

## **THE USE OF DIGITAL TECHNOLOGY AS A MEDIUM OF HADITH LEARNING: A SURVEY AMONG USIM STUDENTS**

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### **ABSTRACT**

The use of digital technology as a medium for Hadith learning has gained favor in recent years. Digital technologies, such as smartphones, tablets, and laptops, are increasingly utilized for accessing and studying Hadith texts, raising concerns about the reliability and legitimacy of information. Even among students of Islamic Studies, the Internet's utility for accessing significant Hadith information is undeniable. Everyone has been using the Internet to find various types of information. However, the issue of the quality of information available on the Internet is evident. The spread of false Hadith or falsified news is a significant concern in the context of digital technology and Hadith learning. Some Hadith material has been disseminated on the Internet without discernment or balance. The accuracy and validity of Hadith-related information on the internet cannot be guaranteed. This research project aims to bridge a gap in Islamic education by integrating digital technology into Hadith learning among students at the University Sains Islam Malaysia (USIM). The study will provide empirical insights into the efficiency of digital tools and investigate accessibility and inclusivity elements of digital resources. Using a case study approach with quantitative data techniques, a survey was conducted among final-year students in the Faculty of Quranic and Sunnah Studies Year 4, who are enrolled in three programs: Quran and Sunnah Studies (QS), Quran and Multimedia (QM), and Sunnah with Information Management Studies (SPM). The aim is to understand their perceptions of the effectiveness of digital technology in enhancing their understanding and engagement with Hadith. The findings revealed that practically all the participants had used the Internet for learning Hadith.

**Keywords:** Digital Technology, Hadith Learning, Internet.

## **Introduction**

The evolution of digital, Internet, or cyber-based technologies is inextricably linked to the Fourth Industrial Revolution. As a result, tools and robots will emerge as "friends" who will manage work, affairs, and daily tasks, making human life easier. This phenomenon has an impact on not only technology, but also the economy, social system, and other areas. The field of education and knowledge dissemination is no exception when it comes to various innovations and advances that allow any information to be delivered quickly, accurately, easily, and effectively (Mohd Nasir et al., 2021).

Thus, since time immemorial, the branches of Islamic studies have been taught using the sources of the Qur'an and Hadith, which are both authentic and very reliable. Hadith holds a very high, noble, and important position in Islam. The Hadith is second only to the Qur'an al-Karim in Islamic scholarly tradition as evidence and core in various Islamic religious problems such as belief, legislation, education, and morals (Hasin, 2023). Meanwhile, the traditional method of studying books in front of the teacher has given way to the use of digital technology today. The widespread use of computers and the internet has altered the approach to learning, with the goal of making students more proactive and productive in their studies (Syed Hassan et al., 2015).

## **Problem Statement**

The issue is the use of digital technology as a medium of Hadith learning which has become increasingly popular in recent years. This refers to the use of electronic devices to access and study Hadith texts, such as smartphones, tablets, and computers.

The potential risks of relying on digital technology for Hadith learning cause issues. The dependability and authenticity of information transmitted via digital media is one source of concern. The accuracy of the Hadith text is important in Islamic tradition, and there is a risk that the digital version will contain errors, inaccuracies, or deliberate changes. The application of the Hadith text into digital form revealed several errors of distorted vowels (muharraf) and distorted dots (musahhaf) caused by defects beginning with human weaknesses and ending with system weaknesses, all of which pose a cyber security risk (Zulkipli, 2013).

In an article entitled "Spreading Hadith Maudhu' Through Information and Communication Technology: Reasons and Recommendations," Nik Suhaili Binti Nik Fauzi, Mesbahul Hoque, and Kauthar Abd Kadir (2022) concluded that the spread of Hadith maudhu', also known as false Hadith at the time, is no longer unusual. In addition to the current state of the world, various technologies have been designed and developed to make people's daily lives easier. At the same time, there are those who make good use of technological resources and those who abuse them. This evidence supports the notion that the spread of false hadiths in the age of ICT now occurs frequently on social media or in religious discussions. The hadith shared in the Malay text, for example, without the original Arabic text. Those who lack religious knowledge should be easily

misled by the received information if they do not investigate whether the information found on the internet is correct or not.

