

**CELEBRITY WORSHIP AS A MANIFESTATION OF ḤAMIYYAH
JĀHILIYYAH IN THE POST-TRUTH ERA DOUBLE MOVEMENT
ANALYSIS OF QS. AL-FATH 48: 26**

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ABSTRACT

Associated with a person's psychological state. Unwittingly, Celebrity Worship has become one of the manifestations of Hamiyyah Jahiliyyah in today's era, especially the post-truth era. This attitude is a threat to oneself because it is not by Islamic teachings. Individual fanaticism towards a person or group causes the truth to become unclear and forms a character that always feels the most in everything as explained in QS. Al-Fath [48]: 26. This article is a literature study analyzed with Fazlur Rahman's double movement theory to find out how the phenomenon of Celebrity Worship is viewed from the perspective of the Qur'an and how the correlation between Celebrity Worship and Hamiyyah Jahiliyyah. Likewise to see the cause and effect and how to avoid the attitude of Celebrity Worship. This study found that there is a correlation between the attitude of Celebrity Worship and Hamiyyah Jahiliyyah in terms of the characteristics that appear such as fanaticism to the level of worship, arrogance, and feeling the most in everything. Some things that influence the emergence of Celebrity Worship are age, education, social skills, and gender. The peak effect of this attitude is shirk because of the worship of individuals or groups so that they forget things related to divinity, especially in the post-truth era where the truth is unclear.

Keywords: *Double Movement Fazlur Rahman, Celebrity Worship, Ḥamiyyah jāhiliyyah, Post-Truth, QS. Al-Fath [48]: 26*

ABSTRAK

Berhubungan dengan keadaan psikologis seseorang. Tanpa disadari, Penyembahan Selebritas telah menjadi salah satu manifestasi *Ḥamiyyah jāhiliyyah* di era sekarang, terutama era pasca kebenaran. Sikap ini merupakan ancaman bagi diri sendiri karena tidak sesuai dengan ajaran Islam. Fanatisme individu terhadap seseorang atau kelompok menyebabkan kebenaran menjadi tidak jelas dan membentuk karakter yang selalu merasa paling benar dalam segala hal sebagaimana dijelaskan dalam QS. Al-Fath [48]: 26. Artikel ini merupakan studi literatur yang dianalisis dengan teori gerakan ganda Fazlur Rahman untuk mengetahui bagaimana fenomena Penyembahan Selebritas dipandang dari perspektif Al-Qur'an dan bagaimana korelasi antara Penyembahan Selebritas dan *Ḥamiyyah jāhiliyyah*. Begitu pula untuk melihat sebab akibat dan bagaimana menghindari sikap Penyembahan Selebritas. Penelitian ini menemukan adanya korelasi antara sikap Pemujaan Selebritas dengan *Ḥamiyyah jāhiliyyah* ditinjau dari ciri-ciri yang muncul seperti fanatisme terhadap tingkat ibadah, kesombongan, dan merasa paling benar dalam segala hal. Beberapa hal yang memengaruhi munculnya Pemujaan Selebritas adalah usia, pendidikan, keterampilan sosial, dan jenis kelamin. Puncak efek dari sikap ini adalah syirik karena adanya penyembahan individu atau kelompok sehingga melupakan hal-hal yang berkaitan dengan ketuhanan, terutama di era pasca-kebenaran di mana kebenaran menjadi tidak jelas.

Kata Kunci: *Gerakan Ganda Fazlur Rahman, Pemujaan Selebritas, Ḥamiyyah jāhiliyyah, Pasca-Kebenaran, QS. Al-Fath [48]: 26*

INTRODUCTION

Celebrity Worship has become one of the phenomena of the *Ḥamiyyah jāhiliyyah* that is widely loved by the public, especially active users of social media. In this case, *Ḥamiyyah jāhiliyyah* is not only interpreted as the arrogance of the jahiliyyah, but can also be interpreted

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as a fanatical attitude. Like the fanaticism of the jahiliyyah people, namely the excessive love and admiration of the pre-Islamic Arab society for something. The fanatical attitude of the Arab society at that time gave rise to the effect of veiling the truth, thus forming a character that always felt the highest in anything. In fact, it caused conflict between tribes and damaged the structure of social interaction between tribes. ¹Therefore, the fanaticism of the jahiliyyah became one of the connotations of describing the conditions of pre-Islamic Arab society during the jahiliyyah period .

In fact, the attitude of *Hamiyyah The ignorance* contained in QS. Al-Fat ḥ [48]: 26 also occurs in the present era, namely a fanatical attitude towards the understanding or views of a group, willing to lie or be narrow-minded in order to defend the idolized group or commonly called *Celebrity Worship* . Considering that Indonesia is the fourth largest user of social media in the world, this has caused the *Celebrity Worship attitude* to easily enter a person. In fact, social media is currently a primary need for every society. What's worse, many people in the *post-truth era* , especially insulting each other on social media. Many studies are spread without clear sources and many studies are disbanded without *tabayyun* because the opinions voiced are not in line with the opinions held. As Quraish Shihab interprets the fanaticism of *jāhiliyyah* in QS. Al-Fat ḥ [48]: 26 with an attitude of reluctance to accept the truth even though its truth is very clear. These infidels are tough and even willing to sacrifice themselves as long as what they want can be achieved. ²Likewise, *the post-truth era* is an era prone to *Celebrity Worship* because of the attitude of netizens ³who - worship their idols- excessively.

¹ Muhamad Yusrul Hana, " Social Change in Society in the Arabian Peninsula: Transformation Cultural Ashabiyah In Support The Power of the Prophet Muhammad" (Kendari State Islamic Institute, tt).

²M. Quraish Shihab, *Tafsir Al-Misbah: Messages, Impressions and Harmony of the Qur'an Volume 12*, (Jakarta: Lentera Hati, 2002), pp. 553-554.

³Netizen is a term for someone who actively plays social media or is commonly called a netizen. *KBBI V, App*.

