Confronting Misinformation: TikTok Community Response to Fake Hadith in #8junimuhammadwafat and Verification Efforts on Social Media

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Abstract

The spread of false information, including hadiths, has become increasingly rampant in the digital era, especially on social media platforms like TikTok. This can mislead the understanding of Muslims and affect their beliefs. This study aims to examine the TikTok community's response to the dissemination of false hadiths through the hashtag #8junimuhammadwafat, as well as the verification and education efforts undertaken by users. Using a netnographic approach, data were collected through content observation related to the hashtag, including user interactions such as likes, comments, and content sharing. The results indicate that TikTok users' responses vary, ranging from criticism of the authenticity of hadiths to fact-based educational efforts by several accounts actively verifying information. This study emphasizes the importance of digital literacy in managing religious information on social media and provides insights into the dynamics of information among TikTok users. It is hoped that this research will help raise awareness of the importance of information verification in a religious context.

Keywords: *Fabricated Hadith, Tiktok, Misinformation, Digital Literacy, Religious Education*

Abstrak

Penyebaran informasi palsu, termasuk hadis, semakin marak di era digital, terutama di media sosial seperti TikTok. Hal ini dapat menyesatkan pemahaman umat Islam dan mempengaruhi keyakinan mereka. Penelitian ini bertujuan untuk mengkaji respons komunitas TikTok terhadap penyebaran hadis palsu melalui tagar #8junimuhammadwafat, serta upaya verifikasi dan edukasi yang dilakukan oleh pengguna. Dengan pendekatan netnografi, data diperoleh melalui observasi konten terkait tagar tersebut, termasuk interaksi pengguna seperti jumlah like, komentar, dan pembagian konten. Hasil penelitian menunjukkan bahwa respons pengguna TikTok bervariasi, mulai dari kritik terhadap keaslian hadis hingga upaya edukasi berbasis fakta oleh beberapa akun yang aktif memverifikasi informasi. Kontribusi penelitian ini adalah penekanan pada pentingnya literasi digital dalam pengelolaan informasi keagamaan di media sosial, serta memberikan wawasan tentang dinamika informasi di kalangan pengguna TikTok. Penelitian ini diharapkan dapat membantu meningkatkan kesadaran akan pentingnya verifikasi informasi dalam konteks keagamaan.

Kata Kunci: *Hadis Palsu, Tiktok, Misinformasi, Literasi Digital, Edukasi Keagamaan*

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INTRODUCTION

Media is the control center, not only because of its technological capabilities that transcend space and time but also because of its inherent interconnectedness with communication, especially its capacity to provide individuals with access to global networks. As part of the rapid development of information technology, the presence of the internet and the various sites or content contained therein has not only changed individual behavior but also at the group level and even on an increasingly global scale.[1]

In the context of Islam, social media provides a wide opportunity to spread Islamic teachings, strengthen relationships between Muslims, and invite them to goodness. Islamic scholars, preachers, and activists in Indonesia use social media as a platform to share religious understanding, provide advice, and promote good values in Islam. This allows them to reach a wider audience quickly and effectively. However, the use of social media in the context of Islam in Indonesia also faces challenges and controversies. Along with the freedom of expression made possible by social media, there are also differences of opinion, conflicts, and even the spread of false or misleading information.[2]

Social media in the current digital era has become a communication, education, and learning tool that is widely used by people around the world, presenting various challenges of the times. In addition, the ease of accessing social media to get information has led to the widespread existence of social media itself. There are so many applications that we find today to support us in accessing information. One of them is the TikTok application. TikTok currently also provides a great opportunity for preachers to preach Islam in a different way. If in the past we could only listen to and listen to lectures only at certain gatherings by inviting one of the preachers, now in the midst of advancing technology and information we can listen to and listen to lectures only through the TikTok application.[3]

Access to information is getting easier and faster in the era of increasingly advanced digital information today. One of the things found in the digital realm is the ease of spreading hadith, or the sayings of the Prophet Muhammad SAW, on social media. However, in the midst of developments in maintaining the integrity and authenticity of a hadith. Therefore, it is very important to understand and appreciate the importance of the integrity and authenticity of the hadith in the context of the digital information era.[4]

The rapid development of information technology, especially through social

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[1] Maya Sandra Rosita Dewi, "Islam Dan Etika Bermedia (Kajian Etika Komunikasi Netizen di Media Sosial Instagram Dalam Perspektif Islam), 143-144" *RESEARCH FAIR UNISRI* 3, no. 1 (January 11, 2019), https://doi.org/10.33061/rsfu.v3i1.2574.

[2] Juniarti Iryani and Nurwahid Syam, "Peran Media Sosial Dalam Menyebarkan Pesan Agama Dan Perubahan Sosial," *PusakaJurnal Khazanah Keagamaan* 11, no. 2 (2023).

