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## DEAUTHORIZATION OF HADITH STUDIES ON THE INTERNET: SHIFT OF RELIGIOUS AUTHORITY IN THE DIGITAL AGE

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*Received: April 08, 2025*

*Revised: June 02, 2025*

*Approved: June 14, 2025*

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### **Abstract**

The development of the internet has brought about changes in various aspects of life, including in the field of hadith studies. One of the highlights of this article is the concept of the authority of the actor who conveys the content of the hadith. In addition, people have come to rely on the internet as a place to find information, including about religion, in order to solve a problem. This study aims to find out how the phenomenon of deauthorization of hadith found on the internet by looking at the concept of authorization of hadith in the Islamic tradition. Deauthorization is a shift characterized by the birth of a new authority outside the established traditional authority. The approach of this study is a literature review using the method of data analysis in descriptive form. The results of this study show that digital technology has changed the transmission, access, and interpretation of hadith, indicating a shift from traditional authority to a participatory model and highlighting epistemological changes that broaden hadith studies while encouraging more adaptive hadith learning strategies in the digital age.

### **Abstrak**

Perkembangan internet telah melahirkan berbagai perubahan dalam berbagai aspek kehidupan, termasuk dalam bidang kajian hadis. Salah satu yang menjadi sorotan dalam artikel ini adalah konsep otoritas pelaku yang menyampaikan kandungan hadis. Selain itu, masyarakat telah mengandalkan internet sebagai tempat untuk mencari informasi, termasuk tentang agama, dalam rangka menyelesaikan suatu permasalahan. Penelitian ini bertujuan untuk mengetahui bagaimana fenomena deauthorisasi hadis yang terdapat di internet dengan melihat konsep otorisasi hadis dalam tradisi Islam. Deauthorisasi adalah pergeseran yang ditandai dengan lahirnya otoritas baru di luar otoritas tradisional yang sudah mapan. Pendekatan penelitian ini adalah tinjauan literatur dengan menggunakan metode analisis data dalam bentuk deskriptif. Hasil penelitian ini menunjukkan bahwa teknologi digital telah mengubah transmisi, akses, dan interpretasi hadis, yang mengindikasikan adanya pergeseran dari otoritas tradisional ke model partisipatoris dan menyoroti perubahan epistemologis yang memperluas studi hadis sekaligus mendorong strategi pembelajaran hadis yang lebih adaptif di era digital.

**Keywords:** Deauthorization; Hadith; Religious Authority; Digital Age



## INTRODUCTION

Religious messages are often expressed through various media along with the development of the technological era.<sup>1</sup> Kasiyanto Kasemin said that technological developments have provided facilities in the nation and state,<sup>2</sup> One of the far reaching media is the internet. The Internet is one of the facilities of mass media technology that has significantly experienced advanced development, from a simple level to a more complex one. Many things can be utilized, ranging from entertainment facilities, information, sales, and advertising.<sup>3</sup> The growth in the number of sites is very fast day by day.<sup>4</sup> This rapid development of digital media has created new platforms for the dissemination of religious knowledge, making the internet a central arena in contemporary religious communication.

These advances have also influenced the tradition of Muslims in consuming information about religion. For example, its influence can be seen from the move of traditional media to new media that presents its efficiency. In the midst of the convenience offered by the media, on the other hand presents a change in the religious system. This is reinforced by Saifuddin Zuhri's expression in his writings that online world technology has changed the social and religious world order of society.<sup>5</sup> So that the presence of the media is also a threat to the order of values, norms and even authorities that have long existed and established to change due to the influence of technology. This paper narrows the focus to one particular aspect of this transformation: the shifting authority in hadith studies on the internet, which raises critical questions about how traditional religious authority is challenged in digital spaces.

One of the threats to religious values is the shifting authority of hadith spread on the internet by some popular figures. In the Islamic tradition, scientific sanad or continuous transmission of knowledge is very important.<sup>6</sup> Likewise with hadith as one of the main sources of Muslims, the chain in the delivery and acceptance of hadith is one of the things that must be examined. 'Abdullah ibn al-Mubarak (W. 181 H/797 M)<sup>7</sup> Saying that sanad is part of religion, if there is no sanad, then anyone will be free to say what he wants.<sup>8</sup> After the era of the Prophet Muhammad, companions

1. H. A Campbell, *When Religion Meets New Media* (London & New York: Routledge, 2010), 15.

2. Kasiyanto Kasemin, *Agresi Perkembangan Teknologi Informasi* (Jakarta: Prenadamedia Group, 2015), 121.

3. A Giddens, *Sociology* (Cambridge: Aufl, Blackwell, 2001), 4.

4. A site is a collection of pages used to display information, images, both moving and immovable, sound or a combination of these.

