



MUBALLIGH ONLINE RECEPTION OF HADITH TASYABBUH AND INTENTION (CONTOVERSION OF WISHING MERRY CHRISTMAS)

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Abstract

The law of saying Christmas by Muslims is always hotly debated and can be an indicator for determining the level of religious moderation. There are at least three groups in describing the law of congratulating Christmas, namely groups that allow, prohibit, and situational. One of the figures who has captured public attention regarding the law of wishing Merry Christmas is Dr. Buya Ar Razy through Deddy Corbuzier's YouTube podcast. By applying Stuart Hall's legacy theory, this study found that the reception of hadith tasyabbuh and the intention in the podcast fall into the category of negotiation. This prescription pattern is proof that ar Razy is trying to spread a moderate mindset. This moderation has implications for the creation of cyber Muslims who are wiser in responding to differences. This is reflected in the digital response in the podcast comments. Apart from that, the emergence of many video clips on YouTube Shorts with positive narratives is further proof that more parties agree with Razy's moderate opinion and mission.

Keywords: Buya ar Razy, Moderation, Hadith Reception, Hadith of Intention, Hadith of Tasyabbuh.

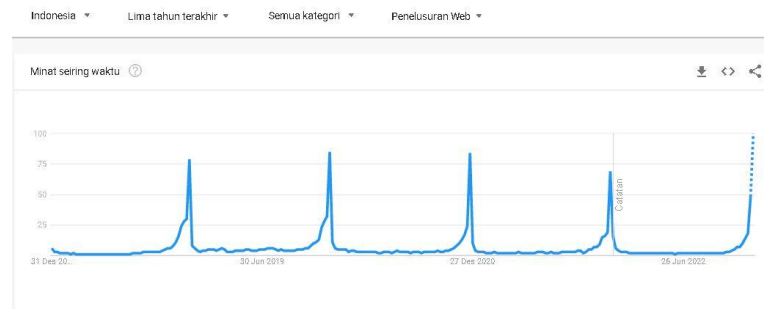
Abstrak

Hukum mengucapkan natal oleh kaum muslim, selalu hangat diperdebatkan dan dapat menjadi salah satu indikator untuk memetakan tingkat moderasi beragama. Setidaknya terdapat tiga kelompok dalam perdebatan hukum mengucapkan selamat natal yaitu kelompok yang membolehkan, melarang, dan situasional. Salah satu tokoh yang menyita perhatian publik terkait hukum mengucapkan selamat natal adalah Dr. Buya Ar Razy melalui podcast YouTube Deddy Corbuzier. Dengan mengaplikasikan teori resepsi Stuart Hall, penelitian ini menemukan hasil bahwa resepsi hadis tasyabbuh dan niat dalam podcast tersebut masuk dalam kategori negosiasi. Pola resepsi ini menjadi bukti bahwa ar Razy berupaya menyebarkan pola pikir moderat. Moderatisasi ini berimplikasi pada terciptanya muslim siber yang lebih bijak dalam menyikapi perbedaan. Hal ini tergambar pada respon digital dalam komentar podcast. Selain itu, kemunculan banyak cuplikan video pada YouTube Shorts dengan narasi positif, menjadi bukti penguat lainnya bahwa lebih banyak pihak yang setuju dengan pendapat dan misi moderat yang dibawa ar Razy.

Kata Kunci: Buya ar Razy, Moderat, Resepsi Hadis, Hadis Niat, Hadis Tasyabbuh

A. Pendahuluan

The celebration of Christmas by Muslims is a topic of heated debate, particularly in the lead-up to the holiday season. This debate serves as an important indicator for assessing the level of religious moderation within different groups. (Lawrence 2005) Notably, these discussions are not limited to the physical world but have extended to the digital realm, encompassing social media platforms, online websites, and YouTube. (Haramain, Juddah, and Rustan 2020) A study using Google Trends revealed a significant increase in searches for the keywords "Merry Christmas" from late November to late December. Interestingly, this search trend has been observed worldwide, including in countries with Muslim minority populations. Here is the data that was taken from Google Trends on December 30, 2022.¹



Debates and responses surrounding the legal controversies of Christmas greetings among Muslims have been proposed as a potential benchmark for assessing the level of religious moderation within the faith. (Neumann 2013) This is because each participant in these discussions indirectly represents a distinct interpretation of the Quran and hadith literature. (Haramain, Juddah, and Rustan 2020; Lawrence 2005) The debate on the permissibility of wishing Merry Christmas gives rise to three main groups: those who endorse the practice, those who prohibit it, and those who adopt a situational approach, permitting or prohibiting based on specific conditions. Analyzing the characteristics of these three groups allows for the evaluation of the level of religious moderation in their respective understandings.