[3] Lisa Halizah Halizah, "Dakwah Digital: Pengaruh Dan Potensi Tiktok Dalam Menyebarkan Ajaran Islam," *Journal of Society and Development* 3, no. 1 (2023): 1–10, https://doi.org/10.57032/jsd.v3i1.109.

[4] Sabilar Rosyad and Muhammad Alif, "Hadis Di Era Digital: Tantangan Dan Peluang Penggunaan Teknologi Dalam Studi Hadis," *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, Dan Fenomena Agama* 24, no. 2 (December 1, 2023): 185–97, https://doi.org/10.19109/jia.v24i2.18979.

media platforms, has created a new communication landscape in society.[5] One phenomenon that has attracted attention in this context is the spread of hadith on social media, especially TikTok, as a means of preaching that can reach a wide audience quickly. However, along with the freedom of communication offered by social media, there are major challenges related to the authenticity of the information circulating. False hadith, often spread without adequate verification, can mislead Muslims' understanding of religious teachings.

Several previous relevant studies discuss the spread of hadith on social media and its verification efforts. The article by Fadzilla et al. (2023) highlights the importance of TikTok users' caution in accepting and spreading hadith, given the many fake hadith circulating due to lack of knowledge. This study aims to raise awareness of the importance of verification before practicing hadith.[6] Furthermore, Ghifari (2023) discusses the negative impact of the spread of false hadiths on religious understanding and communal harmony and offers solutions through education, use of verification technology, monitoring of social media platforms, and stricter law enforcement.[7] Meanwhile, Yeni and Gonsales (2022) found that the understanding of students of the Faculty of Sharia UIN Bukittinggi regarding false hadiths was still limited. However, most students showed a cautious attitude by trying to trace the truth of the hadith, not spreading hadiths that were clearly false, and providing explanations if they found doubtful hadiths.[8]

Interestingly, the same theme is also discussed in other studies that highlight the challenges of spreading hadith on social media. Saefudin et al. (2002) examined hadith content on social media accounts such as Lughoty.com and @RisalahMuslimID, showing that much of the content lacks adequate authenticity, making it important to understand the quality and context of the hadith being shared.[9] Hasanah and Hifni (2024) highlight the challenges of digitalization, including the spread of inaccurate information and differences in interpretation, emphasizing the need to educate the public to be more critical in filtering religious information.[10] Meanwhile, Nahied and Ubaidillah (2024) explained that social media facilitates easy access to hadith, but can also cause polarization of religious understanding.[11]

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[5] Ernita Arif and Elva Ronaning Roem, "Pemanfaatan Media Sosial," *Jurnal Ranah Komunikasi (JRK)* 3, no. 1 (2019): 34–44.

[6] Nur Syazwani Mohd Fadzilla et al., "Kajian Kesahihan Hadith Dalam Aplikasi Tiktok," *Jurnal Penyelidikan Islam Dan Kontemporari* 6, no. 11 (September 30, 2023), https://academicinspired.com/joirc/article/view/2336.

[7] Muhammad Ghifari, "Strategi Efektif Dalam Mencegah Penyebaran Hadis Palsu Di Media Sosial," *The International Journal of Pegon: Islam Nusantara Civilization* 9, no. 01 (2023): 103–22.

[8] Febri Yeni and Gonsales Gonsales, "Hadis Palsu Di Media Sosial Persepsi Mahasiswa Fakultas Syariah Uin Bukittinggi," *Jurnal Ulunnuha* 11, no. 2 (2022): 138–49.

[9] Maulana Wahyu Saefudin, Agus Suyadi Raharusun, and Muhamad Dede Rodliyana, "Konten Hadis Di Media Sosial: Studi Content Analysis Dalam Jejaring Sosial Pada Akun Lughoty. Com,@ Risalahmuslimid, Dan@ Thesunnah_path," *Jurnal Penelitian Ilmu Ushuluddin* 2, no. 1 (2022): 19–49.

[10] Uswatun Hasanah and Ahmad Hifni, "Digitalization and the Challenges of Hadith Dissemination in the Modern Era: Digitalisasi Dan Tantangan Penyebaran Hadis Di Era Modern," *Takwil: Journal of Quran and Hadith Studies* 3, no. 1 (September 3, 2024): 55–69, https://doi.org/10.32939/twl.v3i1.3467.

[11] Muhammad Afda Nahied and Rofiatul Ubaidillah, "Mediatisasi Hadis: Transformasi Interpretasi Dalam Era Digital," *Al-Manar: Jurnal Kajian Alquran Dan Hadis* 10, no. 1 (2024): 87–105.

