Prank in Al-Quran and Hadith Perspective

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ABSTRACT

Artikel ini bertujuan untuk memberikan pandangan mengenai bagaimana *prank* (bercanda) yang diajarkan dalam Islam berdasarkan perspektif Al-Quran dan Hadis agar konten atau video yang dibuat tidak berdampak negatif kepada YouTuber. Penelitian ini merupakan penelitian kualitatif bersifat penelitian pustaka. Data-data penelitian ini diperoleh dari buku-buku, jurnal-jurnal Internasional maupun Nasional, laporan-laporan penelitian, artikel-artikel dari media berita, majalah-majalah yang berkaitan dengan *prank*. Setelah data-data terkumpulkan, dibaca dan dipahami yang berkaitan dengan permasalahan yang sedang diteliti, kemudian data-data tersebut dianalisis dengan teknik analisis data Miles dan Huberman yaitu reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan meskipun hiburan dengan bercanda dan tertawa merupakan salah satu bentuk komunikasi interaktif yang menandakan kebahagiaan juga sebagai fitrah manusia. Namun budaya bercanda yang tengah menjadi tren seperti prank tidaklah dibenarkan. Selain itu, *prank* menjadi suatu tindakan humor yang tidak memenuhi persyaratan etika bercanda dalam pandangan Islam.

Kata Kunci: *Prank*, YouTube, Internet, Al-Quran dan Hadith

ABSTRACT

This article aims to provide an insight into how pranks (joking) are taught in Islam based on the perspective of Al-Quran and Hadith so that the contents or videos created do not harm YouTubers. This is a qualitative research based on library research. The research data ware obtained from books, international and national journals, research reports, articles from news media, magazines related to prank. After the data were collected, read and understand related to the problem being researched, then they were

analyzed using Miles and Huberman data analysis techniques, namely data reduction, display, and conclusion. The results showed that even though entertainment by joking and laughing is a form of interactive communication that indicates happiness is also human nature. However, the culture of joking that is trending like pranks is not justified. Moreover, prank becomes an act of humour that does not meet the ethical requirements of joking on the Islamic viewpoint.

Keywords: Prank, YouTube, Internet, Al-Quran and Hadith

INTRODUCTION

Communication is a natural way to interact with each other among humans. 75% of all time is spent communicating (Lasswell, 1948, p. 219; Tubbs & Moss, 2000, p. 3; van Ruler, 2018, p. 367). The similarity of meaning to what is discussed is a measure of the success of communication, and the interacting opponent is willing to accept understanding or belief and do something as a result of communication (Muslimah, 2016, p. 117). In line with this opinion, Onong Uchjana Effendi revealed that communication is more than just transferring information but also a process of changing attitudes, views and behaviour both orally and in the media. Therefore, ethics in communication need to be considered because the results of communication are not only information but can also affect a person's views and attitudes (Effendy, 2006, p. 62; Novianti, Sondakh, & Rembang, 2017, p. 4).

The 21st century is the technological, information and communication development era. There are many interesting features evidence from text to videos that can be accessed online by users making communication regardless of distance, time, and age (Irhamdi, 2018, p. 140; Nurasih, Rasidin, & Witro, 2020, p. 155). As a result, humans tend to accept whatever social media spreads and it becomes a trend of community hegemony. Technological developments from time to time form a new

culture of communication, information disseminated through the media significantly determines the direction of the development of civilization (Jafar, 2017, p. 1; Rasidin, Sidqi, & Witro, 2020, p. 98). The results of a survey conducted by We are Social, and Hootsuite in 2020 showed that Indonesian internet users reached 64% or equal to 174 million people of the total population of Indonesia (Wearesocial.com, 2020; Yusuf et al., 2020, p. 2), so that the trend of surfing has become a habit of the internet community which is warmly called by netizens and is able to create a new culture that has become a trend to show each other's existence on social media.

