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Article

Yemeni Hadith in the Post-Truth Era : Analyzing Social Media in Indonesia during the Israel-Palestine Conflict

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Abstract

The use of the Yemeni Hadith on social media amid the Hamas-Israel war raises several issues. This article serves as a response to this phenomenon and addresses various associated problems. As a literature review, it utilizes written data sources, including Yemeni Hadith posts on Instagram and TikTok, Hadith commentaries, and data related to the geopolitical situation in the Middle East. Employing content analysis, the article explores, selects, categorizes, and analyzes documented written data. Using a discourse analysis approach with a constructivist paradigm, it positions Yemeni Hadith posts as something fabricated by their creators with specific motives. Thus, the article aims to answer the question: how has the understanding of the Yemeni Hadith in these posts shifted from authoritative interpretations, and what lies behind these posts? The study's findings reveal that the posts indicate the uploader's incompetence in the fields of Hadith scholarship and Middle Eastern geopolitics, leading to a biased interpretation of the Yemeni Hadith and shaping readers' perspectives to accept interpretations that support the Houthi Yemen group without considering its political context. Additionally, the uploader's motive is rooted in concern for humanitarian issues in Palestine.

Keyword : content analysis, Israel-Palestine conflict, post-truth, social media, Yemeni hadith

Introduction

Hadith, as a fundamental source in Islamic teachings, holds the potential to exert influence on the perspectives of Muslim societies. This influence is evident in the extensive historical codification of Hadith, which is delineated among three key groups: Shia, Khawarij, and Ahlussunnah (Muhammad Alfatih Suryadilaga, 2020). These groups, not immune to political power interests, have, at times, manipulated Hadith to attain political strength, often involving the fabrication of Hadith. Moreover, claims of tendentious interpretations aligning with specific group ideologies are widespread. Hadith, along with the Quran, becomes an object, and its interpreter becomes the subject. Transcendental texts are enforced to legitimize ideologies and reinforce politically motivated interests (Rahman & Rahman, 2020).

The effectiveness of opinion manipulation through Hadith has heightened in the post-truth era. Although scholars differ in defining this concept, the majority associate it with forms of communication such as fake news, rumors, hoaxes, and political lies (Harsin, 2018). This era complicates the distinction between truth and falsehood, particularly in the context of intensified interactions through social media (Cosentino, 2020). Specifically within the realm of Hadith, the objectification of these texts often occurs, divorcing them from their contextual (wurud). The openness of social media does not consistently ensure effective information filtration, and users may struggle to discern authoritative and trustworthy sources. Consequently, the dissemination of inaccurate information poses risks to society (Muhammad Alfatih Suryadilaga, 2020). Social media users, lacking critical discernment of the information they receive, are susceptible to adopting opinions desired by entities with specific interests.

Current global issues highlight factions vying for their interests. The conflict between Hamas and Israel has garnered global attention, surpassing even the Russia-Ukraine war (Jati, 2023). The information war between these two factions is inevitable. Among the circulated information is a topic associated with Hadith, namely the report of the Yemeni military aiding Palestine (Susilo, 2023). Investigating the inclusion of Hadith in this information amid a politically and ideologically charged war is imperative. Other Arab nations have not militarily supported Palestine, and the fact that Saudi Arabia and Yemen have been at odds since 2014 (Purwono & Sholihul, 2023) strengthens the paradigm that the inclusion of Hadith in reports of Yemeni attacks on

Israel is motivated by specific interests.

Research related to hadith and its use on social media has been conducted by numerous scholars. Miski (2018), in his study on memes featuring hadith related to "*celana cingkrang*" (loose trousers), concluded that this phenomenon indicates issues of religiosity. There is an effort to reinforce the existence and power relations of textual groups, given the political conditions that allow them more freedom of expression in religious practices. Apart from memes featuring hadith on "*celana cingkrang*," Miski also explored memes related to the prohibition of women traveling without a mahram (Miski, 2021). Miski found an amplification of ideological doctrines in these memes rooted in theological backgrounds. Memes with such themes still employ a classical perspective that is irrelevant to the current context.

