

THE INTERPRETATION OF ALI MUSTAFA YAQUB'S HADITH CRITICISM IN COMBATING HOAX NEWS IN THE CYBERSPACE ERA

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ABSTRACT

This article discusses the interpretation of Ali Mustafa Yaqub's hadith criticism in the context of efforts to prevent the spread of hoax news in the cyberspace era. The rise of false information in digital media has become a serious challenge in maintaining the authenticity and truth of information within society. This study highlights the significance of hadith studies, particularly the science of hadith authentication (criticism of hadith validity), as a methodological framework for verifying the truthfulness of circulating news. Ali Mustafa Yaqub, as one of Indonesia's leading hadith scholars, offers a relevant approach to scrutinizing the validity of information through the theory of hadith criticism that he developed. This article examines how the application of this theory can be adapted to assess digital information using four main approaches: source criticism (assessing the origin of information), source authority (evaluating the credibility of the informant), news validity (ensuring the accuracy of content), and comparison (comparing with other authentic sources). Through this approach, hadith criticism functions not only as part of Islamic scholarship, but also as an instrument of information literacy in confronting the era of digital disinformation.

Keywords: Cyberspace era hoax, the excitement of hadith science, the authenticity of Ali Mustafa Yaqub's hadith

BACKGROUND

Entering the modern era, advances in information development have been rapid. It is easy to access the desired information with just a few keystrokes. It is as if the world is at our fingertips. If enjoyed properly, this development of information will be very helpful in every task we do. However, if used unwisely, it will result in losses that cause difficulties. (Sulistyo and Najicha 2022:528) Recently, every activity relies on the internet and the cyber world because information is now easily accessible on the internet and platforms in cyberspace. Therefore, the world of information is currently dominated by online news circulating on social media. (Pratama, Mutiara, and Broto 2019:3)

News from social media cannot usually be accepted at face value because, as the news spreads, many falsehoods are found in it. False news is commonly referred to as a hoax. The spread of hoaxes in cyberspace is like water flowing incessantly. This is because the news provided is always updated with the latest and most current information, as if there is no end to the information from social media (Zaloga 2022:160). The information provided by social media is currently highly anticipated, to the extent that people are willing to spend a long time on social media just to get the latest news updates. (Priambodo 2019:132)

When it comes to hoaxes, everyone wants to avoid them because of their detrimental effects. Hoaxes themselves can actually be prevented by exercising caution when receiving news. This concept of caution, when viewed through the lens of Islamic studies, is very suitable for the study of hadith, namely the study of hadith criticism. Why? Because this study is an effort to examine and highlight

hadith from the perspective of sources and news. (Anisya 2023:114) For a clearer understanding, the research framework can be examined to gain insight into the study. The framework is as follows:

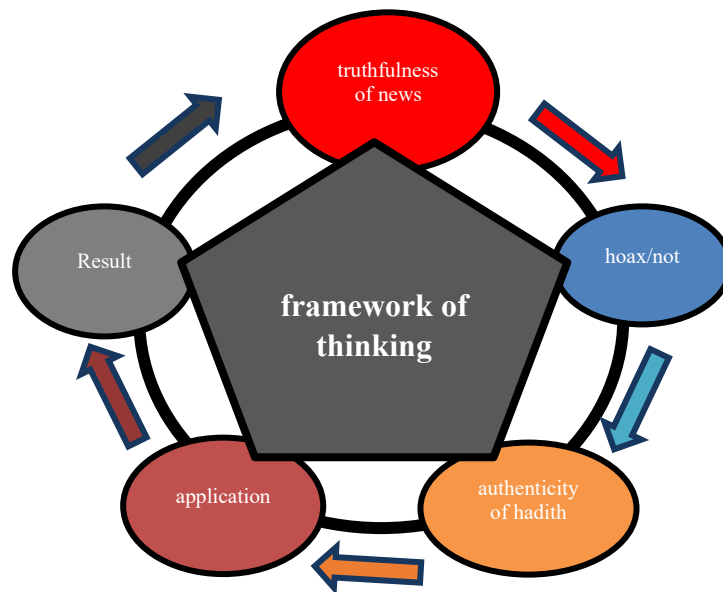


Diagram 1. Framework for Thinking

The above framework provides an overview of how this research process works, as the framework serves as the initial foundation for conducting research. When discussing the spread of hoaxes, previous research will be very helpful in finding new insights for this research. The literature review for this research is as follows:

