Joking Hadith Contextualization to Prank Phenomenon in the Contemporary Era (Application Study Hassan Hanafi's Hermeneutics)

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Abstract

This article discuss about application theory Hassan Hanafi's hermeneutics in dissect phenomenon rampant *pranks* taking place in the contemporary era. In the discussion, researcher will do analysis based hadith prophet. Research methods This is qualitative. Whereas processing the data use method descriptive analytical. In the article This is the problem under study among them is background behind along with steps Hassan Hanafi's hermeneutics, postulates based on the Koran and hadith which have correlation with discussion this, and application Hassan Hanafi's hermeneutics towards hadith that has suitability with phenomenon *prank.* Study results show that 1). Steps Hassan Hanafi's hermeneutics is critics history, eidetic, and praxis. 2). At least there is three verse that has linkages with *pranks,* that is Al-Hujurat Verse 11, Al-A'raf Verse 51, Ash-Shura Verse 42. Whereas editorial hadith that has linkages with *pranks,* that is Musnad Ahmad 8366, Sunan Abu Dawud 4350, Sunan Abu Dawud 4351. 3). Phenomenon *prank* punished as something that is permissible, except There is detrimental elements, then matter the will change law *pranks* become haram.

Keywords: *Prank, Hassan Hanafi***,** *Hermeneutics*

Introduction

Hermeneutics is one of methodology initial interpretation at first leave from difficult Bible text interpreted.[2] As time goes by, Hermeneutics also used in study Islam including the Al-Qur'an and Hadith. In its dynamics, Hermeneutics experience development of interpretive models. At least there is three classification hermeneutics based on models and methods looking text, that is hermeneutics objective, subjective, and emancipatory.[3]

Function hermeneutics in study Islamic literature (the Qur'an and Hadith) does not only just interpret text the in context contemporary. More from that, often the context contemporary made as object study hermeneutics for synchronized with text of the Al-Qur'an and Hadith. Even one _ draft Some modern hermeneutics use the movement model double, or more popular known as double movement initiated by Fazlur Rahman.[4]

In this research, the researcher is interested in discussing about the application a theories of modern text hermeneutics to hadith. This is motivated by the widespread emergence of terms in modern phenomena that are not found in many hadith texts even though the phenomenon actually existed in the era when the hadith appeared. Making meaning textually does not provide a common ground in this problem, so it is necessary to free the text from the limitations of the author's version of the text's understanding.

As for who will become focus study This is analysis hadith - hadith *prank* with use theory Hassan Hanafi's hermeneutics (Next written HH). This matter interesting for studied in a way deep. The reason is, terms *prank* is a contemporary term that is not yet is in the era of emergence hadith, so need There is bridge that can connect between term *pranks* and terms other in matan hadith that has meaning similar. Discussion in study will focuses on conclusions law deep *prank* life social.

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[2] John M Bracke and Karen B Tye, 'Teaching the Bible in the Church', 2. Fall (2003), 166.

[3] Muhammad Aji Nugroho, 'Hermeneutika Al-Qur'an Hasan Hanafi; Merefleksikan Teks Pada Realitas Sosial Dalam Konteks Kekinian', *Millati: Journal of Islamic Studies and Humanities*, 1.2 (2016), 35–56 <https://doi.org/10.18326/millati.v1i1.187-208>.

[4] Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (Chicago: The University of Chicago Press, 1982).

If we see the phenomenon above, study about contextualization hadith will impact big to understanding deep *prank* life. In fact, studies about HH's *pranks* and hermeneutics have Lots studied. Discussion in study previously at least own a number of tendencies, first, study of thinking HH hermeneutics and the Al-Qur'an. Between a number of for example is Discussion about HH [5] thoughts and studies HH's hermeneutics of the Al-Qur'an.[6]

Second, thinking HH hermeneutics and hadith. One of for example is study about contextualization hadith to phenomenon social. [7] This study is also discussion similar with what do researchers study. As for who became point difference is the object studied, namely hadith-hadith about joking then contextualized with phenomenon rampant *pranks* happen in life contemporary.

Third, discussion about *prank* in study of the Al-Qur'an and hadith. Previous studies related very diverse. A number of example an among them is about deep *prank* social media perspective hadith[8], phenomenon *prank* and its contextualization [9], and *prank* according to perspective of the Al-Qur'an as well as hadith.[10] Final discussion is inclined discussion more Lots studied rather than two discussions previously.

So far reading researchers, not yet found study that discusses in a way Specific contextualization hadith - hadith joking to phenomenon *prank* with HH hermeneutics. This writing leave from three question basic, first, what background back and steps HH Hermeneutics? Second, what the basis of the Qur'an and hadith which have correlation with *prank?* Third, how application deep HH hermeneutics analysis hadith *prank?* Third question following will become focus discussion in this study.

Research Method

Research methods This is qualitative, that is study scientific with refer to that database has collected. In collecting it, researchers grouping into two parts, namely primary and secondary data. *First*. Primary data, a data that is collected from reference main, ie a book *Islam in the modern world; Religion, Ideology, and development.* Book This used as benchmark beginning in understand theory HH Hermeneutics. In source object study, researcher use *al- tis'ah pole* as reference main collect hadiths related.

Second. Secondary data, namely data collected from existing and owned literature correlation with study This. Apart from that, secondary data other are writings, books or article related science with hermeneutics, *pranks,* and discussions others who have linkages with study This. In processing data, researcher use method descriptive analytical. Namely describing the data that has been obtained collected Then do analysis in a way deep to these data to use reach objective from this study.