Another study by Firdausy (2021) focused on the YouTube account Riko The Series, revealing a tendency towards orthodox Islamic religiosity. This tendency is indicated by the ideological elements frequently present in various episodes. Additionally, the use of 'Islamic' phrases in several Riko The Series videos reinforces this trend. Another investigation highlighted the incompleteness of matan (text) and the quality of some unauthenticated hadith in content across various social media accounts (Saefudin, Raharusun, & Rodliyana, 2022).

A'yun and Hananta (2020) investigated the hadith "Ballighu 'Anni Walau Ayah" on the Twitter social media platform. Their findings indicated the existence of two groups in understanding the hadith: those whose understanding aligns and those whose understanding does not. Based on authoritative interpretations, the discrepancy in understanding is attributed to incomplete sources conveying the hadith, leading to distorted comprehension.

All the findings from the mentioned studies emphasize the distortion of texts and the understanding of hadith stemming from a tendency toward textual religious patterns. Hadiths presented in such patterns can guide readers toward religious patterns irrelevant to the current era. Therefore, it can be concluded that these studies respond to the consequences of using social media as a means of disseminating hadiths and uncovering various accompanying ideological interests.

Building upon the above review, hadith research related to current global issues, specifically the Yemeni military aggression against Israel during the Hamas-Israel conflict, remains untouched. Considering the global response, particularly Indonesia's response to the humanitarian tragedy in Palestine, these hadiths need immediate examination, both

in terms of quality and understanding. Thus, this article aims to explain how the understanding of Yemeni hadiths in these posts shifts from authoritative sources to interpretations influenced by social media. Additionally, the article uncovers what lies behind these posts.

Method

Based on ideas of Paul Ricoeur, who posited that ideological messages can be implicit in the form of images, sounds, and colors (video), just as they can be contained in text (Paul Ricoeur, 1977). Connotative aspects or symbolized elements through the components in these posts indicate the motives held by the uploaders. Therefore, this article proposes a constructivist paradigm, placing Yemeni hadith posts as something fabricated by their creators through the amalgamation of various elements: videos, text within the video, captions, and hashtags. All post data, in the form of documentation, is analyzed using the content analysis method. This involves an exploration process that delves deeper into the forms, models, and messages of Yemeni hadith posts found on social media.

In practice, to collect Yemeni hadith posts, this article uses hashtags as keywords: #palestina, #savepalestine, #freepalestine, #savejalurgaza, #gaza, #negarayaman, #yaman, and #hadisyaman. Additionally, data collection is performed randomly without including hashtags, relying on media algorithms. The chosen social media platforms for data collection are limited to Instagram and TikTok.

Subsequently, the process involves selection and classification. After obtaining diverse hadith posts, the selection phase prioritizes posts deemed most frequently used. The next step is classification, dividing the posts based on criteria such as content and the messages they convey. The final stage involves interpretation by presenting perspectives on understanding Yemeni hadiths from authoritative sources and the political context accompanying the emergence of these posts.

Results and Discussion

Yemeni Hadith on Social Media during the Hamas-Israel War

Hamas' attack on Israel on October 7th (Adryamarthanino, 2023) triggered retaliatory strikes, resulting in a death toll of 11,200 Palestinians as of November 15, 2023 (Ahdiat, 2023). Hospitals, schools, places of worship, and even refugee camps became targets of Israeli attacks, drawing condemnation from various quarters (Al Jazeera, 2023) and leading to the severance of ties with Israel (Sorongan, 2023). Openly,

these parties demanded Israel to cease its aggression and proposed a ceasefire with Hamas. However, Israel justified its actions, claiming that these locations were used by Hamas as operational bases (Al-Mughrabi, 2023). Consequently, Israel did not halt its military aggression.

Hamas' October 7th attack also faced criticism from various quarters, including Norwegian Prime Minister Jonas Gahr Stone (Christiastuti, 2023), who deemed the assault disproportionate. The military power of Hamas is incomparable to that of the 20th-strongest military country globally (Spirlet & Baker, 2023). In other words, with this comparison, Hamas militants should have considered the effectiveness of their attack. According to Pitan Daslani on the 'Helmy Yahya Bicara' podcast channel, "Hamas might have thought that launching over 4,000 rockets would overwhelm Israel" (Yahya, 2023).