Furthermore, there are issues that may involve cybercrime attacks on hadith material. As is well known, the use of digital hadith has greatly aided in the preservation of Hadith in a novel manner. However, it is frequently subject to ICT security incidents. Hadith preservation in ICT involves not only cybercrime factors like website software intrusion, but also physical external factors like system maintenance and so on. Natural disasters and information theft are also considered environmental factors. However, if the developer follows all of the security principles outlined, whether through monitoring of the site's security system or existing website software or ICT security policy, the use of Hadith in ICT can be well preserved and conveyed to readers with the assurance and authority of the text and the authenticity of the Hadith (Mohd Noor et al., 2018).

## **Literature Review**

This section describes a literature review on the use of digital technology as a medium for Hadith learning. This literature review was carried out to improve understanding of the topic under consideration. Various reference materials, such as books, journals, and articles, have been used, either physically or online.

### ***Digital Technology in Islamic Education***

Digital technology has become increasingly important in the field of Islamic education in the twenty-first century, posing both challenges and opportunities (Hajri, 2023). The use of digital technology in Islamic education has the potential to improve learning and teaching quality while also changing existing educational paradigms (Mustapha et al., 2022). The use of digital media and platforms expands access to learning resources while also facilitating the spread of Islamic knowledge (Hajri, 2023).

The use of digital technology in Islamic education is diverse. It helps educators to design interesting and interactive learning environments by integrating a variety of digital tools and platforms. When using digital approaches in the classroom, teachers must consider essential factors such as creativity, reflectivity, cooperation, and responsibility. The incorporation of digital technology into Islamic education creates new opportunities for teaching and learning processes. It enables the investigation of novel teaching approaches that address learners' cognitive, emotional, and psychomotor domains (Lubis et al., 2018).

However, using digital technology in Islamic education is not without its difficulties. Educators must address challenges such as the digital gap in order to ensure equitable access to technology and digital resources (Hajri, 2023). Furthermore, ongoing professional development is required to provide educators with the skills and knowledge required to properly integrate digital technology into Islamic education (Musa, 2014).

### ***Advantages And Challenges Of Using Digital Technology In Islamic Education***

The use of digital technology in Islamic education has the potential to improve learning and teaching quality. It allows students to explore Islamic principles and practices in a dynamic and user-friendly manner, providing for interactive and interesting learning experiences (Lubis et al., 2018). Digital technology is a great source of information for Muslims all around the world, allowing them to access a wide range of Islamic educational resources (Usmani & Tabassum, 2018). It provides authentic Islamic scriptures, comments, and intellectual conversations to learners, promoting a deeper knowledge of Islamic doctrines. Because of the time and geographical flexibility provided by digital technology, learners can access instructional resources and participate in learning activities at their own pace and convenience (Lubis et al., 2018).

Integrating digital technology into Islamic education necessitates a mature approach that adapts to changing educational paradigms and capitalizes on increased access to learning resources and digital media. To effectively integrate digital technology into their teaching practices, educators must be equipped with the required skills and expertise. In Islamic education, careful use of digital media is critical. Educators and students must be attentive of the validity and dependability of online Islamic materials, ensuring that they are consistent with Islamic teachings. To avoid misrepresentation or distortion of Islamic teachings, critical evaluation of digital content is required. The digital gap and technological limitations can make widespread adoption of digital technologies in Islamic education difficult. Not all learners may have dependable internet connections or the necessary gadgets to participate fully in digital learning experiences. Efforts should be made to bridge the digital divide and provide equal access to digital resources (Hajri, 2023).

### ***The Role Of Digital Technology In Enhancing Hadith Learning***

Digital technology provides learners with easy access to authentic Hadith collections, translations, and commentaries. Online platforms and databases provide a vast repository of Hadith literature, allowing students to explore and study the Prophet Muhammad's (peace be upon him) teachings. For Hadith study, digital technology allows for the creation of dynamic and interesting learning experiences. E-learning methods, such as multimedia presentations, interactive quizzes, and virtual simulations, can boost learner engagement and knowledge of Hadith themes. Other than that, digital technology encourages collaborative learning among Hadith students and experts (Hoque et al., 2019). Learners can engage in scholarly discussions, share insights, and exchange knowledge about Hadith through online discussion forums, virtual classrooms, and social media platforms.