5. Saifuddin Zuhri Qudsy, "Pesantren Online: Pergeseran Otoritas Keagamaan di Dunia Maya." *Living Islam*, *Journal of Islamic Discourses* 2, no. 3 (2010): 170.

6. Imas Lu'ul Jannah, *Qari Selebriti: Resitasi Alqur'an dan Anak Muda Muslim Indonesia di Era Media Sosial*, Cet.1 (Yogyakarta: Pascasarjana UIN Sunan Kalijaga, 2012), 29.

7. Muhammad Luqman al-Salafi, *Ihtimâm al-Muhadditsîn bi Naqd al-Hadîts Sanad wa Matn* (Riyâdh: Maktabah al-Riyâdh, 1987), 155.

8. This phrase of Ibn al-Mubarak is found in the Muslim narration as follows :

الإِسْنَادُ مِنَ الدِّينِ وَلَوْلَا الإِسْنَادُ لَقَالَ مَنْ شَاءَ مَا شَاءَ

Means: Sanad is part of religion. If it weren't for Isnad, surely anyone could say what he wanted. (Muslim).

The expressions of these scholars explain the urgency of sanad by explaining the importance of this science with high examples. In addition to the above expression, the expression of the importance of sanad is also by Ibn Sirin as follows:

إِنَّ هَذَا الْعِلْمَ دِينٌ فَانْظُرُوا عَمَّنْ تَأْخُذُونَ دِينَكُمْ

Means: Indeed, this science is religion. Therefore, pay attention to who you take your religion from. (Muslim)

Even Sufyan al-Tsauri, one of the scholars of the tabi'at-tabi'in circle, said the following:

الإِسْنَادُ هُوَ سِلَاحُ الْمُؤْمِنِ. فَإِذَا لَمْ يَكُنْ مَعَهُ سِلَاحٌ فَبِأَيِّ شَيْءٍ يُقَاتِلُ؟

Means; Sanad is the weapon of believers. If not with those weapons, then what are they fighting with? (*al-Majruhin* by Ibn Hibban).

Meanwhile, Al-Qadi Abu Bakr al-Arabi in his book *Sirojul Muridin* on page 80 reveals the following:

والله أكرم هذه الأمة بالإِسْنَاد، لم يعطه أحد غيرها، فاحذروا أن تسلكوا مسلك اليهود والنصارى فتحدثوا بغير إِسْنَاد فتكونوا سالبين نعمة الله عن أنفسكم،

مطرقين للثمة إليكم، وخافضين المنزلكم، ومشاركين مع قوم لعنهم الله وغضب عليهم، وراكبين لستهم.

and tabi'in, hadith was then taught in Islamic boarding schools and institutions whose delivery was "kyai" which had scientific transmission to the Prophet Saw. However, when technological media in the form of the internet was present, this was used by a group of figures who had popularity to deliver studies of issues related to hadith with a scientific background about hadith that was still in question. On the other hand, people as consumers of various religious information do not all have a strong religious spiritual background, while the need for religious information is needed quickly. As a result, people make the media a place to learn or recite regardless of who explains it. Though Ibn Sirin (w.110 H/728 M)<sup>9</sup> It has been said that knowledge of hadith is religion, so pay attention to who you take your religion from. This then gave birth to a shift in authority in the study of hadith and was called the deauthorization of hadith. This phenomenon requires deeper academic scrutiny by drawing from existing theoretical frameworks. Dale F. Eickelman and James Piscatori<sup>10</sup> explain that authority in Islam is no longer hierarchical and exclusive, but has become open to negotiation and public participation, particularly with the advancement of communication technologies that enable anyone to speak in the name of religion. Armando Salvatore<sup>11</sup> also argues that globalization and digital media have shaped a new public sphere in which Islamic authority has become increasingly fragmented, open, and competitive. These perspectives provide a conceptual lens through which to analyze the current shifts in hadith authority within digital platforms. Therefore, this paper addresses the key question: How does the shift of hadith authority occur in the digital era through non-authoritative figures on the internet?. This question guides the exploration of changes in religious authority in the context of modern media.

In this article, the author specifically highlights the shift in authority (deauthorization) that occurs in hadith. More specifically, this paper focuses on the authority of the figure who delivered the hadith study. This shift occurs along with the era of technology that gives birth to the ease of anyone in delivering studies. The author focuses on two popular figures, both from the world of celebrities Teuku Wisnu and ustadz figures who are viral in the media, such as Gus Noah. What they convey and related to the hadith of the Prophet, has an influence on his followers. This is important to do, for several reasons. *First*, the study of the shift of hadith in the realm of presenters has never been carried out by scholars in the past. *Second*, the shift in hadith does not only occur in the term mutawattir<sup>12</sup> and the method of understanding hadith only,<sup>13</sup> But it also relates to the authority of hadith when it intersects with internet media. So based on the reasons above, this research is considered necessary as a necessity of the times and important in the discourse of hadith studies in the modern era.