The legal debate surrounding Merry Christmas greetings involves various parties expressing their identities and promoting specific

¹ A similar trend has also occurred in many countries, such as America, the Netherlands, Saudi Arabia, and Morocco. A different trend occurred in Afghanistan, where searches with the keyword "Merry Christmas" always fluctuated throughout the year, not only in late November-late December.

ideologies. (Pomalingo et al. 2021; Akmaliah 2020) Influential figures play a crucial role in shaping perspectives and establishing group identities. (H. Campbell 2007; Whyte 2022) Fatwas from authoritative figures greatly influence opinions and levels of moderation. (Abdel-Fadil 2011) This research analyzes the reception of Buya Ar Razy's understanding of hadiths related to Merry Christmas greetings and its implications for Indonesian Muslims, considering hadith analysis and contemporary religious movements.

Buya Ar Razy has emerged as a prominent figure drawing public attention to the issue of Christmas greetings and their legal implications. In a YouTube podcast with public figure Deddy Corbuzier, Ar Razy shares his perspectives on the matter. This research aims to analyze Ar Razy's understanding of religious literature, particularly the hadith concerning *tasyabbuh* (imitation) and intentions, given the significant attention and the shifting dynamics within digital Muslim society. (Nizam Zulkipli, Suliaman, and Anas 2021)

Ar Razy strategically positions himself as a moderate voice by using a negotiation pattern in discussing the hadiths related to Christmas greetings. His implicit style of delivery aims to appeal to a wider audience, while the inclusion of scientific discourses supports his neutral stance on the issue. The process of receiving hadith, known as hadith reception, has evolved with the use of technology in the digital era. Zulkipli proposes that the acceptance process for developing digital hadith data should adhere to models such as *al-Sama' min Lafz al-Shuyukh*, *al-'Ard*, *al-Kitabah*, *al-Ijazah*, and *al-Munawalah*, which ensure the validity of the hadith. (Nizam Zulkipli, Suliaman, and Anas 2021)

Furthermore, the process of accepting hadith plays a vital role in the emergence of living hadith practices within society. (Zuhri Qudsy 2016) Building upon Iser's theory of social acceptance, Rafiq's dissertation highlights three significant aspects of accepting religious texts: exegesis, aesthetics, and functional acceptance. (Iser 2000) Echoing these findings, Dewi and other studies emphasize the functional acceptance of hadith in both informative and performative categories, which demonstrates a reflective process carried out by practitioners of living hadith. This critical reflection underscores the fact that the community of hadith practitioners indirectly represents their group identity. (Reflektif et al. 2017; Mubarik 2021)

Recent studies on hadith in the digital media context have utilized Stuart Hall's encoding-decoding theory, which categorizes the public's acceptance of hadith into three patterns: dominant-hegemonic reception,

negotiation, and opposition. (Hall 2003; Pillai 1992; Rane 2022; Santoso and Prianti 2022) This research aims to analyze the acceptance pattern of Ar Razzy's hadith and understand the impact of hadith acceptance on the digital Muslim community. (H. Campbell 2007) The digital reception of hadith varies and has implications for the shifting religious authority, with emerging influencers such as religious content creators and online preachers. (H. Campbell 2007, Qudsy, Awwabin, and Sholahuddin 2020)

The process of shifting authority in religious knowledge extends beyond traditional institutions to include online platforms. (Abdel-Fadil 2011; LAMBEK 1990) People now seek religious knowledge through digital sources such as YouTube, Instagram, websites, podcasts, and TikTok. (Scholz et al. 2008; Solahudin and Fakhruroji 2019) Kyai and ustadz have also embraced digital platforms to maintain their authority by sharing their teachings online. The mediatization of religion has led to the emergence of digital Muslim groups (Whyte 2022), whose understanding and response to religious issues reflect broader patterns of religious thought. (Ahyyar and Alfitri 2019; H. A. Campbell 2012) Influential figures such as migrating celebrities, content creators, and online preachers have a significant influence on these digital Muslim groups.

This study employs a literature review as the method of data collection. The primary source in this research is the video podcast by Ar Razzy featured on Deddy Corbuzier's YouTube channel, titled "Selamat Natal Ilmu Buya Arrazy!!" Additional data, such as podcast viewer comments, infographics, the number of shares, likes, and reuploads of Ar Razzy video clips on YouTube Shorts, were collected and analyzed as primary data. Secondary data, in the form of books and journal articles with a similar theme, containing valuable information for this study, were also utilized.

