

The Understanding of Hadith “Ballighū ‘annī walau Āyah” in Twitter

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Abstract

So far, in social media, the hadith “ballighū ‘annī walau āyah” has been widely misunderstood as a proposition for preaching even if it is only one verse. On the other hand, this hadith is also used as a suggestion for preaching without understanding the full meaning of a verse. This understanding is different from the real understanding, so a comprehensive discussion is needed to describe it. This article aims to identify misconceptions in understanding the hadith “ballighū ‘annī walau āyah” on social media twitter and meet them with the correct meanings of the hadith. This study uses a qualitative approach with classified data and analyzed by descriptive analysis. The discussion of this article explains how the hadith ballighū ‘annī walau āyah is understood by Twitter netizens. The understanding of netizens is grouped into two categories, namely those that are appropriate and not in accordance with their real understanding. The results of this study indicate that the factors that lead to misunderstanding of the hadith ballighū ‘annī walau āyah are the insights of the hadith that are conveyed only a piece (not intact) and the dissemination of understanding through twitter social media is minimal. This phenomenon causes degradation and distortion of the transformation of the hadith understanding

Kata Kunci

Ballighū ‘annī walau Āyah, Media Sosial, Pemahaman Hadis, Twitter

Abstrak

Selama ini dalam media sosial, hadis “ballighū ‘annī walau āyah” banyak disalahpahami sebagai dalil untuk melakukan dakwah walaupun hanya satu ayat saja. Pada di sisi lain, hadis ini juga digunakan sebagai anjuran untuk berdakwah tanpa mengerti makna suatu ayat secara utuh. Pemahaman tersebut berbeda dengan pemahaman yang sesungguhnya, sehingga dibutuhkan pembahasan komprehensif untuk mengurainya. Artikel ini bertujuan untuk mengidentifikasi kesalahpahaman dalam memahami hadis “ballighū

'annī walau āyah" dalam media sosial twitter dan mempertemukannya dengan pemaknaan yang tepat tentang hadis tersebut. Kajian ini menggunakan pendekatan kualitatif dengan data yang diklasifikasi dan dianalisis dengan analisis deskriptif. Pembahasan artikel ini menjelaskan bagaimana hadis ballighū 'annī walau āyah dipahami oleh warganet twitter. Pemahaman warganet dikelompokkan ke dalam dua kategori, yakni yang sesuai dan tidak sesuai dengan pemahaman sesungguhnya. Hasil kajian ini menunjukkan bahwa faktor penyebab kesalahpahaman terhadap hadis ballighū 'annī walau āyah ialah redaksi hadis yang disampaikan hanya sepotong (tidak utuh) dan penyebaran pemahaman melalui media sosial twitter secara singkat. Fenomena tersebut menyebabkan terjadinya degradasi dan distorsi transformasi pemahaman hadis.

Introduction

The hadith *ballighū 'annī walau āyah* is often heard by the general public, even some people in Indonesia sometimes misinterpret this hadith as one of the verses of the Qur'an or Arabic pearls. The use of the eyes of this hadith which is rampant is not without cause, but because it is spread massively by the *muballigh* or *da'i* in their lectures. It is unfortunate that in its delivery, the observations of this hadith are also understood only in its literal meaning, namely conveying anything from the Prophet even though it is only one verse, so that the message or the essence of the invitation to the Prophet's teachings can be delivered partially. It is not surprising that this hadith is one of the arguments used by *ustadz* and preachers to become experts in *fatwas* who can punish *halal-haram*, *bid'ah* and *sunnah*, are deviant or safe because they feel that it is enough just to convey one verse, without ignore the arguments or other verses. This understanding of course cannot be justified, one reason is due to the fact that the observations of the hadith are only part or fragment of the whole hadith.

In this era of openness, preaching is not only carried out in mosques or *majlis ta'lim*, but can also be carried out through media such as television, radio, print media to the virtual world or the internet. One form is the texts of the Qur'an and hadith as a source of teachings

in Islam which can easily be found in the world of social media today. This can be seen from the number of Islamic da'wah accounts, such as @BincangSyariah, @harakahislamiya, @dakwatuna which focus on spreading religious teachings in a form and language that is easy to consume. The short, clear expressions and eccentric visuals attract social media users to follow the timelines of these accounts. In addition to independent accounts as above, preaching through Twitter is also supported by preachers who have created accounts and are actively spreading their da'wah messages, such as @yusufmansurnew and @adihidayat.