The purpose of this article is to validly describe how the deauthorization of hadith occurred on the internet by presenting data related to authority in the time of the Prophet (peace be upon him) to tabi'in, then the authority of hadith in Islamic boarding schools or institutions and authority in internet media. The presentation of the three aims to see how the characteristics of authority in the hadith tradition in the early days of Islam, the pesantren environment and digital media. After the data is collected, descriptive analysis occurs.

The research that the author did is based on qualitative. During the research, the author traced the data through the internet or called netnography. The author focuses on several YouTube channels which are one of the sources of information that are widely used by the public to learn

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Means: Allah glorifies a community (Islam) with sanad that is not given to other people, so do not follow the path of Jews and Christians, because they speak (religious knowledge) without any clear backing, they remove the favor of Allah Almighty from you, throw away your good prejudices, expel you from your home and fellowship with groups (people) who are cursed and hated by Allah Almighty and carry out their activities. <https://www.laduni.id/post/read/71857/pentingnya-sanad-a-guru-belajar-ilmu-agama>, accessed 2023

9. Ibn Sirin (d. 728 AD) his full name was Abu Bakr Muhammad ibn Sirin al-Basri known as Ibn Sirin. Born in Basra, Iraq in 653 AD and died in Basra, Iraq in 728 AD and known as a jurist and hadith expert from the tabi'in class.

10. D. F Eickelman dan J Piscatori, *Muslim Politics* (Princeton: Princeton University, 1996).

11. A Salvatore, *The Public Sphere: Liberal Modernity, Catholicism, Islam* (New York: Palgrave Macmillan, 2007).

12. Imas Lu'ul Jannah, *Qari Selebriti: Resitasi Alqur'an dan Anak Muda Muslim Indonesia di Era Media Sosial*.

13. Ahmad Irfan Fauji, "Pergeseran Metode Pemahaman Hadis Ulama Klasik Hingga Kontemporer" (Skripsi, Jakarta, UIN Syarif Hidayatullah, 2018).

about Islam, including hadith studies. After the author finds the selection of YouTube channels, then collects data starting from primary sources, namely from the name of the YouTube channel that has been selected and secondary data, namely literature that has a relationship, be it from books, books, journals or other written works. The data are obtained through observation and documentation of the two data sources mentioned. At the analysis stage, the author uses a descriptive analysis model by utilizing the data found. At this stage gave rise to an analysis of the deauthorization that occurs in the study of hadith in the mass media.

## DEAUTHORIZATION: THE EROSION AND SHIFT OF TRADITIONAL HADITH AUTHORITY IN DIGITAL SPACES

The discussion of deauthorization is closely related to the root of the word "authority". In the Big Indonesian Dictionary (KBBI), authority is defined as "legitimate power given to institutions in society that allow for their officials to carry out their functions". More specifically, authority is also defined as "right of action, power, authority".<sup>14</sup> Kholed M. Abou El Fadl explained the meaning of authority (authority) by giving two initial views, namely coercive authority and persuasive authority. Coercive authority is the ability to direct the attitude of others through persuasion, threats, punishment so that others have no other choice to achieve practical goals. Persuasive authority involves power and trust to direct the behavior of others.<sup>15</sup> The authorization is a derivative of the word authority which in the Big Indonesian Dictionary (KBBI) is interpreted as "granting power".<sup>16</sup> This word will then derive another meaning when it gets an affix, namely deauthorization.

Deauthorization itself is not found in the KBBI. However, from some writings, this word is used as a form of modernization, as written by Anastasia et al, quoting Ratna's opinion that postmodernism as a cultural movement is a form of deauthorization.<sup>17</sup> This means that deauthorization is a form or consequence of the progress of the times and technology, where there are elements of rejection or development of ideas on previous thoughts, namely modernism.<sup>18</sup> If demotorization is the result of modernism shifting to post-modernism, then here can be seen a process of shifting, developing, and even continuing from modernism.