Unlike previous studies, this research will focus on the hashtag #8junimuhammadwafat. Meanwhile, previous studies have focused more on efforts to verify hadith in general on TikTok or other social media, as well as the importance of increasing public awareness of the authenticity of hadith. This research, on the other hand, will examine a more specific phenomenon, namely how certain hashtags can influence netizens' perceptions and responses to the spread of false hadith on the platform. Thus, this research will provide a more focused perspective on the dynamics and impacts of the spread of information through hashtags, as well as how it creates awareness or even confusion among users. This research is interesting to study because of the significant gap between the hope of using social media as an effective means of da'wah and the reality that this platform has also become a fertile ground for the spread of misinformation, including false hadith. This concern raises the need to conduct more in-depth research on how the TikTok community responds to the spread of false hadith, as well as what verification efforts are made to maintain the authenticity of religious information. This research is important considering the major influence of social media in everyday life and its impact on the formation of public opinion and understanding.

RESEARCH METHOD

In order to see the pattern of the spread of hadith in the hashtag #8junimuhammadwafat on TikTok, researchers used the help of the Netnography approach. Netnography is simply a method used to study and understand life or culture on the internet, more specifically social media. In other words, netnography is a form of qualitative research that seeks to understand the cultural experiences that encompass and are reflected in digital traces, practices, and online trace systems. Online traces can be text, graphics, photography, audiovisuals, music, commercial advertisements, and many other things.[12]

This study aims to describe the phenomenon of the spread of hadith in the hashtag #8junimuhammadwafat, which is spread on TikTok. The researcher used the keyword "*8junimuhammadwafat*" to search for posts, images, or content related to this topic. The data obtained were mostly images containing text, which were then saved in the form of screenshots and collected as data. The researcher was not actively involved in online conversations but made passive observations. The researcher downloaded relevant conversations or content without interacting directly because the focus of the study was on the data itself. After the data was collected, the researcher integrated all the information obtained from various sources. This integration process allows the researcher to identify patterns in the spread of hadith, as well as categorize the various perspectives that appear in the TikTok comment column.

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[12] Eriyanto, *Metode Netnografi: Pendekatan Kualitatif Dalam Memahami Budaya Pengguna Media Sosial*, ed. Nur Asri (Bandung: Remaja Rosdakarya, 2021), 2.

RESULTS AND DISCUSSION
Misinformation of Fake Hadith on Social Media

Misinformation is information that is wrong, but the person spreading it believes it to be true. Misinformation is spread by mistake or without the intention to mislead. It can be spread from old news that was initially considered true and spread in good faith. Technically it is true but misleading, because the person does not know the latest facts or misunderstands the information. Sometimes, myths about health, astrology, science, entertainment, and others that do not come from valid sources and evidence are believed by the public without realizing it is being spread.[13]

Social media and digital technology have a very significant role in spreading religion. They have changed the way individuals interact, share information, and build communities on a large scale. Communication media in the modern era occupy an important position in spreading religious messages because the messages transmitted can be received simultaneously.[14] One of the religious texts that is often shared on social media is the hadith.

Hadith meditation on social media has various forms; some are in the form of memes, videos, and infographics. Interesting hadith memes and infographics are usually obtained from the Instagram application and the YouTube application. Now there is a new application that is in great demand by young people, namely TikTok. In the application, there are also scattered explanations of short, concise, clear hadiths. Netizens' responses to a post vary, but most of them feel helped in understanding religious teachings.[15]

The science of hadith has experienced rapid development in the global era through various innovations, technological knowledge, and communication. However, this progress can make this second source of Islam (hadith) a target for manipulation and misuse by certain parties by falsifying hadith, changing it, or presenting it in the wrong context to influence the views and beliefs of Muslims. As a result, this situation can lead to division, tension, or social conflict among Muslims.[16]

Firmansyah and Rizki, in their research, concluded that the delivery of hadith on certain accounts on Instagram only displays translations without displaying the original editorial and claims to come from the Prophet. After examining the Islamic study account, there are actually many hadiths that are not in accordance with the narration and create fake hadiths. There are also those who convey hadiths by citing the source of the hadith but referring to other sources so that the true meaning of the hadith as da'wah is used for

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[13] Mohammad Irham Akbar and Mohammad Rezza Fahlevvi, "Cegah Penyebaran Misinformasi Di Media Sosial Menggunakan Peralatan Dan Fitur Literasi Digital," *RENATA: Jurnal Pengabdian Masyarakat Kita Semua* 1, no. 1 (April 3, 2023): 15–20, https://doi.org/10.61124/1.renata.2.

[14] Iryani and Syam, "Peran Media Sosial Dalam Menyebarkan Pesan Agama Dan Perubahan Sosial."

