Increasing the Critical Power of Students to Overcome Fake News to Digital Age through the Science of Hadith Narration

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Abstract

Purpose: The spread of fake news in digital media is very difficult to contain. Fake news has the capacity to wreak havoc on society. Fake news has gained ground in the field of hadith narration. So that a great deal of fake information is disseminated as if it were the truth. Through the science of hadith transmission, the objective is to strengthen students' ability to discern fake information in the digital age.*Methodology*: This research utilizes a qualitative, descriptive approach. Interview, observation, and document-derived data. The research technique utilizes purposive sampling, whereas the validity test uses the triangulation method.*Results*: In conclusion, fake news can be recognized by news content which is inconsistent with common reality, is excessively provocative, and makes readers intrigued and concerned. The news is rarely absorbed in accordance with the logic of common sense and content which provokes hatred. The method for preventing fake news is to; 1). Be wary of topics that defy common sense reasoning, are controversial, and breach conventional guidelines. 2). Identifying fake news producers and warning others to avoid them. 3). Analyze the conduct and personal histories of news anchors, as well as their websites, to obtain additional details about them. 4). Do not quickly spread fake information. 5). Compile a database of the sources of fake information circulating in the community and track the studies of hoax news observers.

Introduction

In Indonesia, the concentration of internet users based on digital media is relatively high. In Indonesia, there will be millions of internet users in 2021. Then, for the number of cardholders in Indonesia, 365.88 million active cellular cards are in use (Shilvina Widi, 2021). This exceeds the population of Indonesia, which is believed to be over 270 million people. Consequently, the number of active social media users in Indonesia in 2017 was around 106 million individuals, assuming that a person can have multiple cards (Rahma Dewi, 2017).

Due to the huge number of digital social media users in Indonesia, digital literacy knowledge is not proportional. This is seen by the prevalence of fake news, provocative content, and *hate speech* in these media. According to government data, there are still a significant number of internet users who engage in illegal and immoral behavior. The government will shut down 565,449 website addresses in 2021 because they are used to spread immoral behaviors. (Leski Rizkinaswara, 2022).

The propagation of fake news is an issue and a threat to the Indonesian people. Because Indonesia is made up of several clans and tribes with distinct cultures, social structures, and religions. Multiple platforms, including Facebook, Whatsapp, Twitter, and others, are used to disseminate fake news and are the easiest places to do so.

In the *pesantren* society, obtaining and disseminating accurate information is part of a sacred order. The existence of knowledge that explains the transmission of hadith is acknowledged by Islamic boarding schools. The science of discipline is known as *musthalah hadits*. The science of *Mustalah hadiths* examines the transmission of hadith that is acceptable or rejected. Hadith is the second legal authority in Islamic law, after the Qur'an. In the Muslim community, it is impossible to stop the spread of hadith. There are hadiths that contain incorrect words attributed to the Prophet, among the numerous available. In the third century of the Hijrah, the discipline of hadith criticism began. Hadiths that are widely disseminated must be condemned because they contain falsehoods or frauds (Al-Khatib, 1989). In this manner, the science of *musthalah hadits* can be reexamined as a scientific analysis capital to increase knowledge of digital media literacy in combating fake news.

Fake News in digital media

Internet-based digital media have altered the social behavior of humans to some degree. The Internet provides not just as a source of entertainment, but also as a means of communication and interaction between humans, regardless of location or time. Messages sent via internet-based social media can be connected in *real time* and can be interconnected.

The distance between the news recipient and the newsmaker is bridged by communication and interaction via internet media. such that there is no lag time at all in the *audience*'s acceptance of the news. This is why Sendjaja (1994) believes that interpersonal interactions are crucial to human existence and have an impact on quality of life (Sendjaja S.D., 1994). *Emancipatory* media refers to Internet communication through social media. Where communication originates from bidirectional users. Thus altering the one-way communication mechanism conducted by traditional media and concentrated on a single news agency.

This communication flexibility has a positive value that can be taken advantage of. However, it also faces a new challenge, notably the ease with which fake information can propagate. Recently, the prevalence of fake news in digital media has been a central topic and topic of discussion in numerous communication science and education symposiums and conferences.

Fake news or what is frequently referred to as a hoax can be understood as a hoax, deceitful conduct, fraudulent techniques, or a scheme to commit fraud. In general, a hoax can be understood as; 1). An attempt to deceive or deceive. Using fabrication and intentional deception to provide a reason.