J. Peter Ueben in his writing mentions deauthorization is associated with the notion of authorization, namely power. In addition, deauthorization is also often understood as the process and product of rapid and efficient industrialization.<sup>19</sup> What Peter put forward implies several keys, namely power and industrialization. These two keys are closely related to transformation, such as Kurniati's statement which also emphasized that industrialization is generally characterized by structural transformation of the economy.<sup>20</sup>

<sup>14</sup>. <https://kbbi.web.id/otoritas> diakses 2023

<sup>15</sup>. Kutha N Ratna, *Teori, Metode dan Teknik Penelitian Sastra: Dari Strukturalisme Hingga Postrukturalisme* (Yogyakarta: Pustaka Pelajar, 2004), 153.

<sup>16</sup>. Khaled M. Abou EL Fadl, *Atas Nama Tuhan: Dari Fikih Otoriter ke Fikih Otoritatif*, terj. R. Cecep Lukman Yasin (Jakarta: Serambi, 2004), 37.

<sup>17</sup>. Ratna Kutha Ratna N, *Teori, Metode dan Teknik Penelitian Sastra: Dari Strukturalisme Hingga Postrukturalisme*, 153

<sup>18</sup>. Johan Setiawan dan Ajat Sudrajat, "PEMIKIRAN POSTMODERNISME DAN PANDANGANNYA TERHADAP ILMU PENGETAHUAN," *Jurnal Filsafat* 28, no. 1 (28 Februari 2018): 28, <https://doi.org/10.22146/jf.33296>.

<sup>19</sup>. Petter J J. Peter Euben, "Relevance and Deauthorization in America's Polity," *The Massachusetts Review* 13, no. 3 (2015): 3.

<sup>20</sup>. Kurniati Indahsari, "KONSEPSI INDUSTRIALISASI MADURA BERBASIS SUMBER DAYA LOKAL," *Jurnal Karsa* XVI, no. 2 (2009), <http://ejournal.iainmadura.ac.id/index.php/karsa/article/view/99/90>.

Even Bryan S. Tuner juxtaposes deauthorization<sup>21</sup> with impersonal media and bluntly says the new medium of the internet.<sup>22</sup> The meaning of deauthorization also refers to abolition, as Linda Hunchon has explained deauthorization by abolishing authority from the owners of capital, labor and the state. With various explanations of deauthorization, Jinan interprets it by shifting authority. This shift is marked by the birth of new authorities outside the established traditional authorities.<sup>23</sup>

Given the diverse views on authoritativeism, it can be concluded that several keys are related to the term. *First*, power. This departs from the literal meaning of authorization itself. *Second*, there is a transformation or shift. In deauthorization there is a process of shifting over pre-existing traditions. *Third*, technologists. By deducing from these various opinions, technology is very distinctive in relation to deauthorization, one of the results of technology is the internet.

## AUTHORIZATION OF HADITH IN ISLAMIC TRADITION

Previously, hadith was delivered by the Prophet Muhammad (peace be upon him), through several occasions, including assemblies, direct delivery to certain companions and through lectures or speeches. This period is called the time of the birth of hadith and the formation of Islamic society.<sup>24</sup> Named the time of birth of hadith, because of the revelation of hadith by the Prophet Muhammad SAW, in oral, written and practical ways. Many companions then memorized hadiths and some even did writing. At this time, the Prophet Muhammad also galvanized the community and left two important heirlooms as a guide to life, namely the Qur'an and hadith. This is where the authority of the hadith first emerged, namely from the Prophet Muhammad (peace be upon him) in addition to being a Prophet as well as a source in the hadith itself. Jonathan Brown in this case once gave the response that Muhammad was a Prophet who had the role of teacher, role model, and example, this has been explained in the Quran.<sup>25</sup>

After the Prophet died, then hadith developed during the time of Khulafa' al-Rashidin (Abu Bakr, 'Umar ibn al-Khattab, 'Uthman ibn 'Affan, and Ali ibn Abi Talib). This period of the Companions' attention was focused on the preservation of hadith and was synonymous with the restriction of narration.<sup>26</sup> Abu Bakr was very careful in narrating hadiths, even though he had long associated with the Holy Prophet, from the time before the Prophet migrated until the Prophet died. Meanwhile, during the time of 'Umar and 'Uthman, the narration of hadith was also still limited. In contrast to the time of Ali ibn Abi Talib, who narrated quite a lot of hadith of the Prophet both in oral and written form. The authority of hadith during the time of Khulafa' al-Rashidin was very strict, the companions who wanted to narrate the hadith of the Prophet had to go through several tests of authenticity, including by presenting witnesses. Apart from prudence, a companion himself is a person who has associated with or seen the Prophet and died in a Muslim

21. B. S Turner, "Authority and Liquid Religion in Cyber-Space: The New Territories of Religious Communication," *International Social Science Journal*, 2007; Petter J J. Peter Euben, "Relevance and Deauthorization in America's Polity." 201-206

22. Bryan S. Tuner, "Theory, Culture and Society," *Religious Authority and the New Media* 24, no. 2 (2016), <https://journals.sagepub.com/doi/abs/10.1177/0263276407075001?journalCode=tcsa>.