[15] Mira Fitri Shari, "Bentuk Mediatisasi Hadis Berupa Video: Respon Netizen Terhadap Video Pendek Mengenai Hadis Di Aplikasi Tiktok," *Jurnal Moderasi* 1, no. 2 (2021): 169–84.

[16] Hazlin Hussain and Latifah Abdul Majid, "Pengajian Hadis Dalam Era Moden: Cabaran Dan Implikasi Terhadap Kesahihan Sumber [Hadith Studies in the Modern Era: Challenges and Implications for the Validity of Sources]," *BITARA International Journal of Civilizational Studies and Human Sciences (e-ISSN: 2600-9080)* 7, no. 3 (September 17, 2024): 192–200.

worldly needs. Finally, conveying hadith on social media is purely because of Allah and establishing the hadith of the prophet in its place so that the truth of da'wah is conveyed to people who see it in the media.[17] Abdullah et al., in their research, used the keyword hadith *qudsi* on TikTok, which was accessed on December 23, 2022. Then the study of the hadith was arranged based on themes. There are 10 themes of hadith that are entered into the table and classified according to the status of the hadith of each theme. Among them are those with the status of sahih, *hasan sahih*, *hasan lighairihi*, *dha'if*, and even some that are *maudhu'* (fake).[18]

The two studies above show that the dissemination of hadith on social media, both on Instagram and TikTok, often does not include the original editorial or legitimate sources. This emphasizes the need for verification and in-depth study of the sources used before disseminating information. However, it should be emphasized that not all hadiths disseminated on social media are fake. So we need to be careful in selecting and sorting information, especially hadiths, because they are the second source of Islamic law.

Law on Conveying and Disseminating False Hadith

False hadiths are known in Arabic as hadith *maudhu'*.[19] The hadith *maudhu'* comes from two Arabic syllables, namely *al-Hadis* and *al-Maudhu'*. In terms of language, al-Hadith has several meanings, such as new (*al-jadid*) and story (*al-khabar*). When viewed from a linguistic perspective, the word *maudhu'* is a form of *isim maf'ul* from the words وصع - يضع. The word وضع has several meanings, including: الاسقاط(abort), الترك(abandon), and الاختلاف و الافتراء (falsify and fabricate). The most appropriate meaning is based on the word *al-maudhu'* in order to produce the desired meaning, namely, having created. Therefore, *maudhu'* (on the scale of *isim maf'ul*—the object that is the subject of the action) has the meaning of being created.[20] In terms of terms, the hadith of Maudhu' is:

هو ما نسب إلى الرسول صلى الله عليه وسلم واختلاقا وكذبا هما يقله أو يفعله أو يقره

Meaning: "*something that was attributed to the Messenger of Allah by means of fabrication and lies, that is, something that he never said, did or predicted.*"[21]

There are several expert opinions regarding the meaning of false hadith or maudhu' hadith. Nuruddin Itr stated that the Maudhu' hadith was a hadith that was made up or made up. Meanwhile, Ibn Shalah defined false hadith as hadith created and lied about in the name of the Prophet Muhammad. Muhammad Ajjaj al-Khatib also expressed

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[17] Siddik Firmansyah and Marisa Rizki, "Hadis Dan Media Sosial Sebagai Alat Da'wah Di Instagram: Study Ilmu Hadis," *Istinarah: Riset Keagamaan, Sosial Dan Budaya* 5, no. 2 (2023): 86–97.

[18] Nurul Nabilla Natasha Binti Abdullah et al., "Analisis Penyebaran Hadis-Hadis Qudsi Di Tiktok," *Jurnal Penyelidikan Islam Dan Kontemporari* 6, no. 11 (2023), https://academicinspired.com/joirc/article/view/2324.

[19] Syahruddin Siregar, "Kriteria Hadistmaudhu'(Palsu) Menurut Ulama Hadist," *AL-AZHAR* 11, no. 2 (2021): 153.

[20] Melia Novera, "Permasalahan Seputar Hadis Maudhu'," *DIRAYAH: Jurnal Ilmu Hadis* 2, no. 2 (2022): 146–147.

[21] Arifatul Ma'ani, "Pemahaman Kritis Terhadap Hadist Palsu Dalam Studi Islam," in *Prosiding Seminar Nasional Teknologi Komputer Dan Sains*, vol. 1, 2023, 113, https://prosiding.seminars.id/prosainteks/article/view/222.

his view that fake hadiths are hadiths that are made up with lies and relied on by the Prophet Muhammad, even though the Prophet did not establish, act, or pronounce them.[22]

Based on the above understanding, it can be concluded that anything attributed to the Prophet Muhammad, whether positive, such as for the sake of preaching and worship, or negative, such as intentionally misleading people or for the benefit of a certain group, if the Prophet himself did not say it, then it is a *maudhu* hadith.