To delve into Ar Razzy's rational understanding of hadith literature, reception analysis will be employed. The collected data will be processed using Stuart Hall's reception analysis framework. Hall's conceptualization of three readers' positions -dominant-hegemonic, negotiation, and oppositional- will be utilized to uncover the acceptance of Ar Razzy's literature, specifically the hadiths related to intention and tasyabbuh, which shape his stance on the shari'a law regarding wishing Merry Christmas. (Shaw 2017; Pillai 1992)

The findings of this study will be presented through analytical descriptions. It will explore *first*, the reception of the hadiths and the

intention of tasyabbuh by Ar Razzy. *Second*, the study will also analyze the implications arising from Ar Razzy's acceptance pattern of tasyabbuh hadiths and the intentions reflected in his opinion regarding the law of wishing Merry Christmas, as discussed in the podcast with Deddy Corbuzier, particularly in relation to the digital Muslim community.

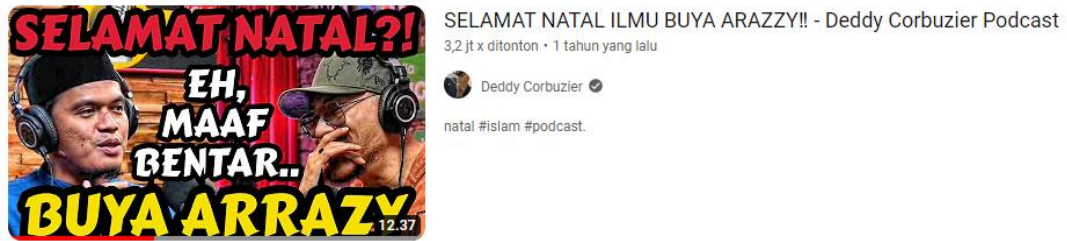
B. The Profile of Buya Ar Razzy Hasyim

Dr. K.H. Ar Razy Hasyim, Lc., S.Fil.I., MA.Hum., was born on April 21, 1986, in Koto Tangah, Payakumbuh, West Sumatera. He is the founder and administrator of Ribath Nouraniyah Hasyimiyah, an institution dedicated to the study of turats, faith, tasawuf, and dhikr practice, located in Ciputat, South Tangerang, Banten.

Ar Razzy's pursuit of Islamic education and knowledge began at an early age. He completed his primary and secondary education in West Sumatra. He went on to study hadith science at the Darus-Sunnah International Institute for Hadith Sciences Islamic Boarding School, graduating in 2008. He pursued his undergraduate studies in the Department of Aqidah and Islamic Philosophy at UIN Syarif Hidayatullah, graduating in 2009. Additionally, he attended the non-formal education program, Dawrat al-Tathqif al-Shar'i li al-'Ulum al-Islamiyah, organized by Internationales Zentrum Für Islamische Wissenschaften in Bogor from 2006 to 2008. Ar Razzy earned his Master's degree in Islamic Studies from UIN Syarif Hidayatullah in 2011, and he continued his Ph.D. studies in the same department and university, completing his degree in 2017.

Currently, Ar Razzy serves as the manager of Ribath Nouraniyah. He is a Postgraduate Lecturer at the Institute of Al-Qur'an Science (IIQ) Jakarta and teaches hadith and aqidah at Darus-Sunnah. Previously, he worked as a lecturer at the Faculty of Ushuluddin, UIN Syarif Hidayatullah Jakarta, from 2012 to 2019. Ar Razzy gained increased popularity after his appearance on Deddy Corbuzier's podcast at the end of 2021. This is evident from the video podcast's viewership and comment volume, which totaled over 17,000. Additionally, there are a ton of podcast segments that have been reposted on Instagram, TikTok, and YouTube Shorts. ("Biografi Buya Arrazy Hasyim, Ustadz Pendiri Ribath Nouraniyah" n.d.)

C. Ar Razy's Dialectics on Deddy Corbuzier Podcast



Picture 1. The thumbnail of podcast Ar Razy

The podcast featuring Buya Ar Razy and Deddy Corbuzier, titled “SELAMAT NATAL ILMU BUYA ARAZZY!!” gained significant attention with its thumbnail displaying the message, “SELAMAT NATAL?! EH, MAAF BENTAR.. BUYA ARAZZY.” In the 12-minute and 36-second video, Ar Razy is accompanied by Rikal from PWNU DKI Jakarta, who physically joins Ar Razy, potentially to reaffirm or reinforce his authority. This presence may have influenced the Nahdliyyin (NU members/congregation) to align with Ar Razy’s opinion, while other Muslims outside of NU found themselves choosing between supporting or opposing his stance. The video, which circulated prior to Christmas on December 23, 2021, garnered 3,270,994 views and received 80,000 likes.²



Picture 2. The screenshot of the podcast

Ar Razy’s use of framing narratives rooted in scientific traditions to establish authority in front of podcast viewers indicates that his understanding is based on a scholarly perspective. Furthermore, his careful framing demonstrates his recognition of the podcast’s significant

