

The Spread and Impact of Inauthentic Hadīth Within the Community in Malaysia: A Systematic Literature Review

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Abstract

This study aims to systematically review past literature concerning the dissemination of inauthentic hadith within the Malaysian community and its impact on them. The Systematic Literature Review method is used in searching for previous articles that are relevant to the topic of interest. In data analysis, a deductive thematic analysis approach is employed, where specific keywords are selected during the identification process to search for pertinent articles. The study identifies three main themes related to the topic: the spread of inauthentic Hadith, its impact, and efforts to address this issue, with these themes further categorized into 10 sub-themes. The study contributes to the existing literature on inauthentic hadith by offering insights into recent developments, providing a comprehensive overview, identifying areas for improvement, and enhancing understanding of the study's scope within the field.

Keywords: *Inauthentic Hadith Spread, Inauthentic Hadith Impact, Malaysian Community, Systematic Review*

INTRODUCTION

Inauthentic hadīth, referred to as hadīth mardūd, are excluded from religious rulings due to their failure to meet accepted criteria. This failure can stem from disconnected chains of narrators or criticisms of the narrators themselves. Scholars categorize these inauthentic hadīth into several groups, primarily based on their authority. These groups include vaguely weak hadīth, which retain partial authority despite not fully meeting criteria; substantial weak hadīth, which significantly fail criteria due to either chain disconnection or severe criticism of narrators; and fabricated hadīth, falsely attributed to the Prophet and narrated by individuals displaying signs of fabrication (Al-'Itr, 1981; Al-Ābādi, 2011). The latter two categories entirely lose their authority and cannot be used in religious practices. Thus, in this study, the term "inauthentic hadīth" specifically refers to hadīth falling within the first and second categories

The emergence of inauthentic hadīth traces back to false accusations near the end of Uthman bin Affān's reign, fostering the group of corrupted beliefs the khawārij to fabricate hadīth. Subsequently, during the Tābiin era, narrators' declining credibility due to waning awareness and attention to detail further compromised the quality of transmitted hadīth (Santri & Haq, 2021). In today's digital age, the proliferation of electronic and mass media, particularly the internet and social media, has led to a rapid dissemination of inauthentic hadīth. This blending of authentic and false religious information, including the Prophet's hadīth, poses a significant challenge as it spreads widely among digital users (Usman & Wazir, 2018). Therefore, there is a need to review existing studies on this phenomenon using systematic review methods, which can synthesize a substantial body of literature addressing this topic.

A systematic literature review is a form of literature highlighting the process of identifying, selecting, and evaluating specific articles or documents to satisfy research questions that was posed (Dewey & Drahota, 2016). According to Xiao and Watson (2017), a systematic literature review aids in assessing the validity and quality of

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the study while also exposing its weaknesses, consistency, and contradictions. Hence, the objective of this SLR is to analyze existing literature on the dissemination of inauthentic hadith within the Malaysian community. Furthermore, the purpose of this study is to identify challenges, offer research materials, and fill gaps in understanding by presenting comprehensive data and insights from previous studies on the topic.

METHODOLOGY

This section explains the methodology used namely PRISMA, which includes resources, inclusion and exclusion criteria, eligibility, systematic review process, and data abstraction and analysis which are employed in the current research.

Research Design and Procedures

The systematic review methodology was implemented in this study because it is effective in systematically surveying a limited field of study (Pedrini & Ferri, 2019). To run this methodology, five steps are implemented to identify and evaluate the quality of papers used in this study, namely keywords identification, document collection, assessment of the quality, extraction of data, and data synthesis (E-Vahdati et al., 2019). Moreover, the SLR research aims to synthesize all empirical evidence by fulfilling the requirement criteria determined within said research. In addition, SLR is also an important component in constructing a theoretical framework and building a model of certain concepts (Wong & Matore, 2020).

Review Protocol

The review was guided by the PRISMA Statement (Preferred Reporting Items for Systematic reviews and Meta-Analyses). According to Moher et al. (2019), PRISMA has a standardized framework for reporting systematic reviews for different disciplines and research contexts which encourages consistency in reporting practices and enables comparisons between studies. Overall, PRISMA guidelines play a crucial role in promoting transparency, rigor, and quality in the conduct and reporting of systematic reviews. Hence, this methodology can be used for monitoring the spread and impact of these hadith within the community in Malaysia.