The October 7, 2023, Hamas attack is estimated to be based on several reasons. According to Joe Macaron, as reported by Al-Jazeera, there are at least three reasons for the Hamas attack. First, the right-wing Israeli government's policy of allowing settler violence in the West Bank and occupied Jerusalem has led to despair among the Palestinian population. Second, Hamas leadership felt compelled to act due to the acceleration of Arab-Israeli normalization. In recent years, this process has diminished the significance of the Palestinian issue for Arab leaders who have become less interested in pressuring Israel. Third, Hamas has become more emboldened after improving its relationship with Iran (Macaron, 2023).

After 25 days of ongoing conflict, on October 31, 2023, amidst widespread condemnation and countries severing ties with Israel, the Yemeni Houthi military declared war on Israel (Susilo, 2023). This surprising move caught the world by surprise, especially considering that other Arab nations, such as Saudi Arabia, did not pose military threats like Yemen. This raised questions among the global community about the passive response of neighboring countries to Palestine. In this situation, social media, especially Instagram and TikTok, buzzed with information related to the Yemeni attack, including posts that incorporated hadiths. Through searches using keywords such as #palestina, #savepalestine, #freepalestine, #savejalurgaza, #gaza, #negarayaman, #yaman, and #hadisyaman.

TikTok accounts @yoyejii and @lliceidholl865 uploaded videos containing the Prophet's hadiths related to Yemen. In the first video, @yoyejii emphasized that Yemen launched Houthi ballistic missiles at Israel as an expression of support for Palestine. The video included a

hadith quote from Imam Ahmad, "The people of Yemen have come to you. They are the gentlest of hearts. Faith is in Yemen. Jurisprudence is in Yemen. And wisdom is in Yemen." The video caption expressed belief in the Qur'an and hope for the future independence of Syria and Yemen. "Whatever is stated in the Qur'an, I believe. If it hasn't happened yet, there will be a time when the lands of Syria and Yemen will be independent. And the people of Yemen are the best people on Earth. 'Almost Yemen exceeds you. They are like a cloud. They are the best inhabitants of the earth.' (Hadith narrated by Imam Ahmad, Imam Bukhari, Imam Al Baihaqi)"

Meanwhile, the second video presented hadith texts similar to the first video but presented in Arabic.

اتاكم اهل اليمن هم ارق قلوبا الايمان والفقة يمان والحكمة يمانية

"The people of Yemen have come to you. They are the gentlest of hearts. Faith is in Yemen. Jurisprudence is in Yemen. And wisdom is in Yemen."

The video caption reads: " *Yaman ada dalam hadist* (Yemen in the Hadith) #storyofthequranandhadith #YEMEN #allahuakbar Yemen is the first to come to help in the war against Israel #yemen_palestine." Both of these videos shed a positive light on Yemen's role in the context of hadith and religious beliefs.

Similarly, videos uploaded by TikTok accounts @chelsky24, @firza.irawan, and Instagram account @kutipanraya discuss Yemen's role in the context of hadith and their support for Palestinian Hamas fighters. The videos feature narratives and hadiths glorifying Yemen, such as narratives like "Yemen has joined to assist Palestinian Hamas fighters, is this a sign of the approaching end-time war as per the hadith of the Prophet," "A blessed land," "Islamic armies engaged in the end-time war. And prayers like 'O Allah, bestow Your help and safety upon Your forces... the people of Yemen. Grant them the ability... Free Palestine, Allahu Akbar." Amidst the display of hadiths and prayers, phrases like "Yemen in the end times" and "The best inhabitants of the earth" are alternately shown.

The video also includes hadith quotes from Imam Bukhari and Ahmad, stating "The Messenger of Allah (peace be upon him) said: O Allah... bless us in our land of Syria. O Allah... bless us in our land of Yemen." Additionally, the video presents a hadith from Jubair bin Muth'im.

