

Impact of Obedience in the Spread of Fake Hadith

Nuratiqah Najuwah Razak and Mohd Sufino Zuhaily Mohd Sufian

School of Business Innovation and Technopreneurship, Universiti Malaysia Perlis, Pengkalan Assam, Jalan Kangar-Alor Setar, 01000, Kangar, Perlis.

Abstract: The rapid spread of fake hadith is becoming more apparent in the advent of social media messaging through platform such as WhatsApp. This misinterpreted and mistranslated hadith are going around and spreading misinformation that confuses the society on the authenticity of the hadith itself. Therefore, this research aims to focus on the susceptibility of Malaysians towards fake hadith through obedience. Obedience in this research is categorized into two groups which is charismatic and legal authority. A field experiment method was used on a sample of 101 Muslim participants which were selected and administered with the treatment according to their treatment group that is charismatic authority, legal authority and control group; a hadith clipping of one minute were then administered and the participants were required to give a credibility score through 15 items 5-point Likert's scale questionnaire. Significant interaction was observed between the three treatment groups where obedience score was higher in both charismatic and legal authority against the control group. However, scores between charismatic and legal authority did not have a significant difference. This means both obedience treatment had similar effects in affecting participant's score in accepting the credibility of the fake hadith. Although significant results were measured, there were some limitations to this research as it was conducted through a field experiment where participants were not put in a controlled lab environment in order to simulate an effective treatment as through suppression of noise such as societal opinions and internal attribution. In conclusion, this research was able to observe the effect of obedience by imitating a credible source to the participant; this means that an awareness approach or guideline could be created to mitigate this issue of spreading misinformation through social media messaging.

Key words: *Obedience, Fake News, Social Influence, Authority, Traditional Authority, Charismatic Authority, Fake Hadith*

INTRODUCTION

Misinformation is the incorrect information that is being spread either with purpose or not. It has been causing various complications to the society and been identified as the one of major global risk [19]. Among the impact of misinformation are that it causes dissatisfaction among consumers due to the real thing is not as expected from the advertisement [29]. Other consequences include the creation of different beliefs on the particular topic. The existence of the Internet has made the world much more easier. In addition to the emerging social platforms such as Facebook and Twitter, the spread of misinformation has been much more wild [36]. People can surf online to look for any kind of information. However, the side effect of it is that there are too much information from way too many sources. Another loophole of the Internet is that the users can share those information to anyone they desire,

without any kind of third-party filtering, fact-checking or editorial judgement [3]. This disadvantage can be utilized by those with bad intention by spreading false information. However, the actual cause for people to actually believe in these kind of misinformation is not clear. What is the factor for the community to believe such untrue information and spread it? One of the factors that lead to people believing such news are due to social influence. Social influence is a form of influence that affects others either intentionally or unintentionally. Man is biologically and psychologically equipped in groups [18].

Human cannot survive being isolated from each other. This is because humans need each other in order to survive. As for example, a child cannot survive without his or her parents. That is why the society exists. Society is a group of living things that interacts with each other in a way to

Corresponding Author: Nuratiqah Najuwah Razak, School of Business Innovation and Technopreneurship, Universiti Malaysia Perlis

share a common value. The constant need of being accepted and belonged into the society makes a person conform to the group's opinion. In the society, there will be a hierarchy order. The one who hold the power usually expressed its idea, which will be accepted by the followers. This is called obedience. Obedience is one of the form of social influence. Basically, it is when the person carry out an order received from another person of higher position. The result of disobeying one's order could be severe, in which why people usually obeys the authority. Authority and obedience go hand in hand. This can be shown through one of the well-known research study by Stanley Milgram. It is called Milgram Obedience Study. Milgram did an experiment where the subjects were to act as a teacher, helping other subject to learn. The thing here is that, whenever the learner made a mistake, the teacher had to give electric shock in increasing level. One of the outcome of this experiment was that people tend to follow the order of authority figure even though it is against their moral.