According to Darren G. Lilleker (2016), the concept of hoax consists of at least four components: 1) Lies designed to entice visitors, 2) Satirical news used for fake humor intended to mislead, 3) Spin or reporting bias by magnifying one fact and drowning out another fact, 4) Termination of reports deemed untrue by personnel or the organization (Lilleker, 2016).

The concept of *fake news* has not recently come into existence. In Islamic history, the phenomenon of fake news's emergence has long been documented. Many people presented or told the hadith, but it was not based on the Prophet's words. This began with the hadiths that were passed around and eventually became the standard for Muslims. As a result, hadith scholars prepare for fake news connected to the transmission of hadith in order to safeguard the integrity of the news.

Fake News in Islamic History

Fake hadith is also known as *fake news*, and in the science of hadith transmission, it is referred to as maudhu' hadith. Maudhu' hadith are purposefully invented hadiths that are subsequently attributed to the Prophet's words, deeds, provisions, and qualities.

In the fifth year of Hijriyah, in the month of Sha'ban, following the Bani Musthaliq conflict, the phenomenon of fake hadith once spread among friends with the publication of *ifki* hadith. The unity between the Muhajirin and Ansar groups was almost destroyed by this fake information. In the fifth year of Hijriyah, the hypocritical zindiq group led by Abdullah bin Ubay bin Salul circulated this fake info. The purpose of this fake news reporting is to sow discord among Muslims who had defeated the Bani Musthaliq (Mundzir, 2021).

Muslims were envious of the hypocrites because of their achievements in brilliance. Not only did they create hostility between the Muhajirin and the Ansar, but they also disseminated rumors about the Prophet's family's personal life. With regard to the incident involving Aisyah bint Abu Bakr and Syafwan bin Mu'attal as-Sulami, Abdullah bin Ubay misled the Prophet and his companions. On the other side, Juwairiyah bint Al-Harith's announcement that she was requesting the Prophet to be her husband was warmly announced to Aisyah by Abdullah bin Ubay.

Then Allah brought down Surah An-Nur: 11–20 to halt the spread of slander among the family of the Prophet. Aisyah's reputation is restored by the verse, and the rumors that circulate are unjustified defamation. Thanks to Allah *Subhanahu Wa Ta'ala*'s explanation, the disagreement between friends has been addressed.

The rise of fake hadiths is a result of Islam's victory and the resulting huge flood of newcomers. Most Muslims who convert do it purely out of pretense. Despite the fact that they call themselves Muslims, they harbor

animosity and hatred for Islam. According to Hammad bin Zaid bin Dirham Al-Azdi, the *zindiq* forged fourteen thousand hadiths. They also employ deceptive methods to fabricate the hadith. Ibn al-Jawzi stated that some of them intentionally fooled the Shaykh by writing bogus hadith in his book; the Shaykh then told the fake hadith believing it to be his. (Adam, 1993).

Based on the presentation of these facts, the researcher aims to examine in greater depth how the science of hadith transmission might be used to increase students' critical ability to combat fake news in the digital age. (MATIQ Isykarima studied at Karanganyar).

The goals of this research are as follows: 1) Understanding the significance of enhancing students' critical reasoning skills to combat fake news in the digital age through the science of hadith transmission. 2) Understanding the use of the science of hadith transmission in enhancing the critical thinking skills of MATIQ Isykarima students in Karanganyar to combat fake news in the digital age. The science of hadith transmission will be used to reveal challenges and solutions in the application of boosting students' critical ability to combat fake news in the digital age. a) Theoretical benefits, using the historical experience of hadith falsification as a foundation for constructing a critical nature of fake news as a threat posed by improvements in information technology. b) Practical benefits include the development of a critical attitude toward the acceptance of fake news that can harm human dignity and a sense of responsibility for the use of information media.

Research Methods

This research utilizes a qualitative approach. The method employed is descriptive. At Madrasah Aliyah Tahfidzul Qur'an Isykarima Karanganyar, the presentation of descriptive data from informants, field monitoring, and document research connected to increasing students' critical capacity with regard to fake news through a learning method to hadith narration. Purposive sampling was employed in the research technique. According to Sugiyono, Purposive Sampling is a data sampling technique which takes into account specific factors. Hadith Science Teachers, Hadith Science Teachers, and MATIQ Santri Isykarima Karanganyar are employed as sampling objects.