Chen mentions in his article that the dangerous impact of technological advances and the cyberspace era is that society has become increasingly free in its use of available information. Information from social media, which should provide knowledge, now seems to require filtering due to fears of encountering fake news. (Chen et al. 2023:1) The same thing is also explained by Bunga, who highlights the reality of the spread of hoaxes and their impact. According to Bunga, the impact of the spread of hoaxes in the virtual world is a very dangerous cyber crime because, in general, humans today depend on the internet and the cyber world so that the information obtained in the cyber world is automatically seen and enjoyed by all levels of society. (Bunga 2022:46) In line with Chen and Bunga, Gunawan argues that information disseminated in cyberspace is information that should be treated with caution, because the truth of any information is not necessarily proven. This is what must be emphasized by the public. Indeed, technological and informational progress is very important, but with rapid progress comes danger. This technology and information is like a double-edged sword; if used properly, it will produce good results, but if used for evil, it will also have a negative impact. (Gunawan and Ratmono 2020:93).

Speaking of hoaxes, there are also many studies related to hoaxes and discussions of hadith, including Anisya, who highlights the issue of the spread of hoaxes with an analysis of the hadith perspective. She looks at how the hadith assesses hoaxes. (Anisya 2023:114) Then there is an article by Ali that discusses ethics in social media, looking at how people enjoy social media, focusing on comments on social media. These comments are viewed in the context of hadith. (Ali 2023:2) Then there is Nurfadila's research on preventing hoaxes through the jar wa ta'dil approach. This approach is useful in stopping the spread of information related to hoaxes because the jar wa ta'dil method is used as a preventive measure. (Nurfadillah, Ma'arif, and Nasir 2023:177)

The literature review above mostly discusses the dangers of hoaxes, indicating that hoaxes are dangerous. However, in the world of hadith, which is based on the Prophet Muhammad (PBUH), hadith receive special treatment in that they are criticized to determine whether they are truly from the

Prophet or not. This raises the important question of whether the theory of hadith authenticity can also be applied to news to prevent the spread of hoaxes. This article will discuss the existence of hadith science in preventing hoaxes from the perspective of Ali Mustafa Yaqub, based on his phenomenal study of hadith criticism in hadith science. (Basri 2022:265) The reason for choosing Ali Mustafa Yaqub is based on his thinking that the authenticity of a hadith must be viewed from the aspects of sanad and matan, as well as compared with the opinions of scholars. This is very suitable for further study.

RESEARCH METHOD

This article uses a qualitative method with a critical approach to hadith. The data consists of explanations rather than numbers. (Darmalaksana 2020:20) The data sources are primary and secondary. The primary source is Ali Mustafa Yaqub's book on critical hadith. The secondary sources consist of writings discussing hoaxes, cyberspace, and critical analysis of hadith. The data collection technique used is literature study. The documentation technique collects data related to the explanation of the article to support this research (Fadli 2021:12), while the data analysis technique consists of inventory, classification, and interpretation. The steps involved include inventorying sources related to hoaxes, cyberspace, and critical analysis of hadith. The sources are then classified to simplify the research material and make it easier to understand. Finally, interpretation is carried out to produce a conclusion (Anon n.d.:134).

RESEARCH FINDINGS

1. What Are Cyberspace and Hoaxes?

Recent developments in information technology have been very advanced and rapidly growing. This has changed several aspects of life, shifting from traditional to modern. (Zaloga 2022:543) This digital era is referred to as cyberspace or electronic media used for communication purposes, commonly known as the virtual world. The term Cyberspace itself first appeared in 1960, when Danish artist Susanne Ussing (1940-1998) and her partner, architect Carsten Hoff (1934), called themselves Atelier Cyberspace or the inventors of the virtual world. (Radiansyah 2019:30) The virtual world, commonly known as the online world, refers to activities carried out via smartphones or laptops with internet connections to support these activities. (Keriapy, Giban, and Giban 2022:122) Cyberspace itself is a platform for various tools to enjoy social media, and the information obtained has resulted in the widespread use of social media today. The use of social media has become an essential part of human life today, as if it were an integral part of life that cannot be separated. (Liu et al. 2022:1)

