

## CHAPTER II : LITERATURE REVIEW

### 2.1 Chapter Overview

This chapter discusses the development of the m-learning hadith model based on authentic hadith elements. This developed model will be a guide to show how authentic hadith may be applied in m-learning. This chapter also discusses the theoretical framework used in the study, which includes the Authentic Hadith Element, Inquiry Model, Instructional System Design (ISD), Authentic Learning Model, and the main elements of the authentic hadith model, which include information validity, source reliability, information exploratory, information analysis, and information evaluation.

### 2.2 Hadith Studies

#### 2.2.1 Concept of Hadith Studies

After the Qur'an, hadith serves as a guide for carrying out activities concerning the world and the hereafter. In other words, the second source of Islamic law that explains the Qur'an is hadith. In principle, the Prophet's hadith works as a reinforcement (*ta'kid*) in the Qur'an. A hadith is a kind of interpretation of the *mujmal*, *'am*, and *mutlaq* verses of the Qur'an. This is also for prescribing laws that are not clearly stated in the Qur'an (Abu Layth, 2005). The word hadith comes from Arabic, i.e., "al-Hadith," meaning "new" or "words." In terms of terminology, "hadith" means that which is attributed to Rasulullah S.A.W. with regard to words, actions, or *taqrir* approval, physical features, and characteristics. Umar bin Hasan Uthman Falatah

(1981), explains the meaning of the hadith is attributed to Rasulullah S.A.W., attributed to Rasulullah S.A.W. or *sahabat* or *tabi'in*, events that are attributed to Rasulullah S.A.W. even though they occur only once or are narrated by a narrator, and what is attributed to Rasulullah S.A.W. in terms of words only.

A hadith can be divided into several stages, depending on whether it is accepted or rejected. Hadith *maqbul* (acceptable) is a type of approved hadith that is separated into two types: *sahih* and *hasan*. Hadith *mardud* (rejected) does not meet the requirement of hadith *sahih* and does not have to be for *tarjih* hadith *mardud*. But scholars give the opposite view of the reasoning among the *mardud* hadiths, whether it can be practised or not (Al-Suyuti 1994).

*Sanad* and *matan* are the two components of the hadith. Hadith scholars examine both to determine the authenticity of a hadith. *Sanad*, or *Isnad*, is the narrator's genealogy from the hadith's author to the *matan*. The narrator and the *matan* are linked through *Sanad* (Najm Abd. Rahman Khalaf et al., 2014). Since the time of the *Tabi'in*, Islamic scholars have emphasised the importance of *sanad* in Islamic studies, especially in the study of hadith. Sufyan Al-Thauri said:

وقال الثوري : “ الإسناد سلاح المؤمن ، إذا لم يكن معه سلاح فبأي شيء يقاتل ”.

Al-Thauri said: *Isnad* is a weapon for believers; if (he is) without weapons, how does he defend himself?

Abdullah Ibn Al-Mubarak said:

قال عبد الله بن المبارك : “ الإسناد عندي من الدين, لولا الإسناد لقال من شاء ما شاء ”

“*Isnad* (sanad) in my opinion is a religion, if (there is) no *sanad*, anyone will say anything (in religious affairs).”

Hadith scholars, also known as *ahl al-hadith*, are crucial in protecting hadith from the enemy. Yahya (2016) found that hadith scholars follow a tight *manhaj* (method) and discipline to maintain hadith as an important source and civilization in Islam. After the Prophet S.A.W., several hadith scholars are mentioned. Imam Bukhari: Sahih Bukhari, Imam Muslim: Sahih Muslim, Imam Al-Tirmizi: Sunan Al-Tirmizi, Imam Al-Nasai'e: Sunan Al-Nasai'e, Imam Abu Daud: Sunan Abu Daud, and Imam Ibnu Majah: Sunan Ibnu Majah are among the hadith knowledge requirements. Besides, there are other books of hadith, e.g., Imam Malik: Muwatha', Imam Ahmad: Musnad Ahmad, and Imam Ad-Darimi: Sunan Darimi.

The *sahabat* directly referred to the Prophet S.A.W. in any aspect during the early days of Islam. Rasulullah S.A.W. would answer all inquiries. The gathering of knowledge of Rasulullah S.A.W., incidents that happened to Rasulullah S.A.W., events that happened to Muslims, and the activities of Rasulullah S.A.W. observed by the *sahabat* were all examples of learning during the period of Rasulullah S.A.W. (Faisal, Soroni & Wazir, 2016). The *sahabat* would understand, memorise, and practise everything said by the Prophet S.A.W.

*Sahabat* would not write the hadith since it was previously forbidden to write any hadith except the Qur'an based on hadith by Imam Muslim.

{ لا تكتبوا عني ومن كتب عني غير القرآن فليمحه }

Meaning: Do not write from me other than Al-Qur'an ; whoever writes from me other than Al-Qur'an , then extinguish it (HR Muslim no. 5326).

However, it does not mean the process of writing hadith does not occur at the time. This is because the writing of the hadith is also one of the ways to learn from Rasulullah S.A.W. Hadith writing is based on the hadith of Abu Daud:

عبد الله بن عمرو قال كنت أكتب كل شيء أسمع من رسول الله صلى الله عليه وسلم أريد حفظه فنهتني قريش وقالوا أكتب كل شيء تسمعه ورسول الله صلى الله عليه وسلم بشر يتكلم في الغضب والرضا فأمسكت عن الكتاب فذكرت ذلك لرسول الله صلى الله عليه وسلم فأوماً بأصبعه إلى فيه فقال اكتب فوالذي نفسي بيده ما يخرج منه إلا حق.

Narrated Abdullah ibn Amr ibn al-As: I used to write everything that I heard from Rasulullah S.A.W. I intended (by it) to memorise it. The Quraysh prohibited me by saying, “Do you write down everything that you hear from him while Rasulullah S.A.W. is a human being and speaks in anger and pleasure?” So, I stopped writing and mentioned it to Rasulullah S.A.W. He signalled with his finger to his mouth and said, “Write, for by Him in Whose hand my soul lies, only right comes out of it.” (Sunan Abi Daud. Kitab al-'Ilm Bab Fi Kitab al-'Ilm. 3161).

Rasulullah S.A.W. also showed the method of demonstration to his *sahabat*.

Rasulullah S.A.W. used this approach in the following ways: he made sketches or drawings on the ground; he used finger, hand, and stick gestures; and he compared objects around him (Hassan et al., 2016). A study conducted by Izzuddin, Akbar, and Nursafar (2014) showed that the demonstration method is the most effective in the learning process, according to the teacher's perception. So, indirectly the teacher must set a good example because students always observe the teacher's behaviour.

However, after the death of Rasulullah S.A.W., the writing of hadith continued in the time of *sahabat* and *tabi'in* (Faisal, Soroni & Wazir, 2016). Soon, there was an attempt to fabricate hadith, and then, in the time of Umar Bin Abdul Aziz, the hadith arrangement was introduced officially. After so long, many memorisers of hadith have died. Until now, *salaf* or *khalaf* scholars, as well as other Islamic scholars, have concentrated their attention on defending hadith (Hading, 2016).

### 2.2.2 The Role of Ahl-Hadith in Maintaining the Authenticity of Hadith

Hadith *maudhu'* is a hadith that is categorised as the weakest hadith. Hadith *maudhu'* is a hadith that is designed and attributed to the Prophet S.A.W. to protect the

interests of certain parties. This is a serious lie in the name of Rasullullah S.A.W. From ‘Abdullah bin’ Amru bin al-’Ash ra., The Prophet S.A.W. said:

“Whoever lies to me on purpose, then be prepared to take his place in Hell.” (Al-Bukhari)

Islamic scholars agree to reject hadith *maudhu’* and forbid its dissemination except to state the fabrication of the hadith. Hadith *maudhu’* will harm faith, law, and worship. Therefore, the spread of hadith *maudhu’* has become a big problem and must be opposed by Muslims.

There are several factors of fabricated hadith identified by religious scholars regarding hadith *maudhu’*. The spread of hadiths *maudhu’* has taken place throughout the country. There are several studies on the factors that led to the spread of hadith *maudhu’* as follows:

#### 1. Ignorance

There are also groups of Muslims who like to do good deeds but do not understand the religion. They create hadiths *maudhu’* to motivate the community to do good deeds by stating some advantages of certain practises without being based on strong texts (Rabiatul Aslamiah, 2016). They create hadiths *maudhu’* for *targhib* and *tarhib* as a motivation to get closer to Allah S.W.T. in the hope of getting a reward from Him.

#### 2. Fanaticism (*Ta’sub*)

Fanatical attitudes towards race, ethnicity, language, country, and sect to highlight their priorities have also aroused motivation to commit fabricated hadith. As an example of fanatics in the *mazhab*, as done by the followers of Mazhab Fiqh (Rabiatul Aslamiah 2016), among them:

من رفع يده في الركوع فلا صلاة له

Meaning: Whoever raises his hand when bowing, then there is no prayer for him.

This hadith was created by the followers of the sect who did not raise their hands during *ruku*'. In addition, there are also hadiths *maudhu*' involving the use of race, such as the glory of the Persian race (Afrizal Nur, 2013). They invented hadiths *maudhu*' such as:

“That the Persian language will later be the language used by God on the *Arasyh* when God rules something with a soft language, then at that time the Persian language is used.”

### 3. Enemies of Islam

Attacks from the enemies of Islam are done by those who try to corrupt the thoughts and principles of Muslims. Among them are the *zindiqs* and *munafiqs* (hypocrites) who deliberately create hadiths *maudhu*' related to matters of faith, syariah, law, worship, morals, and others to subtly damage Muslims.

### 4. Politics

Hadith about the virtues of the Caliphs, group leaders, and streams in religion can also be fabricated. Syiah is a group that creates many hadith *maudhu*'. The Syiah invented the hadith *maudhu*' in connection with the appointment of the most deserving caliph, Ali. The hadith *maudhu*' is:

وصيي وموقع سري و خليفتي في أهلي خير من أخلف بعدي علي

Meaning: The one who received my will and the one who became my secret place and my successor from my family was Ali.

On the side of Mu'awiyah, some made hadith *maudhu*' as follows:

الأمناء عند الله ثلاثة أنا وجبريل ومعاوية

Meaning: People who can be trusted on the side of God there are three, namely: I, Gabriel, and Mu'awiyah.

In addition, writings by Prof. Dr. Abdul Hayei Bin Abdul Sukor in 2015 published by JAKIM stated that several factors in the spread of hadith *maudhu'* include the crisis in Muslims, tarnishing the teachings of Islam, stimulating society to do charity, seeking worldly interests and personal factors that cannot be avoided, such as blindness and so on.