Post-truth is a time filled with manipulation, identity problems, forgetting the essence for the sake of existence, and even a time that takes away critical attitudes and rationality. Unknowingly, today's society has entered an era of benevolence full of lies, especially in cyberspace. Society is trapped in a situation that causes someone to be easily hypnotized by a storm of confusing information without facts. Various information is spread without control, then this phenomenon presents a type of fact about an event whose truth can be easily manipulated. Of course, ⁴*the post-truth* era is an era that threatens a person's faith. Given the many unclear religious sources published on social media and society easily accepts information without first cross-checking. Unfortunately, modern society in the era of IPTEK (Science and Technology) tends to ignore God's intervention in acting. It is not uncommon for various cases of crime and morals to easily develop with IPTEK. ⁵Truly, this is a matter of concern for the development of society both in relation to God and fellow human beings.

Currently, research on *Celebrity Worship* has been widely conducted. At least the research can be viewed from two perspectives, first *Celebrity Worship* is viewed from a psychological perspective as written by Juliana Marlin Y Benu et al., ⁶Astri Prabawati Laksono, et al., ⁷Lynn E. McCutcheon, et al., ⁸Ni Wayan Reza Savitri Ayu and Dewi Puri

⁴Marz Wera, "Hacking the Meaning of Post-truth: Contextual Analysis of Hoaxes, Social Emotions, and Religious Populism", *Societas Dei: Journal of Religion and Society*, Vol. 07 No. 1, April 2020, pp. 5-15.

⁵Ch. Suryanti, "Religion and Science and Technology: Reflections and Challenges in Developing the Morality of Young People", *New Orientation*, Vol. 19 No. 2, October 2010, p. 158.

⁶Juliana Marlin Y Benu, et al., "*Celebrity Worship Behavior* in Adolescent Girls", *Journal of Health and Behavioral Science*, Vol. 1, No. 1, March 2019.

⁷Astri Prabawati Laksono, et al., "My Idol, My Source of Intimacy : Dynamics of *Celebrity Worship* and Early Adult Developmental Tasks of Kpop Lovers", *Journal of Psychology*, Vol. 17 No. 2, December 2021.

⁸Lynn E. McCutcheon, et al, "Conceptualization and Measurement of *Celebrity Worship*", *British Journal of Psychology*", March 2002.

Astiti, that ⁹*Celebrity Worship* behavior greatly affects mentality such as obsessive and dissociative behavior that causes individuals to be detached from real life and feel a crisis in the form of loneliness and feelings of isolation. Not only that, *Celebrity Worship behavior* greatly delays the development of a person's maturity or even experiences premature maturity, so that the behavior conveyed is not in accordance with their age. Second, *Celebrity Worship* is viewed from an Islamic perspective such as research conducted by Velicha Sekar Fitriana, ¹⁰Nelvi Afrilia Ningsih, ¹¹that a person's religiosity can determine the level of *Celebrity Worship*. For people who have high religiosity, it is certain that they will not be exposed to *Celebrity Worship* and vice versa. Worse, *Celebrity Worship behavior* can delay marriage because the criteria for a partner will indirectly follow the idols they like. From an Islamic legal perspective, the law of delaying marriage can be said to be haram because marriage is one way to avoid sin and *Celebrity Worship behavior* does not rule out the possibility of zina al-laman with the five senses.¹²

This article is one of the points of view to see how *Celebrity Worship's attitude* is from the perspective of the Qur'an. This article is considered important because from the two points of view that have been widely studied, none have directly touched on the verses of the Qur'an. Therefore, this article will focus on three formulations of the problem, namely how the attitude of *Celebrity Worship* is seen from the perspective

⁹Ni Wayan Reza Savitri Ayu and Dewi Puri Astiti, "The Image of *Celebrity Worship* in K-Pop Fans", *Psikobuletin: Scientific Bulletin of Psychology*, Vol. 1 Ni. 3, September 2020.

¹⁰Velicha Sekar Fitriana, "Islamic Law Analysis of *Celebrity Worship Behavior* that Delays Marriage among K-Pop Fans in Ponorogo Regency", *Thesis* submitted to the Faculty of Sharia, IAIN Ponorogo, 2024.

¹¹Nelvi Afrilia Ningsih, "The Relationship between Religiosity and *Celebrity Worship* among Teenage K-Pop Fans in Pekanbaru", *Thesis* submitted to UI Riau, Pekanbaru, 2021.

¹²Velicha Sekar Fitriana, "Islamic Law Analysis of *Celebrity Worship Behavior* that Delays Marriage among K-Pop Fans in Ponorogo Regency", *Thesis* submitted to the Faculty of Sharia, IAIN Ponorogo, 2024, p. ii.

of the Qur'an, especially in relation to QS. Al-Fath [48]: 26. Is *Celebrity Worship* able to describe the attitude of *Ḥamiyyah jāhiliyyah* in today's era? Then what is the impact of the attitude of *Celebrity Worship* on daily life, both in relation to God and fellow human beings, and finally to see how to avoid the attitude of *jahiliyyah* reflected in the attitude of *Celebrity Worship*, so as to minimize the existence of hate speech both in cyberspace and in the real world.

RESEARCH METHODS

This study is a type of literature study using a descriptive-analytical model. The sources used are divided into two, namely primary sources in the form of QS. Al-Fath [48]: 26 and secondary sources taken from several writings, both articles, journals, or other studies related to the object being studied. The data obtained were analyzed using Fazlur Rahman's double movement theory. This theory is used to find meanings that are relevant to the present without forgetting the essence of the verses regarding events in the past.