One of the best-selling media in Indonesia is YouTube, which is an online video-based social media application. In March 2019, it showed that out of 150 million active Indonesian users, 88% were confirmed to have accessed YouTube (Nurfikria dkk, 2019, p. 89). The results of research on one of Indonesia's well-known YouTubers show that AH's credibility reaches 82.5%, which has a stable relationship with the attitude of fans or subscribers (Fathiyyah & Rina, 2019, p. 144). The results of other research on the Makassarvidgram Community added that there were various reasons for users to access YouTube, such as entertainment, art, food, travel, and so on. Departing from this, YouTube has become one of the best-selling applications that offer various videos just to show one's existence and become a means of online-based communication and information transfer (Balakrishnan & Griffiths, 2017, p. 364).

Being the best-selling application motivates content creators to create exciting content that can continue to attract fans. One of the most popular content is entertainment content. Fatty Faiqah found that entertainment occupies the first position of surfing destinations on YouTube, reaching 9.5 out of 10% of the Makassarvidgram Community (Faiqah, Nadjib, & Amir,

2016, p. 271). Another study aimed at the Lhondokampung channel also showed similar results on entertainment content, which was 70%. Lately, netizens are very fond of entertainment-based content which is closely related to pranks. One of the best-selling prank videos that topped trending number 1 in January 2019 was a YouTuber video disguised as a vagrant and a crazy person with his wife to invite laughter from fans of the media universe.

Departing from these problems, the authors are interested in discussing prank trends in YouTube content by relying on the verses of the Al-Quran and Hadith as ethical guidelines in Islamic communication. This article aims to provide an insight into how pranks (joking) are taught in Islam based on the Al-Quran and Hadith so that the content or videos created do not harm YouTubers.

This research is qualitative research beased on library research (Sugiyono, 2018). According to Strauss and Corbin, what qualitative research cites is research to obtain findings or to achieve or not be produced using statistical procedures or methods of measurement (quantification). Qualitative research can be used for research on social activities, history, social life, and others (Sujarweni, 2014). Bogdan and Taylor argued that qualitative research is a research procedure that obtains descriptive data derived from behaviour, speech, or writing observed or obtained by researchers. Qualitative research is used to obtain the results of an in-depth study of behaviour, speech, or writing discussed from individuals, groups, communities and organizations from a comprehensive, holistic and comprehensive perspective (Margono, 2009).

Library study because this research data is library data obtained from books, international and national journals, research reports, articles from

news media, magazines related to prank. Library study is expected to help researchers collect or find information with the help of various library data (Harahap, 2014; Mirzaqon & Purwoko, 2018; Sari & Asmendri, 2020). This research data is not only taken from offline libraries but also taken from internet data (online) because the facts or prank events that occur in the field are confirmed by news published on the news media website. After the data is collected, read and understand related to the problem being researched. Then the data were analyzed using data analysis techniques Miles and Huberman, namely data reduction, data presentation, and concluding (Miles & Huberman, 1984).Departing from these problems, the authors are interested in discussing prank trends in YouTube content by relying on the verses of the Al-Quran and Hadith as ethical guidelines in Islamic communication. This article aims to provide an insight into how pranks (joking) are taught in Islam based on the Al-Quran and Hadith so that the content or videos created do not harm YouTubers.

RESULTS AND DISCUSSION

Prank Trends in YouTube Content

Online social media is referred to as social networking because of the ability of media to influence public opinion and become a trend in society (Watie, 2016, p. 71). However, the freedom offered by the internet causes the death of social sensitivity so that everything becomes familiar, and sometimes even some people think it is not a mistake armed with mass media justifications. Surya also said that social media, in particular, has had a tremendous impact on society (Perdana, Tjahyana, & Aritonang, 2018, p. 3). Edy Chandra stated that social media in its development has resulted in various value impacts that are interconnected and irrespective of distance

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and time (Chandra, 2018, p. 409). Therefore, the existence of social media has received special attention from the audience and has influenced it so quickly that it has resulted in a "viral" phenomenon which results in a "trend" as a form of media contribution to the lifestyle of a hegemonic society for a certain period of time.

In line with this, YouTube as a millennial communication medium offers users a variety of entertainment and informative content. For example, in the global K-Wave trend, Indonesia is no exception, from the beauty industry, idols, to food (Supriyatman & Nugroho, 2019, p. 1428). However, the most popular YouTube content in Indonesia is entertainment-based content. So that content creators try to make various efforts made in order to invite a sense of humor from fans and become trending in the community.