Method of data collection; 1) interviews, specifically data collection by interviews with the subject of the study. 2). Observation, namely through paying attention to or observing the actions carried out to observe directly the subject of research for the purpose of gathering data and information. 3). Analyzing documents, namely through documenting and then gathering data from documents pertaining to the research topic. To demonstrate the extent to which the measuring instrument utilized in the study must be tested for validity. The validity test, according to Ghozali (2009), is used to determine the validity or validity of a questionnaire. Using the polegulation method, evaluate the validity. The triangulation method can be compared to a technique for determining the reliability of data by comparing the findings of interviews with the subject of the study. Data analysis is the process of transforming raw data into new information and drawing conclusions through the steps of data reduction, analysis, and interpretation.

Discussion

The Urgency of Students' Critical Ability to Recognize Fake News Through the Subjects of Hadith Narration

When responding to information, students' ethics and attitudes are influenced by technology. The dissemination of erroneous information through digital media can be stopped through the educational process. Islamic boarding schools with human-building education methods are responsible for technological advancements. All Internet users should have access to technology that can be accounted for, be utilized proficiently, and possess a high level of digital literacy.

The existence of technology and the response of students at an Islamic boarding school to the positive and negative effects of technology are highlighted. Islamic boarding schools employ the curriculum of *ushul* hadith and hadith transmission as a bridge to cultivate individuals who are immune to fake information. Information

technology makes it simple for everyone to instantly obtain information. The information received naturally varies and its veracity cannot be guaranteed. As a prerequisite for becoming citizens of the digital world, students must be taught the material for the way of transmitting hadith under these conditions. Education in *ushul hadiths* must be revitalized as part of efforts to address the difficulties of the digital age. With the goal of equipping pupils with the skills to filter news, withstand fake propaganda, and retain the facts communicated on information boards.

Hadith scholars have elucidated the components designed to equip students with the skills necessary to recognize fake material in digital media. Scholars employ effective strategies to counteract fake news and describe how to avoid the ensuing consequences.

Be wary of concepts that contradict common sense logic, are controversial, and undermine religious fundamentals. Typically, hoax information employs aggressive language and encourages action; it is seditious, irrational, antagonistic, and sensational. Therefore, if you discover news articles with provocative headlines, it is preferable to search for references to articles with the same topic at other websites. As with the hadith, verifying the veracity of the hadith by comparing it with other narrations or with hadiths that have been validated as authentic. Examine the leading source by comparing their respective contents. This can encourage a balanced approach to news gathering. If only one source is available, the reader will not receive entire information.

Identifying those who spread fake news and warning others to avoid them. Scholars have authored works containing the names of individuals who are regarded as hadith forgers. For example, the book *al jarh wat ta'dil* by Imam Arrazi, *Mizanul i'tidal* by Imam *Adz-dzahabi*. This is a *database* of scholarly evaluations of hadith narrators. This principle is applicable in the contemporary world of information technology. Participation in anti-fake news or hoax discussion forums is applicable. In order for social media activists to avoid fake news sources. In the hoax news discussion groups, netizens can ask each other information-related questions and also receive clarification from group members. Therefore, members of this organization can contribute to one another, utilizing a large number of individuals to counteract fake news.

Find out more about news anchors by investigating their conduct, websites, and personal histories. Search for hadith sanad so that they do not accept unrelated hadiths, including hadiths they deem to be untrue. Sanad is a collection of individuals who transmit hadith. Examine the website's address carefully if the information comes from it. If the website has not been formally validated, the veracity of the information it contains can be questioned. The press council revealed that there are 43 thousand informational websites in Indonesia. However, only 300 are verified. It can be determined that many of the circulating news stories are suspect.

To prevent the propagation of fake news (hoax) through internet media, criminals must face severe criminal penalties. Hoaxes and the dissemination of fake information are crimes. This is governed by a number of laws, including the ITE Law and its amendments, the Criminal Code (KUHP), and Law 1/1946. Article 28 of the ITE Law stipulates that anyone who spreads fake news or hoaxes is subject to a potential penalty of six years in prison or a maximum fine of one billion rupiah.

Create a database of fake information sources in the community, such as the turnbackhoax.id website. The existence of an anti-hoax network such as this is one technique for preventing the spread of hoax and fake information on the internet. In addition to a website, Turnbackhoax features an application that makes it easy for internet users to report the presence of incorrect information. Previous scholars of hadith created a collection of *Maudhu's* hadiths. The purpose of these books is to inform and warn the people about the existence of these hadiths.