Data Sources

The study focuses on reviewing articles in 4 databases which are Web of Science (WOS), Scopus, Google Scholar, and ResearchGate. The purpose of using multiple databases is to offer enhanced search strategies and access to a broader range of literature relevant to the topic, so that can reduce retrieval bias by relying on a single database. In addition, a comparison of databases similar to WOS, Scopus, and ResearchGate reveals that these databases have advantages in terms of more thorough searches, more reliable search results, and more advanced search function (Gusenbauer & Haddaway, 2020).

Formulation of Research Question

Research questions are important since its aims to identify research gaps and potential research directions for this matter in the future, the suggestion of systematic literature review helps to synthesize the research in a reproducible, transparent, and systematic manner to identify noteworthy gaps, contribute to theory development, and provide directions for future research (Endenich & Trapp, 2020; Pedrini & Ferri, 2019).

To address this question, systematic literature review was applied to provide a comprehensive insight on past studies. To draw up research questions, mnemonics method is utilized, namely PICo. PICo is a tool that assists authors in developing a suitable research question based on three main concepts, namely Population, Interest, and Context.

Based on the PICo method, research on the spreading of inauthentic hadith is classified as follows:

PICo

P - Population OR problem (Who)- Community in Malaysia

I - Interest (What) – Spread of inauthentic hadith

Co - Context (Where) – impact of inauthentic hadith

Based on these concepts, the author has included three main aspects, which will then guide the author to formulate the main research question- **“What are the spread and impact of inauthentic hadith within the community in Malaysia?”**

Systematic Searching Strategy

To select relevant papers, it is imperative that established research techniques are used to ensure accuracy of data and analysis. Systematic literature review and comprehensive analysis were implemented to help synthesize research in a reproducible, transparent, and systematic manner, which involves 3 processes, which are identification, screening, and eligibility. The review process was carried out in February 2024.

Identification

The first process applied in this phase is identification, a process of selecting and varying the best keywords to use when searching for publications. At this stage, the article searches were conducted using research keywords to ensure systematic search by adopting a search string. The three main keywords used were “spread”, “inauthentic hadith” and “impact”. Then, some of the keywords were assorted by synonyms, related terms, variations using an online thesaurus, referring keywords of past studies, and suggested keywords by databases such as Scopus, as well as interviewing experts to search for articles relevant to the research topic. Certain identified keywords are:

Table 1: Search String for Databases

Databases	String
Scopus	TITLE-ABS-KEY(("spread" OR "dissemination" OR "distribution" OR "dispersion") AND ("inauthentic" OR "fabricated" OR "false" OR "bogus" OR "fake" OR "weak" OR "forged" OR "unauthorized") AND ("hadis" OR "hadith" "narration" OR "sunnah" OR "prophetic tradition"))
Web of Science	TS= (("spread" OR "dissemination" OR "distribution" OR "dispersion") AND ("inauthentic" OR "fabricated" OR "false" OR "bogus" OR "fake" OR "weak" OR "forged" OR "unauthorized") AND ("hadis" OR "hadith" "narration" OR "sunnah" OR "prophetic tradition"))

The combination of manual search technique and advanced search through search string raises the level of comprehension in the search effort, resulting in the accrument of a vast number of articles relevant to the research topic. Furthermore, 4 databases were utilized in the article search process which are Scopus, WOS, Google Scholar and ResearchGate. The use of multiple databases helps in reducing the bias in searches, and thus elevated the potential of more article searches (Xiao & Watson, 2019).

The application of advanced search is through the search string in WOS and Scopus databases. The authors used search functions like field cold functions, phrase searching, wildcards, truncation, and Boolean operators to expand the search effort and produce an increased number of articles. In addition, manual searches were conducted using the handpicking method in databases like Google Scholar and ResearchGate. While this approach may introduce bias, it was mitigated by employing diverse keywords and multiple databases (Jam et al., 2016). The search was restricted to 10 pages for each keyword, and relevant articles were selected. Manual searching yielded a total of 177 articles from the four databases initially utilized, offering a more comprehensive dataset for analysis.

Screening

The systematic literature review applied specific inclusion criteria during the screening stage to ensure relevance. These criteria included publication year, language, and publication type. A publication timeframe from 2013 to 2023 was chosen to gather sufficient and novel data on the spread of inauthentic hadith within the Malaysian community. Furthermore, English and Malay language mediums were employed to broaden the search for articles, especially considering the scarcity of English language resources on the topic. Furthermore, only empirical-based articles were considered, as they offer primary data essential for the research. The inclusion and exclusion criteria are depicted in the flow diagram presented in the following figure.