Furthermore, the digital technology helps with Hadith data organization and administration. In digital Hadith data production activities, the discipline of reception (Tahammul) of Hadith helps reduce errors and ensures the accuracy and dependability of Hadith information (Zulkipli et al., 2021). Digital technology also allows for time and geographical flexibility, allowing students to study Hadith at their own pace and convenience (Hoque et al., 2019). Online platforms and mobile devices always make Hadith resources available and from any location. Finally, digital technology helps to address issues and advance research in the field of Hadith.

Digital Hadith authentication procedures, for example, have been created to assure the accuracy and validity of Hadith texts (Kamsin et al., 2022).

### **E-Learning and Hadith Learning**

E-Learning is the technique of delivering courses and educational resources via the internet or intranet. It entails utilizing digital technology and online platforms to offer instructional content, promote learning activities, and encourage interactive involvement. E-Learning allows learners to access instructional resources and participate in learning activities at their own pace and convenience, allowing them to learn at their own pace and convenience. It is available in a variety of formats, such as online courses, virtual classrooms, multimedia resources, and interactive learning modules (Nazariah & Hoque, 2019). E-learning has sparked considerable interest in the field of education, including Islamic education, due to its potential to improve accessibility, engagement, and learning outcomes (Hoque et al., 2019).

Hadith learning is the study and comprehension of Hadith literature, which consists of the Prophet Muhammad's (peace be upon him) sayings, actions, and endorsements (Nazariah & Hoque, 2019). It include investigating Hadith collections, categorizing them, interpreting them, and applying Hadith concepts in daily life. Hadith learning is essential in Islamic education because it provides guidance and insights into the Prophet Muhammad's (peace be upon him) teachings and practices. The study of Hadith necessitates critical thinking, authenticity verification, and a knowledge of the context and relevance of the narrations. Hadith learning seeks to increase understanding of Islamic teachings, promote Sunnah (the path of the Prophet), and guide Muslims in their beliefs and deeds.

In recent years, there has been increased interest in the use of e-study approaches and technologies into Hadith study. Researchers investigated the possibilities, constraints, and advantages of adopting e-Learning technologies to teach Hadith subjects (Hoque et al., 2019). E-learning platforms and digital materials have been used to improve Hadith learning accessibility and engagement (Nazariah & Hoque, 2019). The use of modern technology, like as e-Learning systems, can help to spread Hadith literature, provide interactive learning experiences, and encourage critical study of Hadith narrations (Norollahee et al., 2013). The use of e-Learning in Hadith learning intends to make Hadith study more accessible, interactive, and thorough, allowing learners to get a deeper grasp of the Prophetic traditions (Saady, 2013).

### **Application For Learning Hadith**

These apps give users easy access to large libraries of verified hadith literature, such as Sahih al-Bukhari, Sahih Muslim, and others. Users can search for specific hadith, browse through different categories, and learn about various Islamic principles. Applications frequently have robust search capabilities that enable users to locate specific hadith based on keywords, narrators, or topics of interest. This feature allows users to easily identify and thoroughly study pertinent hadith. Many hadith learning apps allow users to annotate and bookmark hadith, making it easier to return to and refer to essential texts. Users can make their own comments, underline crucial aspects, and save specific hadiths for future use. Some applications offer in-depth explanations and commentary on

specific hadith. These explanations may contain insights from prominent experts, linguistic analysis, historical context, and jurisprudential interpretations, assisting users in gaining a deeper grasp of the hadith's meaning and consequences.