In addition to the use of social media as a means of spreading good messages, the use of social media also has a negative impact, namely the spread of fake news or hoaxes.¹ This impact is a result of the widespread use of social media from various circles of society and the interests surrounding them. Now an event can be transmitted immediately and can be interpreted differently by the recipient. Likewise, it can also happen with da'wah content, a short and incomplete delivery can lead to diverse understandings among the recipients. The hadith *ballighū 'annī walau āyah* in plain view, can be

¹A. J. Wensinck, *Al-Mu'jam al-Mufahras Li Alfadzi al-Hadis al-Nabawi, 'an al-Kutub al-Sittah Wa 'an Musnad al-Darimi Wa Muwaththa' Malik Wa Musnad Ahmad Bin Hambal*, ed. Muhammad Fuad Abdul Baqi, vol. 1 (Leiden: E. J. Brill, 1936), 100.

one of the justifications for this brief delivery, as was done by the preachers above.

From the various phenomena above, the writer feels the need to conduct research on the understanding of the hadith *ballighū' annī walau Āyah* in social media Twitter. This article aims to identify the misunderstanding of the hadith *ballighū' annī walau āyah* on social media and to confront the correct meaning of the hadith. So far, in social media, the hadith *ballighū' annī walau āyah* has been misunderstood as a proposition to preach carelessly. It is assumed that this popular understanding has already exceeded the popularity of the actual understanding, so a comprehensive understanding must also be made. This is possible only by knowing the factors of changing popular understanding and the transformation of this understanding. Based on the brief description above, the discussion in this article is divided into three parts, namely the first about understanding the Twitter netizen in understanding the hadith *ballighū' annī walau āyah*, second, about the factors that are thought to give rise to the netizen's understanding, the third is about the transformation of the hadith understanding *ballighū' annī walau āyah* in social media and the correct understanding according to the rules of *ma'āni al-hadīs* (the understanding of hadith).

After conducting a literature search, research on hadith on social media has not been carried out by previous reviewers. While social media Twitter has first become the object of research, namely as a source of data, one of which is a research entitled "Descriptive Analysis of Da'wah Messages on Twitter @Felix_Siauw"² argues that Felix Siauw in his twitter account conveyed something that is prohibited and allowed in religion, his message of preaching. It also covers many aspects, from the message of aqidah, sharia to moral messages which are also

a direct response to the events that occurred at that time, so that the benefits are clearly visible to their followers. The research only focused on da'wah messages in one twitter account, namely Felix Siauw, which was also limited to a certain period of time. Although among the da'wah messages Felix included several traditions, he did not mention the hadith *ballighū' annī walau āyah*. In addition, a study on understanding in social media has also been carried out, namely in an article entitled "Bandung Islamic University (Unisba) Lecturers Understanding of the Meaning of Hoaxes on Social Media Whatsapp"³ revealed that the understanding of Unisba lecturers who were used as sources about hoaxes on Whatsapp social media (WA) was in principle has the same meaning, which tends to view hoaxes in a very negative light. This article is the result of research on the understanding of six Unisba lecturers about the meaning of hoaxes which are often indicated by their spread in their WhatsApp groups. The use of whatsapp social media in this study is a good endeavor because the application is one of the social media that is also widely used by Indonesian citizens, but the understanding of other social media that is widely used can also be a research opportunity because of the user and the rules of the game in it is different. The object of the research in this article is also not about hadith but something else, namely hoaxes. From the literature search above, it can be said that the research that the author doing this time is an important thing to do, especially in the study of hadith and social media.

To base the study of the results of this study, relevant expert opinions are as expressed by Winkel and Mukhtar: "understanding is one's ability to grasp the meaning and meaning of the material being studied, which is expressed

²Ulfah Nurjamilah, "Analisis Deskriptif Pesan Dakwah Dalam Twitter @felix_siauw," September 2, 2014, <http://repository.uinjkt.ac.id/dspace/handle/123456789/43527>.

³Neni Yulianita, Nurrahmawati Nurrahmawati, and Tresna Wiwitan, "Pemahaman Dosen Universitas Islam Bandung tentang Makna Hoax di Media Sosial Whatsapp," *WACANA: Jurnal Ilmiah Ilmu Komunikasi* 16, no. 2 (2017): 237–46, <https://doi.org/10.32509/wacana.v16i2.18>.

by describing the main content of a reading or changing the data presented in a particular form to another form.”⁴ Understanding comes from the word understand which means understanding, opinion or thought, flow or point of view, to understand right or to know right, to be clever and to understand correctly (about a thing). Meanwhile understanding is a process, a way of acting to understand or understand. So, the method of understanding hadith is the way someone takes to understand hadith. The methodology of understanding the hadith in the book written by Arifuddin Ahmad states that the methodology of understanding is defined as an interpretation technique, which is divided into textual interpretation, contextual interpretation and intertextual interpretation.⁵

