safe". The editorial of the hadith refers to the general public, not only Muslims. Furthermore, a country will not achieve progress if fellow citizens do not create tolerance among themselves. This study recommends that an in-depth study be carried out again on other aspects regarding the dangers of spreading hoaxes in perspective so as to give birth to new things that are more solutive (Zikri, 2019).

The current research and the results of previous studies have something in common, namely discussing the dangers of spreading hoaxes from a hadith perspective. However, there are differences between the current research and previous research. Previous research discussed the dangers of spreading hoaxes from a hadith perspective, while current research discusses the filtering of communication media as an antidote to the spread of hoax news based on takhrij hadith.

Words in the Cambridge Dictionary (2018), the word hoax itself means a trick or a joke. Deceptive activities, deceptive plans, deceptive tricks are called hoaxes. False news (hoax), in terms of language the word "lie" means not in accordance with the truth or not in accordance with what actually happened. In terms of the many meanings of fake news, fake news is the end result of engineered news through a news engineering process. (Pareno & Ma'ruf, 2003). The concept of slander (hoax) in Islam can be understood based on hadith. Hadith is anything that originates from the Prophet Muhammad, whether it is spread in hadith books or actualized in society, which is known as sunnah (Soetari,

1994). Hadith about slander (hoax) very abundant (Samudra, 2020). Among other hadith narrated by Ibn Majah No. 30, Prophet Saw. said, "Whoever lies on behalf of me intentionally, let him prepare his seat in hell" (Zikri, 2019). The discussion of hadith regarding filtering of communication media as an antidote to the spread of hoax news from a hadith perspective is a field of study of hadith science. The science of hadith is the science of hadith (Soetari, 1994). Hadith regarding filtering of communication media can be explained through the science of hadith regarding the status, understanding, and practice of hadith (Darmalaksana, 2018). Based on this discussion of hadith science, it can be concluded how slander (hoax) according to hadith.

The theoretical foundation is needed for the theoretical foundation in conducting the discussion. This study applies the theory of hadith science. In the science of hadith there is the science of *dirayah* hadith (Soetari, 2005), namely knowledge whose material object is *rawi*, *sanad*, and *matan* hadith. *Rawi* is the narrator of hadith, *sanad* is the chain of narrators of hadith, *matan* is the text of hadith (Darmalaksana, 2018). The science of hadith determines the validity (authenticity) requirements of a hadith, namely: *Rawi* must be '*adl* (have commendable personality qualities) and *dhabit* (having qualified scientific capacity) and *tsiqah* (having undoubted integrity) namely the combination of '*adl* and *dhabit*; *Sanad* must be connected (*mutashil*) in the sense of being unbreakable (*munfashil*); and *Matan* can't be awkward (*syadz*) and no defects ('*illat*) (Darmalaksana, 2020). If it fulfills all the requirements for authenticity, then the status of hadith is called *shahih*, whereas if it does not fulfill one of these conditions then the quality of the hadith is called *dhaif* (Darmalaksana, 2020). According to the science of hadith, *shahih* hadith are *maqbul* (accepted), while *daif* hadiths are *mardud* (rejected) (Soetari, 2005). However, a *daif* hadith can be promoted to *hasan li ghairihi* if there are *syahid* and *mutabi* (Soetari, 2015b). *Syahid* is *matan* another hadith while *mutabi* is another hadith *sanad* (Mardiana & Darmalaksana, 2020). Even so, not every *maqbul* hadith can be practiced (*ma'mul bih*), in the sense that there are categories of *maqbul* hadith but cannot be practiced (*ghair ma'mul bih*) (Soetari, 2005), this depends on context in the sense of situation and condition.

The main problem of this research is that there is filtering of communication media as an antidote to the spread of hoax news from a hadith perspective. The formulation of the research problem is how to filter communication media as an antidote to the spread of hoax news from Hadi's perspective. This study aims to discuss the filtering of communication media as an antidote to the spread of hoax news from a hadith perspective. Theoretically, this research is expected to have benefits and usability implications as a review of hadith science. Practically, this

research is expected to have benefits and usefulness implications as knowledge about the dangers of spreading hoaxes from a hadith perspective.

Research Methods

This study uses a qualitative approach by applying a descriptive-analytical method (UIN Sunan Gunung Djati Bandung, 2020). This type of research data is qualitative data that is not a number. Sources of research data include primary sources and secondary sources. The primary data source is the Encyclopedia of Hadith Book 9 of Imams (Saltanera, 2015). While secondary data sources are literature related to the topic of this research which comes from journal articles, books, and others. Data collection techniques were carried out through library research. Data analysis techniques are taken through the stages of inventory, classification, and interpretation (Darmalaksana, 2022). In particular, the descriptive-analytical method in this study was taken from the field of hadith science, especially the takhrij hadith method and the hadith syarah method. Takhrij hadith is the process of taking hadith from the book of hadith to examine its authenticity (Darmalaksana, 2020). While syarah hadith is an explanation of the hadith matan (text) to obtain an understanding (Soetari, 2015). Finally, the interpretation at the analysis stage will use logic, both deductive logic and inductive logic (Sari, 2017), until a conclusion is drawn.