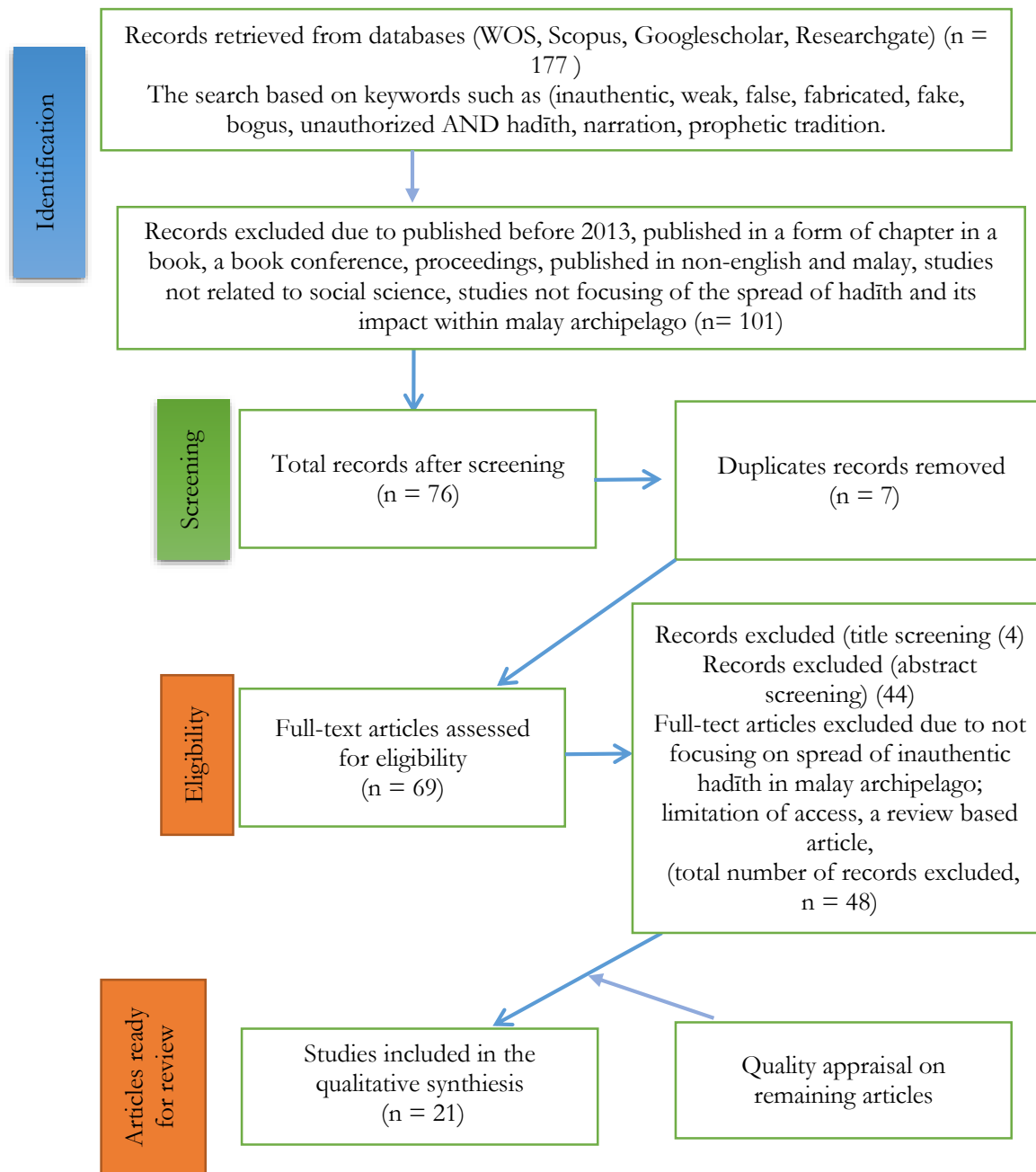


Figure 1: Flow Diagram of Systematic Literature Review (Adopted from Shaffril et al., 2021)

Eligibility

The eligibility process involved applying inclusion and exclusion criteria to ensure the relevance of selected papers for inclusion in the SLR, by reviewing abstracts of articles capable of offering empirical evidence relevant to the research question. Four articles were excluded for not meeting the criteria, particularly those lacking empirical data. Besides, only empirical articles are chosen since it gives primary data, compared to review articles.