In terms of understanding the hadiths, this study uses the *ma’ani al-hadith* study theory offered by Abdul Mustaqim. According to Mustaqim, *ma’ani al-hadith* is the study of understanding and interpreting the hadiths of the Prophet Muhammad by analyzing the linguistic structure of the hadith text, the context of the emergence of hadith (*asbāb al-wurūd*), the conditions and situations of Prophet Muhammad when presenting the hadith, as well as how to relate past hadith texts to the present context, so that a relatively precise understanding is obtained, without losing its relevance to the present context.⁶

Understanding the hadith is not as easy as turning the palm of the hand, so scholars have seriously studied how to understand hadith. From that the scholars gave some general principles as written by Mustaqim in understanding the hadith of the Prophet: 1) The principle of not hastily rejecting hadiths that are considered contrary to reason, before conducting in-depth

research, 2) The principle of understanding hadith thematically (*maudhu’i*) so that obtaining a complete picture of the theme studied by Ali Mustafa Ya’qub stated that the hadiths interpret each other because the source is the Messenger of Allah and to understand it must look at other narrations, 3) The principle rests on linguistic analysis, considers text structure and context, 4) The principle of distinguishing between provisions Hadith that is legal formal in nature with aspects that are moral ideal (read: something to be aimed at), differentiating means and ends, 5) The principle of how to distinguish traditions that are local, cultural, temporal and universal in nature, 6) Considering the position of the Prophet. Whether he is an ordinary human, prophet or apostle, judge, warlord, father and so on. So that hadith reviewers and researchers must carefully grasp the meaning contained behind the text, 7) Examine carefully the validity of the hadith, both sanad and matan, and try to understand all aspects related to the method of understanding hadith, 8) Ensure that the hadith text is not contradictory with a stronger text, 9) Interconnecting with modern scientific theories to obtain clarity about the meaning of scientific cues contained in the hadiths of science.⁷

Social media is an efficient and effective means of conveying information, ideas, or aspirations to the general public. Social media is a two-way communication medium with no distance between the organization and the public, and can build quality relationships which is a long-term investment for organizations/ companies/ institutions. Social media (social media) is a place to socialize, mingle and join other people. Nasrullah explained the definition of social media as follows: “a medium on the internet that allows users to represent themselves and to interact, cooperate, share, communicate with other users, and form virtual social bonds”.⁸

⁴Sudaryono, *Dasar-dasar Evaluasi Pembelajaran* (Yogyakarta: Graha Ilmu, 2012).

⁵Arifuddin Ahmad, *Metodologi Pemahaman Hadis; Kajian Ilmu Ma’ani al-Hadis* (Makassar: Alauddin University Press, 2012), 3.

⁶Abdul Mustaqim, *Ilmu Ma’ani al-Hadis: Paradigma Interkoneksi Berbagai Teori Dan Metode Memahami Hadis Nabi* (Yogyakarta: Idea Press Yogyakarta, 2016), 5.

⁷Ibid., 33–36.

⁸Nashrullah Rulli, *Media Sosial* (Bandung: Simbiosis Rekatama Media, 2015), 11.

According to Howard and Parks in social media, there are three elements that underlie activities in it, namely: 1) Information infrastructure and tools used to produce and distribute media content, 2) Media content in the form of personal messages, news, ideas, and cultural products that are digital in form, 3) individuals, organizations, and industries which then produce and consume media content in digital form.⁹

The increasing use of social media can be seen in digital statistics and internet users in the world in 2019, that 45.5 percent of the total population in the world are active social media users.¹⁰ These facts show that social media is the most used application by internet users. Thus, the positive and negative effects of using social media cannot be avoided. Its contact with human daily life has a significant influence on the level of behavior, thinking and lifestyle. The positive effects that arise with the widespread use of social media are very diverse, including 1) improving the quality of education such as social media to become an alternative learning media,¹¹ sources of information that are easily accessible to students,¹² 2) advertising media,¹³ hingga 3) political branding in political contestation¹⁴

as well as many other uses that are used by netizens. The negative effects that come along with the widespread use of social media include; 1) decreased student discipline in the teaching and learning process at school,¹⁵ 2) the behavior of children to become individuals who are anti-social, lazy, and wasteful,¹⁶ also 3) the emergence of the cyber bullying phenomenon which is quite disturbing for parents.¹⁷ Most of these negative effects occur on children's development and have a significant impact on the decline in the quality of their character. The various negative and positive influences of social media are so dominant in taking a role in the midst of human life and therefore, need more attention, especially by parents, schools, universities, and other elements that have an influence on social stability.

