

**NEW DEVELOPMENTS IN HADITH STUDIES: ESTABLISHING THE FOUNDATIONS OF HADITH STUDIES ON DIGITAL PLATFORMS****ARAH BARU KAJIAN HADIS: MEMBANGUN PONDASI DASAR KAJIAN HADIS DI PLATFORM DIGITAL****Ahmad Ubaidillah Ma'sum Al Anwari***Universitas Islam Negeri Sunan Kalijaga Yogyakarta
ahmadalanwari3@gmail.com**M. Khabib Al Fatach**Universitas Islam Negeri Raden Fatah Palembang
2311600189@student.budiluhur.ac.id**Received:** 27-07-2025; **Accepted:** 29-12-2025; **Published:** 31-12-2025**DOI:** <https://doi.org/10.24235/jshn.v7i2.21868>**Abstract**

This article discusses the ongoing digital transformation, which not only affects people's lifestyles but also influences the field of Islamic studies. The emergence of various digital platforms providing hadiths has, on the one hand, made access easier and saved time for users. Hadith books are no longer limited to printed form but are now available in PDF and app formats. However, on the other hand, new challenges related to the authenticity of hadith and the validity of their meanings are also at stake. This study aims to examine the transformation, opportunities, challenges, and academic efforts in establishing verification standards and raising awareness among the public who use digital platforms as a medium for reading, analyzing, understanding, and disseminating hadith. Using a descriptive-analytical literature review method, the research findings highlight the urgent need to consistently adhere to the principles of hadith science established by classical scholars. Their presence is a crucial prerequisite for the broader public who use digital platforms as a medium for seeking, reading, understanding, and disseminating hadith to a wider audience. Additionally, carefulness and caution are required in selecting verified digital platforms to avoid technical errors during the review process, making this balance crucial while leveraging the transformative potential of digital technology.

Keyword: *Digital Platform; Digital Transformation; Ulum al-Hadith; Application Verified.*



Abstrak

Artikel ini mengulas tentang transformasi digital yang terus berkembang sampai saat ini, di mana hal ini tidak hanya berkaitan dengan pola hidup masyarakat, tetapi juga berpengaruh dalam bidang pengkajian khazanah keislaman. Munculnya berbagai platform digital penyedia hadis, di satu sisi memang memberikan kemudahan akses dan efisiensi waktu bagi para pengguna. Kitab-kitab hadis tidak lagi terbatas pada bentuk cetak, tetapi sudah merambah dalam bentuk pdf maupun aplikasi. Namun demikian, di sisi lain, tantangan baru terkait autentisitas hadis dan validitas makna juga dipertaruhkan. Penelitian ini bertujuan untuk mengkaji tentang transformasi, peluang, tantangan, dan upaya akademis dalam meletakkan dasar verifikasi dan kesadaran luas bagi masyarakat yang menjadikan platform digital sebagai media membaca, menelaah, memahami, dan menyebarkan hadis. Dengan metode studi kepustakaan berbasis deskriptif-analitis, hasil penelitian merujuk pada urgensi besar untuk senantiasa berpijak pada kaidah ulumul hadis yang telah dirumuskan oleh ulama' klasik. Kehadirannya menjadi prasyarat penting bagi masyarakat luas yang menggunakan platform digital sebagai media mencari, membaca, memahami, dan menyampaikan kembali hadis ke ranah yang lebih luas. Selain itu, diperlukan ketelitian dan kehat-hatian dalam memilih platform digital yang terverifikasi, agar kesalahan-kesalahan teknis bisa dihindari selama proses pengkajian berlangsung, sehingga keseimbangan ini menjadi sangat penting sambil memanfaatkan setiap potensi transformatif dari teknologi digital.

Kata Kunci: *Platform Digital; Transformasi Digital; Ulum al-Hadith; Aplikasi Terverifikasi.*

INTRODUCTION

The central position of hadith as one of the primary sources of Islamic law is currently being confronted with new realities due to the rapid development of digital technology. Its presence has penetrated every aspect of human life, bringing fundamental changes to human activity,¹ including in areas such as business, economics, daily needs, and the ease of access to information and references.² In the context of hadith studies, the emergence of various digital platforms that present the Prophet's sayings represents authentic evidence of this transformation. Hadiths are available in digital spaces through mobile applications, computer software, websites, and social media. Their simple and easily accessible presentation formats have become a unique attraction in hadith studies during the digital era, especially with the fairly busy community and easy access to fulfill every need. For this, Ahmad Lutfi Fathullah through has exemplified by the Digital Islamic Library application.³