In this era where everything is available through the fingertips, it is much more easier to obtain countless information on any subject. However, the information obtained might not true. These misinformation can lead to confusion across the society. It can also threat the national harmony. As such, according to Sharifah Mahsinah Abdullah, (2018) [33] during the Malaysia General Election where there had been news of the government cheated over the ballot box and the blackout during the counting process. In terms of religious view, there had been various fake hadith going on, especially the one where the women will be granted golden umbrella in paradise when they allowed their husband to re-marry [5]. That is in term of the hadith. There are also what we called the instant Islamic preachers which spread their teaches on social media. As what Ahmad Zahid (2018) [11] had stated, while they do refer the correct sources, it is the interpretation that will be different. Measures had been taken by the government to curb the spread of fake hadith. Anti-Fake News Bill had been introduced in 2018 by sixth Prime Minister Najib Razak. This bill containing the offences that will be taken upon people who spread fake news online, which are paying fine and a jail term [34]. However, the fake hadith still going on around. It is such a wonder why there are people that still belief in those.

LITERATURE REVIEW

Social Influence. According to Fischer and Vauclair (2011) [12], social influence is the process where attitudes and behaviours are being influenced by real or imaginary the presence of other people. A situation which can be assessed as social influence when there are two "social entities" where one side is the one influencing the other

side [27]. Through researches done by the social psychologists, there are three distinguishable form of social influences which are compliance, conformity and obedience [13].

Compliance is a specific kind of reluctant acceptance of something without protest towards a particular kind of communication [8]. Compliance is also associated with persuasion. It can be hard to get people to comply with our requests. However, some can get people to say yes without breaking a sweat. For example, a salesman who is trying to promote his or her products might try to ask small question which might seems to be not related to the product, just to ask for the persons affirmation before he or she went straight to promote the products. This is maybe one of the persuasion techniques that exists. Conformity is shown when an individual adjust and adapt its behaviour to match other peoples responses [8]. Usually, it happens when there is a group that have opposing views than an individual, which forced him to change his opinions in order to be accepted by the group. This is usually happens when a new individual joins an organization, or a community.

Obedience, on the other hand, refers to the individual changes of behaviour by following the instruction given by authority figures [27]. The infamous experiment regarding this factor is the Milgram experiment back in 1974. Through this experiment, it can be concluded that people will bow to another person that have social power no matter how dangerous the orders are. However, there are some vague facts regarding this experiment. According to Griggs (2017) [14], there are some shady acts of Stanley Milgram on his experiments after the analyses had been done on the materials of the experiment which are obtained from Yale's Sterling Memorial Library.

Absence of social influence will plunge the community into chaos [27]. Cialdini and Goldstein (2004, p.596) [8] supported this by stating that organizations will probably stopped working effectively and efficiently without guidance from the authorities which are the top management. On an another study by Karakostas and Zizzo (2015) [21] claims that people tend to comply to other even if there is nothing that is beneficial to them. This is due to our social needs to depend on others. It is proven with the Maslow's Hierarchy of Needs where there are five categories of needs. Starting from physiological needs, each categories are requiring higher and better needs from the former one. Back to the impact of absence of social influence, there will be nothing to guide us upon. Since the sense of belonging is a need to individuals, people will socialize with each other. The need to be accepted into a certain group of community is the reason why people influence each other. However,

when there is social influence, people are easily influenced either by majority decisions and authority figures [37].

1. Obedience. As stated earlier, obedience refers to the individual changes of behaviour by following the instruction given by authority figures [27]. Experiments conducted by Asch, Milgram, and Zimbardo show human individuality is often subverted by the blind obedience humans feel towards those in a position of power. According to research done by Xie, et al. (2016) [37], obedience arouses greater cognitive conflict which means that people tends to think much longer in making decisions compared to when in conformity decision. In the experiment, subjects are forced to buy textbooks with negative reviews. Even though the subjects did as ask, the subjects are taking time in making decisions. This shows that, people do have a strong tendency to obey the authorities [6]. The interesting fact of obedience is that, people who obeys often feel less responsible upon the act they did. They will instead, shift the blame onto the one who ordered them. This fact also comes from Milgram experiment.