² Data was taken on December 27 2022 at 12.00 WIB

impact, particularly on a wide audience, including young people. At the outset of the podcast, Ar Razzy explicitly states that his discussions and opinions are personal and drawn from the viewpoints of scholars. He emphasizes that he is not a mufti (an Islamic legal expert who issues official rulings), but rather a student of muftis, indicating his humility and deference to higher authorities. Here is his speech that are translated into English:

"In the Christmas issue, first of all, I want to clarify that I am not a mufti whose role is to provide official rulings on matters. I am merely a student of the muftis. I also rely on the opinions and fatwas (religious rulings) provided by scholars. There are two main viewpoints on this issue, and I don't rely solely on one. I am here to explain and present different perspectives."

I understand that Ar Razzy made a statement on Deddy Corbuzier's YouTube account, which served to enhance his authority and position among the audience. This narration not only strengthens his credibility but also indicates that Ar Razzy's opinion is based on existing literature and previously issued fatwas.

In addition to drawing upon the fatwas of scholars, Ar Razzy supports his opinion by referencing literature, including verses from the Quran and hadiths of the Prophet Muhammad. These hadiths serve as evidence to substantiate his stance and revolve around two significant themes: intention and tasyabbuh (resemblance or imitation). By utilizing these sources, Ar Razzy strengthens his argument and provides a comprehensive foundation for his perspective. The narration is as follows.

Hadith about (Niyyah) Intention

حَدَّثَنَا الْحُمَيْدِيُّ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ قَالَ حَدَّثَنَا سُفْيَانُ قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ
الْأَنْصَارِيُّ قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصِ اللَّيْثِيِّ
يَقُولُ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ
كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ.
(رواه البخاري: ١)

Narrated by Al-Humaidi Abdullah bin Az-Zubair, who narrated from Sufyan, who narrated from Yahya bin Sa'id Al-Ansari, who said: Muhammad bin Ibrahim At-Taymi informed me that he heard Alqamah

bin Waqqas Al-Laythi saying, "I heard Umar bin Al-Khattab (may Allah be pleased with him) saying on the pulpit, 'I heard the Messenger of Allah (peace be upon him) saying, 'Actions are judged by intentions, and each person will be rewarded according to what they intended. So whoever emigrates for worldly gain or to marry a woman, their emigration is for what they emigrated for."

Hadith about Tasyabbuh

حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ يَعْنِي الْوَاسِطِيَّ، أَخْبَرَنَا ابْنُ ثَوْبَانَ، عَنْ حَسَّانَ بْنِ عَطِيَّةَ،
عَنْ أَبِي مُنِيبِ الْجُرَشِيِّ، عَنِ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
" بُعِثْتُ بِالسَّيْفِ حَتَّى يُعْبَدَ اللَّهُ لَا شَرِيكَ لَهُ، وَجُعِلَ رِزْقِي تَحْتَ ظِلِّ رُحْيِي،
وَجُعِلَ الدَّلَّةُ وَالصَّعَاؤُ عَلَى مَنْ خَالَفَ أَمْرِي، وَمَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ "

Narrated by Muhammad bin Yazid Al-Wasiti, who narrated from Ibn Thawban, who narrated from Hassan bin Atiyyah, who narrated from Abu Munib Al-Jurashi, who narrated from Ibn Umar, who said: The Messenger of Allah (peace be upon him) said, "I have been sent with the sword until Allah alone is worshipped, and my provision has been placed under the shadow of my spear, and humiliation and lowliness have been decreed upon those who oppose my command, and whoever resembles a people is from among them."

This hadith was narrated by Imam Ahmad bin Hanbal in the second chapter number 50 and is weak. This hadith and other hadiths with similar narration (hadith containing narration وَمَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ), popular is used by preachers and the public in general to support arguments against some traditions or behavior that are considered similar to the traditions of other people. Hadiths about tasyabbuh (وَمَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ) have at least four transmission lines. The first path, narrated by a friend of Ibn Umar narrated by Imam Abu Daud and Imam Ahmad. The second path, through the companions of Abu Hurairah narrated by al-Harawi. The third path, through Anas bin Malik's friend narrated by al-Harawi. The fourth route through Hudzaifah's companions is narrated by Nasai and Thabarani. These four paths of history are considered weak by the majority of hadith scholars. However, the researcher focuses on the aspect of "reception of hadith," therefore this tasyabbuh hadith is maintained as one of the primary data in writing.