This moderation trend provides freedom for every human being to give and receive information, as evidenced by the increasing freedom and ease of creating social media accounts (Priambodo 2019:131). Various social media platforms such as Facebook, Instagram, Twitter, YouTube, and others have become popular media in the current cyberspace industry. This is because these platforms are an important part of supporting the progress of the times and the spread of information. (Keriapy et al. 2022:124) Freedom in owning social media accounts actually has an adverse effect on society without us realizing it. The impact that is often felt is the spread of hoaxes that can be experienced by anyone. Hoaxes fall under the category of cyberspace crimes or crimes in the virtual world and electronic media. Cyberspace crimes are crimes committed by certain individuals using computer technology such as the internet and other electronic media. (Yulia et al. 2021:130)

Almost all of the information obtained today comes from social media and the internet, where the accuracy of the information has not been proven. This false news or information is often referred to as a hoax. In fact, most people believe that hoaxes are false or fabricated news, but hoaxes are often consumed by the public who have low levels of trust and knowledge. Why? Because hoaxes are usually accepted by those who believe them to be true, and then that belief is reinforced by a news story, so they easily accept it. (Yanto 2021:17) The following are examples of hoaxes:



Image 1. About Hoax News

CNN Indonesia even reported news from the Ministry of Communication and Information, that there are around 800,000 websites in Indonesia suspected of spreading hoaxes. In 2016 alone, the Ministry of Communication and Information blocked 773 websites that spread hoaxes. These accounts vary in the types of news they spread, including elements of SARA, pornography, gambling, fraud, radicalism, and child abuse. The most blocked elements are fraud and pornography websites (Wibowo 2022:93). Hoaxes are information that is used to cover up the original information or even false information created for a specific purpose. (Sulistyo and Najicha 2022:529) Hoaxes serve as accompaniments to public opinion on social media, where they are often used to spread news that is not factual and to make people believe false news, resulting in losses due to the information provided. (Suyanto et al. 2018:54) Mustofa defines a hoax as news that contains false information, news that has no truthful source, and news that is deliberately manipulated for personal or group interests to mislead people who need information. (Mustofa and Mahfudh 2019:4)

Especially with regard to current issues, hoaxes seem to be contributing to the spread of the latest information. For example, as we enter a political year, it is almost certain that most social media platforms will display and provide false information. As a means to bring down opponents, intimidate, and even spread hoaxes, this actually has a negative impact on life because people who often receive such news will experience a decline in their sense of unity and become divided. (Sosiawan and Wibowo 2020:133) The threats posed in this era of cyberspace do not seem to be directed at any particular group. Those who spread hoaxes only see that any information they provide to the public can benefit them. Therefore, they do not care about the people who receive this false information. (Katagiri 2022:1)

Hoaxes are not just a simple problem, but have a global impact that knows no boundaries of country, place, time, person, or circumstance. As long as a place is connected to the internet, hoaxes will easily exist and spread. (Pratama et al. 2019) Pramesti argues that there are four negative impacts of hoaxes, including:

1. The ease with which emotions are stirred up by the presence of hoax news
2. Causing negative opinions in various circles, leading to easy division
3. From the ease of division, hoaxes become fuel for provocation in the division
4. Causing hatred and dislike towards people affected by hoaxes

All four points have a detrimental impact because news alone can have such a huge impact (Pranesti and Arifin 2019:9). Today's society is actually aware of what hoaxes are and their impact, but the difficulty of distinguishing between real and fake news puts pressure on a society whose freedom to give and receive information is tainted by harmful actions. (Nurhaqi 2023:76) Hoaxes have become a means of committing crimes by providing information on social media and other electronic media. In terms of legal regulations, the penalties for spreading hoaxes are stipulated in Law No. 19 of 2016 concerning Electronic Information and Transactions, including: Article 28 Paragraph (1) of the ITE Law states that "every person who deliberately and without rights spreads false and misleading news that causes consumer losses in electronic transactions". Article 28 Paragraph (2) states that "any person who deliberately and without rights disseminates information intended to cause hatred or hostility among individuals and/or certain community groups based on ethnicity, religion, race, and intergroup relations (SARA). (Mufid and Hariandja 2019:181)