Why should a book containing Maudhu'/ fake hadiths be published? Because there are in fact numerous fake hadiths that are widely circulated among Muslims, and many Muslims do not recognize their falsity, they are mistakenly regarded as Islamic doctrines when they are not (Aslamiah, 2017).

The teaching of hadith narration methods may assist students become more effective users of technology in this situation. The hadith narration technique can help internet users by educating the subjects and preparing them for *self-control* and tendency. Education through the transmission of hadith has a strategic value to instill character in students. This can be seen in the following: *First*, the material taught is a collection of morals, values and attitudes in receiving news. *Second,* ethics in the transmission of hadith demands to be practiced as an important part of being receptive to information. so as to prevent defamatory behavior and antagonism between parties. *Third*, exhort pupils to emulate persons who are tough and strong in behavior and character. *Fourthly*, studying hadith transmission aims to mold digital citizens' personalities into the proper frame of mind.

Application of Critical Power Education for Students Against Fake News Using the Science of Hadith Narration

Throughout the learning process, the application of critical social media cultivation for Isykarima Islamic boarding school pupils through hadith narration education is implemented. Learning Planning, Implementation, and Evaluation come first in the educational process. To plant essential power, a learning implementation plan must be created. The lesson plan (RPP) is defined as a lesson plan that is produced in depth on the subject matter led by the syllabus in the general guidelines for studying the 2013 curriculum.

The learning objectives, materials, strategies, methods, steps, sources, and evaluation are all parts of the learning implementation plan. The organization of the learning implementation strategy facilitates efficient learning and achieves the learning objectives. It is a response to and desire for the development of the digital world that hadith narration material be linked with the critical force of social media. So that the information is implemented in attitudes and action rather than only enriching cognitive knowledge. Children's behavior is strengthened through critical and character education so that it can be formed based on values.

When accompanied by the embodiment of the nature and character of the material teacher, students' interest in learning materials for critical power of narration and hearing news (hadiths) associated with the modern world of information would be high. The curriculum designed in response to the Fourth Industrial Revolution requires students as learning resources. The 2013 Curriculum is the name of this curriculum.

The science of hadith transmission can be learned in a variety of ways. three approaches: the lecture, the discussion, and the question-and-answer format. The lecture technique, as described by Nizar and Hasibuan (2011: 58), entails explaining a subject matter. When applied to a big group of individuals, the lecture method is effective. More spoken language is employed in this technique. while the participants sit and take in the material's explanation. Some subject matter that can be conveyed through lectures is explained using the lecture technique. The application of using news narration sourced from online sources is explained using the conversation approach. This method makes extensive use of spoken language. While participants are seated and listening to the explanation of the material. Some materials that can be explained via lectures are explained using the lecture technique. The discussion method is utilized to illustrate the application of obtaining news narration from internet sources.

It is necessary for students to study the science of hadith transmission in order to increase their ethics and critical reasoning when disseminating news via digital media. As long as it is simple to disseminate material containing hoaxes, students must be able to process and retrieve accurate information.

The news that students receive cannot be split into the following five elements: The *first* factor is power politics. Following the assassination of Uthman bin Affan and his replacement by Ali bin Abi Talib, the Muslims were divided into numerous factions. The group that supported Ali bin Abi Talib and the group that opposed him eventually evolved into the *khawarij*. Each faction promotes its own legitimacy through propaganda. To promote their group, they employ arguments, including fake ones. Typically, these groups spread fake information by promoting the group's leader. In contrast, he dragged down his political opponents. As with the Shia faction that supported Ali bin Abi Talib at the expense of their comrades Abu Bakr, Umar, and Uthman, who

possessed virtuous qualities. At that time, there was a great deal of fake information propagated among people in the name of the Prophet concerning the superiority of Ali bin Abi Talib over his other companions. As a result, a code of ethics for the dissemination of hadith was born.

Second, In order for this group to participate in the application of teachings for which there are no Shari'a-compliant guidelines, there is also the second component of lethargy in the pursuit of facts and truth. A victim is severely harmed by fake news, which obscures the facts and distorts the truth. the misinformation spread about medicines, for example. When unlicensed medications are advertised as medical treatments but do not receive marketing approval from the appropriate ministries. fake hadiths frequently make extravagant promises in exchange for little deeds.