In the context of Ar Razzy, he did not explicitly convey the two aforementioned hadiths in the podcast, but their implications can be

inferred from various narrations he shared. For instance, he mentioned the importance of one's intentions when wishing Merry Christmas, stating, "What do you intend in your heart (to wish Merry Christmas)?" He also emphasized that it is not appropriate to judge people solely based on their outward appearances, as their intentions may differ from ours.

Ar Razy's acceptance of the hadith regarding intentions is evident in his argument that he, throughout his own life journey, has never personally said "Merry Christmas." He acknowledged that politicians and company leaders may have the intention to wish the public or their employees a merry Christmas, but Ar Razy himself does not hold that position. However, he emphasized that individuals in certain structural positions are allowed to wish Merry Christmas while maintaining the intention in their hearts, as Jesus (Isa) is the son of Maryam.

D. Ar Razy's Reception and It's Influence on Muslims Online

Ar Razy's approach to formulating his opinions on the law of Christmas greetings is grounded in the literature of previous scholars. He discusses two prominent fatwas on this matter, namely the Egyptian Darul Ifta fatwa that permits Christmas greetings as a matter of worldly interaction (muamalah) unrelated to faith, and the Arab fatwa that considers it a matter of faith (aqidah) and prohibits such greetings. Ar Razy adopts a moderate stance by positioning himself in the middle of this dichotomy.

According to Ar Razy, wishing Merry Christmas may be acceptable in certain circumstances, especially for individuals occupying specific structural positions. However, he emphasizes that the intention behind such greetings must be carefully considered, ensuring there is no recognition or belief that Jesus is God. In cases where there is a risk of deviating into matters of faith, Ar Razy suggests referring to the prohibition outlined in the Arabic fatwa.

Ar Razy's influence as a preacher is significant, both in real-life settings and within the digital Muslim community. He is frequently invited to deliver sermons at various locations, particularly Islamic boarding schools, and his recitations attract large congregations. His authority and popularity are further evident in the digital realm, where his offline da'wah videos are actively uploaded to YouTube by his team, Islamic boarding schools, and other external entities. These videos receive tremendous response, with hundreds of thousands of viewers on average for each of Ar Razy's da'wah videos.

Muballigh Online Reception of Hadith *Tasyabbuh* And Intention

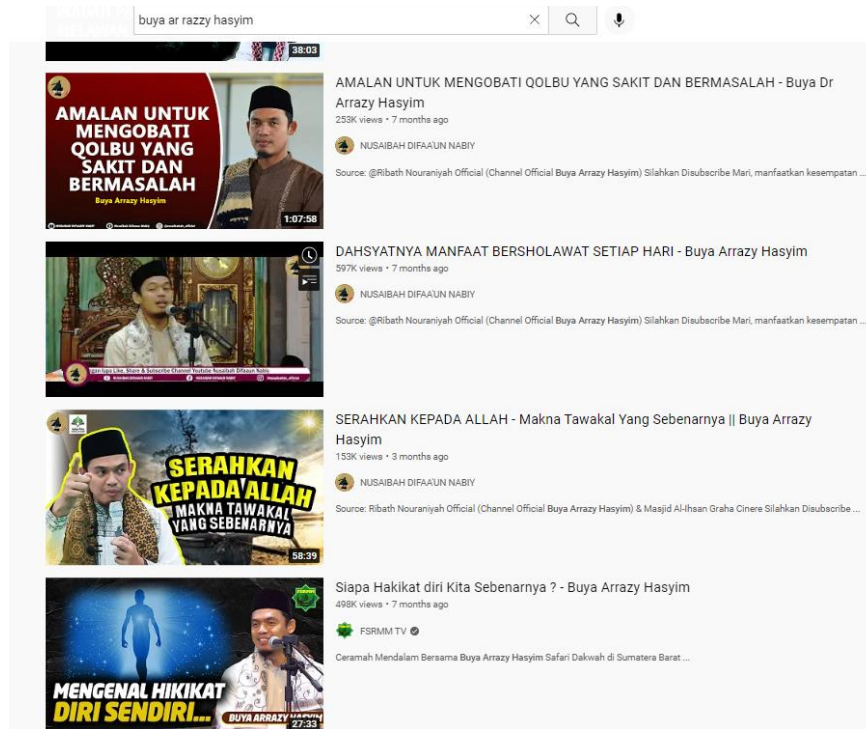


Figure 2. The number of viewers of the Ar Razyzy video which shows its authority in digital Muslim society

Ar Razyzy's podcast with Deddy Corbuzier has generated a significant response, particularly within the digital community. Surprisingly, it has garnered attention not only from the Muslim community but also from non-Muslims. This is evident from the numerous responses that flooded the comments section. Notably, one comment that received a high number of likes was from a Catholic individual who shared an editorial response.