23. Mutohharun Jinan, "New Media and The Shifting of Muslim Religious in Authority Contemporary Indonesia," *Conference Proceedings Annual International Conference on Islamic Studies, LAIN Sunan Ampel*, 2012, 16.

24. Hasbi ash-Shiddieqy, *Sejarah Perkembangan Hadis* (Jakarta: Bulan Bintang, 1973), 13–14.

25. Jonathan A.C Brown, *Hadith: Muhammad's Legacy in the Medieval and Modern World* (England: Onneworld Publication, 2009), 11.

26. Munzier Suprata, *Ilmu Hadis* (Jakarta: Rajawali Press, 2010), 59.

state. The involvement of the Companions in the process of receiving hadith is undeniable, both orally and in writing.<sup>27</sup>

### **AUTHORIZATION OF HADITH IN ISLAMIC INSTITUTIONS (*PESANTREN*)**

Pesantren itself is very closely related to the content of the Islamic religious sciences curriculum sourced from the Qur'an and hadith. For hadith material, usually delivered by kyai are books from *kutubus sittah*, consisting of Saheeh al-Bukhori, Saheeh Muslim, Sunan Abu Daud, Sunan al-Tirmidhi, Sunan al-Nasa'i, and Sunan Ibn Majah. In addition, there are usually also handbooks summarized from *kutubus sittah*.<sup>28</sup> This is very common in Islamic boarding schools and is usually written by kyai to make it easier for students to explore the material, in addition to filtering important and main material to be taught.

Hadith in pesantren are generally taught directly by kyai or teachers appointed directly by kyai. Methods in teaching also vary, including the *manqul* method, where the teacher together learns or deliberates first then the teacher teaches students directly (*manqul*). *Manqul* itself is widely known as *talaqqi*, which means taking knowledge directly from the teacher. According to Kholil Bustomi, that *manqul* is an activity in studying the Qur'an and hadith through teachers who *muttasil* or connect, chain chains, and unbroken sanad to the Prophet and to Allah Almighty. Scholars call this term the process of transferring knowledge from teacher to student.<sup>29</sup>

The second method is with a sling. This method can be described by the presence of a missionary / teacher who sits on a chair, while reading the book with its meaning and explanation. The students sat below while paying attention to the book held to write down the important things explained by the teacher. In addition to *bandongan*, there is a *sorogan* method, where students who read are then listened to by the teacher to be corrected.<sup>30</sup> The above methods are a form of face-to-face model directly between teachers and students in one assembly.

The authority of hadith in the development of Islamic boarding schools and institutions in this case is held individually by kyai who have strength both scientifically and structurally and are considered *alim*. Even if the kyai gets hindered from attending the assembly, then the kyai will appoint a trusted student or other *ustadz* to teach material that is in accordance with ability. That is, in Islamic boarding schools or institutions, the concept of delivering hadith still has similarities with the early traditions of Islam, namely the meeting between teachers and students directly and maintaining the connection of sanad.

### **THE AUTHORITY OF HADITH IN DIGITAL ISLAMIC PLATFORMS**

Along with the times, the authority of hadith is not only held by scholars who are considered qualified in their fields and have deep knowledge about Islam. Technology and the growing internet make the authority of hadith also held by a number of people who have popularity and are considered influential, although the scientific background is not very clear, such as Sugi Nur Raharja and Teuku Wisnu. Both of them have recently been highlighted for conveying something related to hadith, but scientifically have not been in the field of hadith studies.

27. Leni Andariati, "Hadis dan Sejarah Perkembangannya," *Diriyah : Jurnal Studi Ilmu Hadis* 4, no. 2 (13 April 2020): 157, <https://doi.org/10.15575/diroyah.v4i2.4680>.

28. Ichwanul Muslimin, "Metode Pembelajaran Hadis: Studi Multi Kasus di Pondok Pesantren Wali Barokah Burengan-Kediri dan Pondok Pesantren Persatuan Islam (Persis) Bangil-Pasuruan" (Surabaya, Universitas Negeri Sunan Ampel, 2019), 86.

29. Muslimin, 91.

30. Muslimin, 92–92.

Sugi Nur Raharja or known as Gus Nur was born in Banten on February 11, 1975. At the age of 2 he moved to his mother's residence, Bantul Yogyakarta. Then Gus Nur moved to Gempeng, Bangil district, Pasuruan regency, East Java.