Additionally, 44 articles were removed due to their irrelevant focus on topics unrelated to the spread of inauthentic hadith in the community. Moreover, articles concerning the quality of analysis, status of hadith, and

authentication process were excluded, as they did not align with the research scope. Furthermore, articles lacking peer review or complete text were also eliminated, resulting in the removal of 48 articles. Consequently, the final number of articles at this stage is 21, which will undergo quality appraisal using a predefined method

Quality Appraisal

Ensuring the accuracy and reliability of data is paramount in research, achieved by selecting consistent, appropriate, and relevant articles. Hence, the validation process in this study was conducted to assess the methodology and analysis of selected articles, ensuring they meet predefined standards, by following the guidelines outlined by Abouzahra *et al.* (2020), which involve assessing articles based on six questions to gauge their relevance for analysis. This evaluation utilizes a marking system that includes a checklist covering aspects such as objectives, significance, methodology, concepts, results, and research limitations.

The evaluation process involved four authors using a marking system, rating answers as yes (Y), no (N), or partially (P) for each question. Articles meeting the evaluation criteria scored at least 3.0 marks or 50%, by passing at least 3 questions related to methodology and analysis. Decisions were reached unanimously among the authors, with conflicts resolved through further discussion (Krauss *et al.*, 2020). Following the evaluation, it was determined that no article met all criteria. Only 8 articles satisfied 5 out of the criteria, while 13 articles met 4 of the criteria. This distribution is summarized in the table below.

Table 2: Results of The Quality Appraisal

Study	Research Design	QA1	QA2	QA3	QA4	QA5	QA6	Total score	% by max study
Ahmad Shah (2016)	QL	Y	Y	Y	Y	N	P	4.5	75.00
Md Ariffin and Ahmad (2016)	QL	Y	Y	Y	P	Y	P	5.0	83.33
Abdullah (2016)	QL	Y	Y	Y	Y	P	P	5.0	83.33
Asni and Sulong (2017)	QL	Y	Y	Y	P	Y	Y	5.5	91.67
Shamsudin and Mat Akhir (2018)	QL	Y	Y	P	Y	N	Y	4.5	75.00
Usman and Wazir (2018)	QL	Y	Y	P	P	Y	Y	5.0	83.33
Usman <i>et al.</i> (2018)	QL	Y	Y	Y	P	N	Y	4.5	75.00
Senin (2020)	QL	Y	Y	Y	Y	N	P	4.5	75.00
Ibrahim (2021)	QL	Y	Y	Y	Y	P	P	5.0	83.33
Usman and Nasir (2022)	QL	Y	Y	Y	Y	Y	P	5.5	91.67
Abdullah <i>et al.</i> (2022)	QL	Y	Y	Y	Y	P	Y	5.5	91.67
Shahrulail <i>et al.</i> (2022)	QL	Y	Y	Y	Y	P	P	5.0	83.33
Usman and Nasir (2022)	QL	Y	Y	Y	P	Y	P	5.0	83.33
Ahmad <i>et al.</i> (2022)	QL	Y	Y	Y	Y	P	Y	5.5	91.67
Suliaman <i>et al.</i> (2022)	QL	Y	Y	Y	Y	P	Y	5.5	91.67
Hakak <i>et al.</i> (2022)	QL	Y	Y	P	Y	Y	Y	5.5	91.67
Nik Fauzi <i>et al.</i> (2022)	QL	Y	Y	Y	Y	N	P	4.5	75.00
Ibrahim (2023)	QL	Y	Y	Y	Y	P	Y	5.5	91.67
Alit <i>et al.</i> (2023)	QL	Y	Y	Y	P	Y	P	5.0	83.33
Hadi (2023)	QL	Y	Y	Y	Y	N	Y	5.0	83.33
Alit <i>et al.</i> (2023)	QL	Y	Y	Y	Y	N	P	4.5	75.00

As a result of this process, a total of 21 articles were obtained and subjected to deductive thematic analysis. The 21 articles obtained are considered sufficient for conducting a systematic literature review, indicating the maturity and interest in the topic among researchers. While the number fell short of 30 articles, the search process followed established procedures of identification, screening, and eligibility. To mitigate retrieval bias, multiple databases were utilized, and diverse keywords were employed.