As part of the progression of time, the digital era is an inevitability that cannot be avoided. Previously, hadith could only be read and understood through *kutub al-turās* (classical Islamic texts), which were often extensive and voluminous. Today, however, they can be accessed and studied through the palm. This shift aims to provide greater ease for all people to access knowledge

1 Istianah Istianah, "Era Disrupsi Dan Pengaruhnya Terhadap Perkembangan Hadis Di Media Sosial," *Riwayah: Jurnal Studi Hadis* 6, no. 1 (2020): 92, <https://doi.org/10.21043/riwayah.v6i1.6861>.

2 A. N. Hidayah, I. A. Kartini, and R. Susanti, "Aspek Hukum Cyberbullying Di Kalangan Remaja Dalam Perspektif Undang-Undang Informasi Dan Transaksi Elektronik," *Community Services and Social Work Bulletin* 1, no. 2 (2022).

3 Muhammad Syarif Hidayat and Zulham Qudsi Farizal Alam, "Kontribusi Ahmad Lutfi Fathullah Dalam Kajian Hadis Indonesia Melalui Aplikasi Perpustakaan Islam Digital," *Riwayah: Jurnal Studi Hadis* 5, no. 2 (2019).

anytime and anywhere, so that the message of Islam may be spread throughout the world.⁴ Moreover, the influence of the internet and digital technology continues to grow rapidly. Consequently, many parties are making efforts to digitize key sources of Islamic knowledge, including hadith. These initiatives are not limited to PDF files but also include internet-based applications and software. Based on the author's search via the Play Store application, more than one hundred applications appear under the keyword "hadith".⁵

An important aspect of this reality shaped the relationship between society and the internet, particularly concerning social media. These increases in recent years, as digital platforms continue to integrate more deeply into everyday life. Global social media usage in 2023 was spread as YouTube with 2.51 billion users, Facebook with 2.96 billion users, Instagram with 2 billion users, and TikTok with 1.05 billion users.⁶ These figures indicate not only the dominance of these platforms globally but also the vast potential reach of content shared through them. Social media usage in Indonesia has continued to increase since January 2025.⁷ These illustrate the growing closeness between society and the internet, especially in terms of the expanding role of social media across various aspects of life, including communication, education, commerce, and religion. One significant implication of the widespread use of social media is the growing opportunity for da'wah (Islamic preaching), which has seen a massive surge in activity on digital platforms, carried out both individually and collectively.⁸

A study by Luthfi Maulana highlights that the emergence of hadith in digital formats has had a significant impact on facilitating the study of hadith. Similarly, Shofiatun Nikmah notes that the traditionally complex process of *takhrīj al-ḥadīṡ* (verification and classification of hadith) has become more manageable due to the digital transformation of hadith sources.⁹ This development has been made possible by digital platforms offering applications, software, and websites that contain collections of prophetic traditions. On another occasion, Irfan Fauzi states that the presence of these digital tools has enhanced access to knowledge about the Prophet's hadith. Moreover, they have influenced the broader discourse of hadith studies, thereby enriching the intellectual landscape of hadith scholarship in the digital era.¹⁰ In the context of social media, these platforms have become central to the dissemination, interpretation, and understanding of hadith among modern communities,¹¹ and have become a trend in modern life.

Despite the benefits offered by digital technologies, it is undeniable that certain concerns continue to emerge alongside the development of digital hadith studies. The transition from written tradition to digital formats presents comparable issues. Abdul Hamid acknowledges this reality in his study, noting that the development of hadith on digital platforms raises serious concerns regarding data integrity, textual accuracy, and the increased risk of spreading inauthentic hadith or misinterpretations.¹² Hasanah and Hifni also argue that the development of hadith studies in the digital platform presents several challenges, including source

4 Shofiatun Nikmah, "Perkembangan Kajian Hadis Di Era Digital," *Jurnal An-Nuha* 9, no. 2 (2022): 309.

5 Aplikasi Play Store, diakses pada 13 April 2025.

6 Abdullah Al Mamun and M. Ibrahim Khalil Bhuiyan, "Social Media in the Light of Quran and Hadith: An Analytical Study," *International Conference on Tradition and Religious Studies* 2, no. 1 (2023): 469.