Results and Discussion

1. Result

The stages of takhrij hadith require the issuing of hadith from the hadith book which is then examined for its validity. After tracing the hadith with the keyword "lying" in the Hadith Encyclopedia Book 9 of Imam, it was found that the hadith of Ibn Majah No. 30. The editorial text of the hadith below :

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَسُوَيْدُ بْنُ سَعِيدٍ وَعَبْدُ اللَّهِ بْنُ عَامِرٍ بْنُ زُرَّارَةَ وَإِسْمَاعِيلُ بْنُ مُوسَى قَالُوا
حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ

Have told us Abu Bakr bin Abu Syaibah and Suwaid bin Sa'id and Abdullah bin 'Amir bin Zurarah and Isma'il bin Musa they said, have told us Syarik from Simak from Abdurrahman bin Abdullah bin Mas'ud from his father he said , Rasulullah SAW. said, "Whoever lies on my behalf intentionally, let him prepare his seat in hell" (Ibnu Majah No. 30).

The next stage is the assessment of the narrators and the continuity of the sanad as shown in the table below :

Tabel 1. List of Rawi dan Sanad

No.	Rawi-Sanad	Birth/Death		Country	Kunyah	Scholar's comments		Circles
		B	D			-	+	
1	Abdullah bin Mas'ud bin Ghafil bin Habib	-	32 H	Kufah	Abu 'Abdur Rahman	-	Sahabat	Sahabat
2	Abdur Rahman bin Abdullah bin Mas'ud	-	79 H	Kufah	-	-	Ya'kub bin Syaiba: Tsiqah; Yahya bin Ma'in: Tsiqa; Abu Hatim: Shalih; al-'Ajli: Tsiqah; Ibnu Sa'd: Tsiqah; Ibnu Hajar al-'Asqalani: Tsiqah	Tabi'in old people
3	Simak bin Harb bin Aus	-	123 H	-	Abu al-Mughirah	An-Nasa'i: There is something in the Hadith; Ibnu Hibban: Lots wrong; adz-Dzahabi: Bad memorization	Yahya bin Ma'in: Tsiqah; adz-Dzahabi: Tsiqah; Abu Hatim ar-Rozy: Shaduuq	Tabi'in ordinary people
4	Syarik bin Abdullah bin Abi Syarik	-	177H	Kufah	Abu 'Abdullah	Yahya bin Ma'in: Shaduuq Tsiqah; Abu Hatim: Shaduu; Ibnu Hajar al-Atsqalan: "Shuduq, there is an error"	Abu Daud: Tsiqah; adz-Dzahabi: Seorang Toko; Ahmad bin Hambal: Shaduuq	Tabi'ut tabi'in middle ages
5	Abdullah bin Muhammad bin Abi Syaibah Ibrahim bin 'Utsman	-	235 H	Kufah	Abu Bakar	-	Abu Hatim: Tsiqa; Ahmad bin Hambal: Shaduuq	Tabi'ul atba' old people
6	Abu Abdullah	207 H	275 H	Qazwin	Abu Abdullah	-	Imam hadis	<i>Mukharrij</i>

Muhamm
ad bin
Yazid bin
Abdullah
bin Majah
al-
Quzwaini

Table 1 above explains that the hadith narrated by Ibn Majjah No. 30 narrated by six narrators. All narrators are only known to have died. The scholars gave positive comments, except for two narrators. See, bin Harb bin Aus judged that in his hadith there was something according to an-Nasai', shaduuq according to Abu Hatim ar-Rozy, many mistakes according to Ibn Hibban, bad memorization according to adz-Dzahabi. Syarik bin Abdullah bin Abi Syarik assessed in his hadith Shaduuq according to Ahmad bin Hambal and Abu Hatim, shaduuq tsiqah according to Yahya bin Ma'in, shuduq there are errors according to Ibn Hajar al-Atsqalani.

According to the theory of hadith, the first rawi means the last sanad and the first sanad means the last rawi (Soetari, 2015). The hadith above includes mutashil (to be continued) seen from the continuation of the sanad. The condition for the continuation of the sanad is liqa (meeting) between the teacher and the student (Soetari, 2015). Liqa can be seen from their contemporary existence and are in the same area. Judging from the country, they are in the same area, namely Kuffah, although the country of the head of Simak bin Harb bin Aus is not known. Teachers and students can be said to be contemporaries even though most of them don't know their birth year. According to the theory of hadith science, the narrators of hadith can be assumed to be around 90 years old (Darmalaksana, 2020). So it is predicted that sanad in the chain of transmission are likely to meet between teachers and students. Matan The above hadith is not odd or flawed. Not awkward in the sense that it does not conflict with the Qur'an, hadith which is stronger and common sense, while not defective in the sense that there are no insertions, reductions and changes (Soetari, 2015). (Soetari, 2015). Although not in the same form of lafadz, the hadith narrated by Ibnu Majah No. 30 is supported by other hadiths namely, Bukhari No. 103, No. 104 and No. 105, Ibnu Majah No. 31, and others (Saltanera, 2015). (Saltanera, 2015). In other words, the hadith has syahid and mutabi (Mardiana & Darmalaksana, 2020).