عن جبير بن مطعم عن أبيه, قال: كنا مع رسول الله صلى الله عليه
وسلم بطريق بين مكة والمدينة, فقال: يوشك أن يطلع عليكم أهل
اليمن, كأنها قطع السحاب أو قطعة سحاب هم خيار من في الأرض

"Once, the story of Jubair bin Muth'im goes, we were with the
Prophet on a journey between Mecca and Medina. At that time,
the Prophet said, "The people of Yemen almost surpass you.
They are like a dense cloud, and they are the best inhabitants
of the earth." (Reported by Imam Ahmad, Imam Bukhari,
Imam Baihaqi).

Normative Interpretation of the Yemeni Hadith

Based on the two tables above, one hadith was found to be the most widely
used by all the accounts, namely the hadith related to the faith of the
people of Yemen. Since this hadith has different chains of transmission
(Bukhari, 2008), this article focuses on discussing the hadith narrated
by Imam Bukhari in the book Sahih Bukhari number 4388 in the chapter
Qudamil As'ariyiin wa Ahlil Yaman:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا ابْنُ أَبِي عَدِيّ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ عَنْ
ذَكْوَانَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَتَاكُمْ أَهْلُ الْيَمَنِ هُمْ أَرَقُّ أَفْئِدَةً وَأَلْيَنُ قُلُوبًا الْإِيمَانُ يَمَانٍ وَالْحِكْمَةُ
يَمَانِيَةٌ وَالْفَخْرُ وَالْخُيَلَاءُ فِي أَصْحَابِ الْإِبِلِ وَالسَّكِينَةُ وَالْوَقَارُ فِي أَهْلِ
الْغَنَمِ رواه البخاري

"Muhammad bin Basyar narrated to us, Ibnu Abu Adi narrated
to us from Syu'bah from Sulaiman from Dakwan from Abu
Hurairah (may Allah be pleased with him) from the Prophet
(peace and blessings be upon him) who said: "The people of
Yemen have come to you. They are a people with sensitive
feelings and the softest hearts. Faith is in Yemen, and wisdom
is with the people of Yemen. Arrogance and pride are with the
camel herders, while tranquility and dignity are with the goat
herders." (Hadits narrated by Bukhari).

This hadith is narrated by seven narrators; four of them have
unknown birth and death dates: Syu'bah, Sulaiman, and Dzakwan.
The last one, Ibnu Iddi, only has an unknown birth year. Despite this,
their connectedness can still be proven by examining their scholarly
relationships. Out of the eight narrators gathered, the majority of scholars

have commented on each narrator's justice and reliability, except for two scholars who gave negative comments on the second-level chain, namely Muhammad Bin Basyar. However, even though two scholars doubted Muhammad Bin Basyar, it cannot negate the positive comments made by the majority of scholars. In terms of the text, this hadith also does not present any issues, considering its conformity with the applicable Sharia principles. Therefore, hadith Bukhari 4388 can be considered authentic in and of itself (Al-Thahhan, 1982).

Regarding the explanation of this hadith, there are three differences among scholars. First, scholars interpret the word 'Yaman' with a literal meaning, arguing that 'Yaman' means 'right.' The geographical position when the Prophet spoke this hadith is crucial. At that time, when the Prophet had already migrated to the city of Madinah, the right side of Madinah was Makkah. Thus, according to this argument, the term 'Yaman' refers to Makkah (Al-Asqalani, n.d.).

Second, the opinion of scholars who provide an interpretation that 'Yaman' refers to both Makkah and Madinah. Unlike the first opinion, the second opinion - in addition to using a literal approach - also considers geographical and historical aspects. When the Prophet spoke this hadith, he was in the Sham region during the Tabuk expedition. Since the right side of Sham is Madinah and Makkah, it can be concluded that the meaning of 'Yaman' in this hadith, based on the second argument, is the people of Makkah and Madinah. This opinion is strengthened by the hadith from Jabir about faith being in the land of Hijaz (Al-Asqalani, n.d.).