Hassan Hanafi Biography

Hassan Hanafi (HH) was born on Wednesday, February 13 1935 in Cairo, Egypt. HH is a thinker Islamic law and Professor of philosophy leading at Cairo University, Egypt. Spirit demand knowledge has looks like he is still old young, at the age of five He Already learn the Al-Qur'an with Sheikh Sayyid as his teacher at that time.[11]

HH studied Philosophy (1952-1956) at Cairo University, Egypt. Right in the middle of the learning process (in 1954), it was noisy the Brotherhood's conflict with movement revolution the more santer happen. HH sided with Muhammad Najib facing off with Jamal Abdul Nasser, because for him vision Islam and the commitment that Najib called for can be achieved accepted and clear.[12]

[5] Ahmad Efendi Hadirois and Suryo Ediyono, 'PEMIKIRAN HASSAN HANAFI TENTANG KRITIK TRADISI ISLAM (ANALISIS HERMENEUTIKA)', *Jurnal CMES*, VIII.2 (2015), 119–29.

[6] M Sulaeman, 'Pemikiran Hermeneutika Al-Qur'an Hasan Hanafi Dalam Studi Al-Qur'an Di Indonesia', *Salimiya: Jurnal Studi Ilmu Keagamaan Islam*, 1 (2020), 1–26; Hani Amrina Rosyada, 'Hermeneutika Al-Quran Hasan Hanafi: Implikasi Tafsir Tranformatif Dalam Konteks Kekinian', *Studia Quranika*, 1.1 (2016), 1–23; Hadirois and Ediyono.

[7] Tri Mulyani, Hartati Hartati, and Lukman Zain Muhamad Sakur, 'Kontekstualisasi Hadis Hak Buruh Perspektif Hermeneutika Hassan Hanafi', *Jurnal Studi Hadis Nusantara*, 3.2 (2021), 213 <https://doi.org/10.24235/jshn.v3i2.9707>; M Syafiuddin and others, 'Kontekstualisasi Makna Jihad Dalam Potret Keindonesiaan: Analisis Hermeneutika Hassan Hanafi Terhadap Hadis Tentang Perang', *CENDEKIA: Jurnal Studi Keislaman*, 6.2 (2020).

[8] Reza Pahlevi Dalimunthe and Nadea Siti Sa'adah, 'Kontektualisasi Hadis: Menyikapi Fenomena Prank Di Media Sosial', *Diroyah: Jurnal Studi Ilmu Hadis*, 5.2 (2021), 138–44; Surianto M.Th.I, 'Dakwah Bershalawat Melalui Media Sosial Perspektif Hadis (Studi Kasus Prank Shalawat Di Chanel Youtube Gus Aldi)', *Jurnal Al-Hikmah: Jurnal Dakwah*, 14.2 (2020), 161–74; L Latipah, 'Fenomena Prank Di Media Sosial Dalam Perspektif Hadis' (IAIN Kediri, 2023).

[9] Rahmatullah, 'AKSI PRANK DALAM PERSPEKTIF HADIS: ANALISIS TEKS, KONTEKS, DAN KONTEKSTUALISASINYA', *RETORIKA: Jurnal Kajian Komunikasi Dan Penyiaran Islam*, 2.1 (2020), 23–35 <https://doi.org/10.47435/retorika.v2i1.227>.

[10] Lina Dahlia, 'FENOMENA PRANK DALAM PERSPEKTIF HADIS (Kajian Ma'a>ni al-H}a>dith Sunan Abu Dawud No. Indeks 5004 Melalui Pendekatan Sosio-Historis', 2019; Rahma Fitria Purwaningsih and others, 'Prank in Al-Quran and Hadith Perspective', *KURIOSITAS (Media Komunikasi Sosial Dan Keagamaan)*, 14.2 (2021), 2021–2106.

[11] Anwar Sanusi, 'Biography of Hasan Hanafi's Works and Thoughts', *Inspirasi: Adadin Faculty Journal* 11.4 (2013), 31–42.

Hanafi then studied at Sorborne University, France in 1956-1966. There, he studied with a Catholic reformer, Jean Gitton, about thinking methodology, reform and the history of philosophy. Not bored, Hanafi returned to study with Paul Ricceur, from whom Hanafi studied phenomenology, then the analysis of consciousness that he got from Husserl and guidance on writing about the renewal of Ushul Fiqh from Professor Masnion.[13]

On the other hand, from Sorborne, HH was trusted to teach at Cairo University and several universities abroad, having been a guest lecturer several times in France (1969), Belgium (1970) and Temple University, USA (1971-1975). Apart from that, Hanafi also visited the Netherlands, Spain, Japan, France, Portugal, India, Sudan, Saudi Arabia and Indonesia in the period 1980-1987.

Intellectual and Academic Career

HH has read quite a few works by Islamic thinkers/reformers since he was at school. When he read the works of Hasan Al-Banna, Sayyid Qutb, Abdul Hasan An-Nadwi, Sheikh Muhammad Al-Ghazali and several other great Islamic figures, he felt shaken and experienced mental turmoil. This cannot be separated from all the results of his reading of the ideas and various thoughts of visionary reformers who were persistent in fighting for Islam towards a civilized and advanced life.

Among the figures who influenced HH's framework of thought were Hasan Al-Banna, Sayyid Qutb, Abdul Qadir Audah, Said Ramadan, Alal Al-Fasi, Hasan Al-Asymawi, Abdul Hakim 'Abidin, Muhammad Iqbal, Edmund Husserl and Descartes. influence on the Hanafi way of thinking. [14]HH succeeded in obtaining a Doctorate degree from the French Sorbonne University with a dissertation entitled " Essai sur *la method d'Exegese* ". After that, H H returned to Egypt and became a lecturer in Christian Philosophy as well as He actively taught at the Faculty of Letters at Cairo University until 1971. [15] HH received the title of Professor in Philosophy in 1980.