Forgery of hadith is an attempt to make a statement attributed to the Prophet Muhammad. There are two types of forgery of hadith, namely deliberate forgery of hadith and unintentional forgery of hadith. There are several factors that cause forgery of hadith, including political factors, hatred of Islam, disputes in the field of theology and jurisprudence, fanaticism (*ta'assub*), the tendency of some people to fulfill the wishes of the ruler, the tendency of storytellers to attract the attention of their listeners, and love of goodness but by fooling religion.[23]

The majority of hadith scholars do not allow narrating *maudhu'* hadith. This is based on the hadith of the Prophet SAW: من كذب علي متعمدا فليتبوأ مقعده من النار. In fact, according to al-Shaykh Muhammad ibn al-Juwainiy, he considers a kafir who falsifies the hadith of the Prophet SAW. This is different from al-Karramiyyah (*al-Mubtadi'ah* group), who only allow falsification of hadiths in Chapter *al-Targhib wa al-Tahrib*. They also argue with the same hadith. It's just that they insert (*idthirab*) the sentence *li yudilla bihi al-nas* (intentionally misleading others) into the text of the hadith. While this sentence is not found in the original text. Some of them said, "We (intentionally) lied for the good of the Prophet (*lahu*), not to harm him (*la 'alayh*).[24]

The author is more inclined to follow the opinion of the majority of hadith experts because it can maintain the authenticity and truth of the hadith, which is very important for the continuity of valid Islamic teachings. False hadith, in essence, based on the definition of hadith in terms of anything that is attributed to the Prophet, then the *maudhu'* hadith (fake hadith) is not included in the category of hadith or, in other words, is not a hadith of the prophet.[25]

TikTok Community: Response to Hadith #8junimuhammadwafat

TikTok is a web-based application developed in China and first launched in September 2016. Most of Generation Z and Millennials use the TikTok application to create and share videos with others. This application is mainly used by Millennials as the latest trend to meet their need for social interaction, as well as giving them the opportunity to express themselves and express their opinions.[26]

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[22] Ahmad Farih Dzakiy, Anisa Dwi Ustadiyah, and Muhammad Luqman Hakim, "Hadis Palsu, Pemalsuan Dan Pencegahannya Di Era Digital," *Al-Bayan: Journal of Hadith Studies* 1, no. 2 (2022): 4.

[23] Dzakiy, Ustadiyah, and Hakim.

[24] Ali Sati, "Hadis Palsu Dan Hukum Meriwayatkannya," *Jurnal EL-QANUNIY: Jurnal Ilmu-Ilmu Kesyariahan Dan Pranata Sosial* 4, no. 1 (June 30, 2018): 1–15, https://doi.org/10.24952/el-qonuniy.v4i1.1823.

[25] Mohammad Lutfianto and M. Tohir, "Metode Ulama Dalam Memberantas Hadis Palsu," *Al-Thiqah : Jurnal Ilmu Keislaman* 6, no. 2 (October 16, 2023): 73–85, https://doi.org/10.56594/althiqah.v6i2.148.

[26] Azyana Alda Sirait and Muhammad Irwan Padli Nasution, "Efektivitas Flatform Tiktok Sebagai Media Pembelajaran Pai Berbasis Literasi Digital," *Dirosat: Journal of Islamic Studies* 9, no. 1 (2024): 88.

The use of social media in preaching is growing with the existence of the TikTok application. This application has become one of the platforms that is widely used by the millennial generation as a medium for preaching. Young preachers use their creativity to convey religious messages through short videos that are interesting and entertaining.[27] The content of preaching videos usually refers to religious messages sourced from the Qur'an and Hadith.

On June 8, 2024, there was a large-scale distribution of hadith on social media, especially on the TikTok platform. The distribution of the hadith through the hashtag #8junimuhammadwafat has sparked controversy and debate among netizens, especially in the comments column. Several TikTok accounts conveyed the hadith in translated text format accompanied by Islamic and non-Islamic music. Examples of hadith video posts found through the hashtag are as shown in pictures 1 to 8.
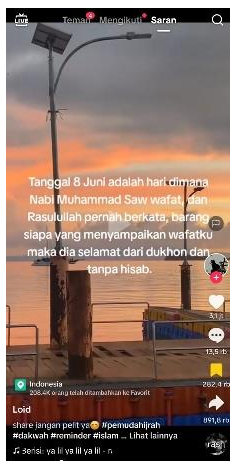

Figure 1. @loid_9

Figure 2. @wana.xyz

Figure 3. @uwes.a.g

Figure 4. @mafsu_5

Figure 5. @kmlsca

Figure 6. @ubsolut

Figure 7. @pejuanghijrah1001

Figure 8. @akunterbua_g

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[27] Nurul Hidayatul Ummah, "Pemanfaatan Sosial Media Dalam Meningkatkan Efektivitas Dakwah Di Era Digital," *Jurnal Manajemen Dakwah* 11, no. 1 (2023): 164–165.