Mindness, as quoted by Iwan Marwan, views humor as a form of freedom from the many obstacles and restrictions that are being faced (Marwan, 2013, p. 269). So that prank content is the most sought-after entertainment content and is in demand by YouTube surfers who want a sense of humor. Dewi and Usfunan interpret prank as pranking on victims to create a sense of humor and satisfaction for both the perpetrator and the fans of the prank (Dewi & Usfunan, 2019, p. 2). Based on a case study on YouTube content, Yudist Ardhana, Cecariyani and Sukendro revealed that prank is content to prank someone with activities that do not make sense. Meanwhile, Ikrima Nurfikria et al in her article entitled *Representasi Penyandang Disabilitas Psikososial di Kanal YouTube* show a difference in meaning that the actions taken by YouTuber and his wife place ODGJ (People With Mental Disorders) as strange people who deserve to be joked

about. Then this was followed by many other YouTubers who thought that pranking was very funny and attracted many users to watch their content.

The word "prank" itself is a form of English slang, which is a practical joke. In English, it is interpreted as tricking or teasing people to cause pleasure. According to Matthew, "prank" is often simply annoying strangers, asking ambiguous or provoking questions, performing profoundly bizarre actions around strangers or plainly harassing them (Wales, 2016, p. 1). Based on some of the definitions above, prank is an activity to cause good antics by doing irrational things or playing tricks on the people around you.

Prank on YouTube content is a trend not only on social media but also endemic to people in the real world. Regardless of age and time, they do it on the basis of mere antics and also post it on social media. For example, the simplest examples such as "Hei Tayo"(Hitekno.com, 2018), "Om Telolet Om"(Detik.com, 2017), to pranks that require funds and plans such as those practiced by YouTubers.

Last year, to be exact, January 22, 2019, trending topic number 1 was held by one of Indonesia's well-known artists who performed pranks dressed like crazy or homeless people with his wife. The purpose of prank is as a social experiment with people who are willing to help regardless of the social status of others. It did not stop there, BW also gave prizes in the form of money and materials needed to those people with noble hearts. So that fans are not only entertained by pranks but also touched by these social activities (Viva.co.id, 2019).

In addition, the trend of prank is increasingly flowing to people without age limits. Prank itself is quite annoying because this action tends to be forgiven by reason of "it is just a prank" so that a lot of people invite

people to do a small prank. An example is a prank performed by a group of young people who pretend to be pocong in the middle of the night to scare off the motorists. This of course caused public unrest which led to punishment and arrest (Detik.com, 2019). Therefore prank has received attention from the government, namely in article 49 paragraph 1 of the Civil Code (KUHP) which states:

> Whoever is forced to take action for defense because there is an attack or threat of attack at that time which is against the law, against himself or others, against the honor of his own morality or property, or of others.

According to Dewi and Usfunan, this article is one of the reasons for eliminating the nature of a criminal act, as long as the act on the basis of a plea is forced to be accompanied by evidence of an attack or threat, there is no other way to dispel the attack and balance the nature of the attack. So that if this is fulfilled, the prank victim who does reflex action will not be sentenced (Dewi & Usfunan, 2019, p. 2).

Prank in the Perspective of Al-Quran and Hadith

Islam is a religion that is very fond of good morals (At-Tuwajiiri, 2000, p. 112). From the Islam view, communication has ethics that are rooted in the Al-Quran and Hadith (Muslimah, 2016; Witro, 2018, p. 184). Humor, as an interactive communication that evokes enthusiasm with jokes and acts of antics, certainly requires a limit in order to keep it in line. Iwan revealed that so far the relationship between humor and religion has not been discussed much both theoretically and empirically. People who know religion will have a positive sense of humor because besides being able to make others smile and laugh, humor can also make someone think critically and thoughtfully from the humor and jokes (Marwan, 2013, p. 277). So that

humor is not only limited to sharing laughter but can also inspire previous events and be grateful for the happiness that has been given.