HH Lots do scientific work to various area , like France (1969) , Belgium (1970), United States (1971-1975) , Kuwait (1979) , Morocco (1982-1984), United Arab Emirates (1985) , and Japan (1984-1985) as a series of *Visiting Professors* . Hanafi was also trusted to be a program advisor and visiting professor at PBB University in Japan (1985-1987) and gained a reputation as a leading Islamic thinker.[16]

Since 1980, HH has always directed his thinking towards efforts to universalize Islam through the systematization of the project "Tradition and Modernity" (*al-Turats wa al-Tajdid*), then "Islamic Left (*al-Yasar al-Islami*) [1718] and " *From Creed to Revolution* " (*Min al-Aqīdah ila al-Tsaurah*) which contains detailed components regarding the concept of renewal as well as the idea of reconstructing the science of kalam and was finalized after 10 years of preparation.[19]

Hassan Hanafi's works

There is no need to doubt Hasan Hanafi's creation of works, in general his works are classified into three parts:[20] :[21] First, HH's scholarly work at the Sorbonne gave birth A Trilogy Dissertation , one of them lift method hermeneutics : *La Phenomenologie d L'exegese : essay d'une hermeneutique axistentelle a parti du Nouveea Testanement* (1966).

Second, books and works compilation essays and articles; Composed of 10 books following researcher call some: *Religious Dialogue and Revolution* (1977), *al- Turats wa al- Tajdīd* (1980), *Dirāsat Islāmiyyah* (1981), *al-Yasar al- Islāmi: Kitābat fi al-Nahdhah al- Islāmiyyah* (1981).

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[12] M. Gufron, 'Transformasi Paradigma Teologi Teosentris Menuju Antroposentris:Telaah Atas Pemikiran Hasan Hanafi', *Millati: Journal of Islamic Studies and Humanities*, 3.1 (2018), 141–71 <https://doi.org/10.18326/mlt.v3i1.141-171>.

[13] Asep Mulyaden, Ahmad Hasan Ridwan, and Irma Riyani, 'Hermeneutika Hasan Hanafi Dalam Konteks Penafsiran Al-Qur'an', *Hanifiya: Jurnal Studi Agama-Agama*, 5.1 (2022), 17–24 <https://doi.org/10.15575/hanifiya.v5i1.14959>.

[14] Sanusi. p. 32.

[15] Sanusi. p. 33.

[16] Abdurrohman Kasdi and Umma Farida, 'Oksidentalisme Sebagai Pilar Pembaharuan (Telaah Terhadap Pemikiran Hasan Hanafi)', *Fikrah*, I.2 (2013), 231–52 <http://dx.doi.org/10.21043/fikrah.v1i2.540>.

[17] Tahun 1981 Hasan Hanafi memprakasai dan memimpin redaksi penerbitan jurnal ilmiah "Al-Yasar al-Islāmi". Jurnal tersebut terkenal dengan pemiran kritis Hanafi sehingga pernah mendapatkan reaksi keras dari Anwar Sadat (Penguasa Mesir kala itu).

[18] Muhammad Patri Arifin, 'Hermeneutika Fenomenologis Hasan Hanafi', *Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin Dan Filsafat*, 13.1 (2017), 1–26 <https://doi.org/10.24239/rsy.v13i1.88>.

[19] Kasdi and Farida. hlm. 237.

[20] Kasdi and Farida, "Oksidentalisme Sebagai Pilar Pembaharuan (Telaah Terhadap Pemikiran Hasan Hanafi)," hlm. 238.

[21] Kasdi and Farida, "Occidentalism as a Pillar of Reform (A Study of Hasan Hanafi's Thought)," p. 238.

Third, works of translation, adaptation and editing; *Muhammad Abu Husain al- Bashri: al- Mu`tamad fī 'Ilm Ushul al-Fiqh* consist of two volumes containing discussion philosophy Islamic law (1964-1965), *al- Hukūmah al- Islāmiyyah li al- Imām al- Khumeini* (1979), *Jihād al- Nafs aw Jihād al-Akbar li al- Imām al- Khumeini* contains praise on success Iranian Revolution (1980).

At least there is three points identical importance with HH. First, with Trident (trisula) [22][23]project, He become concerned reformer on condition Muslims and heritage intellectual. *Second*, he is an activity. *Third*, HH is assessed as realistic characters Because theorize phenomenology in connection understand text religious.

Hasan Hanafi's Hermeneutics

HH argued that hermeneutics besides talk about about technical interpretation methodological and philosophical, hermeneutic is also necessary discuss circumstances dimensions history text and life practical. This is because good and correct understanding to text holy later will produce transformation mark life man based the word of God.

Therefore, HH hopes that hermeneutics (results the idea) can combine theoretical at a time practical. That matter addressed for make hermeneutics as knife analysis philology pure to text that doesn't will touch talks problem principles in interpretation.[24]

concentrate on hermeneutical interpretation in the style of contemporary Islamic thinkers such as Fazlur Rahman, Muhammad Sahrur and Muhammad Arkoun. By principles, models of interpretation This No regardless from working model touch methodological hermeneutics, phenomenology and Marxism. Three device models the own their respective roles.