Third, the motive for financial gain Fake news is produced with the intention of uniting people and capturing their interest, wants, and hopes. If there are more tales that dispute the truth, fake news will be more interesting. Fake news is produced with a specific goal in mind as well as for financial advantage.

The makers of fake news will make more money by taking advantage of readers of news websites. It may also boost the site's reputation. History records instances of people who wanted to make money off the rulers. He gave a phony speech so that the ruler would be pleased. As an illustration, Ghayyad bin Ibrahim fabricated the following hadith while Caliph al-Mahdi was racing pigeons:

Meaning: *"Except for arrows, camels, horses, and birds, there is no rivalry."* To this hadith of the race, birds are added. Sellers of birds can therefore benefit financially from the addition of the word bird.

Fourth, Elements of fanaticism are blind to the group. Fanaticism and doctrine, as well as adherents of the fiqh theory such as *"Whoever lifts his hand when bowing," might contribute to the formation of fake news. No prayer is offered for him."* The source of this hadith is a sect member who does not raise his hand upon kneeling.

Fifth, component of antagonism The success of Islamic da'wah resulted in the conversion of adherents of other religions, while some of them still harbor grudges and wounds. This group lacks the capacity to fight the Islamic wave. Then they pursue a path of damaging Islamic teachings and defiling Islam. (Tahaan, 2010).

Attitudes and knowledge are assessed with the purpose of determining digital media critical thinking ability. Direct observation and replies from classmates are used to evaluate attitude. The examination revealed a rise in pupils' awareness of getting news both in and outside of the classroom. So that the rise in critical power as a result of learning the science of hadith transmission is seen as having an impact, and the instructor has conducted an adequate evaluation,

Awareness in receiving news through the study of hadith transmission necessitates assistance from a variety of school components, particularly students as users of digital information media. The subsequent expectation is that the culture and ethics of receiving this news will be adopted by the larger community. The people must be educated about the significance of informal hadith transmission in order to minimize the spread of fake news and foster a media-literate society.

Problems and Solutions

There are three aspects that contribute to the difficulties of dealing with fake news via hadith transmission education. The first factor is the student. Accessibility to the Internet among students varies widely. Some pupils have Internet connection, allowing them to swiftly obtain information. Then, the factor of children's intelligence in receiving lessons. Children that are receptive to instruction will comprehend more rapidly and receive the correct data with ease. *Second*, the educator component. The evolution of information technology is still unknown to educators. Inability to operate technical devices, resulting in ineffective parental supervision. *Third,*

the political climate With regard to the political figures who carried. Political personalities' wins and failures influence the propagation of uncontrolled fake news. Social variables also have an effect.

Solution; *First*, Efforts made to improve kids' character and mindset. Character development is possible in a variety of disciplines. The necessity to build students' character, with an emphasis on cognitive, emotional, and psychomotor development. *Second*, Each party must learn from the other. Teachers learn from pupils as well as from the surroundings. The instructor is aware of the social media activity of the students. The interaction between teachers and students must be strengthened through the holding of joint workshops. Always accompanying the students does not boring the instructor. Help by providing clear directions at all times. Students still have inconsistent souls, therefore they require guidance and mentoring.

Conclusion

Based on the findings of the research, the following can be concluded: *First,* the study of Hadith narration can serve as a tool for community empowerment in the face of the digital age and fake news. Revitalizing the Learning of Hadith Transmission for the purpose of enhancing students' digital literacy in order to avoid erroneous information. With the development of technology, students are productive and play beneficial roles in society.

Fake news can be identified by the following characteristics: news content that is not in accordance with reality in general, is too provocative, makes readers curious and anxious, news content that is not easily digestible based on common sense logic, and content that incites hostility towards certain groups.

To combat fake news, it is necessary to adopt the following attitudes: 1) Be wary of topics that violate common sense logic, are inflammatory, and contradict the fundamental values of religion. 2). Identifying phony news producers and warning others to avoid them. 3). Investigate the behavior and website of news anchors, as well as their personal histories, in order to acquire more information about them. 4) .Do not quickly share fake information with others. 5). Compile a database of fake information sources circulating in the community and follow the research of hoax news observers..

Second, character development in the fight against fake news in contemporary informatics systems through organized learning. This is achieved through the planning, implementation, and assessment stages of learning implementation.

Through mastering the science of hadith transmission, the literacy movement will boost students' insight. So that students are accustomed to receiving information with a critical mind.

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