Human nature is to share and interact, including laughter (Marwan, 2013, p. 267). The story of the Prophet and his companions is proof of the existence of anecdotes since ancient times that explicitly appear in the context of the Qur'an and Hadith. Allah says in Surah an-Najm verse 43 as follows:

<div dir="rtl">

وَاَنَّهٗ هُوَ اَضْحَكَ وَاَبْكٰى

</div>

Meaning: And that it is He who makes (one) laugh and weep. (Q.S. an-Najm/53: 43)

Allah also recommends laughing in Surah Abasa verse 39:

<div dir="rtl">

ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ۚ

</div>

Meaning: Laughing, rejoicing at good news. (Q.S. Abaasa/80: 39)

Islam really respects human limitations and allows laughter without exaggerating it and not as a form of complacency to the world as expressed in Surah at-Taubah verse 82:

<div dir="rtl">

فَلْيَضْحَكُوْا قَلِيْلًا وَّلْيَبْكُوْا كَثِيْرًاۚ جَزَاۤءًۢ بِمَا كَانُوْا يَكْسِبُوْنَ

</div>

Meaning: So let them laugh a little and (then) weep much as recompense for what they used to earn. (Q.S. at-Taubah/9: 82)

Humor with smiles and laughter is a taste that Allah bestows on humans (Marwan, 2013, p. 271). Smile and laughter as an expression of happiness however the Al-Quran does not allow laughing excessively as the following hadith:

<div dir="rtl">

وَلَا تُكْثِرِ الضَّحِكَ، فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيثُ الْقَلْبَ

</div>

Meaning: Do not laugh a lot, because laughing a lot will turn off the heart (Mâjah, n.d., p. 1403).

Based on the verses and hadiths above, joking, humor, and laughter should not be exaggerated because a dead heart will have an impact on one's closeness to Allah s.w.t. Islam rejects materialism with a strong obsession with the world and neglects spiritual needs (Az-Zuhaili, 2002, p. 100). In line with this, Rasulullah s.a.w. prohibits excessive joking because it is feared that it will contain reproach which may not even be intentional as Allah says in Surah al-Hujurat verse 11 which shows the prohibition on the word *yaskhar*, namely not to underestimate or belittle each other (Shihab, 2012, p. 606). While the word qaum generally refers to humans in a place that is interrelated. Ali Nurdin, as quoted by Witro, states that in this verse the word qaum is mentioned 383 times in the Qur'an and does not differentiate between gender (Witro, 2019, p. 21).

This has become a slap in the phenomenon of prank content with ODGJ makeup which is currently becoming the most sought-after entertainment content for YouTube surfers. In connection with this imbalance, Muslims should be able to know the limits of joking by referring to universal human guidelines namely Al-Quran and hadith of the Prophet Muhammad s.a.w. in order to avoid things that are not allowed by Allah and to maintain the integrity of the *hablun minannas*. The ethics of joking are as follows:

1. Honest without lies

Prank is biased in jokes and lies. The meaning of prank which has an element of lying or cheating cannot be justified as the following hadith:

<div dir="rtl">

وَيْلٌ لِلَّذِى يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ بِهِ الْقَوْمَ وَيْلٌ لَهُ وَيْلٌ لَهُ

</div>

Meaning: Woe to those who speak and lie just because they want to make a people laugh. Woe to him, woe to him. (H.R. Abu Daud no. 4990 and Tirmidhi no. 3315. al-Hafizh Abu Thohir said that this hadith sanad is hasan)

2. Not Excessive

Prank intends to reach tens of millions just to buy toothed teeth imitation for totality. The material is issued only to tickle the audience. Likewise with comedians who continue to joke and laugh without paying attention to the essence of the laughter itself. The Prophet said:

<div dir="rtl">

وَلَا تُكْثِرِ الضَّحِكَ، فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيتُ الْقَلْبَ

</div>

> *Meaning: Do not laugh a lot, because laughing a lot will turn off the heart (Mâjah, n.d., p. 1403).*