Hermeneutics philosophical related with method man understand something reality social similar with hermeneutics phenomenologist Martin Heidegger. Whereas Marxism put reality social people as *das turn signal* so that can said that method HH looks at reality social Such people are very touching channel his thoughts in build a later interpretive model become base normative even ideological for struggle Muslim in face oppression, exploitation and injustice from internal as well as external.[25]

Frequent HH hermeneutics called "hermeneutics liberation" this a little Lots influenced by hermeneutics Hans-George Gadamer's philosophy. HH refers to ideas the method he used in interpreting the Qur'an through interpretation text. Between the indicator is HH's assumptions about interpretation the text of the Al-Qur'an is difficult avoided from interpretation subjective interpreter so that circumstances This called with pre-understanding. More continue, HH is back try complete his thoughts with contribution phenomenology in connection with critics eidetic (work transcendental metaphysics text) and effort interpretation on base experimental interpreter.[26]

Hermeneutics as axiomatic and "liberation" facilitate HH in revitalize classical Islamic hermeneutics. Later, understanding of classical Islam will reconstructed, developed, and refined return – treasure his knowledge; sciences normative-rational, sciences rational and scientific normative-traditional - so reason the Islam that HH wants to echo can acceptable and capable contextualized with circumstances reality social people.[27]

Hasan Hanafi's Hermeunitics Steps

Discuss about reason Islam, HH has share it become three awareness. *First*, awareness historical. A rule oriented awareness objectivity personal a HH and liberated from theological, philosophical, mystical even phenomenological. *Second*, awareness eidetic. The orientation lies in understanding to text is carried out on grammar rules and situations historical causes appearance text.

Third, awareness praxis. Truth theoretical No can materialized but from ability in motivating action humanity for progress and perfection.[28] According to HH, praxis Alone is business perfection of God's word in the world of remembering No There is truth theoretical coming so just. Al-Qur'an and Hadith as a religious dogma is motivation from purposeful action move humans ('abdu) to God to get it worldly happiness and *al- falāh* (victory) in the afterlife[29] Following researcher explain in a way short three draft critics in HH hermeneutics.

[22]Hasan Hanafi's trident contains : *First* , effort reconstruct and revitalize treasure tradition classy with emphasize thinking rationalism . *Second* , formulate project " Occidentalism " in end myth western civilization . *Third* , respond and analyze reality of the Muslim world through thought , social , political nor economy .

[23] Arifin, "Hermeneutika Fenomenologis Hasan Hanafi," hlm. 7-8.

[24] Robiah Adawiyah, 'Implikasi Hermeneutika Al-Qur`an Fazlur Rahman Dan Hasan Hanafi Terhadap Penetapan Hukum Islam', *Syariati*, 1.3 (2016), 337–48 <https://doi.org/10.32699/syariati.v2i01.1119>.

[25] Amril Mansur, 'Hermeneutika Al-Qur`an Hasan Hanafi Dan Refleksinya Dalam Aksiologis-Etis', *Al-Fikra: Jurnal Ilmiah Keislaman: Jurnal Ilmiah Keislaman*, 4.1 (2005), 10–28 <http://dx.doi.org/10.24014/af.v4i1.3749>.

[26] Tauhedi As'ad, 'Kritik Paradigma Teologi Islam Klasik: Membangun Hermeneutika Pembebasan Menurut Hasan Hanafi', *Al-'Adâlah*, 16.1 (2013), 281–96.

[27] As'ad.

[28] As'ad. p. 290.

[29] As'ad.

a. Historical Criticism

Historical criticism is stages important in HH's hermeneutics notwithstanding actually No part from hermeneutics. The reason there is assumption that No There is valid understanding without proof authentic historical. Because, understanding on A text will bring *reader* ' reader ' to the truth or error based on its authenticity.[30]

In deciding authenticity and validity a hadith, previously scholars had have faith will five criteria authentic hadith; continuous sanad, all over narrator is a fair person, all over narrator is *dhābit*, tehindar from *shuzūz*, and spared from ' *illat*. Method This is rule comprehensive that combines critics *external* and critical *internal*, so from rule the capable show level high accuracy in examine validity and authenticity hadith.[31]

b. Eidetic Criticism

After do search quality (authenticity and validity) of hadith, then stage furthermore is critics eidetic. Previously, with critics historical, steps like analysis content, analysis reality history and analysis generalization succeeded and can determined. Summarizing third the steps above, explained that analysis fill mean For get comprehensive understanding beside do confirmation meaning on al-Qur'an instructions.

Analysis reality historical own objective to use know situation life macro and micro when hadith issued by the Prophet Muhammad. This is done For Then processed become capable information give understanding hadith as respond to situation general and specific in the contemporary era.[32]

c. Practical Criticism

Practical criticism projected for move from the past going to reality historical contemporary with endeavor grow return construct universal rational (universal moral- social values) to reality socio-historical what actually happened mature this is the process character deductive. So that interpretation and understanding hermeneutic hadith different with interpretation and understanding are present from reading traditional-textual. Interpretation traditional-textual in the end only discuss text and tend boxed in discussion grammatical Language. However, if see reality social fulfillment with variety variables, interpretation thereby Already lost fundamental and potential sides give rise to misunderstanding in the interpretation. In short, interpretation traditional-textual ignoring the world of the interpreter and the " reader " audience".[33]

The meaning of prank

Prank is one of popular joke form wich become trend among Comedian nor public in a way general. Joke is also meaning by jokes and banter joking [34]. while Said prank term in English, you can interpreted it as a trick that is played on someone as a joke[35] which is also mean something the deception was carried out to somebody as a joke. Pranks are also possible interpreted as a trick that is intended to be funny but not to cause harm or damage [36]. that is an intended deception as a cuteness However without contain elements that can cause loss or danger.

Apart from the definitions that have been mentioned, *pranks can* also identified as practical jokes[37], that is a trick that is played on somebody to make them look stupid and to make other people laugh [38], it means the action carried out to somebody for make that person look stupid with objective make laughed other people who saw the incident.