Extraction of Data and Analysis

The data extraction process was guided by the research question, ensuring collection of pertinent information. Researchers employed deductive thematic analysis to discuss findings, enabling focused analysis on data relevant to their theoretical interests in the investigated issues (Braun & Clarke, 2006). Researchers employing this method typically initiate the analysis with themes identified through a literature review (Dawadi, 2020). The accuracy of the formulated themes was ensured through a review of collected data, resulting in the identification of three main themes. Researchers further categorized these themes into 10 sub-themes. Validation of the themes by two qualitative field experts confirmed their appropriateness and relevance to the findings of the appraised articles. Below is the table outlining the formulated themes:

Table 3: Findings

Authors/Themes	Research design	Themes									
		Phenomenon of the spread of inauthentic hadith in the community				Impact of the spread of inauthentic hadith on the community			Efforts to curb the spread of inauthentic hadith in the community		
Sub-themes		HD	FR	MS	FT	FB	IJ	MS	EL	RE	ICT
Ahmad Shah (2016)	QL	√	√	√	√	√	√	√	√	√	
Md Ariffin, and Ahmad (2016)	QL		√	√	√	√	√	√	√	√	
Abdullah (2016)	QL					√	√	√			
Asni and Sulong (2017)	QL			√	√		√				
Shamsudin and Mat Akhir (2018)	QL	√		√	√	√	√	√			
Usman and Wazir (2018)	QL	√	√	√	√	√	√	√		√	
Usman <i>et al.</i> (2018)	QL					√	√	√	√		
Senin (2020)	QL	√	√	√	√				√	√	√
Ibrahim (2021)	QL								√	√	
Usman and Nasir (2022)	QL	√	√	√	√		√		√		
Abdullah <i>et al.</i> (2022)	QL		√	√	√		√		√		
Shahrulail <i>et al.</i> (2022)	QL				√		√		√	√	√
Usman and Nasir (2022)	QL						√		√		
Ahmad <i>et al.</i> (2022)	QL		√		√						
Suliaman <i>et al.</i> (2022)	QL		√	√	√						
Hakak <i>et al.</i> (2022)	QL		√		√	√	√	√			√
Nik Fauzi <i>et al.</i> (2022)	QL	√	√	√	√		√			√	
Ibrahim (2023)	QL		√	√	√					√	
Alit <i>et al.</i> (2023)	QL	√	√	√	√				√	√	
Hadi (2023)	QL			√							
Alit <i>et al.</i> (2023)	QL	√	√						√	√	
Phenomenon of the spread of inauthentic hadith in the community		Impact of the spread of inauthentic hadith on the community				Efforts to curb the spread of inauthentic hadith in the community					
HD= History & Development		FB= Faith & Belief				EL=Enforcement of law					
FR= Factors & Reasons		IJ= Islamic Jurisprudence				RE: Research & Education					
MS=Medium & Sources		MS= Morals & Society				ICT=Information & Technology					
FT= Form & Type											

FINDINGS

Prior to conducting theme analysis on the extracted data, discussions on the backgrounds of collected articles were held to identify databases, year of publication, and writing methodology of the articles. Then, the analysis result is presented through data representation such as graph bars and tables.

Background of Selected Studies

Out of the 21 selected articles, 8 were published by international publishers (Abdullah ,2016; Usman & Wazir, 2018; Usman *et al.*, 2018; Ibrahim, 2021; Ahmad *et al.*, 2022; Hakak *et al.*, 2022; Hadi 2023; Suliaman *et al.*, 2022), while the remaining 14 originated from local journals. These articles were spread across 15 different journals, with the Journal of HADIS having the highest number of articles at 4 (Shamsudin & Mat Akhir, 2018; Ahmad Shah, 2016; Usman, 2022; Abdullah, 2022). The Journal of Hadith Studies and Journal Al-bayan followed with 3 (Asni & Sulong, 2017; Nik Fauzi *et al.*, 2022; Ibrahim, 2023) and 2 articles (Suliaman *et al.*, 2022; Ahmad *et al.*, 2022).

The distribution of publication frequencies varies by year. The year 2022 saw the highest number of articles published, with 8 in total (Usman & Nasir, 2022; Abdullah, 2022; Shahrulail, 2022; Usman & Nasir, 2022; Ahmad *et al.*, 2022; Suliaman *et al.*, 2022; Hakak *et al.*, 2022; Nik fauzi *et al.*, 2022), followed by 4 articles each in 2023 (Ibrahim, 2023; Alit *et al.*, 2023; Hadi, 2023; Alit *et al.*, 2023), 2016 (Ahmad Shah, 2016; Md Ariffin & Ahmad, 2016; Abdullah, 2016), and 2018 (Shamsudin & Mat Akhir, 2018; Usman & Wazir, 2018; Usman *et al.*, 2018). In contrast, only 1 article was published in both 2017 (Asni & Sulong, 2017), 2020 (Senin, 2020) and 2021 (Ibrahim, 2021). The details are shown by the following figure:

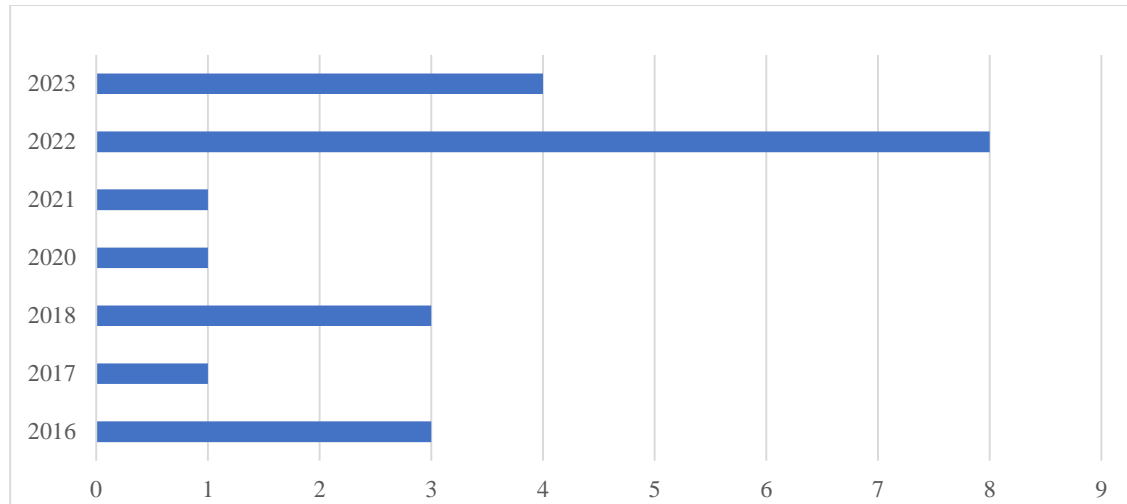


Figure 2: Publication Years of Selected Studies

The Developed Themes

Thematic analysis of the 21 selected studies revealed three main themes: (1) Phenomenon of the spread of inauthentic hadith within the Malaysian community; (2) Impact of the spread of inauthentic hadith within the Malaysian community; and (3) Efforts to curb the spread of inauthentic hadith. The first theme consists of four sub-themes while the other two themes consist of three sub-themes respectively. Based on the results, the three themes that were developed provided answers to the main research question of this SLR, “What are the spread and impact of inauthentic hadith within community in Malaysia

Phenomenon of The Spread of Inauthentic Hadith Within Community in Malaysia

This section examines the spread of inauthentic hadith within the Malaysian community through four sub-themes: history and development, factors and reasons for occurrence, medium of spread, and types and forms of inauthentic hadith. Ahmad Shah (2016) found that during the 17th, 18th, and 19th centuries, hadith knowledge was not widely spread in the Malay Archipelago compared to other Islamic disciplines like aqidah, taşawuf, and fiqh. Although studies and writings on hadith emerged during this period, they were mainly distributed within the community as texts to promote unity, without significant focus on the reliability of narrators or the authenticity of hadith (Senin, 2020).

Dakir (2014) explains during that time, books authored by Archipelago scholars were primarily in Arabic or Malay languages, serving as important references for the Islamic community. Despite the existence of unauthorized hadith, there was evident development in hadith knowledge during the 19th century, particularly in the science of hadith. However, widespread literature on this subject did not emerge until the 20th century. Moreover, Alit *et al.* (2023) elaborates that advancements in technology have led to the utilization of new mediums, like mass and social media platforms such as Facebook, for spreading hadith. This development has significantly contributed to the rapid and extensive dissemination of inauthentic hadith within the community

There are various factors contribute to the occurrence of this phenomenon. Books in Arabic or Jāwi languages containing unedited hadith are often accepted as authentic by readers as mentioned by Ahmad Shah (2016). Additionally, the Malaysian community's trust in scholars leads them to accept preached hadith without questioning their authenticity. The persuasive delivery method used by scholars further strengthens the community's faith in these hadith, despite their lack of authenticity (Usman, 2018).

The situation in Malaysia is concerning as some groups uncritically accept preached hadith. This is attributed to a lack of awareness in attributing statements to the Prophet, limited exposure to clear references, and a desire for rewards among Islamic individuals Md Arifin (2016). Moreover, Ahmad *et al.* (2022) & Alit (2022) assert that technological advancements have further exacerbated the issue, making the spread of false hadith faster

and easier through various information distribution mediums. For instance, online accessibility and digitalization of hadīth have made the alteration and fabrication of false hadīth more viable as clarified by Hakak (2020).