The third opinion explains that the meaning of the word 'Yaman' is the Ansar of Madinah, whose origin is from the land of Yemen. The attribution of faith mentioned in the hadith to them is because this group was the first to help and accept Prophet Muhammad during his migration to Madinah. This last opinion considers hereditary factors more than a literal approach and geographical factors. This last opinion is the one supported by scholars, including Ibnu Shalah (Al-Asqalani, n.d.).

The differences in the scholars' opinions are due to the ambiguity of the term 'Yaman,' which, if interpreted geographically, would lead to inconsistencies. Historically, the land of Yemen was among the areas that received the last Islamic missionary efforts. This began with the dispatch of Khalid bin Walid by Prophet Muhammad to spread Islam around the year 8 Hijriah. However, after six months without significant results, Prophet Muhammad sent Ali bin Abi Thalib to continue the missionary work in that land. During this second missionary period, the people of

Yemen significantly embraced Islam and converted to Muslims (Razwy, 1997).

In the year 9 Hijriah, the Battle of Tabuk took place, one of the last battles in Islamic history in which Prophet Muhammad participated. During the Battle of Tabuk, the Prophet uttered the hadith mentioned in Sahih Bukhari No. 4388, as mentioned earlier. However, considering the recent conversion of the Yemeni people to Islam, approximately one year prior, it would be odd to interpret the hadith as directly addressed to the people of Yemen. Hence, this discrepancy led to different interpretations among scholars (Razwy, 1997).

Upon thorough investigation of the hadith, aligned with the explanations provided by scholars, a more contextual interpretation of the Prophet Muhammad's words can be discerned. In the third opinion, the scholars conclude that the intended faith and noble characteristics of the Yemeni people in the hadith are not absolute and related to the entire population of that region. Instead, the hadith reflects the faith and bravery of a portion of the Yemeni population who participated in the Battle of Tabuk. The wisdom mentioned in the hadith is associated with the implementation by the descendants of Yemen residing in Madinah (Al-Asqalani, n.d.). Therefore, a more contextual understanding can help avoid inconsistencies and highlight the aspects of faith and courage exhibited by individuals from the Yemeni community involved in that event.

Understanding the Historical Political Landscape of the Houthi Movement in Yemen

Discussing the political background of the Houthi movement in Yemen, the group established in 1990 was led by Badruddin al-Houthi. The attribution of the name al-Houthi refers to the al-Hūṭi tribe inhabiting the Northern regions of Yemen, namely Amran and Saʻdah. Following the Yemen Unification in 1990, after the merger of North and South Yemen (Dunbar, 1992), certain northern regions of Sanaa faced difficulties in accessing educational services and staff training. Consequently, the Houthi movement centers became a focal point for youth expressing their aspirations (Emami & Zare, 2020).

In 2012, the group launched a coup against the regime of Ali Abdullah Saleh, who had been in power since 1978 (Dersch, 2000). This coup was a repercussion of the Arab Spring wave in 2010, described by Emami and Zare as part of the influence of the Islamic revolution in Iran. Despite the occurrence of the Arab Spring in 2010, tensions

between Ali Abdullah Saleh's regime and the Houthi had long been present. The Houthi-government friction began in 2004, attributed to their dissatisfaction with the government's handling of various issues, including economic and political matters (Hariyani et al., 2022).

The dissatisfaction of the Houthi is fundamentally linked to ideological differences. The government under Ali Abdullah Saleh was a secular administration, maintaining positive relations with Saudi Arabia and the United States. In contrast, the Houthi adhered to Zaidi Shia ideology (Emami & Zare, 2020). As President Ali opened doors for Wahhabi activists and Saudi-American intervention in Yemen's affairs, Houthi protests intensified. Particularly after the Arab Spring, demonstrations and uprisings became inevitable. In 2012, President Ali Abdullah Saleh was forced to relinquish the presidency to his deputy, Abd Rabbu Mansour Hadi (Hariyani et al., 2022). However, Mansour Hadi failed to address various post-revolution issues, leading the Houthi to launch attacks on the government center. In 2015, the Houthi seized the capital, and Mansour Hadi sought military assistance from Saudi Arabia to combat the rebels (R. F. Rahman & Munabari, 2017).