Double Movement theory developed by Fazlur Rahman is a hermeneutic approach to understanding and reconstructing Islamic law so that it remains relevant to the times. This theory is based on a critique of the textualist approach that only focuses on a literal understanding of Islamic legal texts, without considering their historical context. Rahman emphasizes that the Qur'an and Hadith have moral and ethical dimensions that need to be understood in depth so that they can be applied in accordance with the ever-evolving social dynamics. Thus, the *Double Movement approach* seeks to explore the substantive meaning of Islamic teachings and adapt them to contemporary realities.¹³

Methodologically, *the Double Movement* consists of two main steps. The first step is the historical movement, where a researcher must go back

¹³ Fazlur Rahman, *Islam and modernity: on intellectual transformation* (Pustaka Publisher, 1982), Pp. 34-35. Dr Pauzi Muhammad M.Ag, Dr Darma Putra M.Pkim, And Dr Hj Rahmi Hidayati M.Hi, *Fazlur Rahman's Contemporary Ijtihad Method* (PT Arr Rad Pratama, 2022), pp. 78-79.

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to tracing the historical context when an Islamic law or teaching was first revealed. This process aims to find the moral spirit underlying the law, not just following its outward form. After finding the basic principle, the second step is to re-apply it to the context of modern times by considering existing social needs and challenges. In this case, Rahman invites Muslims not to get caught up in legal formalism, but to prioritize universal values such as justice, welfare, and the welfare of the people.¹⁴

With the *Double Movement theory*, Rahman opens up space for a more dynamic and contextual reinterpretation of Islamic law. This approach becomes a bridge between tradition and modernity, so that Islamic law does not stagnate in the rigidity of the past, but continues to develop in accordance with the demands of the times. Through this process, Islam is not only understood as a rigid normative system, but also as a teaching that is able to provide solutions to complex social problems. Therefore, Rahman's idea offers a progressive perspective in understanding Islamic law, which is not only based on text alone, but also on the ethical and moral spirit that underlies it.¹⁵

DISCUSSION

Glance and Perception *Ḥamiyyah jāhiliyyah* of QS. Al-Fath [48]: 26s

Ḥamiyyah jāhiliyyah is a term taken from a verse of QS. Al-Fath [48]: 26.¹⁶ The term *Ḥamiyyah jāhiliyyah* itself is often misunderstood by society that this attitude is only intended for the period of *ignorance*,¹⁷

¹⁴ Fazlur Rahman, *Islam and modernity: on intellectual transformation*, p. 35.

¹⁵ Fazlur Rahman, *Islam and modernity: on intellectual transformation*, pp. 46-69.

¹⁶ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا God bless you God willing سَكِينَةً God bless you God willing

Meaning: "(We will punish) those who disbelieve when they instill arrogance in their hearts, (namely) ignorant arrogance, then Allah sends calm down to His Messenger and the believers. (Allah) also appointed for them the sentence of piety. 695) They are more entitled to that sentence and deserve to have it. Allah is All-Knowing of everything." (QS. Al-Fat ḥ [48]: 26)

¹⁷ *Jāhiliyyah* referred to in this context is pre-Islamic Arab society.

whereas in reality this attitude is found in the present era. This misunderstanding occurs because of the decomposition of the word *jahiliyyah* which is only intended for the non-Muslim Arab community before Islam and will not return forever anywhere and anytime. In another view, *jāhiliyyah* is interpreted as the ignorance of the Arab community before Islam, not civilized, not intellectual or not humanistic.¹⁸ Another thing is conveyed by Mahfud MD that jahiliyyah is a condition in which humans are blind in their hearts, not emotionally and spiritually intelligent, so they are not intellectually stupid.¹⁹ Therefore, the attitude of *Ḥamiyyah jāhiliyyah* could possibly happen to anyone, anywhere, and at any time, including in the present era.²⁰

Speaking of *Ḥamiyyah jāhiliyyah*, it is necessary to explain two words, namely *hamiyyah* and *jahiliyya*. First, *Ḥamiyyah* is a word that is very close in meaning to fanatic. Fanatic is a belief or belief - which seems to be devoted - too strong towards something, whether it is a brand, product, person and so on. A fanatic attitude tends to be tough on ideas that consider themselves or a group to be right, even ignoring all facts of truth or arguments that may contradict thoughts or beliefs.²¹ Fanaticism is described as a form of excessive or extreme enthusiasm and loyalty. Some indicators of fanaticism are (1) extreme enthusiasm, (2) emotional attachment, and love, (3) lasting for a long time, (4) considering what is

¹⁸Muhammad Qutb, *Modern Jahiliyah*, (Bandung: Pustaka Publishers, 1994), p. ix.

¹⁹Ministry of Religion of Aceh, "Mahfud MD: 4 Criteria of Jahiliyah According to the Qur'an", in <https://aceh.kemenag.go.id/berita/102330/mahfud-md-4-kriteria-jahiliyah-menurut-al-quran#:~:text=jahi;iyah%20itu%20sendiri%20adalah%20suatu,canggih%2C%22%20kata%20Pak%20Mahfud>, accessed on October 10, 2023.

²⁰As explained by Quraish Shihab, *jāhiliyyah* is a period that stands alone, where the people do something that is contrary to the teachings of Islam. M. Quraish Shihab, *Tafsir Al-Misbah: Messages, Impressions and Harmony of the Qur'an Volume 12*, (Jakarta: Lentera Hati, 2002), p. 264.

²¹Syafiq, "Religious Fanaticism and Intolerance, 37-38. Asfira Rachmad and Sulih Indra Dewi, "KPOP Fanaticism in Social Media on Instagram", *Journal of Communication Science*, Vol. 8 No. 2, December 2019, p. 14.

believed to be right, (5) defending and maintaining the truth that they believe in.²²

Second, the word **الْجَاهِلِيَّة** in QS. Al-Fat ḥ [48]: 26 about *Ḥamiyyah jāhiliyyah*. *Jāhiliyyah* linguistically means lies that are pinned on the pre-Islamic polytheists. The lies include worship, injustice and rebellion against the truth. ²³The term emerged after Islam came, but there was a difference of opinion when *jāhiliyyah* was interpreted as a time of ignorance and savagery, because in reality the situation and conditions of the southern Arab nation (read: Yemen) were included in the advanced category and had a high civilization. ²⁴ Agree with Ignaz Goldziher that the term *jāhiliyyah* is only a sign of the time before and after the arrival of Islam. As the Prophet was sent to the Arab nation was to improve their morals that had gone beyond the limit such as burying girls alive, worshiping revenge, tribal arrogance, endless hostility and so on, not to erase the traditions and culture that the Arabs had done.²⁵