Twitter social media is one of the most widely used social media today. This can be seen from the statement of the Director of International Information Services at the Directorate General of Information and Public Communication (IKP), Selamatta Sembiring, who stated that the most accessed social networking sites are Facebook and Twitter. Indonesia is ranked as the 5th largest Twitter user in the world, with 19.5 million users out of a total of 500 million global users.¹⁸ The delivery of information on Twitter and its function as a liaison between the public and the government can also be proven by the statement of Agung Yudha, the leader of Public Policy on

⁹Dedi Rianto Rahadi, "Perilaku Pengguna dan Informasi Hoax di Media Sosial," *Jurnal Manajemen dan Kewirausahaan* 5, no. 1 (2017): 59–60, <https://doi.org/10.26905/jmdk.v5i1.1342>.

¹⁰"Data Statistik Digital dan Pengguna Internet di Dunia tahun 2019 Kuartal Kedua (Q2)," accessed December 20, 2019, <https://andi.link/data-statistik-digital-dan-pengguna-internet-di-dunia-tahun-2019-kuartal-kedua-q2/>.

¹¹Irwandani and Siti Juariyah, "Pengembangan Media Pembelajaran Berupa Komik Fisika Berbantuan Sosial Media Instagram Sebagai Alternatif Pembelajaran," *Jurnal Ilmiah Pendidikan Fisika Al-Biruni* 5, no. 1 (2016): 42, <https://doi.org/10.24042/jpifalbiruni.v5i1.103>.

¹²A study explains that social media has a role in facilitating children in the learning process, providing socialization space for quiet children. See Sulidar Fitri, "Dampak Positif Dan Negatif Sosial Media Terhadap Perubahan Sosial Anak," *Naturalistic : Jurnal Kajian Penelitian Pendidikan Dan Pembelajaran* 1, no. 2 (2017): 5, <https://doi.org/10.35568/naturalistic.v1i2.5>.

¹³Tito Siswanto, "Optimalisasi Sosial Media Sebagai Media Pemasaran Usaha Kecil Menengah," *Liquidty* 2, no. 1 (2013): 85, <https://doi.org/10.32546/lq.v2i1.134>.

¹⁴Lidya Joyce Sandra, "Political Branding Jokowi Selama Masa Kampanye Pemilu Gubernur DKI Jakarta 2012 Di Media Sosial Twitter," *Jurnal E-Komunikasi* 1, no. 2 (2013): 285, <http://publication.petra.ac.id/index.php/ilmu-komunikasi/article/view/912>.

¹⁵Edi Suryadi, Muhammad Hidayat Ginanjar, and Muhamad Priyatna, "Penggunaan Sosial Media Whatsapp Pengaruhnya Terhadap Disiplin Belajar Peserta Didik Pada Mata Pelajaran Pendidikan Agama Islam (Studi Kasus Di SMK Analis Kimia YKPI Bogor)," *Edukasi Islami: Jurnal Pendidikan Islam* 7, no. 01 (2018): 21, <https://doi.org/10.30868/ei.v7i01.211>.

¹⁶Sulidar Fitri, "Dampak Positif Dan Negatif Sosial Media Terhadap Perubahan Sosial Anak," 122.

¹⁷Monica Hidayat et al., "Dampak Media Sosial Dalam Cyber Bullying," *ComTech: Computer, Mathematics and Engineering Applications* 6, no. 1 (2015): 80, <https://doi.org/10.21512/comtech.v6i1.2289>.

¹⁸PDSI KOMINFO, "Kominfo : Pengguna Internet Di Indonesia 63 Juta Orang," Website Resmi Kementerian Komunikasi dan Informatika RI, accessed December 20, 2019, https://kominfo.go.id:443/index.php/content/detail/3415/Kominfo+%3A+Pengguna+Internet+di+Indonesia+63+Juta+Orang/0/berita_satker.