From 2015 to 2022, the civil war has claimed over 150,000 lives. As per Shatha Elnakib et al. (Elnakib et al., 2021), Yemen is currently in the worst 'humanitarian crisis' situation, with the conflict targeting healthcare personnel. Additionally, according to the United Nations Development Programme (UNDP) (Hanna, Bohl, & Moyer, 2021), Yemen has suffered losses of $126 billion, impacting the income of 60% of its population, who earn only $1.9 per day, meaning 20 million Yemenis are in extreme poverty.

In the Yemeni civil war, the government received support from the Gulf Cooperation Council (GCC) and some Western countries, while the Houthi received backing from Iran (Mirza et al., 2021). According to Thomas Juneau, Iran utilizes the Yemen war as a stepping stone to assert influence in the Arab region, although not as a direct extension of its foreign policy (Juneau, 2021). Furthermore, Emami and Zare suggest that the Yemen revolution has yielded positive results for the Iranian Republic, such as Yemen joining the axis against Saudi Arabia (Emami & Zare, 2020). For Saudi Arabia, the ousting of President Mansour led to the loss of its last stronghold preventing Iran's influence from entering and expanding into its territory (Hamid & Setiadi, 2021).

Based on the aforementioned Houthi activities, a close association between the Houthi movement in Yemen and Iran becomes apparent. Emami and Zare (2020) assert three reinforcing factors indicating the

connection between the Houthi movement in Yemen and Iran. Firstly, ideological congruence emerges, particularly in the aftermath of Iran's Islamic Revolution. Inspired by this revolution, various countries, especially Shiite communities like the Zaidiyyah in Yemen, sought to revive Islamic principles. Following Iran's revolution, a delegation from Zaidiyyah Yemen visited Iran, designating Imam Khomeini as their spiritual leader. Secondly, Houthi dissatisfaction with Yemen's secular government, particularly its cordial relations with Saudi Arabia and the United States, intensified post-9/11. In 2002, after 9/11, the Ali Abdullah Saleh regime actively participated in counterterrorism programs, including actions against Al-Qaeda. Thirdly, Sayyid Hussein al-Houthi, the leader of the Houthi movement, consistently advocated the ideas of Imam Khomeini and Iran's Islamic Revolution throughout his life, particularly in the struggle against the United States and Israel (Emami & Zare, 2020). Despite Iran lacking a binding foreign policy towards the Houthi movement, the facts suggest that Yemen's Houthi movement is ideologically and politically aligned with Iran. Furthermore, Iran significantly supports the Houthi military capabilities (Koshaimah & Zou, 2023).

Iran's influence extends to Palestine, particularly through its longstanding relationship with Hamas. Financial and military aid from Iran to Hamas, especially after Hamas's victory in the 2006 Palestinian legislative elections, highlights the depth of this relationship. However, tensions arose when Hamas decided to leave Syria during its civil war. To repair this relationship, Iran attempted to exert its influence within Palestine itself. This effort is exemplified by the establishment of the Shia Al-Saberin movement, born from a schism within The Islamic Jihad Movement in Palestine in 2014. Despite these attempts, the Shia ideology promoted by Al-Saberin faced backlash from the majority of Palestinians in Gaza, resulting in office closures and the scrutiny of activists. This negative response stemmed from the movement's focus on spreading Shia ideology rather than prioritizing the struggle for Palestinian independence (Madani & Muttaqien, 2018).

It is crucial to note that the alliance formed between Hamas and Iran reflects Hamas's dissatisfaction with Saudi Arabia. Saudi Arabia's proposal for a two-state solution to Palestine, which would only broaden Israel's freedom to occupy conflict areas like Jerusalem, led to this dissatisfaction. Moreover, Saudi Arabia's normalization plans with Israel further complicated its position with Hamas (Billah et al., 2023). According to Muttaqien et al. (Madani & Muttaqien, 2018), Hamas's

alliance with Iran is purely driven by its interest in achieving Palestinian independence.