The word *jāhiliyyah* in this verse acts as a taukid from the word *Ḥamiyyah*, that polytheists have an arrogant nature in worshiping idols. In the author's opinion, *Ḥamiyyah* means the custom of being proud of oneself. This proud nature became the beginning of the arrogant nature of the Quraysh disbelievers. Meanwhile **جهل** which refers directly to the nature of a people who are described as those who are stupid, do things out of passion, anger, act without thinking about the consequences, and do not use reason in doing things. So, with these four analyzes it can be concluded that the word *jāhiliyyah* used in several of these terms confirms

²²Jenni Wliani et al., "Fanaticism and Verbal Aggressive Behavior on Social Media in *K-Pop Idol Fans*", *Psychohumaniora*, Vol. 3 No. 2, 2018, pp. 60-61.

²³Abdul Sattar, "The Prophet's Response to the Tradition of the Jahiliyyah: A Study of the Reportage of the Prophet's Hadith", *Theologia*, Vol. 28 No. 1, 2017, p. 184.

²⁴Cahya Buana, *Classical Arabic Literature, Jahiliyah Series*, (Malang: CV. Literasi Nusantara Abadi, 2021), p. 6.

²⁵Ignaz Goldziher, *Muslim Studies* Vol. I (Chicago: Aldine Publishing Co, 1967), p. 203. See also Lalu Turjiman Ahmad, "Ignaz Goldziher: Hadith Critic and Literary Critic", *Jurnal Holistik Al-Hadis*, Vol. 1 No. 1, January-June, 2015, p. 94.

the previous word which means an excessive attitude or action that is directly related to God and humans.

Based on the mention of general *jāhiliyyah* and the spread of its phenomena, the term *jāhiliyyah* can be polarized into two types; (1) general/absolute *jāhiliyyah*, namely *jāhiliyyah* that occurred and existed before the time of the Prophet Muhammad and ended after the Prophet Muhammad was sent to the world's population. (2) special *jāhiliyyah* or specific-partialistic *jāhiliyyah*, namely *jāhiliyyah* that still occurs a lot among Muslims, both individually and communally. ²⁶From this statement, it can be concluded that *jāhiliyyah* is not limited to time and space, so it can happen to anyone, anywhere and at any time.

In the Qur'an, the term *jāhiliyyah* is mentioned in four verses, namely (1) QS. Ali Imran (3): 154 which explains that *jāhiliyyah* is the nature of negative assumption (*dzan*) towards Allah's help. (2) QS. Al-Maidah (5): 49-50 which explains that *jāhiliyyah* is related to the law in which the Jews rejected the law that had been established by the Prophet Muhammad. (3) QS. Al-Ahzab (33): 33 that *jāhiliyyah* is a behavior of women at that time who liked to dress up excessively. Lastly, QS. Al-Fatḥ [48]: 26 is related to an arrogant attitude and refusing to write the name of Allah SWT and the Prophet Muhammad SAW when a peace agreement is made. This explanation provides an illustration that the term *jāhiliyyah* does not only have one connotation, but refers to an attitude, nature or principle that is not susceptible to time.

The Meaning of QS. Al-Fatḥ [48]: 26 in Classical Interpretation to Modern-Contemporary Interpretation

As far as the author's research in several literatures discussing asbabun nuzul, no specific revelation was found from QS. Al-Fatḥ [48]: 26. Quraish Shihab in his interpretation of *al-Misbah* explains that the verse

²⁶Rahendra Maya, et al., "Tafsir *Al-Jāhiliyyah* in the Perspective of Cross-Mufasssir", *Al Tadabbur: Journal of Al-Qur'an Science and Tafsir*, Vol. 05 No. 01 June 2020. pp. 57-58.

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is related to the fairness of the infidels receiving punishment, when the time of torture is considered fair and why it is fair. ²⁷The punishment was because the polytheists prevented the Prophet Muhammad and his followers from entering the Grand Mosque for Umrah. They made a ceasefire and peace as a way to prevent the Prophet from performing Umrah that year. It is also mentioned that the letter was revealed when the Prophet Muhammad slaughtered a sacrifice in the place where the Prophet was detained, then Allah revealed QS. Al-Fath [48] concerning the affairs of the Prophet and the polytheists. ²⁸In other literature, it is explained that most of QS. Al-Fath was revealed after the peace event or the Hudaibiyah agreement on the way back to Medina. The aim was to remind and provide calm to Muslims ²⁹who followed the Hudaibiyah agreement after witnessing the attitude of the Quraysh Arabs who did not insist on several provisions in the Hudaibiyah agreement.

Then the macro historical analysis that discusses the context that includes the situation and conditions of the Arab nation at the time of the revelation of the Qur'an. ³⁰QS. Al-Fat h [48]: 26 which means "*(We will punish) the ungrateful people when they plant arrogance in their hearts, (namely) the arrogance of ignorance, then Allah sends down tranquility upon His Messenger and the believers. (Allah) also determines for them the word of piety. They are more entitled to that word and deserve to have it. Allah is All-Knowing of all things*" , related to Hudaibiyah agreement between the Quraysh Arabs and the Prophet Muhammad. Therefore, the macro historical analysis will examine the social conditions of society in terms of religion, economics and politics in pre-Islamic Arab society,

²⁷M. Quraish Shihab, *Tafsir Al-Misbah*, p. 553.

²⁸Imam Al-Jalil Al- Hāfi z Im ā dudd ī n Abi Al-Fid ā' i Ism āi l Ibnu Ka ś ī r ad-Dimasyqi, *Tafsir Al-Qur'an Al-Ad z ī m Juz 13* (Beirut: Al-Kitab Al Ilmi, 2007), p. 112.