Gus Nur is a famous speaker in videos spread on the internet. He has a special channel called "Gus Nur 13 Official" with 91.7 thousand subscribers. (OA) On the channel, he uploaded lectures related to Islam several times. (OA)



Source: YouTube, GUSNUR13 OFFICIAL channel

His characteristic is to have a loud and outspoken speaking style. Strictly Scientific, Gus Nur admitted that he had never received Islamic education at the Islamic Boarding School. He studied religion on his own without any direction from the teacher. He himself graduated from elementary school, because he was busy playing debus with his father. (O A) For him, the knowledge mastered today is a skill from God, especially in taking advantage of money-making opportunities.

Departing from Gus Nur's scientific background, there are other channels that show various errors in Gus Nur's lectures, even many other scholars also comment on some of Gus Nur's explanations which are considered less masterful of religion. One of the channels that criticized was "WB Channel" with the title "Gus Nur Salah Calls Hadith". Of course this attracts attention, because it departs from the background of Gus Nur who does not have a teacher in terms of religion, then delivered a study on religion. Many comments then cornered him.<sup>31</sup> One of the highlights is that when he quoted a hadith about Jihad, he quoted a hadith from Abu Daud number 3871 with the following hadith recital:

أَفْضَلُ الْجِهَادِ كَلِمَةُ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ أَوْ أَمِيرٍ

After searching for the hadith through the hadith search application "Hadith Soft". The hadith is indeed found in the book of Sunan Abu Daud, but it seems that Gus Nur is wrong in mentioning the hadith number. The hadith is not contained in number 3871, but it is contained in number 3781 and there is a recitation of the hadith left out. For more details as follows:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ الْجِهَادِ كَلِمَةُ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ أَوْ أَمِيرٍ جَائِرٍ

Means:

31. WB Channel. 2019. *Gus Nur Salah Sebut Hadist*. <https://www.youtube.com/watch?v=Irl-HfNZ5dI> (zugegriffen: 1. Januar 2022).



From Abu Sa'id Al Khudri he said: The Holy Prophet(saw) said: "The ultimate jihad is to convey the truth to a tyrannical ruler, or a tyrannical leader." The Book of the Great Wars, Chapter of commandments and prohibitions.

If what Gus Nur meant was the hadith and in the book of Abu Daud, then it is likely that Gus Nur confused two numbers in his mention, where the number 3871 should have been mentioned 3781. On the other hand, Gus Nur seems to have left the last lafadz, namely جَائِر In another narration, Kitab Sunan al-Tirmidhi number 2100, is also mentioned about the hadith and the narration of al-Tirmidhi is one of the comparisons for other YouTube channels in correcting Gus Nur's mistakes.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ مِنْ أَعْظَمِ الْجِهَادِ كَلِمَةً عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ قَالَ أَبُو عِيسَى وَفِي  
الْبَابِ عَنْ أَبِي أُمَامَةَ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Means:

It is from Abu Sa'id Al Khudri that the Holy Prophet (peace be upon him) said: "Indeed, the greatest jihad is the just (true) expression delivered before a tyrannical ruler." Abu Isa said: A meaningful hadith is also narrated from Abu Umamah, and this is the hadith of hasan gharib in review of this path.

After tracing, the hadith is also contained in Sunan Ibn Majah with the following number 4001;

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ الْجِهَادِ كَلِمَةُ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ

Means:

From Abu Sa'id Al Khudri he said: "The Holy Prophet(saw) said: "The most important jihad is (delivering) a sentence (haq) in front of a tyrannical ruler." Book of Slander Chapter Amar Ma'ruf Nahi Munkar.

While the location of the error quoted by Gus Nur, who said the hadith about jihad in the book of Sunan Abu Daud with hadith number 3781, after being traced it turned out that the hadith was about having intercourse with animals as the following hadith:

عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَتَى بَهِيمَةً فَاقْتُلُوهَا وَاقْتُلُوهَا مَعَهُ قَالَ قُلْتُ لَهُ مَا شَأْنُ الْبَهِيمَةِ قَالَ مَا أَرَاهُ قَالَ ذَلِكَ إِلَّا أَنَّهُ كَرِهَ أَنْ  
يُؤْكَلَ لَحْمُهَا وَقَدْ عُجِلَ بِهَا ذَلِكَ الْعَمَلُ قَالَ أَبُو دَاوُدَ لَيْسَ هَذَا بِالْقَوِيِّ

Means:

From Ibn Abbas he said: The Holy Prophet(saw) said: "Whoever an animal, kill him and the animal." Said: I asked him: "What's wrong with the beast?" Ibn Abbas said: "I do not see him saying that except for the reason that he does not like it when a animal is eaten by its flesh." Abu Daud said: "But the degree of this hadith is not strong."