The involvement of Yemen's Houthi militia in supporting Palestine is deemed a fitting response to the current situation, especially amidst other Arab nations that refrain from military actions against Israel. While acknowledging and appreciating Yemen's Houthi movement for this, the article casts doubt on the 'fit-logic' of associating a specific hadith (Bukhari no. 4388) with the Houthi movement on social media. The literal use of this hadith, coupled with its integration with the Houthi movement, is considered an interpretive bias. This informational bias falls into the category of hoaxes, displaying a tendency to interpret new events as evidence supporting pre-existing beliefs (Simarmata et al., 2019).

Deconstruction of Narrative: Politicization of Yemeni Hadith and the Dynamics of Post-Truth

The uploader's disregard for context, evident in the absence of commentary on the referenced hadith, is also reflected in the lack of exposition regarding the status of Yemen's Houthi group and its background. As agreed upon, 'Ahl Yaman' refers to the Anshar community with Yemeni lineage, known for their faith and courage in supporting Prophet Muhammad during the Battle of Tabuk. Therefore, attributing the hadith's label, "they are people with sensitive feelings and the softest hearts; faith is from Yemen, and wisdom resides in the people of Yemen," to the Houthi group with its historical-political background makes it challenging to find a strong argument in affirmation. Scholars' attempts to specialize in the interpretation of this hadith suggest that contextualizing it in contemporary dimensions requires careful consideration of various factors, a step seemingly overlooked by the uploaders. This pattern contributes to the detachment of the hadith's sanctity. It is crucial to emphasize the impact of such uploads on netizens, considering Simarmata et al.'s viewpoint that the freedom to use social media disrupts authoritative expertise (Simarmata et al., 2019). In essence, these accounts do not represent scholarly authority in hadith or politics, and their opinions are rightfully questioned.

One characteristic of information containing hoaxes is the presence of narratives that trigger emotions and influence opinions (Simarmata et al., 2019). The phenomenon of the Yemeni hadith can also be analyzed through the lens of the Muller-Lyer illusion, a method that explains why critical reasoning is often overridden by emotions

(Haidt, 2020). This implies that two aspects are considered in accepting such uploads: the informative element and the psychological element. The informative aspect emphasizes analytical reasoning and logic, while the psychological aspect emphasizes emotional aspects. To determine which aspect is more emphasized in these uploads, one can examine the narratives built within them. For example, narratives constructed by TikTok account @chelsky24, @firza.irawan, and Instagram account @ kutipanraya:

> "Yemen has joined to support the Palestinian Hamas fighters, is this a sign of the approaching end-time war according to the hadith of the Prophet? Oh Allah, grant Your help and safety to Your forces... Yemeni people, endow them with capability... Free Palestine, Allahu Akbar!"

Amid Israel's attacks causing casualties among civilians and the global response to this massacre, the inclusion of prayers intertwined with hadith not only influences individuals psychologically but also diminishes the critical evaluation of readers. On the other hand, the lack of information regarding the context of the hadith's origin and the political context of the ongoing warfare underscores the imbalance in these uploads, placing more emphasis on the emotional aspect rather than the informative side.

This inclination is part of the post-truth era. Even though there are definitive differences in post-truth related to emotions and claims of truth (Harsin, 2018), post-truth is when individuals identify emotionally charged truth-givers as authentic, honest, and, therefore, trustworthy. The issue arising from posting patterns like that of the Yemeni hadith is information bias, where the authenticity and relevance of such posts are challenging for netizens to scrutinize due to being trapped in judgments based on feelings rather than reason and logic. Consequently, the informative element obtained does not represent the true reality.

CONCLUSION

The Yemeni hadith uploaded by several accounts in response to Houthi Yemen's attacks on Israel is a manifestation of their involvement in defending Palestine. However, the inappropriate selection of the hadith and the attempt to interpret it in connection with Houthi Yemen indicate the superficial understanding of the uploaders in the fields of hadith and politics. The evidence is the absence of referenced explanations or arguments that could affirm the relevance of the hadith to the context

of Houthi Yemen. Consequently, the uploaders' patterns can obscure the facts and steer the social media public's opinion to believe in these uploads. This research only focuses on one hadith among many concerning Yemen, chosen based on the frequency of its usage. Therefore, in future studies, the author proposes that other Yemen-related hadiths receive a portion of the discussion.

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