The engagement and diverse range of comments reflect the impact and reach of the podcast, transcending religious boundaries. It signifies the importance and relevance of the topic discussed by Ar Razyzy and Deddy Corbuzier, attracting an audience beyond their respective faith communities. "Pendapat saya pribadi sebagai Katolik, mendapat atau tidak ucapan 'selamat natal' itu jg tidak ada masalah yang terpenting damai dan indahnya rasa toleransi dan menghormati di Indonesia yang jauh lbh mempererat persaudaraan!!!"

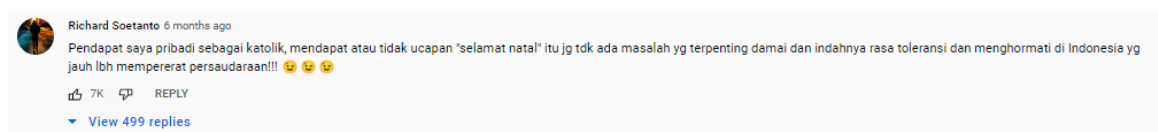


Figure 3. Podcast viewer comments

The provided comment snippet is just a glimpse of the overall response, which accumulated a substantial total of 17,465 comments.³ This significant number indicates the profound impact of the ar Razy podcast on the digital Muslim community, particularly regarding the debate surrounding the law of Merry Christmas greetings.

Furthermore, the comments reveal a considerable amount of support and approval for ar Razy's opinions. Many individuals perceive ar Razy's attitudes and viewpoints as moderate, promoting peace and fostering tolerance between religious communities. These responses reflect the positive reception of ar Razy's efforts to bridge differences and encourage understanding among diverse religious groups.

The extensive comment section signifies the widespread engagement and active participation of the digital Muslim community in discussing and reflecting upon ar Razy's insights. It highlights the significance of this podcast in shaping conversations and promoting a more inclusive and tolerant environment. The following is one of the top comments containing appreciation for the figure of ar Razy and his scholarship, *"Masyaallah gak salah mas dedy undang beliau, pernah berkesempatan di dosenin beliau, literasi islamnya sangat luas, sangat mudah dipahami. Sehat selalu pak selalu sebarkan bahwa islam itu Rahmatan Lil Alamin."*

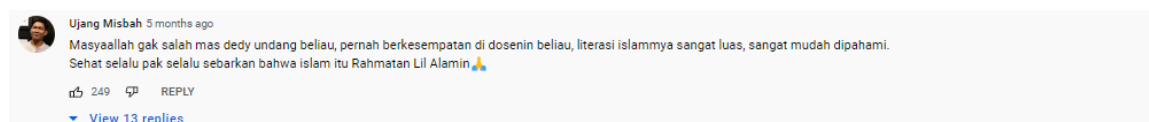


Figure 4. Screenshot of viewers' responses appreciating ar Razy

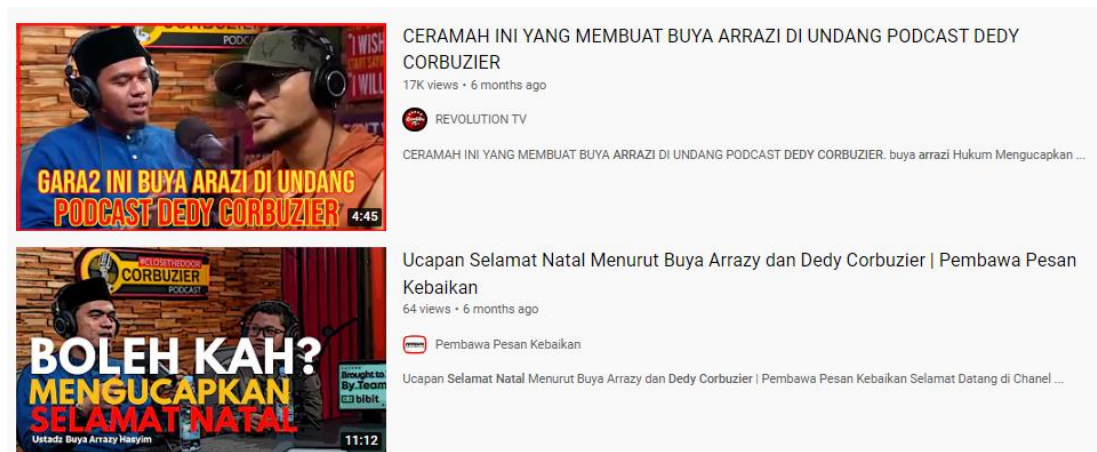
The emergence of the Ar Razy podcast is a fascinating phenomenon to observe through the lens of hadith and contemporary religious movements. From this perspective, the discussion extends beyond how ar Razy interprets the hadiths of intentions and tasyabbuh, delving into the significant impact of accepting his hadiths on society, particularly within the digital Muslim community.