Baker and Kelan (2018) [5] concluded that successful women tend to shift the blame onto the less successful women for not changing as the reason for why there is less women in the top management of an organization. Despite the strong tendency to obey to the authority, there will be times where people hesitate to obey the authorities. Russell (2014) [28] compares Milgram's experiment to a real life situation in a court where the prosecutor cancelled the „just following orders“ defence by asking whether the criminals would kill their parents, if ordered to do so. The sociologist, Max Weber had come up with theory of authority, which is grouped into three types. These three types are traditional authority, legal – rational authority and charismatic authority. However, according to Coser, in a study by Williams (2003) [35], a further research upon this theory shows that there might be mixture of authority in real life. Further explanation on the types of authority will be explained below.

1.1.1. Traditional Authority. Traditional authority refers to the authority that is purely based on tradition. Hence the name traditional. The ability and rights to rule are passed down to younger generation, usually through hereditary [35]. Example of this authority is the belief that men should go to work while women stays at home.

1.1.2. Charismatic Authority. Charismatic authority is usually the type of authority where the leader can influence people to follow him with his personality. The leader's mission and vision can inspire others to work alongside him. As stated by Hoffman and Dawson (2014)

[17], charismatic leadership is an accepted power to lead and command others due to the recognition received from the followers. This is called charisma. It is a quality that is assigned to individuals that is perceived to have exceptional abilities in influencing and inspiring others. Charisma is a quality that many adores in many aspect of social life. As stated earlier, only those who are recognized by people to have charisma can lead. Charismatic authority is often being associated with terrorist group. Examples can be found in the case of Afghan Taliban where the leader was to be said to be „one of the capable wearing Blessed Cloak of the Prophet, a holy relic that symbolizes his righteousness and divine anointment“ [17]. In modern life, this kind of authority can also be seen in wellknown public figure, which had gained followers. These followers tend to idolize everything this figure said, which may lead to the spread of fake information.

H1: There will be significant difference between charismatic authority and control group.

1.1.3. Legal – Rational Authority. Legal – Rational authority is based on the belief in the content on the law. It emphasizes the statutory obligations. In this case, obedience is not given to someone but rather, a set of law [35]. Legal – rational authority is usually used in democratic countries as it is one of the body that governs it. However, the enormous power of the authority can bring anger to the citizens in which, there will be resistance [10].

H2: There will be significant difference between legal – rational authority and control group.

2. Fake News. It is unclear when did the term fake news was first introduced, but this term had been hyped in 2016 [15]. The main reason for this sudden rise in usage of this term revolves around the main issues of the year which are U.S Presidential Election and the Brexit vote [31]. These two were considered the main topic as for the election, it involves the election of the next America's president who is one of the important figure in the world. As for the Brexit issue, it involves one of the major economy partnership, the European Union (EU). Fake news had been going around in the community since the early days. Instead of this term, it is simpler to describe it as misinformation.

Misinformation can happen either accidentally or purposely. Fake news or misinformation can accidentally happen when the facts are being misunderstood and misinterpreted by different people [7]. On the other hand, fake news are used as a weapon to bring down people or to manipulate a situation. It can also be used as a marketing tool. However, a study by Pesonen (2018) [26]

shows that majority of the people thought of the act of online companies to put ads from fake – associated websites as unethical. Social media popularity are on the rise in the last 5 – 10 years [36]. In a report by World Economic Forum [19], it recognizes the social media as one of the significant threat to international security and societal wellbeing. Allcot and Gentzkow (2017) [3] stated that the barriers to enter the media industry have decreased significantly. This is because of the emergence of the Internet. 44 per cent of US adult gets their news from Facebook. As for younger generation, most teenagers rarely read print newspaper but instead prefer getting news from the Internet [24].