²⁹Maula Sari, "Characteristics of the Ummah of the Prophet Muhammad SAW in QS. Al-Fat h [48]: 29 Perspective of Ma ' na-Cum-Maghza " , *Thesis*, submitted to UIN Sunan Kalijaga Yogyakarta, 2021, pp. 94-95.

³⁰Sahiron Syamsuddin, *Hermeneutics and the Development of Ulumul Qur'an* , (Yogyakarta: Pesantren Nawesea Press, 2009), p. 143.

especially during the period of the Hudaibiyah agreement, around the 6th century AH.

At that time, the situation in the Arabian Peninsula experienced developments that were favorable to the Islamic side, signs of the victory promised by Allah had begun to appear little by little. Several future plans have been prepared and drawn up to protect the rights of Muslims in worshiping at the Grand Mosque. Previously, since six years ago many Quraish polytheists had prevented Muslims from entering Mecca.³¹ Long story short, the Prophet and his entourage escaped several obstacles and attacks from the Quraysh, then continued their journey and stopped at the end of Hudaibiyah. In that place, there was a prolonged difference of opinion and ended with the Hudaibiyah agreement between the Muslims and the Quraish infidels.

Regarding the meaning of *Ḥamiyyah jāhiliyyah*, At-Tabari, Tha'labi, Muqatil and Ibn Kathir are in agreement in interpreting the term, namely the arrogance that arises in the hearts of the polytheists of Mecca because they do not agree with the writing of the words bismillah and the words Muhammad Rasulullah in the Hudaibiyah agreement carried out by the Prophet Muhammad and the polytheists of Mecca.³² Likewise, As-Suyuti explains that *Ḥamiyyah jāhiliyyah* is a feeling of self-importance of something,³³ feeling the most correct with their opinions so that fanaticism arises in them. As in the case that has been mentioned, Asy-Syaukani said that the meaning of *Ḥamiyyah* is *Al-'Anafah* which means pride. In a *qoul* it is said "So and so has pride and anger, namely making it

³¹Syafiyurrahman Al-Mubarakfuri, *Ar-Rahiq Al-Makhtum: Sirah Nabawiyah*, trans. Faris Khairul Anam, (Jakarta: Qisthi Press, 2022), p. 384.

³²Abī Ja'far Muhammad bin Jarīr At-Tabarī, *Tafsīr At-Tabarī Jami' al-Bayān fī Ta'wīl Al-Qur'an juz 21*, (Cairo: Dār Hijr, 2001), p. 308-314. Abī Is ḥ ā q Ahmad bin Muhammad Ibr ā h ī ma ś - Š a ' lab ī, *Al-Kasyaf wa Al-Bayān fī Tafsīr Al-Qur'an juz 24*, (Jeddah: Dār at-Tafsīr, 2015), p. 204. Abū Ḥ asan Muq ā til bin Sulaiman, *Tafsīr Muqātil bin Sulaimān juz 4*, (Beirut: Dār al Tiket al Ilmiyah, 2002), p. 76. Im ? Ilmi, (2007), p. 111-123.

³³Jalāluddīn Abdul Rahmān Abī Bakr As-Suyūti, *Tafsīr Jalālain volume II*, (tk: CV. Pustaka Assalam, tt), p. 514.

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deeply embedded in their hearts ." Quoting from Muqatil bin Hayyan, the character of *Ḥamiyyah jāhiliyyah emerged* in the polytheists because of their unwillingness for the Prophet to enter their house and fight against their group until they were killed.³⁴

Several modern-contemporary tafsir scholars agree to interpret the term *Ḥamiyyah jāhiliyyah* with a lack of submission to the truth, no recognition of logic and common sense, and no convincing evidence to back it up. Those disbelievers in Makah said in the names of Al-Lata and 'Uzza that the believers were prohibited from entering Makah and would prevent *the al-hadyu animals* from reaching their destination. They also rejected the use of the phrases basmalah and Rasulullah for Muhammad in the opening of the Hudaibiyah agreement. This attitude is not actually from their beliefs, but because of the *jāhiliyyah arrogance* that exists within them, encouraging them to do something that is not included in their religious beliefs. Without supporting evidence and with a fanatical attitude towards their gods other than Allah, they are willing to reject the two writings in the opening sentence of the peace agreement.³⁵

Quraish Shihab in his tafsir al-Misbah explains that the term *jāhiliyyah* is intended for those who do not conform to the values of Islamic teachings. In relation to the word *al- Ḥamiyyah* which is attached to the people of *jāhiliyyah* , *al- Ḥamiyyah* is an overflowing nature that makes someone act hard and even willing to sacrifice themselves in order to express what is in them. This spirit can be good and bad, because *Ḥamiyyah* is characterized by *jāhiliyyah*. The meaning of the verse is the arrogance of the polytheists who do not want to accept the truth even though the truth is clear.³⁶

³⁴Imam Muhammad bin 'Alī bin Muhammad Asy-Syaukānī, *Tafsir Fa ḥ ul Qad ī r Juz 5*, (Lebanon: DārAl-Ma'rifat, 1250), p. 72.

³⁵Wahbah Az-Zuhaili, *Tafsir Al-Mun ī r Volume 13*, translated by Abdul Hayyie al-Kattani, et al. , (Jakarta: Gema Insani, 2013), pp. 429-434.

³⁶Shihab, *Tafsir Al-Misbah*, p. 553-554 .