Through various definition has been mentioned, can be concluded that prank is some type genre of comedy form deed doing the nosy to other people well form detrimental act or No harm the person and is aimed at for make people who witness it laughed and entertained.

As a Genre comedy, pranks in general launched in form deed. Although thereby forms prank Then develop and become a number of form new that is prank shaped saying [39]. In terms of This prank shaped saying own a number of difference with a joke told

[30] Hasan Hanafi, *Dialog Agama Dan Revolusi*, II (Jakarta: Pustaka Firdaus, 1994).

[31] Musahadi HAM, *Evolusi Konsep Sunnah*, I (Semarang: Aneka Ilmu, 2000).

[32] HAM.

[33] HAM.

[34] See https://kbbi.kemdikbud.go.id/entri/gurau, accessed on 12 December 2023 at 06:35 WIB. .

[35] See https://www.oxfordlearnersdictionaries.com/definition/english/prank, accessed on December 12 2023 at 06:42 WIB.

[36] See https://dictionary.cambridge.org/dictionary/english/prank, accessed on 12 December 2023 at 07:02 WIB. .

[37] Muhammad Fajri, 'Humor Dalam Perspektif Hadis: Analisis Teori Hierarchy of Needs Terhadap Aksi Prank Di Media Sosial Humor in the Perspective of Hadith: Analysis of the Theory of Hierarchy of Needs Towards Prank in Social Media', *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin*, 9.1 (2021), 47–64.

[38] Lihat dalam https://www.oxfordlearnersdictionaries.com/definition/english/practical joke, diakses pada tanggal 12 Desember 2023 pukul 13:13 WIB.

by someone stand up comedian, the difference lies in its purpose, shaped prank saying Can said own the same purpose with pranks in general, ie cheat someone to be seen stupid For make other people see it laugh .

Whereas objective from joke usually said by someone stand-up comedian is make people laugh with joke the. Can be seen that difference of two forms comedy the lies in the object created material laughter. The object of being laughed at in prank shaped saying is the person who is the victim of *a* prank that, meanwhile object of ridicule in joke besides prank is that joke Alone.

About history emergence phenomenon prank, there is a number of explanation historical explanation about the beginning of prank. The prank phonomeneon is very tightly connection with April Fool's Day, some people even consider April Fools' Day to be deed *prank* First in history. Incident the occurred in 1392 when a original literary writer English named Chaucer.

that time it was Chaucer who was finish writing his book *The Canterbury Tales,* perform A deed nosy with add date in March becomes 32nd date. Actions the done with objective welcome coming April, it was Chaucer's actions that inspired people after him throughout history for do April Fool's *prank* on every first of April.[40]

In its dynamics, phenomena prank experience developments that shaped it into two types that is prank form deeds and pranks form words. Example from prank shaped deed as did Chaucer, viz do annoyance form added 32nd day in March for entertain himself Alone with see other people's responses are truly consider the 32nd day There is.

Prank shaped there are also many actions found in various media such as Television, YouTube, Tiktok, Instagram, X, and Facebook with diverse shapes like to shock, frighten, deceive others. As for examples from prank shaped words can also be done seen on television and various social media. Example from prank shaped words is prank seduce woman, prank pretend not to understand something language, and pranks pretend to stutter in speak.

As time goes by, goals from prank experience very significant change. There is a monetization system of videos uploaded on social media like YouTube and TikTok make prank changed become profitable commodity for prank video maker.[41] The impact is Finally Lots maker content that makes prank videos with guide scenario and not pure is a nosiness.

Such actions No can called as prank, because contain element arrangement in execute it. Such actions more appropriate If categorized as a drama because created and executed under guide scenario so that remove essence from prank that is something deed picking on other people.

The arguments al-Qur'an and hadith that have correlation with Prank

Several verses in the Qur'an that have a correlation with the *prank phenomenon* in the contemporary era are the verse prohibiting ridiculing and degrading other people (Surah Al-Hujurat Verse 11), the verse regarding the prohibition of joking that goes beyond the limits (Surah Al-A'raf Verse 51) , and verses about the punishment for people who do wrong to fellow humans (Surah Asy-Shura Verse 42)

Meanwhile, hadith editorials that have a correlation with the *prank phenomenon* include; Hadith about the Prophet Muhammad SAW's manners in joking (Musnad Ahmad, *Hasan, Baqiy Musnad Al-Mukatsirin* - 8366), Hadith about the prohibition of jokes that harm other people (Sunan Abu Dawud, *Sahih, Kitabul Adab* - 4350), Hadith about the prohibition for a Muslim to make Fear/Shock of Other People (Sunan Abu Dawud, *Sahih, Kitabul Adab* - 4351), Hadith about the Prophet's jokes to his friends which did not contain elements of lies (Sunan Abu Dawud, *Sahih, Kitabul Adab* - 4346), Hadith about the prohibition of abuse and insulting other people (Musnad Ahmad, *Sahih, Musnad Al-Bashriyyin* - 19405) , Hadith about Adab Interaction of a Muslim with Others (Musnad Ahmad, *Sahih, Musnad Al-Mu'katsirina min Ash-Shahabah* - 6595), and Hadith Prohibition of Committing Dangerous and Harmful Actions (Muwwatha' Malik, *Sahih, Kitabul Washiyyah* - 1234)

As for who became focus study in this article is hadith narrated by Abu Daud number 3450, namely;

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى عَنْ ابْنِ أَبِي ذِئْبٍ ح و حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدِّمَشْقِيُّ حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَقَ عَنْ ابْنِ أَبِي ذِئْبٍ عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ بْنِ يَزِيدَ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ

لَا يَأْخُذَنَّ أَحَدُكُمْ مَتَاعَ أَخِيهِ لَاعِبًا وَلَا جَادًّا وَقَالَ سُلَيْمَانُ لَعِبًا وَلَا جِدًّا وَمَنْ أَخَذَ عَصَا أَخِيهِ فَلْيَرُدَّهَا لَمْ يَقُلْ ابْنُ يَزِيدَ وَقَالَ ابْنُ بَشَّارٍ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهِ عَلَيْهِ وَسَلَّمَ

It means:

Has told us Muhammad bin Basysyar said, has told us Yahya from Ibn Abu Dzi`b. (in another way mentioned) Has told us Sulaiman bin 'Abdurrahman Ad Dimasyqi said, has told us Syu'aib bin Ishaq from Ibn Abu Dzi`b from Abdullah bin As Saib bin Yazid from his

[39] Ahmad Muhtadi Anshor, 'The Phenomenon of Pranking the Millennial Generation: Between Sad Dzariah and Fath Dzariah', *Tribakti: Jurnal Pemikiran Keislaman*, 33.1 (2022), 1–16.

[40] Fajri.

[41] Dafis Heriansyah, Dian Aldini, and Rielma Tsaniyah Hanifah, 'Era Post Truth: Fenomena Prank Dalam Pandangan Hadis Dengan Pendekatan Sosio-Historis', *International Conference on Tradition and Religious Studies*, 1.1 (2022), 14–26 <http://proceedings.radenfatah.ac.id/index.php/lc-TiaRS/article/view/106>.

father from his grandfather that he once heard the Messenger of Allah ﷺ said, "Never do any of you take anything that belongs to his brother, whether for fun or for real." Solomon said, "For a joke or for real. So whoever takes his brother's stick, let him return it." Ibn Basysyar did not say 'Ibn Yazid', and he said in his history (with the sentence); Rasulullah ﷺ said [42]."

Hasan Hanafi's Hermeunitika application on the Prank hadith

a. Historical Criticism

HH historical criticism is used to study sacred biblical texts that are theoretically very crucial. Because historical criticism has the function of testing the authenticity of God's word conveyed to the Prophet from a historical perspective, both verbally and in writing.[43] Oleh karena itu, kritik historis lebih berorientasi kepada menentukan validitas sanad dan matan hadis.[44] The complete data on the hadith narrated by Abu Daud no. 4350 is as follows:

Name with (kunyah) transmitter	Circle	Living Country	Year died	Scholars' comments on transmitter
Yazid bin Sa'id bin Tsumamah	Ṣahābah	Medina		
As-Saa'ib bin Yazid bin Sa'id bin Tsumamah bin Al-Aswad	Ṣahābah	Medina	91 H	
Abdullah bin Sa'ib bin Yazid (Abu Muhammad)	Ordinary Tabi'in	Medina	126 H	An-Nasai: Tsiqah Ibnu Hibban: mentioned in At-Tsiqat Al-Dzahabi: Tsiqah
Muhammad bin 'Abdur Rahman bin Al-Mughirah bin Al-Harits bin Abi Dzi'b (Abu al- harits)	Ordinary Tabi'in	Medina	158 H	Ahmad bin Hambal: Tsiqah Yahya bin Ma'in: Tsiqah Al-Nasa'i: Tsiqah Ibnu Hajar: Tsiqah, Faqih Al-Dzahabi: Tsiqah
Yahya bin Sa'id bin Farukh (Abu Sa'id)	Ordinary Tabi'it Tabi'in	Bashrah	198 H	Al-Nasa'i: Tsiqat Tsabat Abu Zur'ah: Tsiqat Hafidz Abu Hatim: Tsiqah Ma'mun Ibnu Hajar: Tsiqah Mutqin Al-Dzahabi: Hafidz Kabir
Muhammad bin Basysyar bin Utsman (Abu Bakar)	Old Tabi'ul Atba'	Bashrah	252 H	Abu Hatim: Shaduq Al-Nasa'i: Shalih Al-Nasa'i: la ba'sa bih Ibnu Hibban: mentioned in At-Tsiqat Ibnu Hajar: Tsiqah Al-Dzahabi: Hafidz[45]

After reviewing the rawi data in Abu Daud's hadith no. 4350, it is clear that this hadith has authentic status because the sanad is continuous, the narrators are tsiqat, and there are no *syadz* and *illat* in the hadith. However, there are some scholars who say this hadith has hasanic status, such as Imam Al-Bani and Al-Arna'uthi.

b. Eiditis criticism

In HH's view, understanding texts is not the exclusive right of certain institutions or religions. Rather, critical understanding of eiditis is guided by the grammatical norms and historical context that influenced the emergence of the text. In fact, HH does not specifically explain the meaning of this eiditis criticism, he only relates it to the interpretive process. HH explains that the function of eiditis criticism is to understand and interpret texts after their validity has been confirmed by historical criticism. Apart from that, the urgency of eiditis criticism in the realm of ushul fiqh cannot be ignored, because

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[42] Abu Daud Sulaiman bin Asy'ats bin Ishaq bin Basyir As- Sijistani , Sunan Abu Daud, ed. by Muhammad Muhyiddin Abdul Hamid (Beirut: Al- Maktabah Al-' Ashriyyah).

[43] Muhammad Aji Nugroho, 'Hermeneutika al-Qur'an Hasan Hanafi; Merefleksikan Teks pada Realitas Sosial dalam Konteks Kekinian', *Journal of Islamic Studies and Humanities*, 1.2.

[44] Suryadi Suryadi and Muhammmad Alfatih Suryadilaga, *Metodologi Penelitian Hadis*, I (Yogyakarta: TH-Press, 2009).