2.2 Fake Hadith. Quran is the holy religious book that had been a guidance for almost one billion Muslims around the world [33]. Any kind of adjustment done to the content of Quran is highly unacceptable [20]. As Quran are being viewed as the words of God, Hadith, on the other hand, is the based upon Prophet Muhammad’s way of living [9]. As what Noorudheen (2013) [25] stated, Hadith is the archive of the Prophet’s sayings and practices. Quran and Hadith are where the Muslims refer to, in worshipping Allah, the creator of the Universe. As much as the Quran being the first source to refer to, Hadith is also important as it highlights the practices in detail. Due to this, each and every Muslim are responsible to look after these two sources in making sure that it stays the same as it is delivered thousands of years ago [20].

The issue of fake Quran and Hadith is very discerning to Muslims. This is because the modification done on the content will heavily impact on how they will live their live. This is because in the early days, there are yet to be a systematic way to properly collect them. According to Noorudheen (2013) [25], before the end of the first century, most part of the Hadith were transmitted either in written form or by means of speech. For the written part of the Hadith, it was usually written down on palm tree leaves. Hadith was recorded even later than the recording of the Quran. This is because the main priority during that day is regarding the Quran and its authenticity. It is only later that the Prophet give permission to his Companions to record the Hadith (Mohsen Haready, n.d.) [16]. However, even after careful analysis and recording of the Hadith, there are still fake one going around. There are few classification of Hadith which are Sahih, Hasan, Daif and Maudo [2]. Hadith that are deemed fake such as “The women should be married to their kufu their nikah should don by their awliya (father, grandfather). Their dowry (meher) should be not less than 10 dirham” (Mahrukh Afza, et al., 2013, p. 273).

H3: There will be an interaction between three groups and spread of fake hadith

In today’s environment, the spread of Hadith is made easier with the assistant of the Internet. However, the genuineness of the Hadith are debatable. This has led to Muslims’ confidence in the e-content of religious website [20].

METHODOLOGY

In this research, the method used to obtain data is the pre-test post- test between subject experimental design. Pre-test post-test between subject experimental design is an experiment where measurements are taken among different group of subjects. The subjects is grouped into several groups according to the treatments that are to be experimented. This way, each and every group experience different type of stimulus. It is to see how the group reacts to different kind of treatment. Cause and Effect experimental design was used as the procedure for this study. This experimental design was used to find the connection between two different situations where one situation will be affected from the other.

Example to explain this cause and effect situation is when this one student is supposed to set the alarm to wake up in the morning. His or her failure to do so will results him of her to wake up late and miss lectures. The same thing goes to this research where the researcher exposed fake hadith to respondents to find out whether they believe the materials and share it to others or not.

The reason this method is chosen because there are three stimulus that represent the variables as shown in the theoretical framework. This stimulus, which represent the charismatic figure, legal – rational authority and the control group will be used to determine whether these variables actually affected the subjects in sharing the news received, not taking into account whether the news is true or not.

Research Approach. In this research, subjects are given Hadiths clippings from various sources and they have to rate their view on these Hadith, whether the Hadith are true or not. The subjects are exposed to the treatment for a minute before they will be given the questionnaire.

The subject were asked to rate their opinion on the validity of the Hadiths clipping on a 1 to 5 Likert Scale. Likert Scale are used to allow the individual to express how much they agree or disagree with the particular topic. The Likert Scale were adapted to suit this research objectives.

Population and Sample. Since the research is being carried out in Malaysia, the focus is on Malaysia’s population. According to World Population Review (2018) [23], the Malaysia population in 2018 are

estimated to be 32.04 million. This includes all the multiracial and multi beliefs Malaysians. To be more specific, the subject of this research is the Malaysian Muslim. This is due to only Muslims will have knowledge in Hadiths and are eligible to give opinion on them. According to Index Mundi (2017) [22], the population of Malaysia Muslim is estimated to be around 61.3% in 2017. This is because Islam is the official religion of Malaysia.