An Overview of *Post-Truth* and *Celebrity Worship*

Post-truth is a term or climate that relates to or represents situations in which personal beliefs and feelings are more influential in forming public opinion than objective facts, with people being forced to believe something regardless of the evidence.³⁷ *Post-truth* was chosen as the ' *Word of the Year*' because of the condition of society that prefers social media as a source of information. In fact, not everything on social media is the truth. ³⁸Simply put, people in *the post-truth era* are looking for justification rather than truth and facts are just in vain.³⁹

There are several new things that mark *the post-truth era* , namely (1) wide access to information content due to the digitalization of communication, (2) freedom of society to create and disseminate their own information due to the democratization of media and citizen journalism, (3) society is more susceptible to receiving incorrect information due to the development of communities with the same ideology. As is known, in the post-truth era, people deliberately blind themselves to facts, (4) technology has confused the truth because going viral is considered more important than the quality of information and ethics, ⁴⁰(5) truth does not need to be falsified or denied, because truth takes second place, ⁴¹and finally society will be susceptible to following

³⁷Oxford Dictionaries, "post-truth", in <https://en.oxforddictionaries.com/definition/post-truth> , accessed 10 October 2023. Susan Haack, "Post "Post-truth": Are We There Yet", *Theoria*, 2019, p. 261.

³⁸Cosmas Eko Suharyanto, "Analysis of Hoax News in the Post-Truth Era: A Review", *Journal of Telematics and Information Society*, Vol. 10 No. 2, July-December 2019, p. 39.

³⁹Krisna Sukma Yogiswari and Ida Bagus Putu Eka Suadnyana, " *Hoax in the Post-truth Era and the Importance of Media Literacy*", in Proceedings of the First National Philosophy Seminar, *Hoax in a Philosophical Perspective* (Denpasar: IHDN PRESS, 2019), 177. Alimi, *Mediatization of Religion, Post-truth and National Resilience: Sociology of Religion in the Digital Era*, (Yogyakarta: LkiS, 2021), p. 61.

⁴⁰Viral narratives are widely liked and widely spread, so that the narrative is considered true and becomes more sustainable.

⁴¹Suharyanto, "Analysis of Hoax News in the Post-Truth Era..." p. 40.

Farida Nur 'Afifah, M Khoirul Hadi al-Asy'ari, *Celebrity Worship As A Manifestation Of Hamiyyah Jāhiliyyah In The Post-Truth Era Double Movement Analysis Of Qs. Al-Fath [48]: 26)*

teachings that are not in accordance with Islamic law because of its existence which is too worshipful. –by following everything that is *trending-* on social media.⁴²

Post-truth is no longer a single event, namely spreading information with extraordinary intensity and indifference to the truth is considered the norm. Many people ignore arguments and evidence, they prefer fake news and manipulation. Worse, they are proud and happy with the untruth and become a habit with a lie. ⁴³Starting from the assumption that is believed, the phenomenon of *Celebrity Worship* began to emerge which turned out to be common in society, both from children, adults and the elderly.

Celebrity Worship can be defined as an attitude of excessive worship of a celebrity or *public figure*, either virtually or face to face.⁴⁴ *Celebrity Worship* is a parasocial relationship in which one party knows various information about the other party, but not vice versa. ⁴⁵Such conditions in the millennial era are commonly called *halu*, which is an attitude of fantasizing too high. In Indonesia, there are many phenomena of fans of celebrities carried out by children, teenagers, adults, and even parents fanatically. Ironically, the fans who do not only imitate the things done by their idols, but also often hurl insults at other fans.

Celebrity Worship is influenced by the individual's habit of watching, listening, reading and studying things related to their idol's life excessively. This habit gives rise to empathy, identification, obsession and

⁴²Discourse creators spread on social media often exploit the emotions of emotional arguments by deliberately scaring and creating anxiety, so that someone no longer has a reason to deny and becomes a believer without having to think twice.

⁴³Alimi, *Mediatization of Religion*, p. 63.

⁴⁴Juliana Marlin Y Benu, " *Celebrity Worship Behavior* in Adolescent Girls", *Journal of Health and Behavioral Science*, Vol. 1 No. 1, March 2019, pp. 14-15.

⁴⁵Julian Marlin Y Benu, et al., " *Celebrity Worship Behavior* in Adolescent Girls", *Journal of Health and Behavioral Science*, Vol. 1, No. 1, March 2019, pp. 14-15.

association,⁴⁶ which then causes an addiction to always pay attention to their idol even to the point of imitating them in terms of lifestyle, physical or other things. Therefore, many individuals are not *confident* with themselves because they do not match the expectations they imagine.

The phenomenon of *Celebrity Worship* often begins in adolescence and becomes one of the characteristics of adolescence. Therefore, it is important to pay more attention to individuals who are entering adolescence because interest in figures plays a very important role in the transition that occurs in adolescence. Adolescence is a time of searching for identity, then the celebrity figure who is seen as a perfect figure will be used as a role model in their lives. In adolescence, there are often conflicts between parents and teenagers which ultimately make teenagers divert their attention from their parents to celebrities who they consider better.⁴⁷

Celebrity Worship does not just happen, there are several factors that influence this happening, including:⁴⁸

1. Age, *Celebrity Worship* usually occurs in adolescence and will end when they enter adulthood.
2. Education, *Celebrity Worship* is mostly done by people who have low intelligence, which lowers their self-esteem.
3. Social skills, *Celebrity Worship* occurs among people with poor social skills, and it appears that *Celebrity Worship* fills gaps in real relationships.
4. Gender, *Celebrity Worship* is mostly performed by women rather than

⁴⁶Nelvi Afrilia Ningsih, "The Relationship between Religiosity and *Celebrity Worship* in Teenage K-Pop Fans in Pekanbaru", *Thesis* submitted to the Islamic University of Riau, Pekanbaru 2021, p. 17.

⁴⁷Julian Marlin Y Benu, et al., " *Celebrity Worship Behavior* in Adolescent Girls", *Journal of Health and Behavioral Science*, Vol. 1, No. 1, March 2019, pp. 16-17.

⁴⁸Nelvi Afrilia Ningsih, "The Relationship between Religiosity and *Celebrity Worship* among Teenage K-Pop Fans in Pekanbaru", *Thesis* submitted to the Islamic University of Riau, Pekanbaru 2021, pp. 19-20.

men.