Based on images 1 to 8, several video posts related to the phenomenon of the spread of hadith in the hashtag #8junimuhammadwafat use the same wording in Indonesian with the text: "*June 8 is the day the Prophet Muhammad died, and the Messenger of Allah once said, Whoever conveys my death is safe from dukhon and without reckoning.*"

The interaction data obtained from several accounts that posted videos with the hashtag #8junimuhammadwafat, which includes the number of likes, comments, saves, and shares, are listed in Table 1. Table 1 shows the impact of social media in spreading information very quickly. Several accounts received a fairly high number of interactions, with the number of likes, comments, saves, and shares reaching millions and hundreds of thousands. This shows that the videos they posted were able to attract the attention of a large audience. The phenomenon discussed, namely the "*death of the Prophet Muhammad,*" has a strong emotional and religious appeal for many people.

Table 1. Interaction Data Obtained from Multiple Accounts

No	TikTok Account	Amount			
		Like	**Comment**	**Saved**	**Shared**
1	@loid_9[28]	3,1 M	13.4 K	282,3 K	891,8 K
2	@wana.xyz[29]	2 M	8054	148,9 K	410,5 K
3	@mafsu_5[30]	541,2 K	1780	37,6 K	190,7 K
4	@uwes.a.g[31]	247,4 K	Non aktif	24,6 K	68,8 K
5	@kmlsca[32]	46,3 K	127	1928	6225
6	@ubsolut[33]	16 K	4	946	2542
7	@pezuanghijrah1001[34]	2146	86	349	1251
8	@akunterbua_g[35]	1445	2	59	221

However, any information circulating on social media needs to be verified first. Although a high level of interaction reflects the popularity and engagement of the audience, it does not mean that the information being disseminated is valid or accurate.

[28] loid_09, "Share Jangan Pelit Ya😊 #pemudahijrah #dakwah #reminder #islam #8 Juni... | 8 Juni Nabi Muhammad | TikTok," accessed November 19, 2024, https://www.tiktok.com/@loid_09/video/7363961496952474886.

[29] wana.xyz, "Share Dongg!! #allah #rasulullah #kontendakwah #storywa #trend #lahulm... | 8 Juni Nabi Muhammad | TikTok," accessed November 19, 2024, https://www.tiktok.com/@wana.xyz/photo/7377630696942226693.

[30] mafsu_05, "Video Hari Wafatnya Nabi Muhammad Saw Dari Musikkk (@mafsu_05) | TikTok," accessed November 19, 2024, https://www.tiktok.com/@mafsu_05/video/7426109975249964294.

[31] uwes.a.g, "aku siapa? di TikTok," TikTok, accessed November 19, 2024, https://www.tiktok.com/@uwes.a.g/video/7376775404411014406.

[32] kmlsca, "#kidstersenyum | TikTok," accessed November 19, 2024, https://www.tiktok.com/@kmlsca/video/7377784920774708486.

[33] ubsolut, "Niat puasa 8 juni," TikTok, accessed November 19, 2024, https://www.tiktok.com/@ubsolut/photo/7377709850794396934.

[34] pezuanghijrah1001, "Hijrah Islam di TikTok," TikTok, accessed November 19, 2024, https://www.tiktok.com/@pezuanghijrah1001/video/7377331741691858181.

[35] akunterbua_g, "#storyislami #islamic_video #nabimuhammad #wafatnyarasulullah #story#f... | TikTok," accessed November 19, 2024, https://www.tiktok.com/@akunterbuan_g/video/7376210335491001606.

Moreover, the information is religious texts, namely hadiths, which must be verified before being shared so as not to mislead the community.

In this context, the author chose the account with the most likes, which is considered a representation of the quality or impact of the posts. The number of likes reflects a greater response or engagement from the audience. On the @loid_9 account, there was a debate in the comments column. The following are some of the comments that appeared in Figures 9-12.

| Figure 9. Komentar | Figure 10. komentar | Figure 11. Komentar | Figure 12. Komentar |

The image above shows various comments that reflect the audience's reaction to the information shared, with most of them containing criticism, questions, and different responses. Some comments question the truth and authenticity of the information; for example, there are comments expressing concerns regarding the possibility of *taqawwul* (mention of opinions or statements whose authenticity cannot be proven), with phrases such as "*I'm afraid it's taqawwul*."