Sample is simply a part of the population. The sample that will be chosen for this research are the Muslim students of School of Business Innovation and Technopreneurship of Universiti Malaysia Perlis. The sample size taken is 101 participants from Muslim students of School of Business Innovation and Technopreneurship of Universiti Malaysia Perlis of 1505 with confidence level of 90% and margin of error of 10%. Simple random sampling is used. The reason only Muslim students of School of Business Innovation and Technopreneurship of Universiti Malaysia Perlis are chosen is because they are more familiar with hadith. The formula used to identify the amount of respondents are:

$$\text{Sample size} = \frac{z^2 \times p(1-p)}{e^2} \div \left(1 + \frac{z^2 \times p(1-p)}{e^2 N} \right)$$

It is decided that the amount of participants are 101 people with approximately 34 people for each group of variables.

Instruments and Measurements. The instruments used in this experiment are the treatments which are three fake hadith from the different source along with questionnaire. There are two stages of this experiment. The pilot test is being carried out in order to test the questionnaires clarity. Since the questionnaire was created by the researcher under the guidance of the supervisor, pilot test is a must to see whether the questionnaire are able to address the research questions of this study. After the reliability analysis had been done, only then the field experiment take place.

The treatments are generated using online Facebook generator, Zeoob.com. The fake hadith is retrieved from a Facebook post of an ustaz called Dr. Ustaz Rozaimi Ramle. The three treatments represent the three independent variables which are charismatic authority, legal – rational authority and control group. For charismatic authority, the representative are a wellknown religious figure, Ustaz Azhar Idrus while the legal – rational authority is represented by Jabatan Kemajuan Islam Malaysia (JAKIM). A random person account will

symbolize the control group. The questionnaire contains 13 questions which are classified into three sections; section 1, demographic section and section 3. The demographic asked about the participant’s age and gender while section 1 focuses on participant’s belief upon the material presented. The last section is aimed to figure out the respondent’s opinion on believing and sharing religious articles. Instead of the yes-or-no kind of question, Likert Scale is chosen. The respondents have to rate their agreeableness to the asked questions. There are five level of agreeableness that are 1: strongly disagree, 2: disagree, 3: neutral, 4: agree and 5: strongly agree.

RESULT AND DISCUSSION

Table 1: One-way ANOVA Test

	Sum of Squares	df	F	Sig.
Between Groups	71.79	2	5.14	0.01*
Within Groups	684.74	98		
Total	756.54	100		

One-way ANOVA test is carried out in order to compare the means of the three variables in this study in order to find out whether there are statistical evidence that the associated population means are significantly different. In this study, One-way ANOVA test purpose is to find out if there are any reaction between the three types of obedience.

The data is significantly different when the score is $p < 0.05$. As shown in Table 1, there is a significant difference between the variables with the score of 0.01. This means that among JAKIM, Ustaz Azhar Idrus and the control group, there are one or more among these variables that are statistically different.

Table 2: Post-Hoc Test

Materials Between	Materials	Sig.
JAKIM	Ustaz Azhar Idrus	0.98
Control Group	JAKIM	0.03
Control Group	Ustaz Azhar Idrus	0.01

Post-Hoc test is being carried out to find out which of these variables is actually related to the spread of fake Hadith. Post-Hoc test will only be run when there is a significant difference from Oneway ANOVA test. It is to confirm whether there is indeed a differences that

happened between the group variables. From Table 2, it is understood that there is a significant difference between the control group and the two variables. The score for JAKIM and Ustaz Azhar Idrus interaction is 0.979 while the scores for control group and JAKIM interaction and control group and Ustaz Azhar Idrus are 0.028 and 0.013 respectively. This shows that whenever elements such as JAKIM and Ustaz Azhar Idrus exists in religious articles, people tend to believe and share these articles compared when none of the element exists. In other words, it can be concluded that whenever there is any kind of authority present in the religious article, people will tend to believe and share it on social media.