However, some of these factors are not very influential nowadays, meaning that between men and women, children, teenagers, adults or even the elderly have the same possibility of having *Celebrity Worship traits*. In this case, *Celebrity Worship* is divided into several levels, including:

1. *Entertainment social*, which is the lowest level where fans only worship as entertainment such as watching, reading, following the developments of the idolized. This preparation has an impact on excessive internet use to talk about idolized artists on social media.
2. *Intense personal feeling*, namely fans feel they have more intense feelings accompanied by compulsive behavior towards their idols. Even the individual feels they have a connection and thinks about their idols continuously in their daily lives. This has an impact on dissatisfaction with body image.
3. *Borderline pathological*, which is the most severe level that touches the realm of the idol's privacy. Fans will sacrifice a lot of time, effort and money to carry out actions that violate the privacy of their idols which of course are very dangerous for the idols and themselves.⁴⁹

Celebrity Worship gives rise to *hate speech*, namely hate speech. Celebrities who are considered not in accordance with those they idolize or who behave differently from expectations will be slandered in such a way, either by badmouthing, throwing dirty words to slander. *Hate speech* is increasingly developing not only in the realm of differences in idolized celebrities, but also regarding several other things such as race, skin color, ethnicity, gender, disability, sexual orientation, even religion. Fanaticism towards these things makes someone feel the most right and others are considered wrong because they do not fit their groups.

⁴⁹Velicha Sekar Fitriana, "Islamic Law Analysis of *Celebrity Worship Behavior* that Delays Marriage among K-Pop Fans in Ponorogo Regency", *Thesis* submitted to the Faculty of Sharia IAIN Ponorogo, 2024, pp. 35-36.

The Phenomenon of *Celebrity Worship* in the Post-Truth Era

Currently, South Korean culture is mushrooming in society, both in terms of music, style or even lifestyle. Kpop fever has become a widespread phenomenon, including in Indonesia. Even in 2018 to 2019, Indonesia was in 2nd place with the most content access on YouTube. In addition, Twitter data shows that there are 7.5 billion uploads about K-Pop worldwide and Indonesia is the largest contributor.⁵⁰ Not only the K-Pop fever, currently social media is in full swing, especially TikTok with all its trends. Many TikTok celebrities have millions of followers and even more than one fan. One example is a TikTok celebrity with the account name @fujiiian who is often called the fyp queen or TikTok queen because whatever content she creates always invites the masses to imitate her.⁵¹

Reported from the tik tok account, the @fujiiian account has up to 33.9 million followers and 2M likes, even fans with dozens or even hundreds of different account names. Looking at several comment columns from fan accounts or original accounts from @fujiiian, there are many insults and excessive praise. For example, many netizens curse with the words "artist of the path of sorrow, artist selling tears and sadness" and many more. Not a few also praise her for her beauty and expertise in various jobs.⁵² In this case, the phenomenon of *Celebrity Worship* can be seen from the behavior of fans who always follow her lifestyle, both in fashion and others. as well as from *hate speech* that arises from other fans who do not like @fujiiian fans.⁵³

⁵⁰Felicia Angela Handoko, et al., "Fannatsime of Indonesian K-Pop Fans: Fandom Identity, Personality Type, and Celebrity Worship in K-Pop Fans", *Jurnal Psikologi Ulayat: Indonesian Journal of Indigenous Psychology*, Vol. 11 No. 1, 2024, p. 56.

⁵¹<https://www.rri.co.id/hiburan/860135/fuji-ratu-fyp-apapun-jenis-kontennya-selalu-jadi-trend>, diakses pada 16 Juni 2025, pukul 12.33.

⁵² Tik Tok Application

⁵³<https://www.suara.com/lifestyle/2024/05/25/085623/minta-penggemar-stop-kaitkan-dirinya-dengan-artis-lain-ini-deretan-seleb-yang-pernah-dihujat-fans-fuji?page=all>, diakses pada 16 Juni 2025, pukul 12.35.

Correlation of *Celebrity Worship* with the *Ḥamiyyah jāhiliyyah* in QS. Al-Fath [48]: 26

The term *Ḥamiyyah jāhiliyyah* is used in QS. Al-Fat ḥ [48]: 26 to describe the behavior of someone who has arrogance, haughtiness, envy, stubbornness, and does something excessively and is proud of lineage or ancestors. Therefore, when *Ḥamiyyah* and *jāhiliyyah* are juxtaposed in one frame, then it is certain that the attitude is very excessive. If we look at the meaning of QS. Al-Fat ḥ [48]: 26 in a historical context, then the meaning is no longer relevant to the present. The reason is, the current context in Indonesia, Muslims and non-Muslims are no longer in the realm of war. Therefore, the main message of QS. Al-Fat ḥ [48]: 26 which will be explained in the current context is about the fanaticism of *jāhiliyyah*.

Looking at the micro and macro history related to the classical ignorance carried out by the Arab nation at that time, it was still simple, not complicated, its crookedness was blatant, and its cruelty was shown directly. It is different from the ignorance in modern times which is actually broader, more vicious and more cruel.⁵⁴ Like the attitude of *Celebrity Worship* which attacks many young people. However, many people do not realize that this is included in the category of *ignorance*. In this case, the attitude of *Celebrity Worship* can be categorized as *Ḥamiyyah ignorance* because of its fanaticism towards people or groups that are liked and idolized.

Historically, the arrogance of the Quraysh infidels was seen in their refusal to write the basmalah and Muhammad Rasulullah in the Hudaibiyyah agreement. Likewise, Urwah's statement when he met the Prophet loudly said that the Quraysh were a tribe that had great strength, so they were not easily defeated. *Ḥamiyyah jāhiliyyah* which means arrogance shows the attitude of Arab society at that time who behaved in imitation of infidel leaders. They did not use the reason given by Allah to

⁵⁴ Muhammad Qutb, *Twentieth Century Jāhiliyyah: Why is Islam hated?* (Bandung: Mizan, 1993), p. 21.

think about how to find the right path. They closed their eyes and hearts to the truth, thus giving rise to a fanatical attitude towards their leaders. Contextual with today's era, excessive love or imitation behavior is often carried out by society towards individuals or groups that are idolized. They will do anything to please their idols even if they have to sacrifice themselves. Likewise, they will always feel that they know everything about their idols and reject opinions that do not match their thoughts. In fact, this mistake has spread to hate speech. This excessive or fanatical attitude tends to follow one's desires as is characteristic of the *jahiliyyah attitude* of pre-Islamic people.