Rasulullah S.A.W. left two treasures of knowledge, al-Qur'an and Al-Sunnah, to remove human beings from ignorance. The second reference for Muslims is al-Sunnah, which is a source of knowledge and civilization (al-Qaradawi, 1998). Therefore, the companions were very careful about accepting and disseminating hadith to others. According to a hadith by way of Abdullah Ibn Mas'ud:

عن ابن مسعود رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "نضر الله امرأ سمع منا شيئاً فبلغه كما سمعه ، فرب مبلغ أوعى له من سامع".

The meaning of the hadith: May Allah gladden a man who hears something from us, so he conveys it as he heard it. Perhaps the one it is conveyed to is more understanding than the one who heard it (HR at-Tirmidhi, Kitab al-Ilm).

In general, the *manhaj* of *Ahl al-Hadith* as a method of maintaining the authenticity of hadith can be divided into three levels. The first level is the basis of discipline laid down by the *Ahl al-Hadith* in maintaining the authenticity of the hadith, especially after the falsification of the hadith. The second stage is through the process of development of the *manhaj* in the aspects of *riwayat* and *dirayat* hadith. The third stage of the process strengthens the *manhaj* of *Ahl al-Hadith* with the emergence of the work of later scholars (Yahya, 2016).

One of the roles of *Ahlu Hadith* to maintain the authenticity of hadith is to examine the chain of hadith. In the books of hadith, many narrations state how scholars

seek hadith chains to ensure the authenticity of hadith is maintained, especially after the slander of the murder of Sayyidina Usman, and the Muslims were divided into several groups. Among them is a narration from Ibn Sirin in the preamble of Sahih Muslim:

لم يكونوا يسألون عن الإسناد فلما وقعت الفتنة قالوا : سمو لنا رجالكم ، فُيُنظَرُ إلى أهل السنة فيؤخذ حديثهم ، ويُنظَرُ إلى أهل البدعة فلا يؤخذ حديثهم

Meaning: They never used to ask about the *isnad* (chain of narration). Then, when the fitnah occurred, they said, “Name us your men (i.e., narrators).” Then it would be looking towards Ahl us-Sunnah and their hadeeth would be taken. Moreover, it would be looked at towards Ahl ul-Bid’ah and their hadeeth would not be taken.

The authenticity of the hadith can be maintained by examining the methods used in understanding the hadith. Faisal (2016) has listed 20 precise methods for understanding hadith. Here are 20 accurate and effective methods for understanding the hadith of the Prophet, as shown in Table 2.1.

**Table 2.1: Methods in understanding hadith**

|   |  |
|---|--|
| 1. Understand the hadith according to the perspective of the Qur’an                                 | 11. Distinguish the meaning of <i>marfu’</i> , <i>mauquf</i> , <i>mursal</i> , and so on         |
| 2. Explain the hadith with other hadiths  | 12. Identify certain features found in hadith  |
| 3. Understand the hadith according to the understanding of the <i>salaf</i>                         | 13. Looking at the goal of the hadith not on its appearance                                      |
| 4. Master the Arabic language with its methods  | 14. Adhering to the apparent hadith without <i>takwil</i>  |
| 5. Understand and deepen the science of <i>Gharib al-Hadith</i>                                     | 15. <i>Takwil</i> hadith if there is a need  |
| 6. Understand the hadith according to the method of <i>Usul Fiqh</i>                                | 16. Distinguish between <i>hakikat</i> and <i>majaz</i> in understanding hadith                  |
| 7. Identify and understand <i>al-’Am</i> , <i>al-Khas</i> , <i>al-Mutlaq</i> and <i>al-Muqayyad</i> | 17. Do not use common sense in understanding hadith  |
| 8. Understand the hadith by referring to <i>asbabul wurud</i>                                       | 18. Not interpreting hadith with interpretations that are contrary to the <i>Sunnah Ilahiyah</i> |
| 9. Understand hadith based on <i>maqasid</i>  | 19. Understand the <i>mukhtalif</i> of hadith properly   |

|   |   |
|---|---|
| 10. Looking at the actual wording of the hadith, not at its meaning | 20. Identify the <i>Nasahk</i> and <i>Mansukh</i> found in the hadith |
|---|---|

Previous scholars have completed the responsibility and trust of knowledge to maintain the authenticity of the hadith. The knowledge left behind is a guide for Muslims, especially students who will continue the legacy of the scholars.

### 2.2.3 Development of Hadith Studies in Malaysia

The development of hadith in Malaysia continues to grow rapidly with a series of hadith studies held in mosques and schools. Therefore, Fadzil, Deraman, and Amir (2014) divided the study of hadith into formal and informal studies. Formal education is classified into two: schools and institutions of higher learning. Non-formal education includes studies in mosques, madrasahs, boarding schools, and other organisations. They also explained that informal education is conducted in the traditional method while a formal education uses more modern methods. Examples of informal hadith studies can be seen in the *Pondok* (hut) study centre. A study was conducted at Pondok Lubuk Tapah and it can be concluded that the study of hadith plays an important role for students and the community. The study of hadith here is conducted informally, causing many graduates of Pondok Lubuk Tapah not to become experts in hadith but rather in the fields of *fiqh* and *tauhid*. However, the alumni of the *Pondok* contributed a lot in terms of education, society, politics, and the economy (Norhazlina & Friedman, 2009).

Subsequently, the study of hadith has been developed and introduced at all levels of preschool education and higher levels of education in Malaysia. Each institution implements the process of teaching and learning hadith as it occurred in the time of the Prophet S.A.W., such as *talaqqi* (face-to-face) between students and teachers. This is

done by most studies of Pondok and Maahad in Malaysia to maintain the method of Rasulullah S.A.W. in conveying hadith (Rosli & Mohd Noor, 2015). There is no denying the effectiveness of this method because *talaqqi* is the best method in maintaining the authenticity of hadith.

Hadith studies are also available in schools in Malaysia. Most of the schools are under the administration of the Ministry of Education Malaysia and some schools are under the administration of the State Islamic Religious Department. The method of study is to use the syllabus that has been adjusted by the MOE for Sijil Pelajaran Malaysia (SPM) and Sijil Tinggi Agama Malaysia (STAM) subjects, while the syllabus for schools under the administration of the State Islamic Department is mostly taken from the Al-Azhar University syllabus, Egypt (Fadzil et al., 2014). Generally, most of the syllabus contains hadith to clarify issues relating to the hadith, and the students will be introduced to Ulum Al-Hadith (Temrin & Ali, 2017).

Among the institutions of higher learning that offer hadith courses are the Faculty of Quranic and Sunnah Studies, Universiti Sains Islam Malaysia, Akademi Universiti Islam Malaya, Universiti Islam Antarabangsa Malaysia, and the Department of Al-Quran and Sunnah Universiti Kebangsaan Malaysia. However, this study focuses on Universiti Sains Islam Malaysia and aims to identify learning approaches that can be applied through a literature review on the learning methods of Islamic studies.

Teaching involves work tasks and activities done by teachers and students. The instructor plans this learning systematically and comprehensively to implement it with appropriate teaching methods and techniques, guiding, encouraging, and motivating students to take initiative to learn, acquire knowledge, and master the required skills (Mok Soon Sang, 2008). In the context of education, a teaching approach refers to the method or manner in which teachers and students apply lessons. The teaching approach

is determined by the methods of content that is being processed to see the involvement of students in the teaching process used by teachers (Kasim & Husain, 2008).

However, teachers are still tied to the old teaching and learning methods (Kamarul Azmi, 2013). The teacher should place a strong focus on selecting teaching approaches that are appropriate for the students' level of knowledge. (Noor Hisham Md. Nawi, 2011). Previous studies have shown that the study of hadith has taken place since the time of the Prophet S.A.W. until now. However, it is important to emphasise that the methods used are in line with time.

#### 2.2.4 Takhrij Hadith Studies

The meaning of *takhrij* is a science that discusses the principles and methods that facilitate access to the position of hadith, identifies *mutaba'ah* and *syawahid* from original sources and sources that resemble the original and non-original sources, and then explains the law and degree of hadith either accepted or rejected (Abu Layth, 2005). Al-Tahhan (2010) defined *takhrij* hadith as referring to a process performed to indicate the position of a hadith from its original source that narrates the hadith and its chain by the compilers of the source and explains the status of the hadith when necessary.

Whereas Deraman (2001) stated that the science of *takhrij* hadith is knowledge that discusses methods to ensure the origin of a hadith from *mu'tabar* sources and evaluate its position based on accurate evaluation methods. Khafidz (2012) stated that a hadith is based on the original source book, which contains the hadith along with information about the law, whether it is *sahih*, *hasan*, or *dha'if*. According to the statements presented, Jamani & Othman (2017) did a study of hadith *takhrij* for postgraduates at the Faculty of Islamic Studies, National University of Malaysia,

revealing that 45 hadith takhrij researches were published between 2000 to 2015. The study discovered that the practise of takhrij hadith must be continued in order to examine the authenticity of hadith using the right method.

The purpose of studying the science of *takhrij* hadith is to identify the original source of a hadith, whether it is accepted or rejected. This shows that the knowledge of *takhrij* hadith is very important for anyone who studies in the field of religion. The importance is to know the original source of the hadith to be used as evidence in religion (al-Tahhan, 2010). Therefore, hadith scholars have listed several benefits to the science of hadith *takhrij*. Among them is 'Abd al-Hadi (1987), who listed 21 benefits in *takhrij* hadith. Abu Layth (2005) divided the benefits of *takhrij* hadith into three parts: benefits from *sanad*, benefits from *matan*, and benefits from *matan* and *sanad*, all of which contain 12 benefits of *takhrij* hadith. Faisal (2016) has listed 14 benefits of *takhrij* hadith. The result of all the benefits of *takhrij* hadith that have been presented in general is to know the position of hadith in the books of hadith, identify the *sanad* and *matan* of hadith, analyse the *sanad* of hadith, and explain the law of hadith, whether accepted or rejected.

While describing the method of *takhrij* hadith, Al-Tahhan (2010) explained that five methods can be applied to *takhrij* hadith. The five methods are: the *takhrij* method based on the narrator of the *sahabat*; the *takhrij* method based on the beginning of the word *matan* hadith; the *takhrij* method based on certain words *matan* hadith; the *takhrij* method based on hadith theme; and the *takhrij* method based on the nature or characteristics of *matan* hadith. Abu Layth (2005) stated that there are six methods of *takhrij* hadith: the *takhrij* method based on the word *gharib matan* hadith; the *takhrij* method based on the beginning of the word *matan* hadith; the *takhrij* method based on the highest narrator of hadith; the *takhrij* method based on the hadith theme; the *takhrij*

method based on the nature or meaning of *sanad* or *matan*<sup>4</sup>; and the method of *takhrij* based on *istiqla* and *tatatbu*'.