### ***Maktabah Syamilah***

Maktabah Syamilah is a digital software for learning Hadith. It gives users access to a diverse array of Hadith literature, including authentic Hadith collections, translations, and comments. Maktabah Syamilah has participated in a variety of activities both inside and outside of the pesantren, including digital learning. The software has been utilized to foster Islamic moderation in pesantren pupils, promoting a greater knowledge of Hadith teachings (Ritonga, 2021). Al-Maktabah al-Syamilah refers to a comprehensive library that offers free digital research to all Islamic academics. Maktabah Syamilah also houses an Arabic digital library with 5300 books organized by category on various Islamic sciences, as well as identification cards for books and authors. Some of the features in Maktabah Syamilah include the ability to search more dynamically, such as selecting single or multiple books to search, searching for book titles, searching in books, searching for authors, and searching for multiple words using "and" or "or", the ability to edit books, bookmark favorite locations, and the ability to open multiple books at the same time (Daud et al., 2022).

### ***Jawami' al-Kalim***

Another digital application for learning Hadith is Jawami'ul Kalim. It gives users access to a diverse array of Hadith literature, including authentic Hadith collections, translations, and comments. The program includes interactive features such as quizzes, games, and multimedia content that make studying more interesting and pleasant for students (Supriyadi et al., 2020). Jawam'i al-Kalim software is an Arabic-language hadith software. This software is the most sophisticated application. This software includes 1400 hadith books as well as several tafsir, fiqh, and aqeedah books. 543 books are still in manuscript form, meaning they have not yet been printed. Furthermore, up to 700,000 hadith chains have been worked on and included with their legal status in brief, including criticism of the chain's narrators as well as ease of access to other chains or hadith related to it. Indeed, the status of 41,928 thousand narrators was checked, and their data was loaded into it (Kawaid & Israbani, 2020).

### ***Mawqi' Al-Islam***

This website contains a variety of disciplines and knowledge, such as Mawsu'ah al-Quran, Mawsu'ah al-Hadith, Mawsu'ah al-Fiqh, Mawsu'ah al-Sirah, and Mawsu'ah al-Aqidah. This page only contains 16 books, including the pole of al-Tis'ah and 7 books overseen by Sheikh Salih b. 'Abd al-'Aziz b. Muhammad b. Ibrahim. This application includes access to seven major languages, including Arabic, Malay, Indonesian, Turkish, English, German, and French. Furthermore, it contains nearly 500,000 pages covering various aspects of the Quran, hadith, fiqh, sirah, and aqidah (Zulkipli et al., 2017).

## ***Encyclopedia of Hadith 9 Imams***

The Board of Knowledge and Da'wah and Publication of Religious Resources, or Lidwa Pusaka for short, collaborated with alumni from the Middle East, the Board of Islamic and Arabic Knowledge (LIPIA) Jakarta, and several other universities to create the 9 Imams Hadith Encyclopedia application. This app contains over 62000 hadiths from 9 hadith books or Kutub al-Tis'ah, which are Sahih Bukhari, Sahih Muslim, Sunan Abu Daud, Sunan Tirmidhi, Sunan Nasa'i, Sunan Ibnu Majah, Musnad Ahmad, Muwatta' Malik, and Sunan From you. One of the benefits of this app is the ability to find, share, and copy hadiths. The hadiths are classified according to their status, narrator information including statistics, hadith groups (mustolah), and users can also search for hadiths or enter Hadith numbers for a quick search (Rosdi et al., 2023)

## **Methodology**

In this study, a quantitative research approach was used. To obtain true and accurate information, several tools are used. Among the tools used are observation methods and closed questionnaires. In this study, both methods were used to collect information from students at the Islamic University of Science Malaysia (USIM). The closed questionnaire method is used not only to make it easier for respondents to select the appropriate answers, but also to save respondents time when answering the questions. This type of closed question is simple to analyze and enjoyable to answer because the respondent only has to select one of several options provided (Aziz & Sieng, 2022).

This questionnaire method is also divided into four parts, the first of which is demographic information to learn about the respondents. Parts B, C, and D require respondents to answer questions of 10 different types, including closed answer choice questions and linear scale type questions. The population for this study was selected from the educational institution Universiti Sains Islam Malaysia (USIM), and the respondents were selected from among final year students at the Faculty of Qur'an and Sunnah Studies Year 4, who were enrolled in three programs: Quran Studies and Multimedia (QM), and Sunnah Studies with Information Management (SPM). The questionnaire data was processed using computer software, specifically the Statistical Package for Social Sciences (SPSS) and Microsoft Excel.