3. Contain No Humiliation, Condescension, Condemnation

Even though the element of humiliation is in accordance with the *dzahir*, it is actually not allowed because such an attitude can cause hurt feelings by the interlocutor, including pranks carried out with make-up such as homeless people and ODGJ or even naming the content with sarcastic words such as "Ngakak. Prank Orang Gila Ngamuk Ngejar Orang". Allah says in Surah Al-Hujurat verse 11:

<div dir="rtl">

يَٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسٰٓى اَنْ يَّكُوْنُوْا خَيْرًا مِّنْهُمْ وَلَا نِسَاۤءٌ مِّنْ نِّسَاۤءٍ عَسٰٓى اَنْ يَّكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوْٓا اَنْفُسَكُمْ وَلَا تَنَابَزُوْا بِالْاَلْقَابِۗ بِئْسَ الِاسْمُ الْفُسُوْقُ بَعْدَ الْاِيْمَانِۚ وَمَنْ لَّمْ يَتُبْ فَاُولٰۤىِٕكَ هُمُ الظّٰلِمُوْنَ

</div>

> *Meaning: O you who have believed, let not a people ridicule (another) people; perhaps they may be better than them; nor let women ridicule (other) women; perhaps they may be better than them. And do not insult one another and do not call each other by (offensive) nicknames. Wretched is the name of disobedience after (one's) faith. And whoever does not repent-then it is those who are the wrongdoers. (Q.S. al-Hujurat/49: 11)*

4. Not Take Other People's Items, Even Joking

Prank is synonymous with mischief like hiding things then laughing at them for their ignorance. Rasulullah s.a.w.said:

لَا يَأْخُذَنَّ أَحَدُكُمْ مَتَاعَ أَخِيهِ لَاعِبًا وَلَا جَادًّا

Meaning: Do not one of you take the belongings of his brother, either jokingly or seriously. (H.R. Abu Dawud no. 5003 and Tirmidhi no. 2161)

5. Do not Scare People

Pranks dressed up as ghosts to scare them have received attention long before they went viral as they are now. Rasulullah s.a.w.said:

لاَ يَحِلُّ لِمُسْلِمٍ أَنْ يُرَوِّعَ مُسْلِمًا

Meaning: It is not lawful for every Muslim to frighten other Muslims (Ishaq, 1996, p. 306).

Humor is simply defined as funny things that make individuals laugh and feel happy. However, based on the explanation above, prank in the view of Islam is not justified because it fulfills the five ethical elements in joking above. Although joking is nature, ignorance, nosiness, and various forms of harassment towards other siblings just for antics are forms of selfishness without protecting the rights of other siblings.

CONCLUSION

Modern communication can be done through various online features from chat to video interaction via social media. The existence of social media has received the attention of netizens and has led to a "viral" phenomenon which has resulted in a "trend" as a form of media contribution to the hegemonic lifestyle of society for a certain period of time. Entertainment is one of the reasons for accessing social networks. Although entertainment by joking and laughing is a form of interactive communication that indicates happiness as well as human nature. But the culture of joking that is trending like pranks is not justified. Content creators

compete to prank on YouTube, which netizens think is correct just because the media justifies it.

Islam as a religion that is rahmatan lil'alamin basically allows humor and laughter as entertainment. Yet, prank becomes an act of humor that does not meet the ethical requirements of joking in the Islamic viewpoint. Especially in the phenomenon of YouTubers who are trending using make-up resembling crazy people and vagrants and using sarcastic words that offend their limitations. Of course this contradicts the word of Allah in Surah al-Hujurat verse 11 which offends people who look down on others. As for joking, at least pay attention to five things, namely: 1) Staying honest and not telling lies; 2) Not excessive; 3) Does not contain insult, condescend, belittle; 4) Not allowed to take the things (rights) of others, even if joking; and 5) Do not scare others. Pranking is a pleasure and entertainment in itself for both content creators, fans, and the victims themselves. However, not all prank victims accept the act. Finally, as a YouTuber, you should create positive content and avoid pranks as a preventive measure to maintain the integrity of human relationships, respect differences, and also as a means of preaching Islam in justified ways.

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