Faisal (2016) also listed six methods of *takhrij* hadith: *takhrij* hadith by identifying the narrator of the hadith; identifying the beginning of a word from the *matan* of hadith; identifying the word in the *matan* of the hadith; identifying themes/issues/topics found in the hadith; identifying the characteristics found in *sanad* and *matan* of hadith; and the *takhrij* method based on *istiqla* and *tatatbu*'. However, (Abu Layth, 2005; Faisal, 2016; Fadlan, 2018) added another method in hadith *takhrij* due to the current needs of *takhrij* methods using information technology or computers.

The most important thing to consider before performing good deeds based on a hadith is to determine the authenticity of the hadith. Previous scholars have set several methods to determine the status of hadith, such as deepening the knowledge of *al-Jarh wa al-Ta'dil* and its methods, understanding the methods of *tashih* and *tad'if*, and understanding *Dirasat al-Asanid* and *Dirasat al-Matan* (Faisal, 2016).

#### **2.2.4.1 Al-Jarh wa al-Ta'dil**

*Ilmu al-jarh wa al-ta'dil* is a debate that talks about the narrator being either criticised or given trustworthiness instead of doing wicked things. The importance of this knowledge is to identify the narrators who are *maqbul* (acceptable) and *mardud* (rejected) and the position of their narrations. Therefore, the science of *al-jarh wa al-ta'dil* is to identify the trustworthiness of the narrator, to identify the *dhabit* of the narrator, to identify the law of the *mukhtalit* narrator, to identify the law of the narrator *mubtadi*', and to identify the law of the *majhul* narrator.

#### 2.2.4.2 Tashih dan Tad'if

The knowledge of *tashih* and *tad'if* is one of the understandings of the science of *al-jarh wa al-ta'dil*. The determination of the law of authentic hadith is made by fulfilling the conditions set by the scholars. Besides that, scholars have also determined several methods to identify authentic hadith. Among them is that the hadith must be in the book of Sahih Bukhari or Sahih Muslim, there are statements from experts in *tashih* and *tad'if* that validate the hadith, and if there is no scholarly view on the law of hadith, a study of *sanad* should be done (Falih al-Saghir, 2013).

#### 2.2.4.3 Dirasat al-Asanid

Scholars have established several methods for the study of *sanad*. Among them is to collect and present all the hadith chains to find the similarities and differences found in the *sanad* hadith because there are many sources and *sanads* for a hadith. Therefore, the hadith researcher must explain every similarity and difference. The next step is to examine the narrator's translation, which consists of identifying the identity of the narrator, identifying the date of birth of the narrator and their *tabaqat*, and identifying the dignity of the narrator from the angle of *al-Jarh wa al-Ta'dil*.

Besides that, the method to determine the status of a hadith is to make a study of the differences between *sanad* and *matan*. For example, differences in the intended *sanad* of narrators may be exchanged with other narrators, and differences in *matan* may include incomplete hadith utterances, other additional utterances in the hadith, and preceding and ending utterances.

Finally, the researcher must identify *syaz* and *ill'ah* on the *sanad*. Identifying *syaz* on *sanad* means the researcher collects another *turuq* for hadith. If there is another hadith similar to it, then the hadith does not contain *syaz*. On the other hand, if another

hadith is wrong with it, it shows that the hadith is *syaz*. *I'llah* in the chain is the hidden reason in the chain, such as the existence of *waham*, *ghalat*, *inqita'* and others.

#### **2.2.4.4 Dirasat al-Matn**

The study of the content of hadith involves two aspects: *Al-Syuzuz fi al-Matan* and *Al-I'llah fi al-Matan*. *Al-Syuzuz fi al-Matan* occurs from *mudraj*, *idthirab*, *al-qalb* in the hadith due to the narrator who is not *dhabit*, *Al-Tashif wa al-Tahrif*, which occurs in the hadith, and additional utterances found in some narrations but not in the narration of others. Whereas *Al-I'llah fi al-Matan* occurs due to hadiths that are contrary to the meaning of the Qur'an, hadiths that are contrary to the right history, hadiths that contain confusing utterances, hadiths that are contrary to the principles of *shariah* and agreed methods, and hadiths that contain evil and impossible things about the Prophet.

The scholars have been vigilant in preserving the hadith's authenticity, to the point that the requirement of performing good actions with a hadith must first establish the hadith's authenticity. The methodology for determining the law of hadith is very useful and should be given attention by someone who wants to understand hadith.

### **2.3 Mobile Learning (M-Learning)**

#### **2.3.1 Concept of M-learning**

A few decades ago, the concept of e-learning was created, in which learning activities are conducted over the internet, with or without the use of networked systems and electronic equipment. Web-based, computer-based, virtual learning, and digital collaboration are all examples of how these electronic technologies are used. Electronic technology has advanced significantly in recent years, with the usage of wireless and mobile technologies becoming increasingly common. This has an indirect impact on

teaching and learning. Due to the growth of wireless technology (Ally & Tsinakos, 2014), students can now access educational resources from anywhere and at any time. The concept of m-learning has begun to be discussed as a possible replacement for more traditional means of education.

M-learning is not a new phenomenon. It is a type of e-learning that allows people to study in a variety of ways without limiting their access to information. This mobile and wireless technology, in comparison to face-to-face techniques, allows learning to take place without the requirement for specialised physical infrastructure to access information, which is especially beneficial for individuals who live in locations without such facilities. Information may be accessed anywhere and at any time using mobile devices such as smartphones, PDAs (personal digital assistants), or computers (Sarrab et.al 2015). Because students may readily access learning resources, this technology can generate motivation and passion for studying.

M-learning is a form of learning that utilises mobile devices to address learning demands quickly while also allowing users to engage with one another regardless of time or location (Göksu & Atici, 2013; Mahat et al., 2012). Gitsaki et al. (2013) defined mobile learning as “making content knowledge accessible anytime, anywhere at the learner’s pace using a mobile device.” M-learning is a measurement of the ability to use mobile devices to support teaching and learning (Mehdipour & Zerehkafi, 2013). Therefore, m-learning is a learning process that can be carried out without depending on place and time by using mobile technology and the existence of internet facilities to ensure the smooth process of teaching and learning.

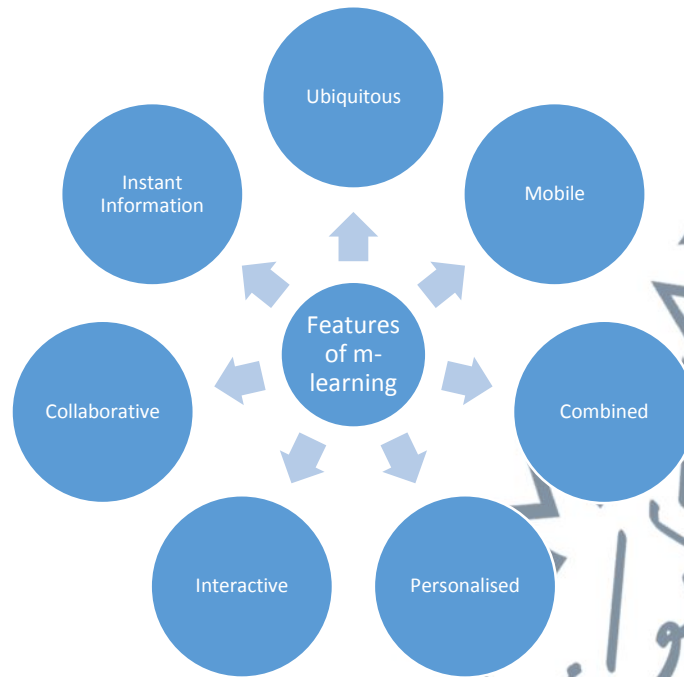
These developments have urged all parties to meet the demands of the development of modern learning currents in the virtual world (Brown, Johnson & Poltrack, 2014). According to Amani Dahaman (2014), the production of a curriculum

that is in line with current technological changes is important to the education system in Malaysia in the future. Innovation in mobile learning can lead to a paradigm shift in mobile technology education that is believed to have the potential to be used in teaching and learning in schools.

Mobile devices are required for the m-learning process (Park, Nam, & Cha, 2012). In the application of m-learning, a variety of mobile devices are employed. A huge number of devices, which have a variety of capabilities, use wireless technology. In education, mobile devices provide a flexible and efficient platform. A more engaging, dynamic, and broader learning environment may be created by combining technology with education. Here are the types of mobile devices that support m-learning:

1. Smartphone
2. Laptop
3. Tablet PC
4. PDA (Personal Digital Assistant)

Ozdamli & Cavus (2011) raised significant issues concerning the character of m-learning and its elements. M-learning with mobile devices transcends geographical boundaries, providing a cooperative learning environment that features individual and group interaction. The key features of m-learning are ubiquitous, mobile, combined, personalised, interactive, collaborative, and instant information.



**Figure 2.1: Features of m-learning**

### 2.3.2 Evolution of M-Learning

Conventional learning offers various advantages, including the need for students to attend classes or lectures. Students can acquire notes from lecturers or instructors and participate in various learning activities using this method. Students may lead group conversations and learn with their peers. This method establishes a social relationship between students and lecturers. This method also aims to encourage students to think creatively while also improving their knowledge and performance. Conventional learning, on the other hand, is synonymous with surface learning, which is learning that is simply at the surface level. This makes the conventional system less practical since it can be better developed to adapt to contemporary educational developments (Jonassen, 2000).

There are several disadvantages to this system. One of the shortcomings identified was the lack of engagement between lecturers and students. The lack of interaction between students and lecturers, as well as one-way mode learning and a lack

of learning tools, has a huge influence on students who are unable to communicate effectively and receive little response from lecturers (Narayanansamy & Ismail, 2011). During a learning session, students may behave unethically by attending class just to copy the lecturer's notes. As a result, the learning objectives might not be reached. Devinder & Abdullah (2006) stated that the interaction between students and lecturers became inactive due to the limited learning period with lecturers in various lecture halls. Typically, there are two types of students during a wide-open learning session: active and passive. Active students will be more likely to participate in discussion sessions, while passive students will only observe and learn individually (Devinder & Abdullah 2006).