7 Adi Ahdiat, "Pengguna Media Sosial Di Indonesia Bertambah Awal 2025," *Databooks*, March 7, 2025.

8 A. M. Burhanudin, Y. Nurhidayah, and U. Chaerunisa, "Dakwah Melalui Media Sosial," *ORASI: Jurnal Dakwah Dan Komunikasi* 10, no. 2 (2019).

9 Nikmah, "Perkembangan Kajian Hadis Di Era Digital."

10 Irfan Fauzi, "Hadis Dari Klasik Literal Ke Portable Digital: Telaah Aplikasi Smartphone Mause'ah al-Hadis al-Syarif Islamweb," *Riwayah: Jurnal Studi Hadis* 6, no. 1 (2020).

11 Muhammad Afda Nahied and Rofiatul Ubaidillah, "Mediatisasi Hadis: Transformasi Interpretasi Dalam Era Digital," *AL-MANAR: Jurnal Kajian Al-Quran Dan Hadits* 10, no. 5 (2024).

12 Abdul Hamid, "Peran Website Dalam Penyebaran Hadis Di Era Digital," *El Nubuwwah: Jurnal Studi Hadis* 2, no. 2 (2024).

verification, misinterpretation, manipulative data, contextual misunderstandings, and other related issues.¹³ To address these concerns, ethical attitudes are required to uphold and preserve the integrity and authenticity of hadith. Other studies also emphasize that the use of hadith in digital media as a foundation for scholarly inquiry must be supported by proper education, supervision, and regulatory frameworks, ensuring that such studies remain aligned with religious values and fundamental ethical principles.¹⁴

Based on the foregoing discussion, the author observes that none of the reviewed studies explicitly present a methodological framework for hadith analysis in the digital context. While traditional hadith sciences provide clear standards for assessing the authenticity of hadith, such methodological rigor is largely absent in the existing literature. One exception is found in the research by Desi Asmarita, who highlights the importance of five principles for verifying hadith in digital spaces. However, she does not offer a concrete explanation of the steps involved in applying these principles.¹⁵ Other studies merely emphasize the ethical attitudes and values expected of hadith researchers, the principles of wisdom and responsibility when engaging with hadith on digital platforms. Yet, digital platforms operate under different characteristics than traditional scholarly environments, and new types of errors are likely to emerge.

In light of these emerging challenges and the apparent methodological gap in previous research, the present study aims to offer a more comprehensive understanding for the broader public, particularly for those new to hadith studies. The essence of hadith scholarship should not be ignored, even though the process no longer relies solely on classical *turās*.

METODE

Based on the existing problems, the library research method with a descriptive-analytical approach is considered a suitable type of research for conducting in-depth searches and analyses of these problems. As for the sources, the author uses books on the science of hadith written by scholars as the main reference. For secondary sources, the author refers to the latest books and journal articles written by previous scholars. This relationship will provide a complete picture of the research process, resulting in a comprehensive understanding.¹⁶ The various data found by the author during the research, the author took at least two concrete steps. In the first step, the author describes the research object, both formally and materially. In the second step, the author conducts an in-depth interpretation and analysis of the data. This first part is crucial for providing an accurate and comprehensive overview, as analysis based on an incorrect initial understanding will lead to inconsistent analysis. As a result, the research discovery may fail to address the questions previously formulated. To that end, each stage must be carried out carefully, systematically, and measurably.

RESULTS AND DISCUSSION

The Transformation of Hadith in the Digital Platform

The conviction among scholars regarding the critical importance of hadith has manifested in their rigorous efforts to develop the epistemology of *‘Ulūm al-Ḥadīṣ*.¹⁷ This discipline ensures that hadith is examined not only in alignment with the foundational principles of Islam but also through

13 Uswatun Hasanah and Ahmad Hifni, "Digitalization and the Challenges of Hadith Dissemination in the Modern Era," *Takwil: Journal of Quran and Hadith Studies* 3, no. 1 (2024).

14 Wachida Muhlis and Ibnu Hajar, "Hadith And Technological Challenges In The Contemporary Era," *Al-Bukhari: Jurnal Ilmu Hadis* 6, no. 2 (2023); Sabilar Rosyad and Muhammad Alif, "Hadis Di Era Digital: Tantangan Dan Peluang Penggunaan Teknologi Dalam Studi Hadis," *Jurnal Ilmu Agama* 24, no. 2 (2023).

15 Desi Asmarita, "Questioning the Validity of Hadith in the Digital Era," *Jurnal Living Hadis* 8, no. 1 (2023), <https://doi.org/10.14421/livinghadis.2023.4156>.