## **Discussion and Result**

This section displays the findings and information that were successfully gathered during the research, which was data analysis via questionnaires. Analyzing the data in the study is a systematic process for gaining a better understanding and uncovering more information, data, and strong evidence via the questions asked of the respondents.

This questionnaire's questions and answers are in the form of multiple choice answers. This questionnaire is divided into four sections. The first section, is about the respondent's background.

The second section is about the Hadith digital tools and platforms that were used. The third section is a question about the effectiveness of using digital technology as a medium for learning Hadith, and the last section is about the advantages of using digital technology as a medium for learning Hadith and the challenges that must be overcome.

## **The Respondent's Background**

Table 1: Demographic Analysis

Demographics	Frequency	Percentage
Age		
20-22	41	53.9
23-25	30	39.5
26 and above	5	6.6
Gender		
Male	20	26.3
Female	56	73.7
Programmes		
Quran and Sunnah Studies (QS)	24	31.6
Quran with Multimedia Studies (QM)	20	26.3
Sunnah with Information Management Studies (SPM)	32	42.1

Source: Questionnaire Form Regarding the Use of Digital Technology as a Medium of Hadith Learning Among Students of the Faculty of Qur'an and Sunnah Studies, USIM

Based on Table 1, the total number of respondents who answered is 76 people. These respondents are students of the Faculty of Quran and Sunnah Studies (FPQS), USIM. Demographic analysis shows that in the three programs it was found that the number of respondents who answered the most was from the Sunnah Studies Program with Information Management (SPM), which is 32 people or 42.1%, compared to the Qur'an and Sunnah Studies Program (QS) which has 24 respondents, which is equivalent to 31.6%. While the total number of respondents from the Qur'an and Multimedia Study Program (QM) was 20 respondents equal to 26.3%.

### ***Analysis of Hadith Digital Tools and Platforms Used as Hadith Learning Mediums***

Table 2: Digital Tools Used By Respondents To Study Hadith

Item	Frequency	Percentage
Smart phone	32	42.1
Tablet	11	14.5
Laptop	33	43.4

Source: Questionnaire Form Regarding the Use of Digital Technology as a Medium of Hadith Learning Among Students of the Faculty of Qur'an and Sunnah Studies, USIM

Based on Table 2, the digital tools most used by respondents to learn Hadith are laptops with a frequency of 33, which is equivalent to 43.4%. Meanwhile, smartphones are also the main tools used with a frequency of 32 equal to 42.1%, followed by the use of tablets with 11 equal to 14.5%.

Table 3: Digital Platform Used By Respondents To Access Hadith Texts

Item	Frequency	Percentage
Website	18	23.7
Mobile application	17	22.4
Computer software	32	42.1
Social media	9	11.8

Source: Questionnaire Form Regarding the Use of Digital Technology as a Medium of Hadith Learning Among Students of the Faculty of Qur'an and Sunnah Studies, USIM

Based on Table 3, the digital platform most used by respondents to access Hadith texts is computer software with a frequency of 32, which is equivalent to 42.1%. Meanwhile, social media is the least used digital platform by respondents to access Hadith texts with only a frequency of 9 equal to 11.8% only.

Table 4: Specific Applications Related to Hadith Used by Respondents to Study Hadith

Item	Frequency	Percentage
Maktabah Syamilah	46	60.5
Jawami' al-Kalim	13	17.1
Mawqi' al-Islam	9	11.8
Encyclopedia of Hadith 9 Imams	8	10.5

Source: Questionnaire Form Regarding the Use of Digital Technology as a Medium of Hadith Learning Among Students of the Faculty of Qur'an and Sunnah Studies, USIM

Based on Table 4, there are several specific applications related to Hadith that are used by respondents to learn Hadith. Among the famous applications is Maktabah Syamilah with a frequency of 46, which is equivalent to 60.5%. Followed by Jawami' al-Kalim with a frequency of 13 equal to 17.1%. Then followed by Mawqi' al-Islam and Encyclopedia of Hadith 9 Imams.