Conventional learning leads to a lack of reference sources in the lecture hall because students only rely on teaching materials and notes given by lecturers. Students' sources of information retrieval are limited by a lack of use of teaching materials and lecture notes, and thus cannot be used to assist students in better understanding a subject. As a result, impoverished students will continue to be passive students, and lecturers will receive little input from students.

E-learning is a new technique to support learning systems and provide learning through the use of electronic devices. E-learning is a type of alternative education that takes place through the internet. It supports the teaching and learning process with electronic media and ICT. Through e-learning, Internet technology provides a borderless link to interact and exchange information. Students can use the Internet to find and get information and materials that are relevant to their studies (Sian et al., 2013). All of these networks can help with information distribution and engagement between lecturers and students. Electronic instruments that may be used in e-learning throughout the teaching and learning process include the Internet, satellites, interactive

audio-visual tapes, and CD space. E-learning, as a new medium for learning, has the potential to captivate students and provide them with better knowledge.

E-learning is learning that can be done from anywhere with an internet connection (Dominici & Palumbo, 2013). It is possible to use it at home or in a hostel. The purpose of e-learning development is to simplify learning processes as a whole, not to replace classroom-based learning (Cheon, et al., 2012). Learning styles using e-learning methods provide you with more alternatives to how you would like to study. Teachers can also use e-learning methods to help students study more effectively (Truong, 2016). According to Chen, Kao, and Sheu (2003), audio and visual elements are presented in the form of graphics in e-learning. Computers may be used in lecture halls since they can be seen and heard, and they are suited for long distances where learning can be done concurrently. Providing slides or videos in the lecture hall can help students grasp what they are learning.

However, because e-learning is dependent on internet access, there are a few disadvantages. E-learning needs a strong internet connection and limited access. E-learning also necessitates the use of desktop viewing devices such as desktops or laptops. E-learning can damage social skills and lead to lesson fraud (Arkorful, V., & Abaidoo, N. 2015). With the current technology of using mobile phones as educational tools, e-learning has evolved into a new learning approach known as m-learning. According to Rahim, N. A. (2013), m-learning is an optimal learning method, particularly for students in higher education institutions.

M-learning evolved as a new learning paradigm as a result of technology integration, emphasising the ability to make the learning process more user-friendly (Fu, 2013). Alias, N. (2003) conducted a study at a Kuala Lumpur school to evaluate the adoption of m-learning programmes among students who choose to learn using

technological resources. This is one of the first studies on m-learning in Malaysia. The learning effect demonstrated that the improvement was also acceptable.

Several requirements for introducing m-learning into mainstream learning have been listed by Keegan (2005). Among them is the registration of mobile learning students in courses on the official prospectus of the institution, the registration of mobile learning students to fee-payment courses, the registration of mobile learning students to assessed courses, and the registration of mobile learning students to recognised courses. To implement m-learning, Siraj (2004) included four technical requirements: content management and product-related Software Development Kit, which provides bandwidth-intensive video packages, audio/courses/subjects for interactive learning delivery, hardware equipment, and wired or wireless network wires to enable connection to the Internet or resources, net meetings to support collaborative learning, and other mobile technology tools with portable keyboards.

### **2.3.3 M-Learning in Higher Education**

Asia is one of the most populous continents when it comes to mobile learning. This statement was supported by Alioon and Delialioglu (2015) in their analysis of the use of mobile learning between countries. M-learning projects have been implemented in education in countries such as Japan, South Korea, and Singapore. Malaysia, on the other hand, is still trailing behind in terms of using m-learning. Despite this, several studies on m-learning have been conducted.

Several of these studies have been conducted at the primary school level (Wahab, Osman, & Ismail, 2010), secondary school level (Aliff Nawi & Isa Hamzah, 2013), and university level (Kamaludin, et al., 2012; Masrom, Nadzari, & Zakaria, 2016). The findings indicate that mobile learning is the most effective method for higher

education as a new and suggested learning style (Masrom et al., 2016; Aliff Nawi & Isa Hamzah, 2013).

Malaysians, on average, own mobile phones, which are increasingly considered a fundamental requirement in life (Rafiza & Punithavathy, 2013). Learning may be done with the use of mobile phones, which can be used to aid learning through the use of mobile applications. Several studies have looked into how m-learning apps are implemented. One of them is an m-learning application for the Basic Computer Architecture course (Kamaludin et al., 2012). The app was created to assist students to develop a passion for studying and enhance their academic performance. Additionally, the content for this mobile app focuses on several modules, such as notes, flashcards, and quizzes, which may be utilised even when students are not connected to the internet via their mobile devices.

For the Islamic Education Course, an m-learning application was created (Aliff, Mohd Isa, & Surina Akmal, 2014). After that, teachers and students assess the app. The findings of this study reveal that both teachers and students are pleased with the Islamic Education Course mobile application. This suggests that teachers and students are enthusiastic about the use of mobile learning.

In Auckland, New Zealand, Zainab and Rashina (2014) developed an Android-based application called Math Tutor for basic education. The objective is to educate and learn in the classroom for both students and teachers. This app uses numbers and illustrations to help students learn and practise single-digit addition and subtraction. Colours and graphical user interfaces (GUI) have been used to facilitate student learning while also being entertaining for children. They will receive a medal when they complete a level, which will inspire them to continue learning. The programme also has a section for teachers, which contains a lying language feature and a range of training

modes. Meanwhile, Kallo and Mohan (2015) created the MobileMath app to study the value of personalisation in mobile learning apps. Students in high school are the target audience. Lessons, examples, tutorials, quizzes, and games are all available in MobileMath.

Most respondents were satisfied with the use of smartphone apps, according to a survey conducted on college students in Midwestern states who own smartphones and use smartphone apps (Chun, Chung, & Shin, 2013). Their satisfaction levels were influenced by factors such as fulfilment requirements, performance improvement, ease of use, security, privacy, and peer influence. According to this research, educators and students are highly pleased with the mobile applications that have been developed. Thus, there is a good potential for educators and students to adopt mobile learning since well-designed mobile applications may meet their demands.

Studies by S. Hussin, Manap, Amir, and Krish (2012) showed students' readiness to use mobile learning. This study used questionnaires to collect data on students' basic readiness, skills readiness, psychological readiness, and predicted readiness for mobile learning at two separate institutions. This survey reveals that students are already familiar with technology and are interested in incorporating mobile learning into their studies. Respondents in this survey were also unsure about the ideal manner in which to engage in mobile learning. A study by Aljuaid, Alzahrani, and Atiquil (2014) conducted on 140 lecturers who used online surveys showed that lecturers were more likely to adopt mobile learning and acquire the most up-to-date teaching material. In mobile learning, lecturers can download instructional materials, upload learning materials, evaluate student performance and results, increase academic productivity, and access databases.

M. Alfawareh and Jusoh (2014) explored smartphone usage trends among university students at Najran University in Saudi Arabia using a survey approach. According to the findings, a considerable number of students own smartphones, and most of them use them as regular phones, internet-connected PCs, and digital cameras. 91.7 percent of students use their smartphones to access academic portals. Furthermore, 67.0 percent of them do not utilise it to record class lectures, and 46.5 percent have never downloaded class-related materials. Song and Lee (2012) used an online survey to look at mobile device ownership among 101 foreign students at the University of Illinois' College of Business. Students were engaged in communication, but they also utilised mobile devices to visit social networking sites, discover information, and have fun.

#### **2.3.4 M-Learning Theory**

To pick effective learning methods, the development of mobile learning must take an appropriate approach to learning. During the learning process, learning strategies must be adopted to motivate students, assist the learning process, shape students' personalities, respond to individual differences, promote meaningful learning, stimulate interaction, provide feedback, facilitate contextual learning, and inspire. As a result, three learning theories are presented: 1) Behaviourism, 2) Cognitivism, and 3) Constructivism. Behaviourism strategies can be used to teach "what" (facts), cognitivism strategies can be used to teach "how" (processes and principles), and constructivism strategies can be used to teach "why" (higher levels of thinking that can enhance personal meaning and situation and contextual learning).

Behaviourism learning theory is learning that connects external stimuli with students' responses to produce behavioural change. Learning can occur when there is a

relationship between a stimulus and a response. According to Ahmah Johari (2009), the development of a person's behaviour occurs due to one's response to external stimuli. The right approach to behavioural responses allows for the prediction of student behaviour and gains full control over those responses. In the context of m-learning, the use of mobile devices facilitates the teaching and learning process because information can be accessed so quickly and expeditiously. Mobile devices can enhance the behaviourist learning process. The use of mobile devices to prepare materials, get responses from students, and provide feedback to students (Benjamin, 2016). M-learning is relevant to this theory because changes in students' actions can be seen and detected by teachers (Holotescu, 2015).

Cognitive theory is based on internal mental processes that allow people to acquire knowledge, detect, store, access, and recall stored knowledge for reuse (R. Hussin, 2013). According to cognitive theory, when the teaching and learning process is carried out, the emphasis is on the processing of information that takes place in the minds of students and involves mental processes that have an impact on student behaviour (Yusup, 1997; Kamarudin, 2003). The process focuses on phenomena such as perception, attention, memory, or readiness, and the learning process occurs if students are actively involved in understanding and interpreting the lessons delivered.

Constructivism is an educational perspective in which students build their understanding of concepts through a combination of their existing new knowledge and experience. One of the main focuses of learning is students who participate actively in their studies. Teachers guide students' learning in a constructivist approach rather than just imparting knowledge (Jantakoon & Piriyasurawong, 2018). Meanwhile, Benjamin (2016) stated that constructivism is an active process in which students construct new ideas or concepts based on their current and previous knowledge. In a constructivist

learning framework, educators should transform students from receiving passive information to constructing active knowledge. Therefore, instructors must provide opportunities for students to participate in the learning process as appropriate tools. Students who are active and always participate in learning can build their understanding of concepts and apply this knowledge in a good environment while being supervised and supported by their instructors.