16 Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Pustaka Obor Indonesia, 2004).

17 Al-Ḥasan Ibn Abd al-Raḥman Al-Raḥmahurmuzī, *Al-Muḥaddiṣ al-Fāṣil Baina al-Rāwī Wa al-Wā‘ī* (Dār al-Fikr, 1984).

a critical assessment of the narrators themselves. Historical realities have significantly influenced the trajectory of hadith studies, as many transmitted hadiths were not authentically attributed to the Prophet SAW but were instead fabricated by individuals with specific agendas. Among these motives were the defense of political interests, the recruitment of followers, and the promotion of sectarian theological doctrines.¹⁸ Furthermore, historical evidence suggests that many individuals embraced Islam under duress rather than sincere conviction, leading some to exploit religious narratives for subversive purposes. Such individuals manipulated hadith to sow discord within the Muslim community, undermining Islam from within.¹⁹

A prominent case of hadith fabrication is that of Ibn Abī al-‘Awjā’, who is historically documented to have forged approximately 4.000 hadiths.²⁰ His deliberate distortions had profound theological and jurisprudential consequences, effectively subverting Islamic legal principles. By falsely legitimizing the impermissible (*ḥarām*) and prohibiting the permissible (*ḥalāl*), his fabrications engendered widespread confusion within the Muslim community, obscuring the boundaries between authentic religious injunctions and spurious innovations. This deliberate obfuscation of sacred texts exemplifies a systematic effort to destabilize Islamic orthodoxy from within. Parallel instances of forgery are found in the activities of Bayān ibn Sam‘ān al-Hindī and Muḥammad ibn Sa‘īd al-Maṣlūb, both of whom engaged in similar acts of textual manipulation.²¹ These cases underscore the broader phenomenon of sectarian and ideological motivations driving hadith fabrication, despite the Prophetic injunction explicitly condemning such acts. The Prophet SAW warned that those who intentionally attribute false statements to him will be condemned to Hell,²² underscoring the gravity of this transgression within Islamic tradition.

Given these challenges, Muslims are obligated to meticulously scrutinize hadiths through both *Sanad* (chain of transmission) and *Matan* (content) analysis, incorporating the methodologies of *Riwāyah* (narration) and *Dirāyah* (critical examination). The evolution of hadith studies has also been marked by significant methodological shifts, particularly the transition from oral transmission to written documentation. Azami highlights the practice of teachers reciting hadith from written texts, indicating the formalization of hadith. This development facilitated broader dissemination, allowing multiple recipients to access hadith simultaneously and enabling individual narrators to transmit knowledge to large audiences. Historical records attest to this phenomenon, such as al-Zuhrī’s delivery of a hadith manuscript to Sufyān al-Ṣaurī and Hisyām ibn ‘Urwah’s transmission of a compiled collection to Yaḥyā ibn Zubayr upon request.²³

Following the codification of hadith, efforts emerged to systematically evaluate and annotate these traditions. A hadith attributed to the Prophet SAW required meticulous verification through its chain of narrators (*rijāl*). This principle is exemplified in the statement of Ibn Sīrīn, as recorded in the *Ṣaḥīḥ* of Muslim.²⁴ Ibn Sīrīn’s statement highlights the prevalence of irregular practices in hadith transmission, necessitating rigorous verification processes. Furthermore, *riḥlah fī ṭalab al-ḥadīṣ* (*extensive travels*) done by al-Bukhārī influenced a

18 Ahmad Ubaidillah Ma'sum Al Anwari, “Kajian Autentisitas Hadis Dalam Kitab Ihya’ ‘Ulumuddin: Perbandingan Metodologi Antara Ahl Al-Hadits Dan Ahl Al-Shufi” (Skripsi, UIN Sunan Kalijaga, 2022); Muhammad Ardiansyah, *Otoritas Imam Al-Ghazali Dalam Ilmu Hadits (Satu Tinjauan Yang Adil)*, 2nd ed. (Depok: Penerbit Yayasan Pendidikan Islam al-Taqwa, 2020); M. Syuhudi Ismail, *Kaidah Kesahihan Sanad Hadis* (Jakarta: Bulan Bintang, 1998), 109–14.