[45] CD Room *mausu'ah*

through this function the process of determining law can be mediated from its basics with the aim of achieving a perfect and comprehensive level.[46]

In eiditis criticism there are three steps of analysis according to HH, *first*, linguistic analysis; *second*, analysis of historical context; and *third*, generalization, which includes drawing meaning from the current situation and historical situation to create different situations. HH aims to gain new meaning through the interpretation of eiditis criticism to deal with various cases in people's lives.[47]

After carrying out historical criticism, researchers carry out eiditis criticism, namely the process of interpretation, in order to determine the authenticity of sacred texts. In other words, eiditis criticism is a process of interpreting texts whose validity has been confirmed by historical criticism.[48]

1. **Content Analysis**

In accordance with HH hermeneutic theory, the study of eiditis includes three main points which are then specified into several small points; The three points are; first, content analysis consisting of linguistic aspects, collecting thematic hadith comprehensively; theme and context, as well as confirming the Qur'an). Second, historical analysis consisting of micro wurud asbabul and macro wurud asbabul. Third, generalization (message main).

Word لاعبا and تدا عبنا. These two terms have the same meaning but there are points of difference; 1). The word لاعبا in the history of Abu Dawud is an adjective from the origin of the verb لعب In the Al-Munawir dictionary it means playing or playing around.[49] Where as in *Lisān Al-'Arab* interpreted as playing around in nature No clear or vain.[50] 2). Origin of the word تدا عبنا at At-Tirmidzi riwayah is دعب/داعب which mean playing around, having fun joking, joking, bantering, or joke. The point of difference between the two terms is the word لعب means joking with actions, while the word داعب is a verbal joke.

In the second point of the first theory, namely collecting thematic hadith comprehensively; in the same theme and context, the researcher collected several hadiths that are in the same theme and context as this study. Related the data, already researcher explain in discussion previously. Whereas points third, namely confirming the Al-Qur'an. Related the data is also available researcher explain in discussion previously.

2. **Historical Analysis**

In a historical analysis based on micro asbabul wurud , al-Dimasyqi explains asbab al-wurud in the hadith narrated by Abu Daud number 4350, Ibn Asakir quotes from Al-Waqidi that Zaid bin Thabit first fought with the Prophet in the Khandaq war when Zaid was fifteen year. Zaid was one of the friends who was assigned to move trenches during the Khandaq war. This work made Zaid tired, causing him to become sleepy and fall asleep. When Zaid was asleep, 'Amarah bin Hazm came to take his weapon without Zaid realizing it. So the Prophet asked, "Who knows the owner of this weapon?" 'Amarah bin Hazm replied, "O Prophet SAW, I took it." 'Amarah then returned the sword to Zaid. The Prophet then forbade on that day to frighten a believer.[51]

In the historical analysis based on asbabul wurud macro , the hadith narrated by Abu Daud no. 4350 is a hadith that appeared during the Khandaq war. This war in Arab history was an effort to defend the Muslims from attacks by the Jews. Apart from that, in this war there was betrayal, slander and deceit which caused chaos among the Muslims. Rasulullah saw realized this, he asked the Muslims to increase their vigilance in this war. Apart from that, the Messenger of Allah also made other efforts, namely protecting family members of Muslims who were involved in war conflicts. This action aims to increase calm and reduce the level of worry or fear that may be experienced by Muslims who are involved in fighting. For the Prophet Muhammad, this step was considered the right action, because without this action, it

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[46] Mubaidi Sulaeman, 'Pemikiran Hermeneutika Al-Qur'an Hasan Hanafi Dalam Studi Al-Qur'an Di Indonesia', *Salimiya: Jurnal Studi Ilmu Keagamaan Islam*, 1.2 (2020), 1–26.

[47] Fadhili Lukman, 'Hermeunitika Pembebasan Hasan Hanafi Dan Rele-vansinya Terhadap Indonesia', *Jurnal Al-Aqidah*, 6 (2014), 1–21.

[48] Nugroho, 'Hermeneutika al-Qur'an Hasan Hanafi; Merefleksikan Teks pada Realitas Sosial dalam Konteks Kekinian'.

[49] KH. Ahmad Warson Munawwir, *Kamus Al-Munawwir Arab-Indonesia Terlengkap*, trans. by Hamzawi, 1st edn (Surabaya: Penerbit Pustaka Progresif, 1984).

[50] Ibnu Mandzhur, *Lisan Al-Arab*, 3rd edn (Beirut: Dar Ihya Al-Turats Al-Arabi, 2010).

[51] Rahmatullah Rahmatullah, 'Aksi Prank Dalam Perspektif Hadis: Analisis Teks, Konteks, Dan Kontekstualisasinya', *Islamika Inside: Jurnal Keislaman Dan Humaniora*, 7.1 (2021), 102–24 <https://doi.org/10.35719/islamikainside.v7i1.134>.

could result in psychological disorders and uncertainty in the thoughts and behavior of Muslims on the battlefield, which could then have a negative impact on the existing situation.[52]

hadith about prank narrated by Abu Daud no. 4350 states that the Prophet SAW prohibited joking during war. Where during war a person's condition or mental state is in a tense and tense position. Therefore, the Holy Prophet forbade joking altogether. Meanwhile, in the hadith narrated by a l-Tirmidhi, the Prophet SAW allowed joking as long as it was based on the truth. If the hadith about prank narrated by al-Tirmidhi is also viewed from a psychological aspect, the prophet permitted joking at that time because a person's mental state was in a safe position from fear, tension and alertness.