Hadis riwayat Ibnu Majah No. 30 pada mulanya dhaif karena tidak memenuhi syarat shahih. This is because there are two narrators, namely Simak bin Harb bin Aus and Syarik bin Abdullah bin Abi Syarik who are considered negative according to the commentary of the scholar. However, the hadith has syahid and mutabi so that his degree rose to

hasan li ghairihi hasan li ghairihi. Like shahih hadiths, characteristic hasan hadiths is maqbul as hujjah Islamic practice.

2. Discussion

Hadith Ibn Majah No. 30 is maqbul in the sense that it is accepted as a proposition. False news and information that is shaking the world today is not a new thing that appears in the daily life of mankind today, but in Islamic history there have also been cases similar to fake news or hoaxes. In one of the stories of the Prophet, there is a story of Prophet Yusuf AS with his brother. One day Prophet Yusuf's brothers AS put him in a well so that the caravan would find him who would buy him as a slave. The actions of the brothers of Prophet Yusuf AS triggered their jealousy towards Prophet Yusuf AS who always received favors in his life. Until one day, when they lied to his father Prophet Ya'qub, that Prophet Yusuf was killed by a wolf. The story of the Prophet illustrates how easily fake news was created and even spread from one person or group to another. Until now, in the era of technological sophistication, the dissemination of information is very easy and fast to all corners of the world. Using only their computers or mobile phones, fake news can quickly be created and spread (Susanto, 1976).

The results of previous research conducted by Ahmad Zikri (2019) state that in this modern era, social media is not something new. Everyone uses social media as part of social life. Social media is not only used as a form of relationship with anyone, but is also used as something else, for example learning media, business media, to entertainment media. Someone can express ideas or feelings that are felt without limits through social media to other individuals. Determination of positive or negative in the delivery of news will be seen from the nature of honesty or not. The Qur'an itself directly commands humans to always be honest. Meanwhile, in another source of Islamic teachings, namely al-hadith, there is an editorial which instructs us to always be honest, and even reveals the virtues of honest people and threats to liars. By conveying the general contents of hadus, this shows that honesty applies in all things. Through speaking, conveying news, writing news and others. With honest rules or orders, this will answer the bad behavior of netizens, because social media users will create hoax news. This misleading behavior is very troubling for social media users. And of course bringing human nature closer to honest behavior can make a minimal contribution, there is no chaos due to hoaxes (Al-Ayyubi, 2019).

The era of intelligence and the era of digital progress is now easy for us to get news anytime. Hadiths should not just be "artifacts" in a pile of hadith books. Because, the hadiths are the historical track record of

Rasulullah SAW. in real reality which should continue to flow in the channel of people's lives until now in the form of a sunnah that is dynamic, inclusive, flexible, adaptive, transformative, enlightening, and must solve problems. The transmission of hadiths should not have stopped after the hadiths were recorded in hadith books in the 8th century ago (Soetari, 2005). It's so easy to access news or information that will be read by social media users, making people blind in getting the right information and how to communicate well in social society. The essence of communication is the process of interaction and expression between humans, both individuals and groups. Humans generally have an interest and willingness to share stories with other individuals or groups, either directly or indirectly (through the media). By communicating, humans will develop knowledge from within and from outside themselves, knowledge will increase. Islam has warned its people not to easily disseminate the information obtained. In fact, the Prophet Muhammad SAW. stamping the label "liar" for someone who easily spreads information he hears without knowing the truth.

Hadith of Ibn Majah No. 30 can be used as a guideline for Muslims not to easily convey the information they have obtained. Especially if the information is not known to be true and can have a negative impact on life. So, Muslims must be critical when receiving information and not easily spread this information. This critical attitude is one way to protect others, especially protecting fellow Muslims. Because protecting fellow Muslims is proof of a true Muslim (A. Nasuki, 2022)

Based on the explanation above, the hadith narrated by Ibn Majah No. 30 is not only *maqbul*, but *ma'mul bih*. The Prophet said: "Whoever lies on my behalf intentionally, then let him prepare his seat in hell" (H.R. Ibnu Majah No. 30). So we shouldn't be easily provoked by new news circulating, and we shouldn't easily spread news without knowing the truth. Be critical of anything you get.

Conclusion

The results showed that the status of the validity of the hadith narrated by Ibn Majah No. 30 regarding the spread of hoax news is considered as *hasan li ghairihi*. The discussion of this study explains that the hadith narrated by Ibn Majah No. 30 are *maqbul ma'mul bih* to be used as motivation, creativity, innovation, and development in the field of spreading hoax news on communication media. It is hoped that this research will be useful as an enrichment of the body of knowledge regarding the spread of hoax news according to hadith. This research has limitations in conducting hadith *syarah* without including a review of the *sebab wurud* and in-depth analysis, so this is an opportunity for further research by applying a more comprehensive analysis. This study

recommends that Islamic communication institutions develop the field of communication in absorbing news or information so that hoax news does not spread.

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