19 Melia Novera, “Permasalahan Seputar Hadis Maudhu’,” *Dirayah: Jurnal Ilmu Hadis* 2, no. 2 (2022).

20 Jalāl al-Dīn al-Suyūṭī, *Tadrib Al-Rāwī Fī Syarḥ Taqrīb al-Nawāwī* (Riyadh: Maktabah al-Kauṣar, 1994), 169.

21 Mannā’ al-Qaṭṭān, *Mabāḥiṣ Fī ‘Ulūm al-Ḥadīṣ* (Maktabah Wahbah, 2007).

22 Muḥammad Ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī* (Beirut: Dār Ibn Kaṣīr, 2002).

23 Muhammad Mustafa Azami, *Hadis Nabawi Dan Sejarah Kodifikasinya*, trans. Ali Mustafa Ya'qub (Jakarta: Pustaka Firdaus, 2020), 464–65.

24 Muslim Ibn al-Hajjaj, *Shahih Muslim* (Dar al-Tashil, 2014), 315.

foundational methodology for the precise collection, documentation, and authentication of Prophetic traditions.²⁵ His meticulous dedication culminated in the *Ṣaḥīḥ al-Bukhārī*, which scholars regard as the epitome of reliable hadith compilation. The work earned exceptional reverence among 'ulamā', who unanimously declared it *aṣaḥ al-kutub ba'da al-Qur'ān* (the most authentic book after the Qur'an) and displacing *al-Muwatta'* as the standard reference.²⁶

The transition reflects the alignment of his work with the emerging structural principles of 'ulūm al-ḥadīṣ, formally systematized between the 3rd and 4th centuries AH. Key among these developments was the work of al-Ḥasan ibn 'Abd al-Raḥmān al-Rāmahurmuzī (d. 360 AH), whose *al-Muḥaddiṣ al-Fāṣil bayna al-Rāwī wa al-Wā'ī* is widely recognized as the earliest extant treatise on hadith methodology.²⁷ Nevertheless, the conceptual foundations of hadith criticism trace back to the Prophetic era, as evidenced by early Companions' adherence to verification protocols. For instance, *riwāyah* about a grandmother petitioned Abū Bakr for inheritance rights, a case unaddressed by explicit Qur'anic or hadith texts, he initially denied her claim due to the absence of textual evidence. However, upon hearing a corroborated report from al-Mughīrah, attested by Muḥammad ibn Maslamah, Abū Bakr revised his ruling.²⁸ Similarly, al-Bukhārī's criteria for hadith selection underscore the preexisting principles of narrator scrutiny and content validation.

Post-Rāmahurmuzī, subsequent works like *Ma'rifat 'Ulūm al-Ḥadīṣ*, *Nukhbat al-Fikr*, and *Tadrīb al-Rāwī fī Syarḥ Taqrīb al-Nawawī* further refined these methodologies.²⁹ This continues to evolve the modern era witnessed significant transformations in hadith studies, particularly in response to Orientalist critiques. Scholars such as Joseph Schacht challenged traditional Muslim narratives by asserting that many hadiths were retrojected (*projecting back*) onto the Prophet by later jurists to legitimize legal rulings. Schacht argued that hadiths emerged primarily during the *Tābi'ūn* era as tools for judicial and moral authority, rather than originating from the Prophet himself. His skepticism toward the historicity of hadith transmission compelled Muslim academics to re-examine classical methodologies and develop more systematic, evidence-based approaches.³⁰

In response to Schacht's critiques, prominent hadith scholars such as Muḥammad Muṣṭafā al-A'zamī and Yūsuf al-Qaraḍāwī systematically refuted his arguments, reinforcing the integrity of classical hadith methodologies. Concurrently, innovative approaches emerged, notably Muḥammad al-Ghazālī's proposition that hadith must align with modern scientific knowledge.³¹ Al-Ghazālī asserted that even rigorously authenticated (*ṣaḥīḥ*) hadith should be re-evaluated if they contradict established empirical evidence.³² This reflects a broader epistemological shift where contemporary scholarship increasingly employs interdisciplinary frameworks, integrating historical, linguistic, and social-scientific methodologies, to analyze hadith beyond traditional exegesis (*sharḥ*).³³

25 Ahmad Ubaidillah Ma'sum Al Anwari, "Melacak Konstruksi Dasar 'Adālah al-Rāwī Dalam Tradisi Sufi" (Tesis, UIN Sunan Kalijaga, 2025).

26 Muḥammad Rafiq Syanawārī, "Aṣaḥ Al-Kutub Ba'da Kitāb Allah Ta'ālā: Dirāsah Muqāranah Baina Ummahā Kutub al-Ḥadīṣ," *Al-Mandumah* 1, no. 51 (2016).