The influence of ar Razy's podcast can be observed through the notable shifts and movements within the digital world. These shifts are evident in various aspects and can be discerned from the responses of the digital community to the podcast. These responses can generally be categorized into two main groups: those who provide positive feedback and those who express disagreement with the podcast or its opinions.

³ Data was taken as of December 27 2022 at 11.00 WIB.

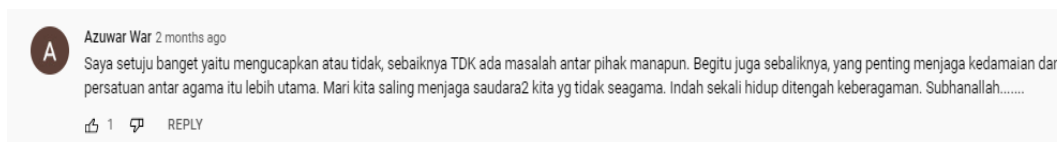
The existence of the first group, which responds positively to the podcast, is reflected in the number of likes on Deddy Corbuzier's video hosting the podcast. Additionally, the positive response is evident through the re-uploading of the podcast videos or clips by various users. A YouTube search reveals at least 12 re-uploaded video clips. This act of re-uploading further reinforces the evidence that a considerable number of groups support and positively respond to the ar Razzy podcast. It highlights the fact that creating trailers and compiling videos requires intentional effort beyond simply pressing the like or share button on the YouTube platform.

These observations demonstrate the substantial impact and engagement surrounding the ar Razzy podcast within the digital Muslim community. It showcases the influence it has garnered and the active participation of various groups in promoting and sharing the podcast's content.



Picture 5. Re-uploaded podcast snippets and video compilations

The existence of groups that support ar Razzy's opinion also seems to dominate the comments column. Narratives are written by digital communities, both Muslim and non-Muslim, to illustrate the approval of ar Razzy's podcasts and opinions. Some of these narratives include: "Terimakasih Mz Dedi, telah mengundang Buya Arrazy Hasyim yang luas pengetahuannya agamanya. Semoga kita semua selalu dirahmati Allah SWT.Amiin...", "Saya sebagai umat kristiani bangga punya abuya arrazy dia orang bijak ilmu nya tinggi", "Beda itu indah jika kita saling menghormati perbedaan yang ada karena perbedaan itu suatu fitrah manusia. Mantap penjelasannya ini."



Picture 6 Screenshot of comments that agree with ar Razzy's opinion

The existence of a second party, namely those who reject ar Razzy's argument in the video, is also proven through something similar to the previous group, namely through the narration in the comments column. Several netizens expressed their disapproval through various narrations such as the following:

Narration 1:

"Dan mereka berkata: "Tuhan Yang Maha Pemurah mengambil (mempunyai) anak. Sesungguhnya kamu telah mendatangkan sesuatu perkara yang sangat mungkar, hampir-hampir langit pecah karena ucapan itu, dan bumi belah, dan gunung-gunung runtuh, karena mereka menda'wakan Allah Yang Maha Pemurah mempunyai anak. Dan tidak layak bagi Tuhan Yang Maha Pemurah mengambil (mempunyai) anak." (QS. Maryam: 88-92)

Ayat di atas sangat tegas...!!!

Narration 2:

"Saya tetap berkeyakinan selamat natal adalah bagian dari akidah sehingga saya tetap melarang anak cucu saya untuk mengucapkan selamat natal... tetapi saya tidak membom, mengganggu, menghalangi umat agama lain untuk merayakan agamanya. Lakum dinukum waliadin. untuk-mu agamamu, dan bagiku agamaku"

Narration 3:

"Hidup ini pilihan, beragama juga pilihan, termasuk juga mengucapkan natal. Bagi saya mengucapkan natal itu, masuk Aqidah."



Picture 7. Screenshot of comments agreeing to arguments in a podcast

The response generated within the digital Muslim community has had a significant impact that extends beyond online discussions. It signifies a shift in the thinking and mindset of Muslim society at a broader level. The arguments presented by Ar Razy in the podcast regarding the permissibility and prohibition of wishing Merry Christmas provide knowledge to the public, highlighting that each opinion is grounded in its own references and that individuals may lean towards one perspective.

The main message conveyed by Ar Razy in the podcast is the acceptance and understanding of differences. He emphasizes that different attitudes towards saying Merry Christmas are understandable, as they are influenced by individual convictions. This message is evident through the dialectics observed in the comments section of the podcast. While this research does not delve into the concrete impact of the podcast on real-life communities, the virtual discussions can be seen as indicative of a significant ripple effect in the real world.