Twitter Indonesia, that the platform with this blue bird logo is the most widely used social media by world leaders. United States President Donald Trump's account (@realDonaldTrump) takes first place with 52 million followers.¹⁹

Taking into account the formulation of the problem and the research objectives that have been stated, the research team used qualitative research methods because they wanted to examine in more depth the understanding of Twitter netizens about the hadith of *ballighū 'annī walau āyah*. According to Bodgan and Taylor, a qualitative research method is a "research procedure that produces descriptive data in the form of written or oral data from people and observed behavior".²⁰ To study and process research data, the researcher used a phenomenological approach which was limited to the concept of the meaning of the hadith in the view of the citizens under study related to the hadith of *ballighū 'annī walau āyah*. The following states that:

Phenomenological research focuses on something that is experienced in individual consciousness, which is called intentionality which describes the relationship between the processes that occur in consciousness and the objects concerned with that process. In terms of phenomenology, consciousness is always on the awareness of something, seeing is seeing something, remembering is remembering something, judging is judging something. That something is an object of consciousness that has been stimulated by the perception of a "real" object or through acts of memory or creativity.²¹

To complete the data in an effort to obtain accurate data, researchers conducted various data collection techniques primarily through

¹⁹Rehia Sebayang, "Ini Platform Medsos Terbanyak yang Digunakan Pemimpin Dunia," tech, accessed December 20, 2019, <https://www.cnbcindonesia.com/tech/20180712183744-37-23307/ini-platform-medsos-terbanyak-yang-digunakan-pemimpin-dunia>.

²⁰Suwandi Basrowi, *Memahami Penelitian Kualitatif* (Jakarta: Rineka Cipta, 2008), 21.

²¹Jonathan A. Smith, *Qualitative Psychology A Practical Guide to Research Method* (Yogyakarta: Pustaka Pelajar, 2009), 12.

observations in the twitter search column. The keyword used is *ballighū 'annī walau āyah*, after the results are obtained, the data is selected according to the number of retweets, likes, and comments. The selection is based on the magnitude of the influence of a tweet on the audience of other netizens. After that, the tweets were categorized and analyzed according to the true meaning of the hadith.

Understanding the Hadith "ballighū 'annī walau āyah" in the View of Twitter Netizens and the Factors that Influence it

Data from social media twitter is taken by entering the word *ballighū 'annī walau āyah* into the search field. Then the tweet with the highest number of likes, comments and retweets was selected. The collected data is then processed and analyzed based on the characteristics and similarities between one data and another. From reading the data obtained, it can be concluded that the understanding of the hadith can be divided into two points, first, an understanding that is not in accordance with the meaning of the original hadith, and second, an understanding that is in accordance with the meaning of the hadith that should be.

First, the understanding that is not in accordance with this proper understanding can be seen from the tweet with; a) inaccurate translation; @benzbara_ wrote *ballighu 'anni walau ayah sampaikanlah olehmu (tentang keislaman) walaupun satu ayat*. (*ballighu 'anni walau ayah convey from me even though one verse*) (on May 23 2014 with 21 retweets and 1 like), b) judgmental tweets; @j_mj75 wrote *al-hadist ballighu anni walau ayah: sampaikanlah dariku walau satu ayat. Dgn dalih hadist di atas banyak ustadz karbitan bermunculan tanpa ilmu mumpuni dan sayangnya si ustadz tsb gak ngerti makna hadist di atas seperti ustadz di bawah ini*. (*al-hadith ballighū 'annī walau āyah: convey from me even one verse*. On the pretext of the above hadiths, many 'karbitan ustadz' appeared without qualified knowledge and unfortunately the ustadz

did not understand the meaning of the above hadiths like the ustadz below) (by mentioning photo of Evi Efendi) (on 5 Dec 2019).

The translation or literal meaning of the hadith *ballighū ‘annī walau āyah* is convey (by you) about me (from me) even in one verse. The word ‘annī does not only mean about the Islam of the Prophet Muhammad, but also everything about him, be it words, deeds or decisions. This literary understanding can change the full understanding of the hadith as stated in the three important points above, that there is a hadith context, namely regarding the distribution of verses of the Qur’an among the friends at that time, being balanced in receiving or disseminating information, and don’t lie about something on behalf of the Apostle. These three points then become a benchmark in determining the main elements contained in this hadith and are used further in analyzing the understanding of the hadith *ballighū ‘annī walau āyah* is in the view of Twitter netizens.