The criminal provisions in the ITE Law concerning hoaxes are listed in Article 45 of the ITE Law, which reads, “any person who fulfills the elements referred to in Article 28 Paragraphs (1) and (2) shall be punished with a maximum imprisonment of six years and a maximum fine of Rp. 1 billion.” Those who spread false news or hoaxes can be charged under two articles at once, namely Article 14 Paragraph (1), which reads, “Anyone who broadcasts false news, deliberately publishing falsehoods among the people, shall be punished with a maximum imprisonment of ten years. Meanwhile, Paragraph (2) states that “anyone who disseminates news or issues a notification that could cause unrest among the people, while they should have been able to suspect that the news or notification was false, shall be punished with a maximum imprisonment of three years.” Article 15 states that “anyone who spreads uncertain, exaggerated, or incomplete news, while knowing or at least reasonably suspecting that such news will or has caused unrest among the people, shall be punished with a maximum imprisonment of two years.” (Kurniawati 2020:424)

The articles and regulations related to hoaxes are not without reason, as mentioned above regarding the impact of hoaxes, it is certain that information-based crimes from the internet such as this are a real threat to humans because in this period, the era of technology and information is popular and loved by every individual. (Manihuruk and Tarina 2020:26) The intense communication interactions within society provide fertile ground for hoax spreaders because these interactions make it very easy for people to be incited by baseless news. This is especially true for people who only accept news at face value without knowing the source and truth. Therefore, hoaxes as a negative influence in society are actually cultivated by the community without them realizing it, because they easily believe news that is presented to them without question. (Juditha n.d.:31)

Cyberspace and hoaxes are essentially inseparable because these two components are a single entity, with cyberspace itself being like a house that contains hoaxes and other issues. Therefore, the era of cyberspace and hoax crimes is a real threat to people who are not observant of the times and a real threat to people who are still easily fooled by hoaxes. (Gunawan and Ratmono 2020:93) However, dependence on the internet has encouraged people to continue using the internet in an unwise manner. Initially, hoaxes were created by accounts that deliberately spread them, but now the public is also involved in their dissemination. This is because the validity of the news is not checked first, and usually the hoaxes spread by the public are follow-ups to news from other people, so that the chain of hoax information continues unconsciously and is difficult to stop. (Fransiska and Tobing 2023:51) Therefore, in general, cyberspace is a world where people live and enjoy the facilities of cyberspace, and within that world, there is a very threatening crime, namely the spread of fake news or hoaxes. It should be emphasized that today's society not only lives in the real world but also in the virtual world, and that virtual life has a significant impact on a person's real life.

2. The Role of Hadith Authenticity in Accepting News (analysis by Ali Mustafa Yaqub)

Hadith is the second source of law after the Qur'an, and as a source of law, hadith is always the choice regarding Islamic law that applies in society. Unlike the Qur'an, whose contents have been believed since its inception to the present day to be free from falsification and fraud. Hadith, in its history, has been subject to falsification. Therefore, the companions and scholars of hadith classified hadith to obtain the authenticity of the news and information related to hadith. This classification process led the scholars of hadith to understand hadith through a discipline, namely the science of hadith authenticity criticism or the science of understanding the hadith of the Prophet Muhammad. (Zakiyah and Ghifari 2022:67) Ali Mustafa Yaqub, in his book *Kritik Hadis (Criticism of Hadith)*, argues that the role of the science of hadith criticism had actually developed since the time of the companions when the Prophet Muhammad (PBUH) passed away, after which the great companions made *ijtihad* in accepting hadith. Initially, according to Ali Mustafa Yaqub, the companions only looked at the matn or content because at that time the companions trusted and believed in one another. However, entering the period of great turmoil (the assassination of Uthman bin Affan), the companions began to intensively critique the sanad to seek the truth because at that time the Muslim community had split into several groups and factions. (Yaqub 2018:2–4)