27 Muḥammad Jamāl al-Dīn al-Qāsimī, *Qawā'id al-Taḥdīs Min Funūn Muṣṭalah al-Ḥadīṣ* (Beirut: Muassasah al-Risālah, 2004), 52; Al-Raḥmahurmuzī, *Al-Muḥaddiṣ al-Fāṣil Baina al-Rāwī Wa al-Wā'ī*.

28 Azami, *Hadis Nabawi Dan Sejarah Kodifikasinya*, 33.

29 Mahmud Thahan, *Taysir Musthalah Al-Hadits* (Haramain, 1985).

30 Joseph Schacht, *The Origins of Muhammadan Jurisprudence* (Oxford: Clarendon Press, 1967).

31 Muḥammad al-Ghazālī, *Al-Sunnah al-Nabawiyah Baina Ahl al-Fiqh Wa Ahl al-Ḥadīṣ* (Dār al-Syarūq, n.d.).

32 Amalia Rabiatul Adwiah, "Hadith Ahad and Its Argumentation in the Problem of Faith in the Perspective of Muhammad Al-Ghazali," *Jurnal Living Hadis* 7, no. 2 (2022).

33 M. Amin Abdullah, *Multidisiplin, Interdisiplin, & Transdisiplin: Metode Studi Agama & Studi Islam Di Era Kontemporer*

Parallel to these theoretical advancements, the dissemination of hadith literature has undergone a digital revolution. Printed volumes have been supplemented -and in some cases supplanted- by digitized formats (PDF), searchable online databases, and mobile applications. Platforms such as *waqfeya.com* and *noorbook.com* provide open-access hadith collections, while software like *Maktabah Syāmilah*, *Ghawāmi' al-Kalim*, and *Lidwa Pustaka* enable advanced textual analysis. This digitization has democratized access, reducing economic and logistical barriers for researchers who previously relied on costly printed editions. The proliferation of social media (Instagram, YouTube, TikTok) has further transformed hadith engagement, with scholars and institutions leveraging these platforms to reach global audiences.

Suryadilaga contextualizes this shift as emblematic of modernity's cross-cultural information flow, necessitating adaptive yet critical approaches to digital hadith dissemination.³⁴ While these developments enhance accessibility, they also demand rigorous scrutiny to maintain academic and theological rigor amid rapid technological change. For this, technological developments cannot be ignored, but must be monitored and ensured to align with previously agreed-upon fundamental principles.

Hadith Studies in Digital Platform: Developments and Challenges

The rapid advancement of technology has catalyzed transformative innovations across nearly all facets of human life, including education and scholarly research. One significant outcome of this progress is the emergence of digital platforms that not only facilitate access to information but also provide efficient solutions to previously intractable challenges³⁵. In the field of hadith studies, these platforms have revolutionized traditional methodologies by offering practical new avenues for accessing hadith texts (*matn*), their commentaries (*syurūh*), and broader hadith sciences (*'ulūm al-hadīs*). Digital tools have particularly streamlined the process of *takhrij* (hadith sourcing), enabling researchers to retrieve entire collections -in PDF or application formats- through portable devices like smartphones or laptops, thereby enhancing accessibility and efficiency.³⁶ Beyond storage and retrieval conveniences, digital platforms dramatically optimize time efficiency. Users can now locate specific hadiths within seconds by entering keywords, a stark contrast to traditional methods that required manual perusal of physical volumes.³⁷

However, this convenience introduces significant challenges, particularly regarding information validity. The ease of disseminating unverified content risks compromising the accuracy of hadiths circulating online, potentially exacerbating religious misinterpretations among the public.³⁸ Digitalization also addresses practical constraints such as the spatial and financial burdens of maintaining physical libraries. Thousands of titles can now be stored digitally at minimal cost and accessed globally. Yet, this transition from oral to written, and now to digital formats, presents novel complexities. While classical transmission faced technical errors (e.g., scribal mistakes or physical degradation), digital platforms introduce additional vulnerabilities; algorithmic misinterpretations, database inaccuracies, and the rise of self-taught interpretations (*tafsīr bi al-ra'y*) by users who engage with hadiths without scholarly rigor.

(Sukoharjo: IB Pustaka, 2020).