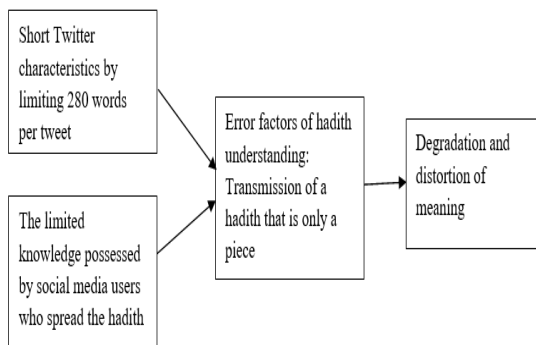
Second, the understanding of hadith that is in accordance with the proper understanding seen from the tweet with; a) a call to continue learning; @KatolikG wrote *Sampaikanlah walau cuma satu ayat! Teruslah belajar, kisanak!* (convey even if only one verse! Keep on learning, kisanak!) (on 29 November 2019), b) includes a history of hadith from friends of Ibn ‘Amr and mukharrij Bukhari along with the hadith number (2838); @ mhs4lyf wrote *And our beloved prophet said “Ballighu ‘Anni though Ayah” narrated by Bukhari from Ibn’ Amr (Hadith no. 2838) Deliver from me even if it is a verse.* (on 19 Nov 2019 with 1 retweet and 1 like), @ EncikMi58485184 writes *Selagi nafas masih ada akan daku sampaikan pesan nasihat dan amanat di alam maya walau sebaris ayat. Ballighu ‘anni walau ayah sabda Rasulullah s.a.w. sampaikanlah daripadaku walaupun satu ayat. –riwayat al-Bukhari, at-Tarmidzi, dan Ibnu Hibban* (While there is still breath I will convey orders for advice and messages in cyberspace even though a line of verses. Ballighu ‘anni even though the father said the Prophet Muhammad

s.a.w. convey from me even if one verse. - the history of al-Bukhari, at-Tarmidzi, and Ibn Hibban) (on 19 August 2018 with 10 retweets and 37 likes), and c) trying to disseminate this hadith study thoroughly; @BincangSyariah wrote *Banyak ustadz dan da’i kagetan yang mendadak menjadi ahli fatwa yang menghukumi halal-haram, bid’ah atau sunnah, dan mana yang sesat atau selamat. Apakah berdakwah sama dengan berfatwa? Simak jawaban Gus @na_dirs* (Many impromptu ustadz and da’i who suddenly became fatwa experts who punished halal or haram, bid’ah or sunnah, and which one was deviant or safe. Is preaching the same as fatwa? Check out Gus @na_dirs’ answer) (and include his website link) (on June 8, 2018 with 64 retweets and 88 likes), @BincangSyariah wrote *Prof Quraish Shihab menyebutkan banyak ustadz semangat dakwahnya karena sabda Nabi “sampaikanlah dariku walau satu ayat” Benar Nabi menyuruh umatnya menyampaikan walaupun hanya satu ayat tapi dengan syarat pendakwah harus mengerti apa yang disampaikan.* (Prof. Quraish Shihab mentioning that many ustadz are passionate about their da’wah because the Prophet’s words “convey from me even if one verse”. It’s right The Prophet told The people to convey even though it was only one verse, on the condition that the preacher had to understand what was being said.) (includes website link) (as of 5 Dec 2019 with 35 retweets and 67 likes).

From the findings above, it can be examined one of the factors that influence the misunderstanding of the hadith *ballighū ‘annī walau āyah* on Twitter is due to the delivery of the hadith which is only a piece or incomplete and brief, namely without further explanation of what to convey and how to convey it. In this case, the capacity and insight to convey information in the form of this hadith from Twitter netizens also influences how the information is conveyed, so as to minimize misunderstandings in understanding the content being conveyed. Another influence that also influences comprehension and comprehensive

delivery is also motivated by the characteristics of the Twitter platform which limits 280 words per tweet. However, on other occasions independent Islamic news accounts try to achieve a complete understanding which is done by including the link address of the website on the news page which explains in more detail about the full understanding of the hadith. These two influences then form a factor that significantly contributes to the degradation and distortion of the understanding of this hadith. The effect is that the understanding conveyed to other Twitter netizens is not an appropriate understanding but an understanding that has been degraded and distorted.