According to Miftah (2013), the implementation of learning theories in designing m-learning can help students to formulate learning strategies, as shown in Table 2.2:

**Table 2.2: The implementation of learning theories in designing m-learning**

| Theory Learning | Implementation of M-learning  |
|-----------------|---|
| Behaviour       | <ul style="list-style-type: none"> <li>-Students must be informed of the learning outcomes.</li> <li>-Students must be tested on whether they achieve learning outcomes or not.</li> <li>-Learning materials must be arranged correctly.</li> <li>-Students must be given feedback if there are corrections in learning.</li> </ul>   |
| Cognitive       | <ul style="list-style-type: none"> <li>-M-learning materials must include different learning activities according to their learning style.</li> <li>-Solid support must be given to students.</li> <li>-Information is conveyed in different ways.</li> <li>-Motivation to learn.</li> <li>-Students must be allowed to present learning outcomes.</li> <li>-Online strategies to facilitate ongoing learning.</li> <li>-Students can receive and process information.</li> </ul> |
| Constructive    | <ul style="list-style-type: none"> <li>-Active learning process.</li> <li>-Students must build their knowledge.</li> <li>-Collaborate with other students.</li> <li>-Students must be guided by educators in decision making.</li> <li>-Students must be given time and opportunity for reflection.</li> <li>-Learning materials that are appropriate for students so that they can receive the information provided.</li> <li>-Interactive learning.</li> </ul>                  |

According to Sharples, Taylor, and Vavoula (2015), the first step in developing a theory of mobile learning is to figure out what makes it different from other types of learning activities. It starts from the assumption that students are constantly on the move. Second, a mobile learning theory must account for the significant learning outside of classrooms and lecture halls as people plan and manage their programmes to encourage educational processes and outcomes. Third, a learning theory must be founded on current descriptions of learning methods that facilitate success. Finally, a mobile learning theory must account for the widespread usage of personal and shared technologies.

To conclude, Sharples (2009) suggested that mobile learning instructional design should support learners to reach personal understanding through conversation and exploration, support learners' collaboration to construct common knowledge, use technology to enrich learners' collaborative knowledge building with other learners and teachers, and support learners' transitions across learning contexts.

## **2.4 Hadith Studies via M-learning**

### **2.4.1 Hadith Studies via Technology**

The study of hadith expanded to institutions of higher learning, including schools, universities, and organisations. The use of modern technology is also used for the study of hadith. It is desirable that the study of hadith is not hindered by technological developments and is accompanied by the currents of modernisation. In modern times, learning to use technology is no stranger to the people of Malaysia. Innovation in education is an important factor in the development of ICT (Lu, Tsai, & Wu, 2015). The integration of ICT and education is a good development for learning. The use of technology is a good option to streamline the learning process (Kaware &

Sain, 2015). This has had a positive impact on the hadith when the use of technology is also used in the study of hadith.

Nowadays, there are many modern technologies for use in the study of hadith. A study by A. Nawi, Hamzah, and Abdul Rahim (2015) showed that religious teachers have a positive attitude towards the use of m-learning. Among them, through technology, are from the aspects of communication, broadcasting, and education (Syed Hassan et al., 2015). This proves that technology provides convenience and has a positive effect on the study of hadith. However, the study of hadith faces problems and challenges, among which is the spread of false hadith. The spread of rejected hadith has a great impact on Muslims, especially in the chapters of faith, law, morals, worship, and others (Al-Qaradawi, 2007). Therefore, Usman and Wazir (2018) highlighted three guidelines that must be followed to ensure that false hadith can be handled. They include “don’t believe in something too quickly,” “make sure before sharing,” and “admit mistakes.”

The Internet is an important technology in education, especially in the study of hadith. Internet access makes religious knowledge accessible through websites, the internet, YouTube, social media, and social applications with just a few clicks or touches on the screen display of mobile phones (Nawi et al., 2012). Hadith learning can be accessed through websites including al-Darul al-Saniyah and Islamweb. In addition, students can also use software such as Maktabah Shamilah and Jawami ‘Kalim to help them in the learning process. Next, learning hadith becomes easier with the mobile app. The Encyclopedia of Hadith and Semakhadis.com are among the applications that provide a hadith learning platform.

A study by Adam Gambo Saleh and Mohammed Mai (2015) showed that most students use the internet to obtain information related to hadith. Of course, the accuracy

of hadith-related information should be taken into consideration. One of the ways to ensure the authenticity of a hadith is by reaffirming the authenticity of the hadith (Abdullah & Khair, 2013). 1) The need to know the source of information used, 2) the need to verify the content of the hadith, 3) the need to justify the authenticity of the hadith, and 4) the authenticity of the hadith can be referred to experts in the field of hadith. The importance of the internet in the study of hadith is the use of multimedia. According to Zulkipli and Suliaman (2013), the widespread use of multimedia has made the study of hadith the intellectual vanguard of the revolution.

Therefore, the researcher will elaborate on several studies conducted on hadith using websites, software, and applications to ensure that students understand hadith correctly.

#### **2.4.2 Hadith Studies via Website**

The use of technology has opened up a new medium in the development of the study of hadith. The study of hadith is growing rapidly and continues to capitalise on the use of technology in every space and opportunity. The study of hadith can be accessed through the website and should be a necessity and approach nowadays. The purpose of hadith research using the Islamic web is to facilitate the use of information quickly and easily (Shahzad, 2016). This is because everything goes through a process of change according to the suitability of the time.

Some studies use websites for hadith research. Among them is a study conducted by Hassan, Amin, and Hassan (2014) to discuss the al-Durar al-Saniyyah website. Al-Darul al-Saniyyah is a website that is often used by hadith scholars. This website is supervised by Sheikh ‘Alawi bin ‘Abd al-Qadir al-Saqqaf, which covers various fields, including the field of hadith. This website can be accessed via the following URL:

<http://www.dorar.net/>. The focus of the study was to evaluate the use of lecturers in the study of hadith using the website of al-Darul al-Saniyah, to receive feedback from the lecturers, and to evaluate the lecturers on the effectiveness of al-Darul al-Saniyah in the study of hadith. The results of the study showed that the lecturers used the al-Darul al-Saniyah website and encouraged students to use it.

Not only that, Zulkipli, Yaacob, Anas, and Noor et al. (2017) discussed the process of Takhrij al-Hadith through the website. This study also discusses the features and methods of each website for the application process. Researchers also used Islamweb in this study. Islamweb can be accessed via the URL <https://www.islamweb.net/ar/index.php?page=hadith>. Islamweb is not limited to the field of hadith but also covers various fields, including *aqeedah*, Qur'an, *fiqh*, and *sirah*. Islamweb has also collected nearly 1,400 books, including 543 unpublished manuscripts from various fields, including hadith (Zulkipli & Sulfaman 2013). This research found that Islamweb has been very helpful in Takhrij Hadith, but this does not mean that its source should be abandoned. The use of technology is the best effort to convey and disseminate hadith effectively and fast.

A large number of websites containing hadith studies use Arabic as the main language, but Ismail, Zakaria, and Doll Kawaid (2011) sought to highlight several websites containing hadith studies that use the Malay language as the main language. The study is titled "Website Hadith Malay: Descriptive study limited to three sites in Malay language," namely: Halaman Himpunan Hadis (<http://hadis.cikedis.com/>), Laman Pengumpulan Hadis Nabi (<http://collection.Blogspot.com/p/sahihbukhari.html>), and Laman Web Hadis, Pejabat Perdana Menteri Malaysia (<http://www3.pmo.gov.my/WebNotesApp/hadism.nsf/webhadismalay>). This research found that these three websites should be improved, especially in terms of information

posted or uploaded to the website, as they do not cover all areas of hadith study. Other proposals were mentioned in the investigation, such as efforts to increase the quantity of Malay-quality websites that contain references to hadith, which is equivalent to other language websites, so that Malaysians can approach hadith using their native language.

### 2.4.3 Hadith Studies via Software

The existence of computer software has further enhanced the learning of hadith. Learning hadith can be done using Islamic computer software. Among them are: *Maktabah Shamilah*, *Jawami 'Kalim*, *Encyclopedia of hadith*, *Mawsu'ah Al-Hadith Al-Syarif*, and *Al-Mawsu'ah Al-Dhahabiyyah Li Al-Hadith Al-Nabawi Wa' Ulumuhu*. Based on Chowdhury et al., (2017), *Maktabah Shamilah* contains 5300 various Islamic textbooks, arranged into unfitting categories and focused on “Takhrij” hadith automatically. In “*Mawsoa Al-Hadith (Encyclopedia of Hadith)*,” published by the company “Harf,” a total of 6200 hadith and 25000 pages can be found in it. “*Al-Mawsoa Al-Zahabia*” (Golden Encyclopedia) has about 600 books contained in it, and this is focused on or intended for “Takhrij” hadith automatically, so that it automatically uses the full work for more than 200000 texts. This also contains “*Tarajim*” (biography of the narrator) plus bio-information about the narrator such as name, date of birth, date of death, his teacher, his student, etc. The *Encyclopedia of Hadith* is a hadith application programme conducted by Lidwa Pusaka, Indonesia, hosted by Middle East alumni, the Institute of Islamic Studies (LIPIA) Jakarta, and several other universities (Fadlan 2018).

A study by Halim et al. (2018) using questionnaires for students and academics in the study of hadith in selected public universities showed that *Maktabah Shamilah* is the main choice for practising hadith *takhrij*. This is due to several factors; it is set aside

for free, provides various hadith discussions such as *Mutun al-Hadith*, *Syarah al-Hadith*, *Takhrij al-Hadith*, *Al-Jarh wa al-Ta'dil*, and so on, and it is user-friendly. *Maktabah Syamilah* is a software that has various fields of Islamic knowledge. Among them are the fields of *tafseer*, *aqeedah*, *fiqh*, hadith, and so on. The *Maktabah Syamilah* is operated by Maktab al-Dakwah in al-Raudah, Saudi Arabia, with the cooperation and funding of Awqaf Al-Sheikh Muhammad bin Abdul Aziz al-Rajhi. This software provides great benefits to Muslims, especially students and researchers, in finding hundreds of books covering various fields. *Maktabah Syamilah* has a privilege that makes students the choice of researchers and students. The privilege has been cited by AlAgha & Al-Masri (2016), stating that *Maktabah Syamilah* contains most of the E-books. In addition, it contains various areas of Islam and is freely used for research or academic purposes. *Maktabah Syamilah* also provides space for information related to hadith to facilitate the search process.

*Maktabah Syamilah* has several versions, as stated by Fadlan (2018) in his book. *Maktabah Syamilah* is available in a computer version (software) and a smartphone version (application). The researcher also explained the method of *takhrij* hadith using this software. The researcher states that the method of *takhrij* hadith can be done in three ways, the first of which is reserved for *Kutub al-Sittah*. Second, it is extended to the collection of hadith books, and the third is extended to the group of books in the application of *Maktabah Syamilah*. According to Faisal (2016), there are several main menus in *Maktabah Syamilah*. Among them are finding and viewing books, narrators' biographies, hadith search, viewing hadith laws, importing books or texts, book arrangement (adding or subtracting book content), and finding authors.