Although Ar Razy does not explicitly mention the hadiths of intentions and tasyabbuh, their substance is used to strengthen his opinion. He highlights the importance of intention in determining the law of saying Merry Christmas. Ar Razy emphasizes that when someone says Christmas, their intentions should be examined. If there is an intention to acknowledge Isa (Jesus) as the son of God, then wishing Merry Christmas is completely prohibited, aligning with the Saudi fatwa.

On the other hand, if the intention is to show respect for neighbors, it aligns with the opinion of Darul Ifta in Egypt, which permits it.

In his delivery, Ar Razzy states that he personally chooses not to wish Merry Christmas and asserts that he has never said it throughout his life. He further strengthens his claim by emphasizing the significance of intention in the hadiths, highlighting its role in determining acts of charity. These observations illuminate the nuanced approach Ar Razzy takes in discussing the law of wishing Merry Christmas, considering the intention behind the words and emphasizing the importance of understanding different perspectives.

Upon examining Ar Razzy's delivery pattern, it becomes apparent that he uses hadith as reinforcement for his arguments. However, he primarily emphasizes his personal opinion on Merry Christmas greetings rather than conveying the hadiths verbatim or substantively. The hadiths are not presented in their entirety or as direct quotations. Instead, Ar Razzy refers to select verses from the Quran that can be used to support the two main opinions.

Ar Razzy mentions verses 8-10 of Surah Al-Mumtahanah as support for Darul Ifta's opinion regarding the permissibility of wishing Merry Christmas. Additionally, he refers to the concept of false testimony about Jesus being the son of God in Surah Al-Furqan as reinforcement for the opinion that celebrates Christmas should be prohibited, as advocated by Darul Makkah.

Analyzing this approach through Stuart Hall's reception theory, it can be observed that Ar Razzy's acceptance of hadith falls into the category of negotiation. He possesses a strong pre-understanding, and when encountering and examining the hadiths about intentions, the new knowledge obtained is dialectically engaged with his existing understanding. Consequently, Ar Razzy incorporates the hadiths on intentions as a reference for both opinions rather than aligning with only one.

To support the argument that wishing Merry Christmas is permissible, Ar Razzy bases it on the hadith regarding intentions, asserting that it is allowed if the intention is to show respect to neighbors, for instance. On the other hand, Ar Razzy also uses the hadiths on intentions to support the viewpoint that saying Merry Christmas is forbidden if the intention is to acknowledge Jesus as the son of God rather than the son of Maryam. This approach reflects Ar Razzy's use of hadiths in a nuanced manner, leveraging them to strengthen his arguments and

provide a basis for both perspectives on the law of wishing Merry Christmas.

E. Conclusion

In conclusion, Ar Razzy's acceptance of the tasyabbuh hadith and the intention falls into the category of negotiation. This can be observed from the way he utilizes the hadiths to reinforce his opinion, particularly in relation to the permissibility or prohibition of saying Merry Christmas. Ar Razzy employs the hadiths about intentions to support both the fatwa permitting and the fatwa prohibiting the greeting. When advocating for the permissibility of saying Merry Christmas, Ar Razzy interprets the intention behind it as an act of showing respect towards others, such as relatives, neighbors, and acquaintances. On the other hand, he also cites a hadith to support the prohibition of saying Merry Christmas, specifically emphasizing the intention to affirm Jesus as the son of Allah rather than the son of Mary.

By considering the use of the hadiths of intention in the two conflicting fatwas, it can be concluded that Ar Razzy approaches the interpretation of these hadiths with a negotiation pattern. He combines his pre-existing understanding with the new knowledge gained from the hadiths about intentions. This pattern of accepting hadiths through negotiation serves as evidence that Ar Razzy holds and promotes a moderate mindset when it comes to the issue of wishing Merry Christmas. Throughout the podcast, Ar Razzy does not favor one fatwa over the other, but rather provides an equal explanation of both perspectives.

The moderation of thoughts conveyed by Ar Razzy in his podcast with Deddy Corbuzier has significant implications for fostering a wiser Muslim society, particularly in the digital realm, when it comes to responding to differences. This can be observed through the responses in the comments section of the podcast, which can be classified into two main groups: those who support Ar Razzy's podcast and opinions, and those who disagree with them. However, the group that supports Ar Razzy's opinion is quantitatively more dominant than the opposing group.

The narratives shared by digital communities, both Muslim and non-Muslim, serve as evidence of the widespread approval of Ar Razzy's podcast and opinions. Moreover, the abundance of YouTube Shorts uploads featuring positive titles further supports the notion that an

increasing number of individuals align with the moderate perspective and mission that Ar Razy presents in his podcast.

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