Other comments focus on requests for further clarification, such as asking about the source of the information used, for example, "*Where is this source? I just heard it*." or "*What hadith, which one, whose saying, which verse, and which one explains being safe from dukhon without hisab?*" Several comments also show the audience's confusion about the term *taqawwul*, such as asking the question, "*What is taqawwul?*"

In addition to comments that are critical or asking for explanation, there are also humorous comments, which are often accompanied by personal pride, such as the comment "*June 8, the Prophet Muhammad died, June 8, I have an anniversary*," which tries to link the date mentioned in the post to another event. There are also short comments containing phrases such as "*funny*" to show a sarcastic or non-serious attitude towards the contents of the post, assuming that it is impossible for the Prophet Muhammad to say those words.

Several other comments provide information or clarification, such as a comment stating, "*the date of the prophet's death was 12 Rabi'ul Awwal (September 16) something*," where the use of capital letters on each word shows emphasis on the argument being presented. In addition, there are comments that try to promote the post, such as "*Assalamu'alaikum, help to make it more lively.*"

Most of the comments also consist of mentions (tagging friends) to attract the attention of the tagged friends. This type of comment is the most common in the

discussion. Overall, this comment column reflects various types of reactions from the audience involved in a fairly dynamic discussion.

Efforts to Verify and Educate Hadith on TikTok

The spread of fake hadiths is caused by a lack of knowledge of hadith science or laziness in checking hadiths accessed via the internet. This can cause deviations in understanding the meaning of the hadith. What is even sadder is if the hadith is used as proof or basis for conclusions of religious law, even though this is clearly a clear error.[36]

Here are some accounts that are trying to verify and clarify the fake hadith circulating through the hashtag #8junimuhammadwafat, with the aim of providing a correct and accurate explanation to the public as in pictures 13-16.

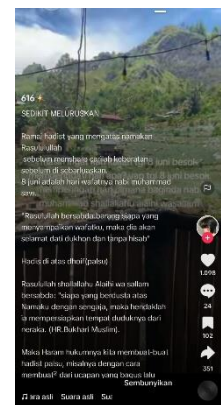Figure 13. @abutakeru0   Figure 14. @kynkhlaa._   Figure 15. @abu_almaliki   Figure 16. @hafi.z_

A summary of data related to efforts to verify the hadith circulating through the hashtag #8junimuhammadwafat on TikTok in the form of information about the accounts involved, the types of content they share, and the interactions received are explained in Table 2. Table 2 provides a clear picture of the interaction statistics for each video, as well as the types of content used to verify the circulating hadith.

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[36] Shahril Nizam Zulkipli et al., "Preservation of Hadis in the Era of Industrial Revolution 4.0 (IR 4.0): Issues and Challenges: Pemeliharaan Hadis Dalam Era Revolusi Industri 4.0 (IR 4.0): Isu Dan Cabaran," *EDUCATUM Journal of Social Sciences* 7, no. 2 (September 3, 2021): 100, https://doi.org/10.37134/ejoss.vol7.2.9.2021.

Table 2. Verification Data of Hadith Circulating Through the Hashtag #8junimuhammadwafat on TikTok

No	TikTok Account	Content Form	Like	Comment	Saved	Shared
1	@abutakeru0[37]	Regular video	279,7 K	9243	20,7 K	54,4 K
2	@kynkhlaa._[38]	Photo slide show with music	72,6 K	1043	4935	8506
3	@abu_almaliki[39]	Video with image in the middle	34,2 K	1221	4039	10,7 K
4	@hafi.z_[40]	Regular video with explanation in caption	1098	24	102	351

The four accounts listed in table 2 have different approaches in conveying the verification of hadith, including:

1. Delivery in Live Video Form with Verbal Explanation

The @abutakeru0 account presents verification of fake hadith in the form of a live video that provides detailed and direct verbal explanations to the audience. In the video, this account delivers clear arguments, provides references, and explains the reasons why the hadith circulating related to #8junimuhammadwafat is considered fake. This delivery is very interactive and invites responses from the audience, which makes this video effective in attracting attention to the issue. This method is very suitable for audiences who prefer to hear explanations directly and clearly. See figure 13.

2. Presentation via photo slides accompanied by music

The @kynkhlaa._ account presents verification of fake hadith with a different approach, namely using a photo slide format accompanied by *nasyid* music. Each slide contains images and text that briefly discuss the hadith. On the first slide, the

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[37] Takeru Rizal, "Hoax 8 Juni Wafat Nabi. Padahal Nabi Wafat Tanggal 12 Robbiyul Awwal Menurut Banyak Ulama (Sama Dengan Tanggal Lahir Yang Diclaim Sebagian Ulama) Di Tahun Beliau Wafat Yang Kalau Dikonversikan Ke Masehi, Itu GAK TEPAT Tanggal 8 Juni. Jadi Emang Bener2 Ngaco Itu," TikTok, accessed November 20, 2024, https://www.tiktok.com/@abutakeru0/video/7378123219053645062.