#### 2.4.4 Hadith Studies via Mobile Apps

The application of hadith in technology has gained attention from application developers. The flexible and friendly application can bring users to know more about the hadith of the prophet. The advent of the internet in the learning system using mobile phones is becoming increasingly popular in Malaysia, and users must also maintain self-discipline. This is a new concept to facilitate the learning process without relying on the physical location of the learning process (Karkar et al., 2015). A study by Aliff et al. (2014) aimed to explore the potential of the use of mobile applications in Islamic Education. This study used descriptive statistics to measure user perceptions about the use of the app, involving 31 Islamic education teachers and 31 students in secondary schools. The results show that the Islamic Education mobile application is at a high level of usability. User-friendly mobile applications also meet the needs of users. Mobile applications have great potential to be integrated into the subject of Islamic Education.

A study by Aziz, Ahya, Isa, and Asuhaimi (2018) made a comparison of five mobile hadith applications related to Hadith 40. Among them are Arbain Nawawi Hadith Translation, Arbain Hadith 1, Arbain Hadith 2, 40 Nawawi Hadith, and iHadith 40 Hadith of Rasulullah S.A.W. The comparison is based on five multimedia elements, namely graphics, audio, video, animation, and text. The results showed that all the hadith had been using Arabic, English, or Malay text for clarification. There is only one application that uses audio to explain and read Hadith 40 Nawawi. Of all five applications specified, no graphic, video, or animation elements were used in each application.

ElMohafez is a mobile application developed by Hammady, Abdel-Hamid, Shahin, and Morsy (2015) that contains Qur'an and hadith reference sources. The

ElMohafez app can be downloaded on iOS, Android, and Windows and comes with an English translation. The purpose of this study was to introduce the ElMohafez application and assist users in reading the Qur'an and hadith. But this study is written in more detail about the Qur'an than the hadith. Research by Saputra, Supriyono, & Darsono (2014) aimed to design and develop mobile phone applications as a learning medium in hadith learning. The results show that the application received a positive response, is user-friendly, and contains content that suits the needs of users.

In their study, Zulkipli, Yaacob, Anas, and Syukri et al. (2017) explored the application of the Encyclopedia of Hadith. This study focuses on the use of mobile applications. The authors described the features available in this application. The results of this application show some important information in hadith: the position of hadith in a book (*masdar*), the position of hadith in another book (*masdar*), the source of hadith, *hukm al-hadith*, *sanad*, and *matan al-hadith*. This application provides a biography of the narrator in a chain to rationalise a hadith. Fadlan (2018) also showed in his book how to deal with hadith by using the application of the hadith encyclopaedia. The language for this application is traditional Indonesian-Malay, but the search can be done in two languages, namely Arabic and Bahasa Melayu Indonesia.

Fadlan (2018) also showed the *takhrij* method on the semakhadis.com application. A group of Sunnah lovers among Malaysians developed semakhadis.com. Researcher emphasise that this application is only using the Malay language at the moment. This application serves to explain hadiths that are considered only *dha'if* (weak) and *maudhu'* (rejected). The future will include *sahih* (authentic hadith) and *hasan* (good hadith). Due to the intense society with social media, a campaign was conducted, namely "Campaign to Check Hadith Status Before Dissemination" by semakhadis.com, to help users check hadith before disseminating it (Shah et al., 2017).

## 2.5 Authentic Learning Model

Authentic learning is learning that helps students acquire knowledge and skills through their experiences (Bozalek et al., 2013; Herrington & Oliver, 2000). The advantages of authentic teaching and learning activities can help students explore and discuss relevant actions to gain understanding and subsequently design and implement solutions to learn subjects (Chan et al., 2013; Lombardi, 2007; Herrington & Parker, 2013). According to Herrington and Oliver (2000), students' participation in authentic learning activities is the main source of information that is more significant than knowledge obtained simply theoretically through lectures and reference books. Authentic learning activities are important for students to understand the various challenges of the outside world in the classroom.

Authentic learning can be implemented in a learning environment based on the theory of constructivism (Herrington & Oliver, 2000). Parker, Maor, and Herrington (2013) stated that authentic learning based on constructivist theory provides space and opportunities for students to build and form new knowledge. The purpose of the learning process is no longer just to give practical instruction in the classroom, but also to extend beyond classroom activities (Revington, 2012). Constructivist philosopher, Von Glasersfeld (1998), stressed that the students themselves may create their knowledge from previous experiences. Therefore, authentic learning is required to increase the quality of classroom learning and to develop students' understanding and knowledge.

Students must be proactive and participate in the problem-solving process through authentic learning. Bozalek et al. (2013) asserted that students are problem solvers who construct meaning through difficult situations and apply their abilities to learn and work in the real world. To ensure that they can solve issues successfully,

students can acquire high-level problem-solving and thinking abilities. Authentic learning encourages students to explore, discover, and discuss problems in which they are interested and that occur in real life. Authentic learning emphasises student collaboration and challenges them to make full use of all available resources. Students need to be creative as the creators of different problem-solving approaches.

The usage of technology has been highlighted as a means of creating an authentic learning environment. Although technology tools such as smartphones allow students and instructors to interact face-to-face (Lombardi, 2007; Herrington et al., 2004), the teaching and learning process can focus more particularly on the content and information to be transmitted (Herrington & Kervin, 2007). Indirectly, authentic learning has changed the learning system from teacher-centred to student-centred. Herrington, Reeves, and Oliver (2006) stated that teacher-centred learning has a negative impact because students are less proactive in their learning. In developed countries such as Germany and the United States, authentic student-centred learning is an important factor in generating creative, innovative, competitive, and highly skilled citizens (Revington, 2012).

When examining authentic learning, researchers need to pay attention to the following components (Rule, 2006): 1) real-world problems involving students in professional occupations; 2) inquiry activities that practise thinking and metacognitive skills; 3) discourse among the student community; and 4) student empowerment through choice. Chiu, Pu, Kao, and Wu (2018), and Herrington and Oliver (2000) developed a framework for evaluating m-learning based on authentic learning by listing nine features: 1) Provide an authentic context that reflects how knowledge will be applied in real-life; 2) Provide authentic activities; 3) Provide access to expert presentations and process modeling; 4) Provide a variety of roles and perspectives 5) Support

collaborative knowledge building; 6) Promote reflection to allow abstractions to emerge; 7) Promote articulation to make tacit knowledge explicit; 8) Provide teachers with guidance and scaffolding at critical times; 9) Provide assessments of authentic learning tasks.

Moreover, Reeves, Herrington, and Olivers (2002) argued that obtaining a theoretical definition is no longer sufficient in authentic learning. On the other hand, activities implemented through authentic learning can define any definition more accurately and in line with the real world as described by Herrington & Oliver (2000). Students should be able to employ a framework that is used by practitioners or experts in a given subject in real learning (Lombardi, 2007).

Stein, Isaacs, and Andrews (2004) argued that all prospective engineers, historians, scholars, or anyone who will venture into a professional field need a strict cultivation of discipline in their respective fields in the early stages of their learning. They also stated that students need to master the basics of a field. To grasp these fundamental principles, new students entering a profession must be given confidence by being recognised as “legitimate participants” who are prepared to gain knowledge through authentic learning activities throughout their studies. Students who engage in authentic learning are more inclined to assume that every problem must have a solution, and the solution may be varied. This is because authentic learning activities include uncertainties, difficulties, and opposing perspectives, helping students develop their problem-solving skills as used by experts in the field. Lombardi (2007) further claimed that the more exposure students get to the real-world environment, the faster they will develop professional knowledge and abilities.

## 2.6 Theoretical Framework of the Study

This study has adapted the elements of authentic hadith and the inquiry model as the formation of the elements of the hadith m-learning model. The Instructional System Design Model (Tsai, Young, & Liang, 2005) and the Authentic Learning Model will be used as a guide for this study.

### 2.6.1 Authentic Hadith Elements

Authentic hadith elements are divided into two categories: authentic hadith and the requirements of authentic hadith.

#### 2.6.1.1 Authentic Hadith

Hadith is an important Islamic discipline since it has an impact on other sciences like *tafseer*, *aqeedah*, and *fiqh*. After the Qur'an, hadith is the second source of evidence and reasoning that Muslims agree on. To prevent being influenced by fabricated hadith, one must adhere to authentic hadith. The term "authentic" refers to getting the exact viewpoint. In the study of hadith, the term "*sahih*" refers to the value of a hadith. The value of a hadith must be determined to determine if it may be utilised as an argument (evidence/reason) in constructing the law.

Aside from that, determining the significance of a hadith entails knowing the Prophet S.A.W.'s words, acts, and definitions of the teachings of the Qur'an. Any hadith's truthfulness cannot be determined absolute as *qat'i al wurud* (a hadith that appears with clear instructions from the Prophet S.A.W.). Many narrations were used to get the hadith to the people because there are hadiths that are *mabul* (accepted) and *mardud* (rejected) due to flaws in the chain of narration (*sanad*) or the text (*matan*).

A hadith is regarded as authentic if it meets the criteria set out by Ibn Salah (642 H/1246 AD). As such, the chain is connected to the Prophet S.A.W., narrated by a trustworthy narrator who is *dhabit* (has a strong memory), and it must be free of *syaz* (deviation from the rules) and *i'llat* (defect) (Nur al-Din'Itr, 1986). The five elements must be completed to demonstrate the authenticity of a hadith. Imam al-Baiquniy in his *Manzhumah* has given a definition related to *sahih* hadith, which is as follows:

\*      أَوْهَاهَا الصَّحِيحُ وَهُوَ مَا اتَّصَلَ  
 \*      إِسْنَادُهُ وَلَمْ يَشُدَّ أَوْ يُعَلَّ

\*      يَرْوِيهِ عَدْلٌ صَابِغٌ عَنْ مِثْلِهِ  
 \*      مُعْتَمَدٌ فِي صَبْطِهِ وَنَقْلِهِ

Meaning: The first (Authentic Hadith) is what is connected to the *Sanad* and there is no *syaz* or *ill'ah* (defect) in it. It is narrated by a narrator who is fair and *dhabit* as similar to him, who is recognised for his righteousness and narration.