34 Muhammad Alfatih Suryadilaga, "Kajian Hadis Di Era Global," *Esensia* 15, no. 2 (2014).

35 Hamid, "Peran Website Dalam Penyebaran Hadis Di Era Digital," 173.

36 Nur Alisa et al., "Menilik Metode Takhrij Hadis Manual Dan Digital," *El-Maqra': Tafsir, Hadis, Dan Teologi* 3, no. 2 (2023).

37 Dadah, Asram, and Ecep Ismail, "Lidwa Pusaka Application in Learning Hadith," *ICONQUHAS*, ahead of print, 2018, <https://doi.org/10.4108/eai.2-10-2018.2295443>.

38 Rosyad and Alif, "Hadis Di Era Digital: Tantangan Dan Peluang Penggunaan Teknologi Dalam Studi Hadis."

Nevertheless, digital platforms possess no intrinsic epistemic value. The veracity or fallibility of information presented through these mediums remains contingent upon data management protocols and user engagement practices.³⁹ While the underlying databases are typically well-structured and interconnected, enabling efficient information retrieval and presentation⁴⁰ the ontological status of digitally mediated hadith texts necessitates rigorous verification, particularly given their normative function in Islamic jurisprudence. Consequently, hadith scholars must maintain a robust command of traditional authentication methodologies (*‘ulūm al-ḥadīth*) to mitigate risks of technical inaccuracies and hermeneutic errors. This imperative demands a judicious selection of credible digital repositories with established scholarly provenance.

The advent of social media as a dominant vector for hadith propagation compounds these epistemological challenges. While these platforms demonstrate unprecedented dissemination velocity and reach, their participatory architecture significantly amplifies risks of misinformation and textual corruption.⁴¹ Such vulnerabilities acquire particular gravity in religious contexts, where uncritical acceptance of unverified hadiths may precipitate widespread theological distortions. This phenomenon underscores the critical need for digital literacy initiatives that equip both producers and consumers with advanced hadith verification competencies, source-critical discernment skills, and awareness of canonical authentication criteria. The digital transition in hadith studies thus presents a dialectical paradigm, simultaneously enhancing accessibility while introducing novel vulnerabilities. Classical manuscript traditions that migration to digital ecosystems requires concomitant evolution in both methodological approaches and technological literacies.

When deployed judiciously, digital tools offer the transformative potential for hadith scholarship; however, their uncritical adoption risks engendering; algorithmic mediation of sacred texts, decontextualized hadith appropriation, and erosion of traditional verification protocols. Ultimately, the epistemic integrity of digital hadith engagement remains contingent upon maintaining rigorous scholarly standards amidst technological disruption. As the field navigates this digital transition, the hermeneutic primacy of traditional authentication frameworks must remain inviolate, ensuring technological convenience does not supersede textual fidelity.

Establishing the Foundations for Hadith Studies on Digital Platforms

Digital platforms are, in essence, neutral media that carry no inherent epistemic value; their reliability depends entirely on their development and usage. In the context of hadith studies, this neutrality demands critical discernment from users in both receiving and disseminating narrations. The digital space, while facilitating unprecedented access to Islamic texts, also introduces risks such as algorithmic bias, misinformation, and the decontextualization of sacred traditions.⁴² Unlike *isnād* (classical scholarly networks), where chains of transmission were meticulously verified,⁴³ digital platforms often prioritize engagement over accuracy, amplifying unvetted content. Consequently, users must navigate these environments with the same rigor applied to *al-jarḥ wa al-ta’dīl* (traditional hadith criticism), evaluating digital sources through

39 Abdurahman Hidayat et al., “Membangun Website SMA PGRI Gunung Raya Ranau Menggunakan PHP Dan MYSQL,” *JTIM: Jurnal Teknik Informatika Mahakarya* 2, no. 2 (2019): 44.

40 Afrizal Zein et al., *Konsep Dasar (Pengenalan Database Rumpun Ilmu Komputer)* (Batam: Yayasan Cendikia Mulia Mandiri, 2023), 1.

41 Rosyad and Alif, “Hadis Di Era Digital: Tantangan Dan Peluang Penggunaan Teknologi Dalam Studi Hadis,” 192.

42 Gary R. Bunt, *Hashtag Islam: How Cyber-Islamic Environments Are Transforming Religious Authority* (University of North Carolina Press, 2019).