3. Generalization (main message)

In determining generalizations about prank hadiths, you should first analyze the propositions of the Qur'an and hadiths that have the same theme or context comprehensively and look at the micro and macro aspects of the hadith. After analyzing the arguments of the Qur'an, surah Al-Hujurat verse 11, surah Al-'Araf verse 51, surah Ash-Shura verse 42 and the hadith narrated by Musnad Ahmad no. 8366 concerning the Manners of the Prophet in Joking, hadith narrated by Abu Daud no. 4351 concerning Prohibition for a Muslim to Frighten/Shock Others, hadith narrated by Abu Daud no. 4346 concerning the Jokes of Rasulullah SAW to His Companions which Did Not Contain Elements of Lies, hadith narrated by Malik no. 1234 concerning the Prohibition of Committing Dangerous and Dangerous Actions, as well as asbabul wurud macro and asbabul wurud micro. So the researcher concluded that the main message of the prank hadith narrated by Abu Daud no. 4350 is that joking is not permitted if the aim is to eliminate someone's human values.

c. Practical Criticism

Social media in the current digital era is something that is very popular. With the existence of digital devices and affordable internet access, various groups of society can freely access information. This accelerates the development of various types of content uploaded on social media platforms, both containing positive and negative values, so that it can influence the morals and behavior of the younger generation.[53]

Advances in internet technology and social media have opened up new opportunities in the use of jokes or pranks as a hidden strategy to find business opportunities in the form of content. As an expression of humor, jokes have now become one of the main options in creating social media content that is designed deliberately to attract public attention.[54] The prank phenomenon is quite common on social media such as YouTube, Tik Tok, Instagram, and others. Prank content is created with a fairly large budget in the hope of getting more profits from the content. However, pranks can have positive and negative implications for the object. Therefore, not all groups of people consider pranking to be an activity with positive value.

Practical criticism is a refinement of God's word in the world for Hasan Hanafi. According to him, dogma aims as an idea or motivation aimed at realizing practical values. Apart from the object of knowledge, revelation is the basis of dogma which motivates humans in all actions. Because practical criticism is the final stage, namely realizing the meaning of the text in everyday human life, by using meaning (Generalization) as a theoretical basis in practice so that it can convey revelation to its ultimate goal in human life and the universe as an ideal order in which the world achieve perfection.

In other words, at the final stage of the hermeneutic process, what is important is how the results of the interpretation can be applied to human life, can provide motivation for the progress and perfection of human life. Without the success of this third stage, no matter how great the results of the interpretation are, they have no meaning. Because, this is the ultimate goal of the revelation of the sacred text.[55]

The generalization that has been concluded previously is that joking is not permitted if the aim is to eliminate someone's human values. So the practical criticism in the prank hadith narrated by Abu Daud no. 4350 is situational in nature. If the prank is aimed at the appropriate person and does not have the aim of eliminating the human value of the object, then the prank may be applied today. However, if the prank is aimed at someone who is inappropriate and has the aim of humiliating, discrediting or insulting so that the person feels dehumanized, then the prank is prohibited from being applied nowadays.

Conclusion

Frequent HH hermeneutics called as "hermeneutics liberation" this A little Lots influenced by hermeneutics Hans-George Gadamer's philosophy. HH refers to ideas the method he used in interpreting the Qur'an through interpretation text. Between the

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[52] Rahmatullah Rahmatullah.

[53] Nigar Pandrianto Sari Gregorius Genep Sukendro, Roswita Oktavianti, Wulan Purnama, *Budaya Pop: Komunikasi dan Masyarakat* (Gramedia Pustaka Utama, 2023).

[54] Sari.

[55] Muhammad Patri Arifin, 'HERMENEUTIKA FENOMENOLOGIS HASAN HANAFI', *Rausyan Fikr: Jurnal Ilmu Studi Ushuluddin Dan Filsafat*, 13.1 (2017), 1–26 <https://doi.org/10.24239/rsy.v13i1.88>.

indicator is HH's assumptions about interpretation the text of the Al-Qur'an is difficult avoided from interpretation subjective interpreter so that circumstances This called with pre-understanding. More Continue, HH is back try complete his thoughts with contribution phenomenology in connection with critics eidetic (work transcendental metaphysics text) and effort interpretation on base experimental interpreter.

Discuss about reason Islam, HH has share it become three awareness. First, awareness historical. A rule oriented awareness objectivity personal a HH and liberated from theological, philosophical, mystical even phenomenological. Second, awareness eidetic. The orientation lies in understanding to text is carried out on grammar rules and situations historical causes appearance text. Third, awareness praxis. Truth theoretical No can materialized but from ability in motivating action humanity for progress and perfection.

HH hermeneutics in the beginning only used for study the Al-Qur'an. Along with the development of the later era of HH hermeunitics also applies to study hadith. HH Hermeunitics has three points main that is; Historical Criticism, Eiditis Criticism, and Praxis Criticism, later will applied to hadith Abu Daud's history number 4350. As for criticism historical is hadith the own quality authentic, because the sanad to be continued, rawinya tsiqat, and no there is syadz and illat in it. Although There is some scholars say hadith the status hasan such as Imam Al-Bani and Imam Al-Arna'uthi.

Furthermore is critics eiditis. After do analysis content, analysis history, and generalization, then critics eidtis from hadith that became object study This is joking No allowed If with objective remove mark humanity the object. About critics praxis from hadith the, after see generalizations that have been determined previously so critics praxis The prank hadith narrated by Abu Daud number 4350 is nature situational. If the prank objectified to the appropriate person as well as No own objective for remove mark humanity the object, then the prank allowed for done nowadays. However if the prank objectified to people who don't appropriate and have degrading, discrediting, insulting purposes so that person feel No humanized, hence the prank No can done nowadays.

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