In addition to Gus Nur, who appeared in the public sphere by doing his lectures, although he did not have a qualified background in Islamic science, there were also former celebrities who later migrated and several times had the opportunity to host TV programs with Islamic nuances. In his da'wah activities, he utilizes technological developments so that it can be reached by everyone both from rural and urban circles. So the consequence of this is that many people no longer have the opportunity to visit the kiai directly, then by using YouTube to listen to studies from former celebrities, namely Teuku Wisnu. Although many blaspheme because of their background, not a few are loyal to follow every lecture from Teuku Wisnu.

Teuku Wisnu, a man of Acehnese descent born on March 4, 1985, accidentally devoted himself to the entertainment world. After starring in several commercials, he was then trusted to play a role in a soap opera. Some of the soap operas he has starred in such as Dua Hati, Makin Sayang, Really, Cinta Fitri, and others.

After marrying Shireen Songkhla, Teuku Vishnu rarely appeared on TV. He also changed his appearance by growing a beard. Her new image is in the spotlight for her fans online. In fact, Vishnu

studied religion before marriage. He studied diligently and began to live according to the religious understanding he had gained. The charm of the world of celebrities began to diminish. Now he acts more like a cleric or motivator. No longer a celebrity, Teuku Wisnu was asked to host a religious social program on private television.

The highlight of Teuku Wisnu's figure was when he decided not to treat his son after birth. This is usually a tradition and is carried out by other communities. In contrast to Vishnu who did not do so with the argument that the hadith about chanting the adhan has a weak status, so it does not need to be followed. And on the other hand, for him his son had been prayed while in the womb and recited verses of the Qur'an. *"Regarding the call to prayer, there are indeed some opinions. One opinion is in the adhan and not adhan. I think that what is adzan is a weak hadith, so it is not adhaned. When in the stomach, it has also been prayed and read the holy verses of the Qur'an,"* said Wisnu when met at Pondok Indah Hospital, Jalan Metro Duta, South Jakarta, Wednesday (10/9)



Source: YouTube, Kapanlagidotcom channel

In addition to the website from tribunews, it turns out that the statement from Vishnu is also widely discussed on YouTube. One of them has been posted by "KapanLagiDotCom" (KapanLagiDotCom 2014).

Regarding Teuku Wisnu's decision, it turns out that there is support from some of his fans. This can be seen from the comments written on the KapanLagiDotCom YouTube channel. Like for example *"Masya Allah.. I agree with mas Tengku Wisnu"*, *"MasyaAllah.. I support Tenku Vishnu, this is what is in accordance with the Sunnah"*. There are even comments saying that he already knew the Sunnah, and he already understood. *May be tough on the sunnah akhi... The Adhan is called upon to call people to prayer, not for others. If you are looking for a ban, there is definitely no one, but.. Look for his command in the hadiths that are shobih. Jazakallah Khairan.* And there are comments that support him to continue preaching *"I agree, everything we do and if there is guidance, if there is a lot of guidance, but there is no clear guidance or valid hadith it even plunges,,, continue your da'wah Teuku"*.

Wisnu's decision also did not escape the comments of several kiai, such as in Gus Husnul Khas's special channel. He is a Sharia lecturer at IAIN Tulungagung and part of LDNU Jombang. He received his S1 education at Al Azhar Cairo, S2 and S3 at the International Islamic University Malaysia (IIUM).

Responding to what was stated by Teuku Wisnu, Gus Husnul said that from the Hanafi School, Shafi'i and Hanbali established the law of the sunnah to chant the adhan to newborn babies. This is based on the following hadith:

عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِيهِ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَدَّنَ فِي أُذُنِ الْحَسَنِ بْنِ عَلِيٍّ حِينَ وَلَدَتْهُ فَاطِمَةُ بِالصَّلَاةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ فِي الْعَقِيقَةِ عَلَى مَا رُوِيَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غَيْرِ وَجْهِ عَنْ الْعُلَامِ شَاتَانِ مُكَافِئَتَانِ وَعَنْ الْجَارِيَةِ شَاةٌ وَرُوِيَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْضًا أَنَّهُ عَقَّ عَنْ الْحَسَنِ بْنِ عَلِيٍّ بِشَاةٍ وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا الْحَدِيثِ