DISCUSSION AND CONCLUSION

From this study, it has shown that obedience is one of the cause for the spread of fake hadith. It is shown by the acceptance of the hypotheses presented. This research had supported the past researches by Xie, et al. (2016) [37] and Cialdini and Goldstein (2004) [8]. The representation of authority such as the logo, letterhead and even the presence of a well-known figure in articles does, influence people on accepting and spreading fake news. As for example, in this research, the researcher had used the JAKIM logo and also a public figure, Ustaz Azhar Idrus in the article. This had resulted in most of the respondents to believe the fake hadith. However, it is to be noted that in this research, the respondents are of the same age range which are 18 to 27 years old. This study does not include respondents of other age group which may produce different results.

Respondents also tend to share articles that aligns with their own opinions. Based on a study by Karakostas and Zizzo (2015) [21], it also highlighted that people will comply to authority even when there is no benefits for them. This is due to people's dependency on others. Being said so, in this research, respondents will also share articles that seems valid without any factchecking. Despite this outcome, this data comes from the Muslim students of School of Business Innovation and Technopreneurship, Universiti Malaysia Perlis only. If it the sample size had been larger and from other places, the outcome of this study may be different.

The first limitation is that the data gathered is only from the Muslim students of School of Business Innovation and Technopreneurship of Universiti Malaysia Perlis (UniMAP). Next, there are also difficulties in searching for reliable source such as journals and articles to support this study. Most of the journals and articles found are from premium website which requires the researcher to pay for access. The last limitation of this study is the duration. The duration given to complete this study is only two semester which equals to a total of

9 months only. If given much longer period, the researcher can reach out to much more respondents which will resulted in many data gathered. There are few recommendations for other researchers if they want to do a further detailed study upon this topic. Instead of focusing on just one variable is obedience, another variables can also be added. Other factors in social influence include the conformity and compliance. Instead of focusing on social influence factor, the researcher can also focus on other factors. The researcher can also set a bigger scope on the population and sample size of the study.

As a conclusion, obedience is indeed one of the factors on the spread of fake hadith. This study had been carried out among the Muslims students of School of Business Innovation and Technopreneurship, Universiti Malaysia Perlis. The treatment used in this study is the Facebook post where the account belongs to three different accounts that represent three independent variables. From the results of the experiment, it can be said that the presence of an authority figure or body have an impact on spreading of the fake hadith. This shows that the people aged 18 to 27 years old have a tendency to believe fake news when it comes from a reliable source, seems valid and aligns with their opinions.

The strengths of this study is that since this stems from the social influence theory, the only factor chosen is obedience. The researcher can focus on this factor in detail as to the exact reason to why obedience influence people's belief on fake hadith. As Bocchiaro and Zamperini (2012) [27] had stated, when there is two parties involved, one side is prone to influence the other side. Cialdini and Goldstein (2004) [8] supported this argument by stating that without a figure to lead, the society will plunge into chaos.

REFERENCES

- [1] H. M., Hamdani, K. U., & Badshah, S. N. (2013). Kufu (Equivalence)in the light of Hadith. *Institute of Interdisciplinary Business Research*, 4, 267–278.
- [2] Aldhaln, K., Zeki, A., Zeki, A., & Alreshidi, H. (2012). Improving knowledge extraction of Hadith classifier using decision tree algorithm. *2012 International Conference on Information Retrieval & Knowledge Management*.doi:10.1109/infrkm.2012.6205024
- [3] Allcott, H., & Gentzkow, M. (2017). *Social Media and Fake News in the 2016 Election*.