The third sub-theme concerns the mediums used to spread false hadīth, originating from both official and unofficial religious studies, extending to written publications such as books and religious magazines (Ahmad Shah, 2016). Besides, with the advent of ICT, particularly the internet and social media, studies by Nik Faiz *et al.* (2022) and Afifi *et al.* (2023) have found that false hadīth are also disseminated through these mediums due to their rapid and extensive reach. Ibrahim (2023) added that the popularity of these new platforms makes it challenging to monitor hadīth delivery. For instance, Suliaman *et al.* (2022) elaborate on a pattern observed on platforms like YouTube, where religious preachers mix authentic hadīth with false ones, leading to varied audience reactions.

The final sub-theme focuses on the types of disseminated inauthentic hadīth, categorized by content and form. Content-wise, they encompass various topics such as *targhīb* and *tarhīb*, stories of angels and historical figures, Islamic festivities, promotions, benefits of practices, and supernatural occurrences (Ahmad Shah, 2016; Md Arifin, 2016; Usman & Nasir, 2022). Form-wise, they can be seen as Arabic hadīth without translations, translated versions, summarized hadīth, inaccurately attributed sources, unattributed ones, and misattributed hadīth (Senin, 2020; Ahmad *et al.*, 2022, Nik Fauzi *et al.*, 2022).

Impact of The Spread of Inauthentic Hadīth Within Community in Malaysia

The second theme delves into the repercussions of spreading inauthentic hadīth within the Malaysian community. It encompasses three sub-themes: Faith and belief, Islamic Jurisprudence, and Morals and society. Ahmad Shah (2016) clarifies the dissemination of inauthentic hadīth undermines the faith of the Muslim community, as it leads to a deterioration in their understanding of true Islamic beliefs, exacerbated by ensuing confusion as noted by Shamsudin & Mat Akhir (2018). Additionally, the insertion of false hadīth diminishes the authority of authentic hadīth, compromising the reliability of Islam as a whole (Usman & Wazir, 2018; Hakak *et al.*, 2022). Moreover, accusations of Prophet Muhammad distributing pamphlets with objectionable content damage his reputation and credibility, allowing critics to question his authority within Islam (Md Ariffin & Ahmad, 2016; Usman & Nasir, 2022).

The second sub-theme examines the impact on Islamic Jurisprudence due to the dissemination of inauthentic hadīth, where scholars like Ahmad Shah (2016) suggest that the embellishment of Muslim jurisprudence through the spread of inauthentic hadīth may portray Islam as unreliable and impractical. Shamsudin and Mat Akhir (2018) argue that wrongful practices may emerge from such spread, especially in matters of *ibādah*, which must derive from the same authoritative sources as *aqīdah*, according to Usman & Nasir (2022). Moreover, Abdullah (2016) & Hakak *et al.* (2022) emphasize that this phenomenon leads to a disregard for authentic hadīth in daily practices, while inauthentic ones are adhered to without consideration of their authority, resulting in a departure from authentic sources and undermining the integrity of Islamic faith.

The third sub-theme addresses the impacts on morals and Muslim society in Malaysia. Md Arifin and Ahmad (2016) warn that the unchecked spread of unauthorized hadīth could disrupt the harmony, peace, and unity of the country. Usman & Nasir (2022) likens this spread of unauthorized hadīth to the spread of fake money, as both affect the stability of the country in a negative way. Furthermore, according to Ahmad Shah (2016) and Abdullah (2016), the confusion caused by these hadīth disproportionately affects individuals with limited religious knowledge, potentially leaving them vulnerable to exploitation by detractors of Islam. Usman & Wazir (2018) added that this situation could weaken the image of the Muslim community and erode their faith. For instance, false hadīth promoting excessive consumption of certain foods may lead to harmful practices and sow doubt about the authenticity of Islamic teachings (Nik Fauzi *et al.*, 2022; Hakak *et al.*, 2022).