In this hadith there is indeed a rawi named 'Ashim bin 'Ubaidillah as a dhaif rawi, but Imam Al-Hakim has called it a shahih hadith, imam al-Timidizi called the hadith hasan shahih. So that gives two possibilities. If you have two sanads, the first sanad is punished by hasan, while the second sanad is punished by shahih. However, if you have one sanad, then some scholars are punished by hasan, others are punished by shahih. Thus, the hadith mentioned by Teuku Vishnu is not appropriate when calling it the hadith dhaif. Because the scholars of Hanbali, Hanafi, Shafi'i stated that treating the newborn baby is sunnah. While the hadith about praying a baby according to the majority of hadith scholars such as Imam al-Nawawi, Imam al-Hakim, Imam al-Tirmidhi, the hadith is shahih, so it can be practiced.<sup>32</sup>

## DEAUTHORIZATION OF HADITH: FROM ISLAMIC TRADITION TO THE INTERNET

The rapid development of the technological era with the birth of the internet is recognized to have made it easier for Islamic scholars, in finding the desired information quickly and instantly, including those related to hadith. Many search features can and can be used, ranging from YouTube, Instagram, Facebook and so on. These features have rapidly expanded their reach to the public in finding information on problems and solutions. So, it is very appropriate to say that digital media in the form of internet networks and cellular networks is a form of the most up-to-date advances in media technology.<sup>33</sup> The above advances make it easier for modern society today to study studies or issues about hadith. However, on the other hand this also causes a shift in the authority of hadith or what is known as the deauthorization of hadith.

Modern technology that provides convenience in anything even teaching has shifted the concept of *talaqqi* with its offer of digital features. The presence of a teacher is no longer the main thing. If you look at the Islamic tradition in spreading hadith, it will be found that there is a concept of *talaqqi* between the Prophet Muhammad and his companions in an assembly. This is also done in the *pesantren* tradition, where *talaqqi* or *manqul* is a requirement to convey knowledge. Imas mentioned that the *mutawatir* aspect in the transmission of religious knowledge has not been facilitated by digital media.<sup>34</sup>

In addition, clarity of the connection between teachers and students is something that needs attention. In the Islamic tradition, in the time of the companions, the connection of sanad takes precedence, as well as the rest of the time. Although, there is a polemic about false hadith because it is cut off, but what needs to be underlined is that the authenticity of the hadith is also influenced by the connected sanad. In the environment of Islamic institutions, such as *pesantren*, it is still maintained. A *kiai* has a teacher, then returns to his hometown and has students. *Santri* then studied religion, including hadith and would later return to their hometown. Such is the process of

32. WB Channel. 2019. *Gus Nur Salah Sebut Hadist*. <https://www.youtube.com/watch?v=Irl-HfNZ5dI> (zugegriffen: 1. Januar 2022).

33. Ninik Kurnia, Biodata Teuku Wisnu Lengkap Profil Suami Shireen Sungkar Terbaru: Agama, Umur, dan Akun IG - Jatim Network. *Biodata Teuku Wisnu Lengkap Profil Suami Shireen Sungkar Terbaru: Agama, Umur, dan Akun IG - Jatim Network*. <https://www.jatimnetwork.com/hiburan/pr-431710895/biodata-teuku-wisnu-lengkap-profil-suami-shireen-sungkar-terbaru-agama-umur-dan-akun-ig> (zugegriffen: 1. Januar 2022).

34. Imas Lu'ul Jannah, *Qari Selebriti: Resitasi Alqur'an dan Anak Muda Muslim Indonesia di Era Media Sosial*, 44.

connection between teachers and students. This is different from the study of hadith found on the internet by a number of figures who take advantage of popularity and have followers. Such is the case with Teuku Wisnu who has just embraced religion, then has been asked by his followers to preach or Gus Nur who claimed to learn religion by himself without a teacher. So this becomes problematic in the tradition of scientific sanad.

Apart from various things that make there is a shift. then the emergence of kiai such as Gus Husnul Haq is one alternative solution so that the study of hadith will continue to exist and can be accounted for. Figures who have the ability both structurally and scientifically, need to always be present in the spheres of social media in order to bridge the occurrence of wrong authorities and correct them.

## **CONCLUSION**

This study found that the use of digital technology in the study of hadith has created new patterns in the transmission, access, and interpretation of hadith, particularly through online platforms, mobile applications, and social media. This process indicates a shift from traditional scholarly authority to a more open and participatory model. The significance of these findings suggests that hadith, as a primary source of Islamic teachings, is undergoing an epistemological transformation in the digital age. The values of the hadith are not only studied textually but also internalized through dynamic and contextual digital interactions. The implications are twofold: Theoretically, this research expands the scope of hadith studies by introducing the digital dimension as a new field of scholarly inquiry. Practically, it encourages the development of da'wah, Islamic education, and religious literacy strategies that are more adaptive to the challenges and opportunities of the digital era.

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