Scheme 1: Factors Affecting the Understanding of Hadith



The transformation of the Hadith Understanding *Ballighū ‘annī walau āyah on Twitter*

Although the expression *ballighū ‘annī walau āyah* is often conveyed by preachers on various occasions of tabligh, it is rare to reveal this popular hadith in its complete editorial form as written in the hadith books. After searching through the hadith takhrij application, it can be found that the above expression is a fragment of the hadith of the Prophet Muhammad who are very well known, narrated among others by, Imam al-Darimi, Imam al-Bukhari, Imam al-Tirmidzi, and Imam Ahmad bin Hanbal²² from the best

²²Wensinck, *Al-Mu`jam al-Mufahras Li Alfadzi al-Hadis al-Nabawi, ‘an al-Kutub al-Sittah Wa ‘an Musnad al-Darimi Wa Muwaththa` Malik Wa Musnad Ahmad Bin Hambal*, 1: 216.

friend of Abdullah bin ‘Amr bin al-’Ash ra.:
 حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ أَخْبَرَنَا الْأَوْزَاعِيُّ حَدَّثَنَا حَسَّانُ بْنُ عَطِيَّةَ عَنْ أَبِي كَيْشَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَلَّغُوا عَنِّي وَلَوْ آيَةً وَحَدِّثُوا عَنِّي بِبَنِي إِسْرَائِيلَ وَلَا حَرَجَ وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ

*Having told us Abu ‘Ashim adl-Dlahhak bin Makhlad had told us Al Awza’iy had told us Hassan bin ‘ Athiyyah from Abi Kabsyah from ‘Abdullah bin’ Amru that the Prophet said, “Convey from me even one verse and tell it. (what you hear) from the Children of Israel and that is okay (sin). And whoever lied to me on purpose will get ready to occupy his seat in hell”.*²³

The hadiths from the first three books (Bukhari, Abu Daud and al-Tirmidzi) include them in the Chapter of the Children of Israel. This fact is not in accordance with the assumption that this hadith is used as a blasphemy for someone to preach, whereas this hadith does not talk about da’wah or other syiar activities. This hadith speaks more to the classification of information and its sources and their respective positions in Muslim life at the time of the Prophet and may also be used as a guide in analyzing information and placing it in its proper position. Incomplete or fragmentary transmission of hadiths can completely change the understanding.

There are at least three important points from the above hadith, *first* (بَلَّغُوا عَنِّي وَلَوْ آيَةً), the hadith above talks about the delivery of information. The Prophet explained that the verse he had just received was not always in front of all the friends. Sometimes when receiving the Apostle’s revelation accompanied by 2-3 friends, or when giving an explanation at the mosque, there were friends who were not present. Therefore, in another narration the Prophet said:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا أَبُو أُسَامَةَ ح وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ أَنبَأَنَا النَّضْرُ بْنُ شَمَيْلٍ عَنْ بَهْزِ بْنِ

²³“HR. Bukhari No 3202,” accessed December 19, 2020, <https://hadits.in//bukhari/3202>.

حَكِيمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ مُعَاوِيَةَ الْقُشَيْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا لِيُبَلِّغَ الشَّاهِدُ الْغَائِبَ

*Having told us Abu Bakr bin Abu Syaibah said, have told us Abu Usama. And according to another route; Having told us Ishaq bin Manshur said, have told us An Nadlr bin Syumail from Bahz bin Hakim from his father from his grandfather Mu'awiyah Al-Qusyairi he said; Rasulullah said, "Know, let those present inform those who are not present."*²⁴

This is the context of the hadith 'convey from me even though it is one verse', friends are asked to convey the explanation of the Prophet to those who are not present or do not hear directly from the Prophet so that they also know what explanation the Prophet conveyed. So, even though a friend only hears one verse, but if that one verse is not known by the others, then convey it.²⁵

Second (وَحَدِّثُوا عَنِّي إِسْرَائِيلَ وَلَا حَرَجَ), the above hadith also reports that the information that was disseminated was not only from the Apostles but also from the Children of Israel. Imam Malik said, "The point is that they may tell about their good affairs. As for what is known to be a lie, it is not allowed."²⁶ Perhaps this is one of the reasons why this tradition is often truncated, namely because it has mentioned the issue of the Children of Israel. If the arguments are consistent with this hadith, then it is clear that other information, including from the Children of Israel, must be conveyed and also not withhold information for certain purposes. The above hadith actually teaches the importance of providing a balance of information. Do not let because of their dislike of certain groups their rebuttal arguments are hidden. This is not true, because according to the hadith of the Prophet above, information from the Children of Israel alone does not matter if it is told, as the

companions told the explanation of the verse from the Prophet. Here in lies the high moral content of the Prophet regarding the dissemination of information.

Third (وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا ، فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ), there is one prohibition in the above hadith, namely the prohibition of lying on behalf of the Prophet or making the story as if the Prophet said that the information was not from the Prophet. This lying treatment on behalf of the Prophet has been agreed by the scholars as a very serious matter and includes a major sin, so that the perpetrator will be guaranteed to go to hell as mentioned in the last part of the hadith above.²⁷ Apart from punishment in the hereafter which is a consequence of falsifying news or its sources, this falsification of information also affects 1) Muslim or non-Muslim views on Islamic teachings, the character of the Prophet, and understanding of God, 2) forming a paradigm of Muslim thought and scholarship that does not in accordance with Islamic teachings, 3) destroying the quality of religious texts and their position as a source of law and order in a society, and other influences that have a wide influence.