### 2.6.1.2 Requirements of Authentic Hadith

#### 1) Connected *Isnad* (chains) of narrators

Sanad of the hadith should be connected from the beginning to the end, and there should be a meeting or contemporaneous between the narrators in the chain network. Furthermore, there is no barrier between the narrators' meeting either in terms of time or place. In the science of hadith, sanad is the narrator's line of narration that continues to the Prophet. The narration of sanad means transferring the hadith and its sanad from its source by using distinctive expressions such as *haddathanĩ* or *akhbaranĩ* or *sami'tu minhu* and others (Fauzi Deraman, 2000). Imam Ibn Sirin (died in 110H) said: They never used to ask about the *isnad* (chain of narration). Then, when the *fitnah* occurred, they said: "Name us your men" (i.e., narrators). Then it would be looking towards Ahlus-Sunnah and their hadith would be taken, and it would be looking towards ahl-bid'ah and their hadeeth would not be taken."

## 2) 'Adl (trustworthiness) of narrators

'Adl means that the narrators are pious and stay away from wicked things and heresy. Among the following characteristics of an 'Adl person are: a Muslim, has reached puberty, sane, not wicked, i.e., not committing major sins or continuing in committing minor sins, and maintaining his dignity. 'Adl in *mustalah al-hadith* means a habit that brings the determination of *taqwa* and dignity. The meaning of *taqwa* here is a narrator who is far from the sins of shirk, wickedness, and heresy. While maintaining dignity is a behaviour that is judged both from the perspective of social and Islamic religion, such as philanthropy, good morals, not being a liar, and being away from dirty things and shame (Malik, 2016). The Word of Allah Almighty:

Believers! Be upright bearers of witness for Allah, and do not let the enmity of any people move you to deviate from justice. Act justly, that is nearer to God-fearing. And fear Allah. Surely Allah is well aware of what you do. (Al-Maidah: 8)

## 3) *Dhabit* (precision) of narrators

*Dhabit* is a trait of a narrator who can keep the hadith through either memorisation or notes and can present what he has memorised at any time. It is the ability of the narrator to preserve and keep the hadith heard and understood so that there is no doubt as to the accuracy of what is to be conveyed (Shayuthi, 2020). *Dhabit* is divided into two, namely *Dhabit Sadriy* (memorisation) and *Dhabit Kitabi* (writing):

*Dhabit Sadriy*: A narrator who memorises what he hears and can tell what he hears or memorises at any time.

*Dhabit Kitabi*: The narrator keeps his notes from being lost, stolen, altered, or misappropriated from the moment he records them until he is asked to submit them.

## 4) No *Syaz* (absence of anomaly)

A hadith is also not considered authentic if there is *syaz* in the hadith material. No *syaz* means that the hadith is not odd or contradictory with other hadith narrated by a narrator who is more *thiqah* than him (Mohd. Muhiden, 2010). The authorities must confirm any hadith received before disseminating it to the public.

#### 5) No *I'llah* (absence of defects)

The majority of scholars state that no *i'llah* is a condition for a hadith to be considered authentic. No *i'llah* means not have any hidden defects that are difficult to ascertain but made after careful study of the information (Mohd. Muhiden, 2010). Therefore, every student needs to make sure that the information is clear and free from all doubts. Students must also be critical and analytical of the information received, and ultimately, students need to be truthful when conveying and disseminating information.

Word of God:

يَأْيُهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصِبْحُوا عَلَىٰ مَا فَعَلْتُمْ  
نَادِمِينَ

Meaning: Believers, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful. (Al-Hujurat: 6)

Thus, this verse commands believers to research, examine, and not rush to spread information without first doing research. The act of researching information is necessary so as not to be an ignorant person, as stated at the end of this verse, to avoid ignorance because one day one will regret one's actions. The narration or hadith is safe from defects that can prevent a hadith from reaching the degree of authenticity, such as the hadith contained in the chain of narrators who are wicked or forgers and liars of hadith. When enough of the above conditions are met, then so be it an authentic hadith.

From 'Abdullah bin' Amru bin al-'Ash ra., Rasulullah S.A.W. said: "Convey from me at least one verse, and recount about the Bani Israel without fear. And whoever lies to me intentionally, then be prepared to take his place in Hell." (Al-Bukhari)

This hadith suggests that we impart knowledge no matter how much or how little, as long as it is knowledge from the Qur'an and Sunnah, then it should be conveyed. In other words, we should not use our knowledge to preach until we reach the status of *mujtahidin* scholars. On the other hand, whatever knowledge we have, as long as we have ascertained and are convinced of its authenticity along with the evidence from the Qur'an and Sunnah, then it becomes our duty to convey it to others.

Therefore, based on the definition and requirements of authentic hadith, it is used as a basis to form the elements of the authentic hadith model. The five elements of authentic hadith as mentioned include: 1) continuous chain; 2) fair narrators; 3) *dhabit* narrator; 4) no *syaz*; 5) no *i'llah*.



**Figure 2.2: Requirements of authentic hadith**

### 2.6.2 Inquiry-learning Model

The inquiry-learning model is one type of educational model. According to Bonnie (1988), the term “inquiry” derives from the verb “to enquire,” which means “to participate or be involved in asking questions, gathering information, and conducting research.” By asking and attempting to answer the question, (Eastwell, 2009) defines

inquiry as a search for truth, information, or knowledge. According to Peter Eastwell and Ann Haley MacKenzie, research is “rationally a human endeavour to explain phenomena that stimulate curiosity.” To put it another way, the inquiry is concerned with active behaviours and knowledge-seeking abilities that are used to satisfy curiosity.

Husni (2020) also pointed out that there are some ideas from the inquiry learning model that are seen to be capable and to be a guide until now are as follows:

1. It emphasises the development of cognitive, affective, and psychomotor aspects in a balanced way.
2. It provides a space for students to learn according to their learning style.
3. The inquiry learning model is a learning model that is considered to follow the development of modern psychology as a process of behaviour change.
4. Inquiry learning model can meet the needs of students who have good learning abilities.
5. Learning becomes more alive and can make students active.
6. Inquiry learning models can form and develop basic concepts for students.
7. Inquiry learning model can help in using memory and transferring it to new learning processes or situations.
8. The inquiry learning model can give students enough time so that they can assimilate and accommodate the information.
9. The inquiry learning model encourages students to think and work on their own initiative, honestly, objectively, and openly.
10. Inquiry learning model can avoid traditional learning methods.
11. The inquiry learning model allows students to learn by using various types of learning resources.

12. Inquiry learning model can train students to learn on their own, positively affecting education.

### **2.6.2.1 Focusing of the Inquiry Model**

The meaning of the inquiry learning model is comparable to that of the discovery model. Students integrate information and principles via inquiry or discovery, which is a mental process. Observing, describing, categorising, drawing conclusions, and so on are examples of mental processes. The question can also be viewed as a follow-up to the previous findings (Husni, 2016). That is, the research contains a higher level of mental processes. Using an inquiry approach means teaching students to control the situations they encounter when confronted with the physical world by using techniques used by researchers. Approach inquiries are divided into guided inquiries and free inquiries, or open inquiries. The difference between the two lies in who is asking the question and what the purpose of these activities is.

The inquiry learning model is a set of activities that promote critical thinking and analysis to enable students to discover and solve issues for themselves (Kuhn, Black, Keselman, & Kaplan, 2000). According to Piaget, the inquiry learning model is a learning model that prepares students in a situation to conduct extensive experiments to see what is going on, want to do something, ask questions, find answers, and connect one's findings with other conclusions, comparing what one finds with what other students found (Suparno, 2008).

Inquiry-based learning is learning that uses scientific measurements as a learning scenario (Siberman, 2009). The purpose of this learning style is for students to master the concept of knowledge through answering questions. Exploration, data processing, and conclusion are all part of the process. Thus, with inquiry learning,

students are expected not just to master the subject, but also to consider how they may best utilise their abilities (Bevevino, Dengel, & Adams, 1999).

The inquiry-learning model has several characteristics. First, the inquiry model stresses students' maximal activity in seeking and discovering information, which means that students are seen as learning subjects in the inquiry method. Second, all activities performed by students are directed to seek and find something in question, so it is hoped to cultivate self-confidence. Third, the inquiry-learning model is intended to help students build intellectual abilities as part of the mental process.

### 2.6.2.2 Inquiry Model Steps

There are six main steps (components) contained in the inquiry model that can be applied in developing a model for an educational programme (J. Branch & D. Oberg, 2004). These steps and components are: 1) Planning; 2) Retrieving; 3) Processing; 4) Creating; 5) Sharing; and 7) Evaluating. Table 2.3 displays the function of each step (component) found in this inquiry model.

**Table 2.3: Component of inquiry model**

| No | Step (component) of the Inquiry Model | Step Function Description (Component)   |
|----|---------------------------------------|---|
| 1  | Planning                              | <ul style="list-style-type: none"> <li>-Identify a topic area for inquiry</li> <li>-Identify possible information sources</li> <li>-Identify audience and presentation format</li> <li>-Establish evaluation criteria</li> <li>-Outline a plan for inquiry</li> </ul> |
| 2  | Retrieving                            | <ul style="list-style-type: none"> <li>-Develop an information retrieval plan</li> <li>-Locate and collect resources</li> <li>-Select relevant information</li> <li>-Evaluate information</li> <li>-Review and revise the plan for inquiry</li> </ul>                 |
| 3  | Processing                            | <ul style="list-style-type: none"> <li>-Establish a focus for inquiry</li> <li>-Choose pertinent information</li> <li>-Record information</li> </ul>  |

|   |            |  |
|---|------------|--|
|   |            | -Make connections and inferences<br>-Review and revise the plan for inquiry<br>plan for inquiry  |
| 4 | Creating   | -Organise information<br>-Create a product<br>-Think about the audience<br>-Revise and edit<br>-Review and revise the plan for inquiry   |
| 5 | Sharing    | -Communicate with the audience<br>-Present new understandings<br>-Demonstrate appropriate audience<br>behaviour  |
| 6 | Evaluating | -Evaluate the product<br>-Evaluate the inquiry process and inquiry<br>plan<br>-Review and revise personal inquiry model<br>-Transfer learning to new situations/beyond<br>school |

### 2.6.3 Instructional system design (ISD) model

The Instructional System Design Model (ISD) is a teaching model developed by Tsai et al. (2005). ISD refers to the procedures of an organised teaching process, such as teaching objects, teaching content, students, teaching strategies, media, and so on, and turns these basic elements into models. The ISD was adapted from the ADDIE (Seels & Richey, 1994) and ASSURE (Heinich, Molenda, & Russell, 1994), which will be utilised as a guide for this study.