- Journal of Economic Perspectives, 31(2), 211-236. doi:10.1257/jep.31.2.211
- [4] Babunal Veela, & Nazura Ngah. (2018, February 22). Be wary of 'celebrity ustaz' spreading fake hadith, Muslims told. *New Straits Time*. Retrieved October 17, 2018, from <https://www.nst.com.my/news/nation/2018/02/338044/be-wary-celebrity-ustazspreading-fake-hadith-muslims-told>
- [5] Baker, D. T., & Kelan, E. K. (2018). Splitting and blaming: The psychic life of neoliberal executive ewomen. *Human Relations*, 72(1), 69-97. doi:10.1177/0018726718772010
- [6] Blass, T. (2009). From New Haven to Santa Clara: A historical perspective on the Milgram obedience experiments. *American Psychologist*, 64(1), 37-45. doi:10.1037/a0014434
- [7] Borden, S. L., & Tew, C. (2007). The Role of Journalist and the Performance of Journalism: Ethical Lessons From "Fake" News (Seriously). *Journal of Mass Media Ethics*, 22(4), 300-314. doi:10.1080/08900520701583586
- [8] Cialdini, R. B., & Goldstein, N. J. (2004). Social Influence: Compliance and Conformity. *Annual Review of Psychology*, 55(1), 591-621. doi:10.1146/annurev.psych.55.090902.142015
- [9] Egerton, G. (2008). A Beautiful Model: The Prophet Muhammad as an Ideal Guide for Living. Retrieved from <http://hozir.org/abeautiful-model-the-prophet-muhammad-asan-ideal-guide-for-l.html>
- [10] Ewick, P., & Silbey, S. (2003). Narrating Social Structure: Stories of Resistance to Legal Authority. *American Journal of Sociology*, 108(6), 1328-1372. doi:10.1086/378035
- [11] Expand efforts to tackle spreading of fake hadis: Ahmad Zahid (Updated). (2018, February 15). *The Sun Daily*. Retrieved October 20, 2018, from <https://www.thesundaily.my/archive/expand-efforts-tackle-spreading-fake-hadis-ahmadzahid-updated-EUARCH526507>
- [12] Fischer, R., & Vauclair, M. (2011). Social influence and power. *Psicologia Social: Principais Temas E Vertentes*, 153-170. Retrieved from https://www.researchgate.net/publication/259967529_Social_influence_and_power.
- [13] Gibson, S., & Smart, C. (2017). Social Influence. *Handbook of Critical Social Psychology*. Retrieved from <http://hdl.handle.net/10026.1/4485>
- [14] Griggs, R. A. (2017). Milgram's Obedience Study. *Teaching of Psychology*, 44(1), 32-37. doi:10.1177/0098628316677644
- [15] Gu, L., Kropotov, V., & Yarochkin F., (2017). The Fake News Machine: How Propagandists Abuse the Internet and Manipulate the Public, *Trend Micro Incorporated*, 1-81.
- [16] Haredy, M. (n.d.). Stages of recording hadith. Retrieved from <https://archive.islamonline.net/?p=1056>
- [17] Hofmann, D. C., & Dawson, L. L. (2014). The Neglected Role of Charismatic Authority in the Study of Terrorist Groups and Radicalization. *Studies in Conflict & Terrorism*, 37(4), 348-368. doi:10.1080/1057610x.2014.879436
- [18] Hossain, F. M., & Ali, M. K. (2014). Relation between Individual and Society. *Open Journal of Social Sciences*, 02(08), 130-137. doi:10.4236/jss.2014.28019
- [19] Howell, L. (Ed.). (2013). *Global Risk 2013* (8th ed., Rep.). Retrieved October 10, 2018, from <http://reports.weforum.org/globalrisks2013/risk-case-1/digital-wildfires-in-a-hyperconnected-world/>
- [20] Kamsin, A., Gani, A., Suliaman, I., Jaafar, S., Mahmud, R., Sabri, A. Q., . . . Yusoff, M.Y. (2014). Developing the novel Quran and Hadith authentication system. *The 5th International Conference on Information and Communication Technology for The Muslim World (ICT4M)*. doi:10.1109/ict4m.2014.7020640
- [21] Karakostas, A., & Zizzo, D. J. (2015). Compliance and the power of authority. *Journal of Economic Behavior & Organization*, 124, 67-80. doi:10.1016/j.jebo.2015.09.016
- [22] *Malaysia Demographics Profile 2018*. (n.d.). Retrieved November 10, 2018, from