From the three important points obtained from reading the full text, understanding the context and reading the syarh of the hadith, a comprehensive understanding will be obtained that the above hadith does not mean that it is permissible to preach, let alone issuing a fatwa with just one verse but how to respond to information and place it according to its degree in the paradigm of Islamic thought. This fact explains how the Prophet in the early Islamic development period had anticipated and closely supervised the matter of science, the validity of information, and the morals of the people.

The three points contained in the above hadith should be interpreted as a whole because they are related to one another. The first point describes the command to convey the verses that were

²⁴HR. Ibnu Majah No230," accessed December 19, 2020, <https://hadits.in//ibnumajah/230>.

²⁵Ibnu Hajar al-Asqalani, *Fathul Bâri Penjelasan Kitab Shahih Bukhari*, vol. 17 (Jakarta: Pustaka Azzam, 2008), 671.

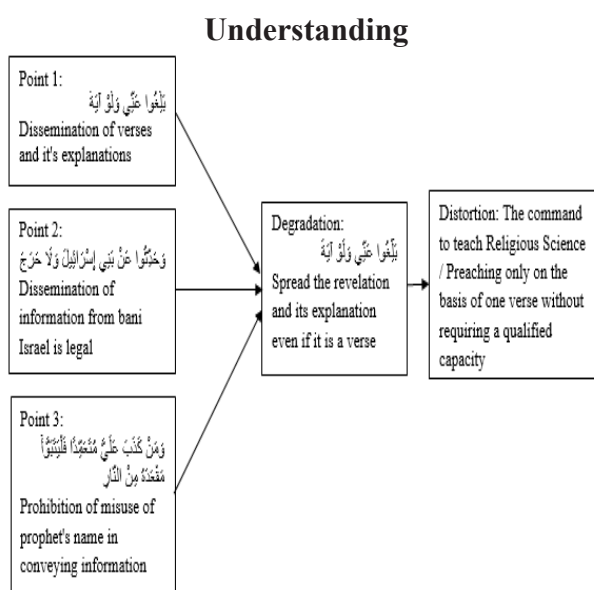
²⁶Al-Asqalani, 17:672.

²⁷Al-Asqalani, 17:673.

narrated and their explanations, the second point explains the command to convey information from the Jews, and the third point explains the prohibition to deliver the message by misusing the name of the Prophet. Broadly speaking, these three things aim to prepare anticipation so that there is no mixing between; 1) Information in the form of Qur'anic Verses, 2) Information from the Children of Israel (*Isra`iliyyāt*), and 3) Other information based on the source — in this case the Prophet's hadith. So that the validity of each information and its sources can be accounted for and the mixing of the verses of the al-Qur'an, with hadiths and other information can be known and positioned accordingly.

This phenomenon shows two symptoms of change in meaning, 1) Degradation of the meaning of the hadith which should have been delivered in full, consisting of three points but only one point is conveyed and 2) Distortion of meaning that occurs from the delivery of the verses of the Qur'an and its explanation to the companions who did not hear it directly became an order to teach the Science of Religion/preaching on the basis of only one verse without requiring a qualified capacity for the transmitters of the hadith. This pattern of shifting meaning is described in the following scheme:

Scheme 2: Transformation of Hadith



Conclusion

From the above study it can be concluded that the understanding of the hadith *ballighū 'annī walau āyah* in Twitter can generally be divided into two, namely those that are not appropriate and in accordance with the full understanding. The factors that influence the mismatch of understanding are the incomplete or fragmentary delivery of hadiths, so that the understanding obtained is also not comprehensive and the characteristics of Twitter are short because it limits the number of words per tweet and the limited knowledge possessed by social media users who disseminate the hadith. The delivery of this incomplete hadith also affects the transformation of understanding, from the three important points of a complete hadith editorial then only one point is conveyed. The first point, namely regarding the distribution of the verses of the Koran and its explanation to the companions at that time, was expanded to convey the teachings of Islam - which came from the prophet - based only on one verse without understanding Islamic teachings (al-Qur'an and Hadith) thorough. Two other points, namely being balanced in receiving or disseminating information and not lying about something on behalf of the Prophet, are lost and not conveyed.

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