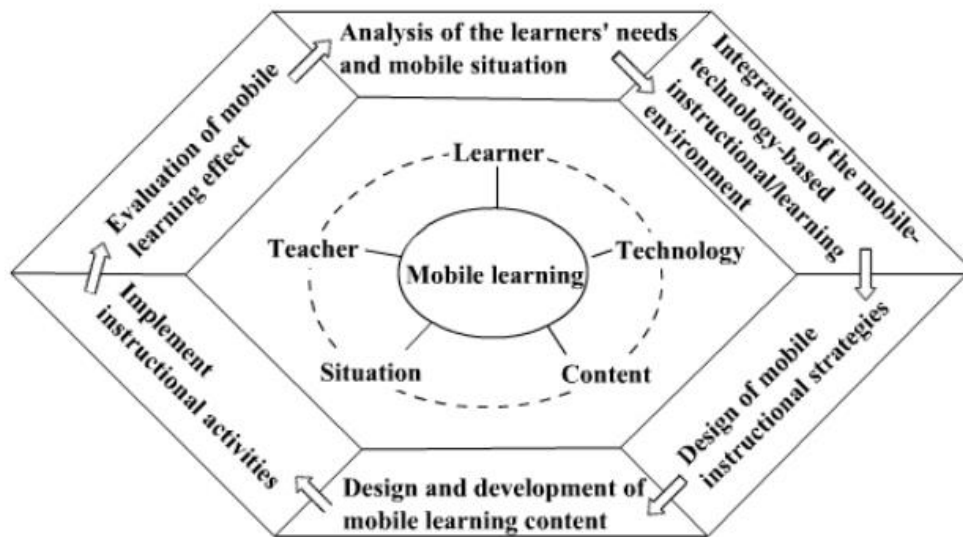
The Instructional System Design Model consists of the following steps: (1) Analysis of the learners' needs and mobile situation; (2) Integration of the mobile-technology-based instructional/learning environment; (3) Design of mobile instructional strategies; (4) Design and development of mobile learning content; (5) Implement instructional activities; (6) Evaluation of mobile learning effect.

The researcher altered the development of the m-learning hadith model. The first sequence in the Instructional System Design model is to analyse the usability and competence of students in utilising ICT to explore various knowledge by analysing the needs of students and teachers while using mobile devices.

While the second sequence in the Instructional System Design model is how the teaching process integration based on mobile devices is included in terms of suitability in the planned activities, such as information search and exploration, that will be done by students. Other procedures include analysing and designing the mobile device environment for use both within and outside the classroom.

The third sequence contained in the ISD model is to design a strategy that includes planning in the preparation of teaching materials so that students may concentrate on a wider learning environment. Therefore, educators can apply collaborative teaching every time they carry out m-learning activities.

The fourth sequence through the ISD model is the design and development of content materials that include planning activities, selecting appropriate teaching materials, and developing materials from a variety of media sources. The fifth order in this model is to classify teaching practises. This sequence includes the arrangement of the entire m-learning practise, which is the overall planning of learning by following the 5 rules from the ADDIE model. This includes observing collaboration between groups as each student uses a mobile device. The sixth sequence in the ISD model is to evaluate the application of m-learning. Independent teachers use various types of evaluation forms to track the effectiveness of the use of m-learning.

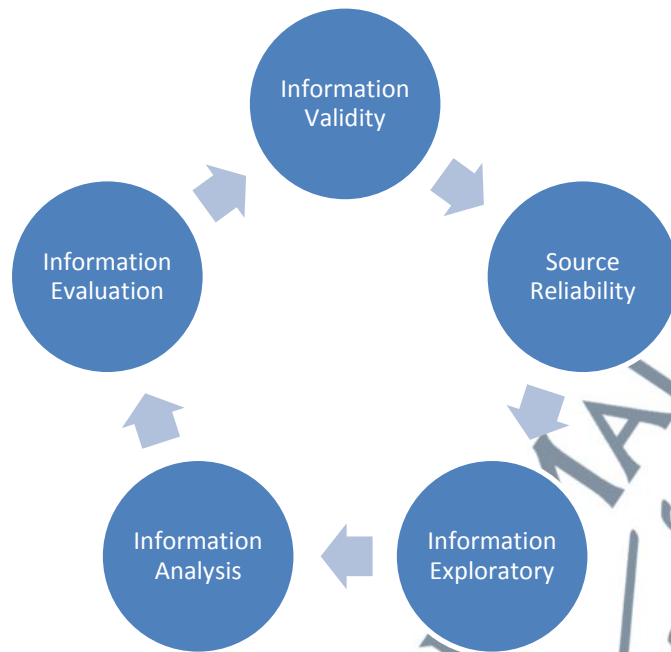


**Figure 2.3: The development of mobile learning curriculum model**

### 2.7 Model M-learning Hadith Elements

There are five main elements proposed in the design of the Authentic Hadith development model, which is the outcome of a combination of elements included in the hadith and its requirements and model inquiry. The elements that come from the combination of these two models (authentic hadith and inquiry model) are information validity, source reliability, information exploratory, information analysis, and information evaluation. Figure 2.4 displays the model m-learning hadith elements.

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**Figure 2.4: M-learning hadith model elements**

### **Information Validity**

The validity of the information refers to the preparation and planning before the start of the learning session to ensure that students are clear on learning. Planning needs to be done to ensure that teaching and learning meet the needs, objectives, and goals of learning. Lecturers must explain the learning objectives to students and assist in ensuring that the information sought is relevant to the learning objectives.

### **Source Reliability**

The authenticity of the information obtained should be checked first. The purpose is to ensure the authenticity of the information and avoid obtaining false information. The element of source reliability refers to sources that students can refer to either from hadith books or in online searches. This element is important in ensuring that the resources used by students are of high quality and have been approved by the authorities.

### **Information Exploratory**

The students' task of exploring the learning session begins after they have a clear understanding of the elements of information validity and source reliability. The lecturer explains to the students about hadith *mustolah*, *takhrij* hadith, and methods of identifying the law of hadith in this element. This element is important for students to understand the proper method for studying hadith.

### **Information Analysis**

Information analysis is a learning process collaboration between students with lecturers. Students must analyse and present any information acquired, while the lecturer's role is limited to monitoring and providing ideas to the students.

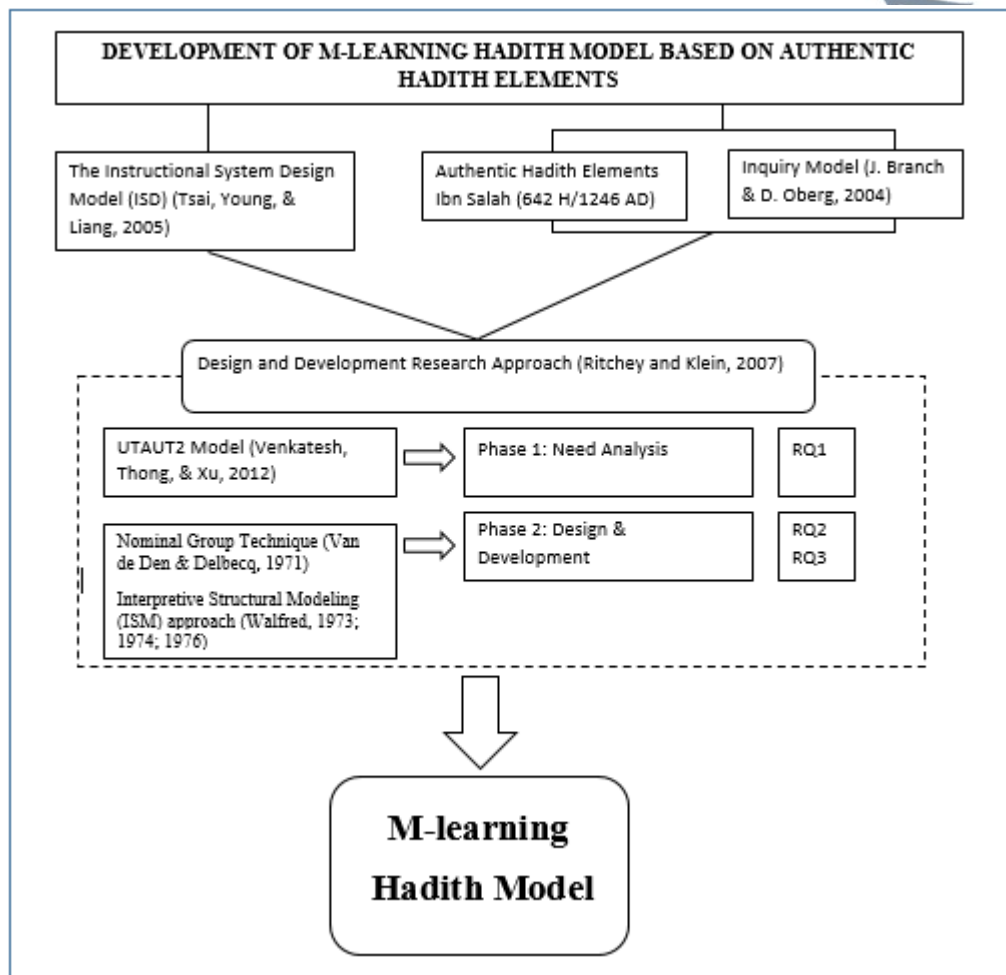
### **Information Evaluation**

Information evaluation means that the lecturer evaluates the results of the students' findings by making a detailed review. Feedback on the findings from the lecturers is very important. Finally, the lecturer needs to confirm whether the student's findings are accepted or rejected.

## **2.8 Conceptual Framework of the Research**

This study is a development of the m-learning hadith model based on authentic hadith elements. The construction of this model is based on information validity to ensure teaching and learning meet the needs, objectives, and goals of learning; sources reliability to ensure the validity of information and avoid obtaining false information; information exploratory so that students can know the right method in the study of hadith; information analysis, a process of discussion with lecturers; and information evaluation to evaluate the results of student findings accepted or rejected.

Thus, Figure 2.5 displays the conceptual framework of the study, which includes all the theories and models used as the basis of the study as well as the development process to develop the model in this study.



**Figure 2.5: Conceptual framework of m-learning hadith model**

## 2.9 Summary

This chapter aims to explain the concept of hadith study and m-learning, as well as the theoretical framework and literature review of hadith studies to be used as a guide for the development of the m-learning hadith model based on authentic hadith elements.

The theories discussed will be the basis for determining the model elements and the items for each element for model development. The first and second parts of this chapter

discuss the definitions and concepts for the study of hadith and m-learning to give an overview of how it can be implemented over time. The third section discusses the theoretical framework used in this study. Next is a discussion of previous studies related to the use of m-learning in the study of hadith. Based on the above discussion, this study will develop an m-learning hadith model based on authentic hadith elements.