[38] kynkhlaa._, "Dan Untuk Yg Berpuasa, Sekarang Adalah Bertepatan Dengan 1 Dzulhijjah Dan Di Sunnah Kan Untuk Berpuasa. Jadi Lain Kali Pikirkan Dulu Jika Ingin Menyebarkan Hadist. #selfreminder #hadistpalsu #foryou #4u #reminderislamic #fypシ," accessed November 20, 2024, https://www.tiktok.com/@kynkhlaa._/photo/7378076322582514950.

[39] Abu al-Maliki, "Semoga Bermanfaat... #islamic_video #fypシ #fyp #xyzbca," TikTok, accessed November 20, 2024, https://www.tiktok.com/@abu_almaliki/video/7378139780892183814.

[40] hafi.z_, "Peringatan Penting Terkait Wafatnya Nabi Muhammad SAW | TikTok," accessed November 21, 2024, https://www.tiktok.com/@hafi.z_/video/7377294689076022533.

account owner poses in front of a mirror and writes the sentence "*fake hadith!*" The second, third, and fourth slides show examples of fake hadith that have been circulating. On the last slide, it is emphasized that the hadith previously shown is a *maudhu'* (fake) hadith, accompanied by other authentic hadith as a rebuttal to the spreader of fake hadith. This approach allows the audience to see various images relevant to the topic while enjoying the background music. This delivery provides a light and interesting visual experience, although the information conveyed may be more limited and not as deep as verbal delivery. This format is more likely to attract the attention of audiences who prefer to consume information visually and quickly. See figure 14.

3. Simpler Delivery Through Images in the Middle of Video

Unlike the two previous accounts, the @abu_almaliki account chooses a more static visual approach, where relevant images are displayed in the middle of the video to provide explanations. This video contains informative text about the hadith being discussed and is accompanied by the sound of the Qur'an being recited. This delivery method is suitable for audiences who prefer short and concise information visualizations rather than long explanations. See figure 15.

4. Delivery in Video Form and Explanation in Caption

The @hafi.z_ account uses a simple video format with an explanation of the verification of fake hadiths, although with a lower level of engagement compared to other accounts. The form of delivery of this video focuses more on the caption, where the account owner explains the verification of fake hadiths through the description of the post. In the video, the account owner records an atmosphere showing a prayer room carpet and a village view, while in the middle of the video, a text appears informing about the fake hadiths circulating. In the caption, it is explained that the hadiths that appear in the video are fake hadiths. This simple delivery may be more suitable for audiences who prefer to read captions. See figure 16.

From the four accounts involved in the verification of hadiths through the hashtag #8junimuhammadwafat, it can be seen that their efforts to provide education about fake hadiths received varying responses. Accounts with a high number of interactions, such as @abutakeru0 and @kynkhlaa._, show that education through interesting and informative videos can reach a wider audience. Meanwhile, other accounts with lower interactions still play an important role in spreading correct information. This signifies the importance of joint efforts to verify and correct information circulating on social media. The statement claiming that "*on June 8, the Prophet Muhammad SAW died; whoever conveys about the death of the Messenger of Allah will be saved from dukhon without reckoning*" is a hoax. There is not a single hadith that mentions such a thing, so the claim is very inaccurate. Thus, the statement clearly contradicts authentic sources and has no valid basis in Islamic teachings.

CONCLUSION

Social media, especially TikTok, is one of the platforms that spreads religious information, including hadith. However, this phenomenon also raises serious challenges related to the authenticity of the content shared. The spread of false claims, such as the hashtag #8junimuhammadwafat, which links the date to the statement that anyone who conveys the death of the Prophet Muhammad will be saved from *dukhon* without *hisab*. This highlights the lack of verification of the information circulating. The TikTok community's response to this issue varies widely, from criticism questioning the authenticity of the hadith to comments trying to verify or educate.

Several TikTok accounts play an active role in providing clarification and verifying information, using various creative approaches such as educational videos, illustrated slides, and explanations based on hadith literature. This step has succeeded in raising user awareness of the importance of ensuring the validity of information before spreading it. However, many users still do not understand the importance of digital literacy, so the spread of false hadith remains a major challenge.

This study emphasizes the urgency of improving digital literacy among social media users. With better literacy, people can be more critical in receiving and spreading religious information. Cooperation between the digital community, academics, and religious authorities is essential to create a safer and more trustworthy social media environment, thereby minimizing the negative impacts of the spread of false hadith.

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