Table 5: Frequency of Respondents Accessing Hadith Texts Through Online Platforms Or Websites

Item	Frequency	Percentage
Daily	10	13.2
Weekly	30	39.5
Monthly	27	35.5

Rarely 11 9.8

Source: Questionnaire Form Regarding the Use of Digital Technology as a Medium of Hadith Learning Among Students of the Faculty of Qur'an and Sunnah Studies, USIM

Based on Table 5, it shows the analysis of how often respondents access Hadith texts through online platforms or websites. The most frequency is weekly with a percentage of 39.5%. Then followed by monthly with a frequency of 27 which is equivalent to 35.5%.

Table 6: Respondents Use Other Interactive Digital Tools To Discuss And Learn Hadith Such As Forums Or Discussion Groups

Item	Frequency	Percentage
Yes	69	90.8
No	7	9.2

Source: Questionnaire Form Regarding the Use of Digital Technology as a Medium of Hadith Learning Among Students of the Faculty of Qur'an and Sunnah Studies, USIM

Table 6 is an analysis of respondents who use other interactive digital tools to discuss and learn Hadith such as forums or discussion groups. The results show that the majority of respondents use other interactive digital tools with a frequency of 69, which is equivalent to 90.8%.

***Analysis of the Effectiveness of Using Digital Technology as a Hadith Learning Medium***

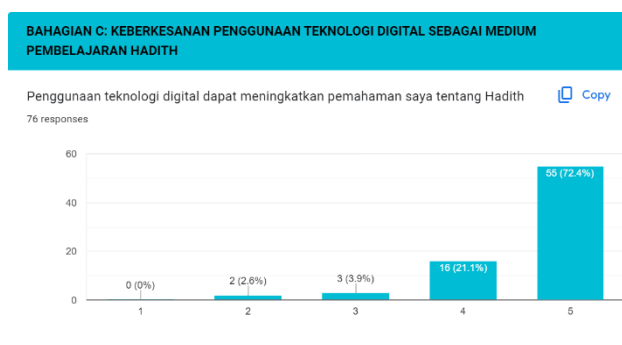


Figure 1: The Use of Digital Technology Can Increase Respondents' Understanding of Hadith

Source: Questionnaire Form Regarding the Use of Digital Technology as a Medium of Hadith Learning Among Students of the Faculty of Qur'an and Sunnah Studies, USIM

Figure 1 shows that the highest frequency is that the respondents strongly agree that the use of digital technology can improve the respondents' understanding of the Hadith with a frequency of 55, which is equal to 72.4%. However, there are also 2 frequencies that do not agree with the statement, which is equal to 2.6%.

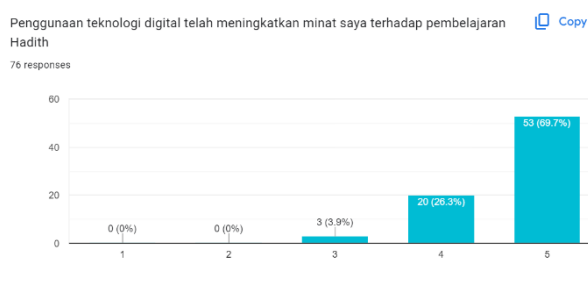


Figure 2: The Use of Digital Technology Has Increased Respondents' Interest in Hadith Learning

Source: Questionnaire Form Regarding the Use of Digital Technology as a Medium of Hadith Learning Among Students of the Faculty of Qur'an and Sunnah Studies, USIM

Figure 2 shows that the highest frequency is that respondents strongly agree that the use of digital technology has increased respondents' interest in learning Hadith by obtaining a frequency of 53, which is equivalent to 69.7%. However, there are also 3 neutral frequencies with the statement, which is equivalent to 3.9%.