The Impact of *Celebrity Worship* and How to Avoid It

Celebrity Worship has a positive impact on a person, such as the idol is used as an inspiration to achieve desires or dreams and the idol figure will be used as *a role* model because it is considered a figure who has the ability.⁵⁵ However, on the other hand, the negative impacts that arise are more complex and detrimental. Individuals who have a high absorption capacity then experience excessive identification with idols resulting in obsessive behavior from the individual, either in the form of a more intense search for information or following the activities of more extreme idols. These attitudes give rise to various negative effects both for themselves and their surroundings such as:

1. Wasteful in terms of finances because individuals who are too obsessive about their idols will continue to buy *merchandise* as a form of their liking, even if they don't give something they will always feel guilty.
2. Physical fatigue, depression, anxiety and even somatic symptoms appear
3. Causes dependency and criminality
4. Gives rise to the view that happiness comes from money, popularity

⁵⁵Velicha Sekar Fitriana, "Islamic Law Analysis of *Celebrity Worship Behavior* that Delays Marriage among K-Pop Fans in Ponorogo Regency", *Thesis* submitted to the Faculty of Sharia IAIN Ponorogo, 2024, pp. 37-39.

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and beauty.

5. Disrupting work and study performance due to excessive internet access just to *stalk* idols
6. Emerging *Hate speech* because it does not match what they idolize as the Quraysh infidels who feel they are always right, even considering the Prophet Muhammad wrong because he is in a position as an enemy. They also think that the only ones who know the truth are their group.⁵⁶

Some of the consequences mentioned are consequences that can be seen in the world, but the attitude of *Celebrity Worship* can have fatal consequences in relation to divinity. Someone who has this attitude will always consider himself the most correct, so that anything that does not match his expectations will be considered wrong. Worse, the attitude of *Celebrity Worship* that reaches the point of worship and even servitude to the idolized can give rise to the trait of shirk. As explained in QS. Al-Fath [48]: 26, one of the characteristics of the Quraysh infidels at that time was paganism, namely the worship of idols. ⁵⁷They adhered to such strong paganism that it was difficult to accept the teachings brought by the Prophet Muhammad, namely Islam. The arrival of the Prophet Muhammad and his followers was always considered the beginning of an attack that resulted in bloodshed. Because they felt they were the center of religion and spiritual leaders, an arrogant and haughty nature emerged in them, so that they considered anything that was not from their group to be wrong and must be fought.

In addition to paganism, the attitude of *Celebrity Worship* gives rise to beliefs in thaghut. Thaghut is a form of role model other than Allah, whether in the form of a person, a group of people, an organization, regulations, traditions or power from any aspect that makes a person unable to have freedom from his commands or prohibitions. The point of

⁵⁶Hamka, *Tafsir Al-Azhar Volume 9*, (Singapore: Pustaka Nasional PTE LTD, 1990), p. 6789.

⁵⁷Ali Mufradi, *Islam in the Arab Cultural Area*, (Jakarta: Logos, 1997), p. 8.

emphasis of thaghut in this case is something that distances humans from Allah and their actions deviate from Allah's law. Those who believe fanatically in thaghut and will submit to their lusts so that they lead someone to be hostile to the true faith. What is done is based on their own desires and interests and ignores the truth. ⁵⁸Thaghut in today's era can be found in the phenomenon of *Celebrity Worship* where naturally someone will follow everything their idol does, whether it is right or wrong. For them, the pleasure of the idol is the most important, so they ignore their surroundings.

Celebrity Worship can be prevented by several things, including:

1. Deepening knowledge, especially religious knowledge. Someone who is busy seeking knowledge, especially religious knowledge, will not have time to just *stalk* celebrities. As is known, *Celebrity Worship* arises from a *curious nature* that causes individuals to conduct in-depth searches related to the celebrity.
2. Limiting friendships, in this case friendship greatly influences a person's behavior.
3. Believing that all of God's creations have the same status.

CONCLUSION

Celebrity Worship, which is touted as one of the trends of idolizing something fanatically, has actually existed since pre-Islamic times, more precisely during the time of *ignorance*. In fact, this condition has been explained in QS. Al-Fath [48]: 26 that *the Hamiyyah Jahiliyyah nature* of the Quraysh infidels at that time had a very strong correlation with *Celebrity Worship*, both in terms of the nature that emerged and the actions that were carried out. *Hamiyyah Jahiliyyah* was pinned on the Quraysh infidels because of their arrogant attitude and rejecting the Prophet Muhammad as the messenger of Allah. They felt the strongest because of their descendants and what they worshiped was the most correct. If something they believed did not match what other people

⁵⁸Muhammad Qutb, *Jhiliyah Today*, p. 58-62.

Farida Nur 'Afiyah, M Khoirul Hadi al-Asy'ari, *Celebrity Worship As A Manifestation Of Ĥamiyyah Jāhiliyyah In The Post-Truth Era Double Movement Analysis Of Qs. Al-Fath* [48]: 26)

believed, then they would rebel and even attack. Likewise, the phenomenon of *Celebrity Worship* carried out by people today always worship those they idolize to the point of giving rise to *hate speech* for those who do not match what they think. The insults that fans throw at them can even endanger the psychological condition of fans and their idols. *Celebrity Worship* can arise due to several reasons including age, education, gender and social skills. One important thing that is the milestone for the emergence of this attitude is the lack of faith and knowledge, so that they do not think about the dangers of *Celebrity Worship* for themselves and others. It should be noted that the impact of *Celebrity Worship* can reach the realm of polytheism because of the excessive nature of worship so that they forget everything related to divinity and they are busy with what is idolized. Therefore, it is important for someone to strengthen their faith and deepen their knowledge.

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