- https://www.indexmundi.com/malaysia/demographics_profile.html
- [23] Malaysia Population 2019 (n.d.). Retrieved November 10, 2018, from <http://worldpopulationreview.com/countries/malaysia-population/>
- [24] Marchi, R. (2012). With Facebook, Blogs, and Fake News, Teens Reject Journalistic “Objectivity”. *Journal of Communication Inquiry*, 36(3), 246-262. doi:10.1177/0196859912458700
- [25] Noorudheen K. (2013). AUTHENTICITY OF HADITH LITERATURE: WITH SPECIAL REFERENCE TO ORIENTALISTS' VIEWS. Retrieved from https://www.academia.edu/2589052/AUTHENTICITY_OF_HADITH_LITERATURE_WITH_SPECIAL_REFERENCE_TO_ORIENTALISTS_VIEWS.
- [26] Pesonen, T. (2018). The effects of fake news on consumer trust in social media marketing: A quantitative study on consumer mindset. Retrieved from https://www.theseus.fi/bitstream/handle/10024/150173/Pesonen_Tomi.pdf?sequence=1
- [27] Piero Bocchiaro and Adriano Zamperini (2012). Conformity, Obedience, Disobedience: The Power of the Situation, *Psychology - Selected Papers*, Dr. Gina Rossi (Ed.), ISBN: 978-953-51-0587-9, InTech, Available from: <http://www.intechopen.com/books/psychology-selected-papers/conformity-obediencedisobedience-thepower-of-the-situation>
- [28] Russell, N. (2014). Stanley Milgram’s Obedience to Authority “Relationship” Condition: Some Methodological and Theoretical Implications. *Social Sciences*, 3(2), 194-214. doi:10.3390/socsci3020194
- [29] Sayed, I. (2014). An Empirical Research on Misleading Advertisements and Its Impact on Consumer Buying Behaviour. Proceedings of the Second International Conference on Global Business, Economics, Finance and Social Sciences. Retrieved from http://globalbizresearch.org/chennai_conference/pdf/pdf/ID_C410_Formatted.pdf
- [30] Sharifah Mahsinah Abdullah. (n.d.). Govt to consider introducing new law to curb spread of fake news. *New Straits Time*. Retrieved October 17, 2018, from <https://www.nst.com.my/news/nation/2018/01/329630/govt-consider-introducing-newlaw-curb-spread-fake-news>
- [31] Shin, J., Jian, L., Driscoll, K., & Bar, F. (2018). The diffusion of misinformation on social media: Temporal pattern, message, and source. *Computers in Human Behavior*, 83, 278-287. doi:10.1016/j.chb.2018.02.008
- [32] Social Influence. (n.d.). Retrieved October 20, 2018, from http://changingminds.org/explanations/theories/social_influence.htm
- [33] Tabrizi, A. A., & Mahmud, R. (2013). Issues of coherence analysis on English translations of Quran. 2013 1st International Conference on Communications, Signal Processing, and Their Applications (ICCSPA). doi:10.1109/iccspa.2013.6487276
- [34] Tan, J. (2018, August 17). Malaysia repeals anti-fake news bill, says 'sufficient' laws exist to tackle issue. Retrieved October 20, 2018, from <https://www.marketinginteractive.com/malaysia-repeals-anti-fakenews-bill-says-sufficient-laws-exist-totackle-issue/>
- [35] Williams, D. (2003). Max Weber: Traditional, Legal-Rational, and Charismatic Authority. (2003). Max Weber: Traditional, Legal-Rational, and Charismatic Authority, 1–12.
- [36] Webb, H., Jirotko, M., Stahl, B. C., Housley, W., Edwards, A., Williams, M., Burnap, P. (2015). Digital wildfires: Hyperconnectivity, havoc and a global ethos to govern social media. *ACM SIGCAS Computers and Society*, 45(3). doi:10.1145/2874239.2874267
- [37] Xie, Y., Chen, M., Lai, H., Zhang, W., Zhao, Z., & Anwar, C. M. (2016). Neural Basis of Two Kinds of Social Influence: Obedience and Conformity. *Frontiers in Human Neuroscience*, 10.51. doi:10.3389/fnhum.2016.00051