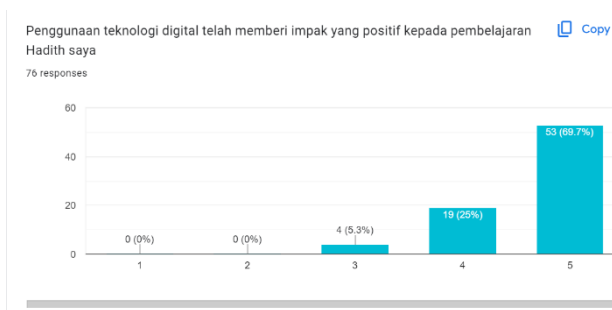


Figure 3: The Use of Digital Technology Has Given a Positive Impact to Respondents on Hadith Learning

Source: Questionnaire Form Regarding the Use of Digital Technology as a Medium of Hadith Learning Among Students of the Faculty of Qur'an and Sunnah Studies, USIM

Figure 3 shows that the highest frequency is that the respondents strongly agree that the use of digital technology has had a positive impact on the respondents on the learning of Hadith with a frequency of 53, which is equivalent to 69.7%. While the frequency of respondents who agree is as much as 19, which is equivalent to 25%. However, there are also 4 neutral frequencies with the statement, which is equivalent to 5.3%.

### ***Analysis of the Advantages and Challenges of Using Digital Technology as a Medium of Hadith Learning***

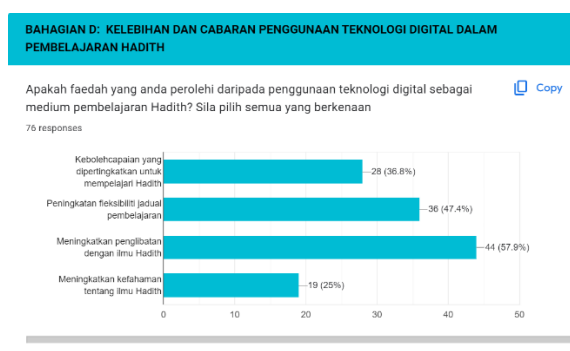


Figure 4: Advantages Obtained by Respondents From the Use of Digital Technology as a Medium of Hadith Learning

Source: Questionnaire Form Regarding the Use of Digital Technology as a Medium of Hadith Learning Among Students of the Faculty of Qur'an and Sunnah Studies, USIM

Based on Figure 4, it can be seen that the advantages obtained by the respondents from the use of digital technology as a medium for learning Hadith is, being able to increase engagement with the knowledge of Hadith with a frequency of 44 equal to 57.9%. Next followed by increased flexibility of the learning schedule, improved accessibility to learn Hadith, and can improve understanding of Hadith knowledge.

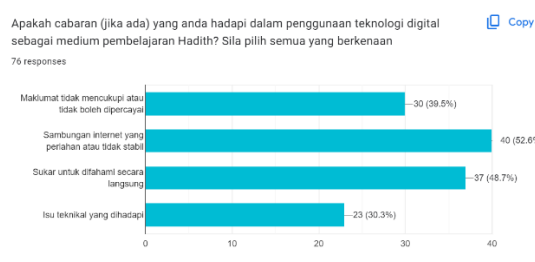


Figure 5: Challenges Faced by Respondents in Using Digital Technology as a Medium of Hadith Learning

Source: Questionnaire Form Regarding the Use of Digital Technology as a Medium of Hadith Learning Among Students of the Faculty of Qur'an and Sunnah Studies, USIM

Based on Figure 5, it can be seen that there are also some challenges faced by respondents in the use of digital technology as a medium for learning Hadith. Among the challenges is, a slow or unstable internet connection with a frequency of 40 equal to 52.6%. Then followed by problems that are difficult to understand directly, insufficient or unreliable information, as well as having technical issues faced.

## Conclusion

Overall, the findings and data support the conclusion that the science of Hadith evolves with the passage of time in the context of the Fourth Industrial Revolution. The use of digital platforms, applications, and e-learning tools expands access to Hadith knowledge while providing a dynamic and interactive learning experience. Finally, the findings of a survey of several respondents from the Faculty of Qur'an and Sunnah Studies at USIM provide an overview of the use of digital technology as a medium for learning Hadith. The majority of participants, particularly those in the Sunnah Studies with Information Management program, access the Hadith through digital tools.

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