This is the basis of the science of hadith authenticity criticism as a means of seeking the truth of a piece of news related to hadith. Moreover, news whose origins are unknown should be treated with caution. The study of hadith authenticity is not only applicable in the study of hadith, but it can also be practiced in everyday life, such as when receiving news or information. (Takwallo 2020:55) The study of hadith criticism is very useful in receiving news because hadith itself is news attributed to the Prophet Muhammad, so in general, the study of hadith has a positive impact when applied to real life. This is because the study of hadith has rules and guidelines for seeking the truth of a piece of news. (Solihin 2021:76) The truth of news and information is concrete in any matter, especially in religious matters, where it is an obligation to accept true news, especially news related to religious teachings, all of which are contained in the words of the Prophet Muhammad. Hadith itself in society is information that answers the questions of the companions who played a vital role in Islamic law. (Kholis 2021:16)

A hadith is a report originating from the Prophet Muhammad (peace be upon him) and received by his companions to be enjoyed as information that can be individual or global in nature. Both hadiths and reports should have two important aspects, namely the source and content. It is these two aspects that are present and provide information to the public. (Sofyan et al. 2023:79). When viewed from the perspective of hadith science, these two aspects are commonly referred to as sanad and matan, where sanad is the source of the news or the person who gave and received the news, while matan is the content of the news itself. Both sanad and matan are agreed upon by scholars in assessing the quality of a hadith. If these quality criteria are met, the hadith is accepted; if not, it is rejected (Ritonga 2022:208). Ali Mustafa Yaqub states that there are five criteria for assessing the quality of a hadith, namely: continuous sanad, fairness, dhabit, not syaz, and illat. (Yaqub 2018:4) These five components are usually used by hadith scholars or hadith critics in assessing a hadith, which can also be applied to news.

The five aspects of the criteria for accepting a hadith, when explained in detail, can be seen as follows:

1. Continuous chain of transmission, which indicates that the hadith or news being conveyed has a source and basis. It is transmitted from one narrator to another.
2. Fairness, which is an assessment of the source's character, looking at their faith, integrity, and other good qualities.
3. Dhabit, is the strength of a person's memory in conveying the hadith from the moment they received it until they conveyed it again, with the wording or content remaining the same without any changes.
4. Syaz, is the absence of contradictions with arguments that are stronger in quality.
5. Illat, is the absence of hidden flaws that were initially considered good but in the end and in reality are not good. (Makmur and Ismail 2021:92)

A hadith can be assessed as authentic or not based on the five criteria above. The majority of scholars agree on these five criteria in determining the quality of a hadith. News that is believed to be problematic undergoes a process of assessing the authenticity of the hadith in order to determine whether the hadith received is truly from the Prophet or not. Even if it is true, what is its quality? (Kusnandar 2020:1) Ali Mustafa Yaqub highlights the reality of hadith during the time of the Prophet, where initially the companions did not check the material conveyed by the companions before the occurrence of a major slander. The rules of hadith science in looking at the quality of hadith play a very important role in seeking the truth of a report. (Al-Ayyubi 2018:154). Therefore, the study of hadith science in this case, the analysis of the authenticity of hadith in receiving news, plays a very important role as a discipline that provides a sense of security regarding the truth and quality of the hadith received. Analysis in receiving news using the rules of hadith authenticity is one of the means of preventing the frequent occurrence of false information. The important role of the study of hadith science is a separate scientific concept in the process of receiving news so that it is not contaminated with falsehood (Kesuma 2021:56) because hadith and news are information that must be sought from its source, its truth, and the quality of that source. Therefore, the principles of hadith science in

receiving news are an appropriate step because the process of receiving news must meet every aspect of the criteria that have been determined.

DISCUSSION

The Application of Hadith Authenticity Science in Preventing Hoaxes in the Cyber Space Era

Hadith authenticity science is a discipline for understanding and finding out about the truth of hadith. When applied to the current situation in the cyber space era, where technology is developing rapidly, it is necessary to understand how this science is used. Hadith authenticity itself is a classical science developed by muhadits in seeking the truth about the quality and content of a hadith. (Huda and Fadil 2023:120) Many researchers have tried to respond to how studies in hadith science can elicit positive responses through various approaches. Academics are competing to find and study other disciplines so that hadith studies can continue to develop. In fact, in general, classical hadith studies themselves can actually be used to examine rules and other issues besides hadith as an object. (Firmansyah 2022:26)