Efforts to Curb The Spread of Inauthentic Hadīth In Malaysia

The third theme examines efforts to curb the spread of inauthentic hadīth in Malaysia, covering enforcement of laws, research and education initiatives, and utilization of modern technology. The Ministry of Home Affairs oversees this through legislation like the Multimedia and Communications Act 1998 (Act 588 & 589), enforced

by the Malaysian Communications and Multimedia Commission (MCMC). Afifi *et al.* (2023) suggest that the government's enactment of these laws reflects its commitment to regulating the broadcasting industry, aiming to uphold harmony and peace by ensuring compliance among major industry players. Additionally, the ministry established the Lajnah Tahqīq Hadīth in 2016 to filter hadīth content in publications and translations, ensuring adherence to authentic teachings (Ahmad Shah 2016; Md Ariffin & Ahmad, 2016).

In the field of research and education, Malaysia's higher education sector has taken proactive steps to address the spread of inauthentic hadīth. Senin (2020) asserts that researchers have focused on evaluating the quality of hadīth and conducting review studies on their status, both at postgraduate levels and through research grants. Sharulail (2022) added that these efforts extend to Friday sermons and religious magazines, reflecting a comprehensive approach to combatting the widespread influence of these hadīth in Malaysian Islamic communities. Universities also play a crucial role in educating the public about the risks of false hadīth and the importance of verifying their authenticity before dissemination, with lecturers and religious scholars utilizing various educational platforms (Senin 2020).

In addition to the mentioned efforts, responsible parties have leveraged modern, rapidly advancing information technology to address the issue of inauthentic hadīth. This involved creating a website and smartphone application associated with prophetic hadīth, as noted by Senin (2020). Furthermore, Sharulail (2022) highlighted the significance of modern platforms in promoting the use of hadīth while ensuring their authenticity. Through reliable references, verified statuses, and accurate translations, potential misunderstandings regarding specific hadīth and their teachings can be avoided.

DISCUSSION

The issue of inauthentic hadīth and their dissemination within the Muslim community has a longstanding history, documented in scholarly literature across various categories. Usman and Wazir (2018) highlight the exacerbation of this spread as some individuals uncritically accept anything claimed to be a hadīth without verification. Additionally, in Malaysia's predominantly Muslim community, Islamic festivities dominate the annual calendar, providing an opportunity for certain preachers to exploit and motivate the population excessively. Research by Dakir and Wan Awang (2015) reveals that certain religious customs and traditions persist without clear origins, yet are accepted by the community as practices originating from the Prophet, such as reciting performing specific sunnah prayers in the month of Rajab.

Meanwhile, the widespread adoption of new media technologies, including mass media and social media, has exacerbated the dissemination of false hadīth, in addition to the diverse backgrounds of users, whom lack the necessary religious knowledge or inclination to verify the accuracy of information (Nik Fauzi *et al.*, 2022). Moreover, the decentralized nature of the internet complicates efforts to monitor and control the spread of such content effectively. According to Aida and Suliaman (2015), while there are existing laws governing media content overseen by the Malaysian Communications and Multimedia Commission (MCMC), fully addressing this issue requires significant resources and a systematic approach to classification and enforcement

To effectively address the spread of false hadīth, it is crucial to strengthen existing laws and ensure continuous monitoring of compliance. Alit *et al.* (2022) emphasize the importance of clarifying jurisdiction and authority over religious matters within the Malaysian legal framework, advocating for coordinated efforts between state and federal levels. Furthermore, Khadher *et al.* (2019) highlights the significance of reliable online platforms in bolstering religious education and combating misinformation. These platforms must meet stringent criteria, including accuracy in texts and translations, competent advisory oversight, and provision of authentic alternatives to false hadīth. Effective implementation of these measures requires collaboration between technology firms and university scholars, despite potential knowledge gaps.

Past research highlights the importance of conducting analyzed studies on the status of hadīth of hadīth disseminated through publication mediums. While initially perceived as critical, these re-evaluations enhance the knowledge value of religious texts. Suliaman & Ahmad Shah (2009) clarify that these efforts are not intended to discredit preaching endeavors or cast doubt on sincerity in disseminating religious information. Rather, they align with the Prophet's directive to prevent deceitful attributions and false hadīth, which can impact the Muslim

community. Meanwhile, establishing a hadith bank, proposed by Sakat *et al.* (2012), can provide users with a reliable database for verifying hadith before dissemination, fostering trust in technological resources.

CONCLUSION

The study concluded that three themes were successfully formed from the conducted analysis which are; (1) Phenomenon of the spread of inauthentic hadith within the community in Malaysia; (2) Impact of the spread of inauthentic hadith within the community in Malaysia; (3) Efforts to curb the issue of the spread of inauthentic hadith. The research proposes that addressing this concerning phenomenon should involve not just certain entities but also the community itself, fostering a thorough comprehension and efficient cooperation to tackle the depicted issue.

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