Speaking about the process of applying the science of hadith authenticity, Ali Mustafa Yaqub explains the five criteria that have been discussed in the previous discussion. However, in his book *Kritik Hadis Ali Mustafa Yakub (Criticism of Hadith by Ali Mustafa Yakub)*, he discusses more about the history and process of the formation of the discipline of hadith authenticity. In his book, after explaining how hadith authenticity criticism emerged, he begins to provide examples of how hadith criticism is used by Orientalists to determine the authenticity of a hadith. It should be understood that, based on the structure of his book, it seems that he is providing an overview of how hadith criticism is used by anyone and everyone to obtain truthful information (Yaqub 2018:4–6). The truthfulness of a piece of news is very important, and the content of the information is important for those who need it. The honesty of the message giver is the main point in obtaining the authenticity of a piece of news (Devi 2020:295). Therefore, the science of hadith authenticity can be applied to prevent hoaxes in the current cyberspace era by applying various criteria provided by hadith experts and then looking at the analysis according to Ali Mustafa Yaqub's understanding.

The truth of a news story can be verified by looking at the source and how the content is presented. The science of hadith authenticity can be applied to the process of seeking the truth of a news story (Baharuddin, Soebahar, and Mujibatun 2020:450). The steps described above illustrate how hoaxes can be prevented by using hadith authenticity analysis. Starting from the process of continuous sanad, the process of source fairness, dhabit, not syaz and illat (Asaad 2022:99), basically there are five criteria for the authenticity of hadith that are used to examine sanad and matan. There are usually three criteria for sanad criticism, namely: continuous sanad, fair and dhabit. Meanwhile, the matn can be viewed from the aspects of absence of syaz and illat. Here, Ali Mustafa Yaqub critiques hadith by looking at these five aspects (Khotimah 2023:201).

The first process is the continuity of the sanad. The meaning of the continuity of the sanad, when related to the media today, can be assessed as the continuity of the media from its origins. This is because the media that spread hoaxes usually operate in conjunction with a structured system to spread lies. These lies are then accepted by the public and spread by people who do not know the truth of the news. Therefore, continuity here means finding out who is behind the spread of the news or the main source of the news. If the source is known to be unreliable, then automatically the news provided is also unreliable. If in the study of hadith, 'fairness' focuses on the condition of the narrator, then in a news story, 'fairness' can focus on the source of the news. So, the next step that must be taken is to see who is delivering the news or which media is delivering it, then look at its fairness or the background of the media. Is it a media outlet that can be trusted or is it a media outlet that only serves to spread hoaxes for propaganda purposes? Then there is kedhabitan. Looking at the media today, dhabit can be interpreted as the consistency of the news provided. Usually, these media outlets only spread hot news to attack a group of people, and their accounts are easily changed. In general, the news conveyed is only for their own interests. Not syaz and illat means that there are no indications that the news presented contradicts the facts on the ground and does not cause problems in

the news. When read, it appears to be true, but when traced further to find out who created the news and what the background is, the news editorial seems to be accompanying opinion. Therefore, this type of news can be considered syaz and illat or contradictory to stronger and flawed news. hidden flaws.

In addition to looking at the five rules above, Ali Mustafa Yaqub usually compares several opinions of scholars regarding the hadith he wants to examine in order to determine its validity. This can also be done with other news sources, such as information related to what is being conveyed. (Ramadhan 2020:33) The aim is to seek the truth not only in one news report and perspective, but to find several references to compare and verify the truth of the news. (Nurfadillah et al. 2023:180) Then, the news obtained is classified to see what is most often highlighted, which usually has its own topic of discussion that is currently being talked about.

From the five aspects above, if classified again in a simpler way, it can produce several important points regarding the effort of hadith criticism in preventing hoaxes in the Cyberspace era, as follows:

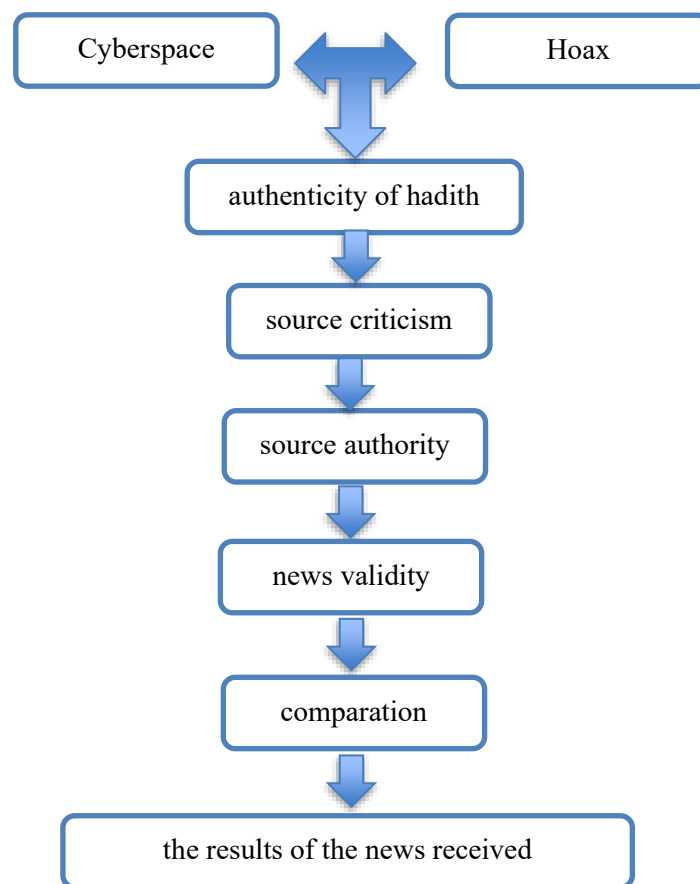


Diagram 2. Application of hadith validity in receiving news

If there are five known processes of hadith validation, then the application process here is made more concise in accordance with the understanding and analysis of Ali Mustafa Yaqub, which can be seen in general in the diagram above. The process of applying the science of hadith criticism above is explained as follows: First, source criticism (sanad) is carried out by checking the sources of the news they obtained and provided, because every piece of news must have a source. Criticism of the origin of the news is very necessary. Second, the authority of the source (rawi) in a hadith, the authority or validity of a rawi is very influential. If the rawi is flawed, then the hadith he conveys is also flawed. Similarly, if the source of the news is not from a trusted media outlet or institution, it can be categorized as spreading hoaxes (Fauziah, Syafrin, and Nawawi 2022:99). Third, the validity of the news (matan). The content of the news related to information is cross-checked against the source of

the news. Checking the content of the news is very necessary. Is the news being conveyed correct or does it even contradict the actual facts? Fourth, the process of comparison or contrasting with other news in terms of similarities and differences for further review.

When viewed in the application process above, the study of hadith plays a very important role in providing trust in a source, which must first go through a classification process before being accepted. (Asaad 2019:19) This classification can produce the truth of a news item. Hadith and its study provide us with an overview that the sciences taught in Islam are sciences that can be applied in everyday life, as in the example above, about how the science of hadith criticism is a means of preventing the spread of fake news. Like other Islamic sciences, hadith criticism can respond to the challenges of the current era, which is difficult to stem the spread of fake news. Therefore, the process of hadith criticism is the answer to this problem. (Ahmad, Tonang, and Rasdiyanah 2021:64)

The classification of hadith criticism against hoaxes is a means of preventing the spread of falsehoods on social media. The classification process is not only carried out for the purpose of determining whether the news is true or false, but also to avoid deception in the news. (Farida 2018:315) News fraud can cause harm to people who are unaware of the news. Therefore, the existence of hadith science actually has a very positive impact on preventing the spread of hoaxes in the dangerous era of cyberspace. This is because the knowledge used in the theory of hadith criticism, if applied, will make it easier for everyone to accept the truth of a news story. Hadith criticism is a classical discipline provided by hadith scholars to evaluate a hadith. This science, when practiced today, can give the impression that the existence of hadith science can play a role in preventing the spread of hoaxes in the Cyberspace era through various approaches and classifications.

CONCLUSION (BOLD, 11)

The existence of hadith science is actually very useful and necessary in preventing the spread of fake news in cyberspace. The science of hadith authenticity as a classical discipline can be applied to the current context of analysis. The application of this discipline provides a breath of fresh air in that hoaxes can be prevented using four approaches sourced from Ali Mustafa Yaqub's simplified analysis, namely: source criticism, source authority, news validity, and comparison or contrast between news editions. If these four steps are applied and implemented in everyday life when receiving news, they will be very effective in preventing hoaxes in the cyberspace era.

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