43 Mukhammad Alfani and Latifah Anwar, “Kontekstualisasi Hadis Dalam Era Digital: Retorika Dan Otoritas Keagamaan Influencer Dakwah Di Media Sosial,” *UNIVERSUM: Jurnal Keislaman Dan Keindonesiaan* 18, no. 2 (2024).

the lenses of authenticity and scholarly consensus.⁴⁴

These advantages must not justify the uncritical propagation of unverified claims. To navigate this landscape, users must apply traditional hadith criticism (*naqd al-ḥadīṣ*) methodologies to distinguish between *ṣaḥīḥ* (authentic) and *ḍa'īf* (weak) narrations.⁴⁵ This necessitates proficiency in *sanad* (chain of transmission) and *matn* (content) analysis, as well as reliance on authoritative reference works. When selecting digital tools for hadith research, scholars must exercise critical discernment by prioritizing platforms that have undergone rigorous scholarly vetting and gained recognition within academic circles. Established digital libraries such as *Maktabah Syāmilah*, *Jawāmi' al-Kalim*, *al-Mausū'ah al-Ḥadīsiyyah*, and *Lidwa Pustaka* represent the gold standard in this regard, as they incorporate comprehensive verification mechanisms and maintain fidelity to classical manuscript traditions while leveraging digital advantages.

For example, *Jawāmi' al-Kalim* exemplifies an ideal scholarly resource, offering structured access to 1,400 hadith collections alongside 543 biographical dictionaries (*kutub al-rijāl*) that document approximately 70,000 narrators, a feature that dramatically enhances the efficiency of *'ilm al-rijāl* (narrator analysis) and *takhrīj* (source-tracing) processes.⁴⁶ However, it should be understood that digitization remains a means rather than an end. Mastery of classical hadith sciences, including *sanad/matn* criticism and socio-historical contextualization, remains indispensable. Guidance from qualified scholars (*muḥaddiṣūn*) is crucial, as they not only emphasize the importance of authentic narrations but also mentor students in practical verification techniques.⁴⁷ This is particularly vital in an era where many circulating reports lack full transmission chains, requiring meticulous scrutiny of textual and contextual dimensions.

Furthermore, contemporary hadith studies must adopt interdisciplinary approaches -integrating linguistics, history, social sciences, and modern scientific frameworks- to address evolving challenges and avoid decontextualized literal interpretations.⁴⁸ The rise of social media as a dissemination channel has further complicated this landscape. While it accelerates the spread of hadith to broader audiences, phenomena like FOMO (Fear of Missing Out) encourage viral sharing of narrations without substantive engagement. Consequently, despite the ostensibly accessible language of religious content online, epistemic vigilance remains essential to preserve theological accuracy.⁴⁹

The utilization of digital platforms in hadith studies must be grounded in rigorous scholarly standards and robust methodological foundations. Digital communities bear a profound responsibility in both receiving and disseminating religious information, particularly Prophetic traditions, as negligence in this domain carries significant theological consequences, including doctrinal misinterpretations and

44 Zulfa Ilma Nuriana and Nisrina Salwa, "Digital Da'wah in the Age of Algorithm: A Narrative Review of Communication, Moderation, and Inclusion," *Sinergi International Journal of Islamic Studies* 2, no. 4 (2024); Ali Imron, "Dasar-Dasar Ilmu Jarh Wa Ta'dil," *Mukaddimah: Jurnal Studi Islam* 2, no. 2 (2017).

45 Azami, *Hadis Nabawi Dan Sejarah Kodifikasinya*; Muhammad Yahya, Darsul S. Puyu, and Muhammad Diyaul Haq, "Naqd Al-Sanad-Naqd al-Matan a Study on Academic Papers of Master's Degree Students of the Hadith Sciences Department at the Graduate Program of UIN Alauddin Makassar," *Proceedings of the 1 St International Conference on Science and Islamic Studies* 1 (2023).

46 Deden Hilmansah and Aulya Fazrin Rahman, "Analisis Hadis Riwayat Al-Tirmidzi Tentang Pendidikan Akal Menggunakan Aplikasi Jawami' Al-Kalim," *AL-AFKAR: Journal for Islamic Studies* 5, no. 4 (2022).

47 Abd. Wahid, "Strategi Ulama Mengantisipasi Penyebaran Hadist Maudhu' Di Kecamatan Peureulak," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 20, no. 2 (2018).

48 Abdullah, *Multidisiplin, Interdisiplin, & Transdisiplin: Metode Studi Agama & Studi Islam Di Era Kontemporer*; Ema Marhumah and Iffah Khoiriyatul Muyassaroh, *Studi Hadis Integrasi Dan Interkoneksi Dalam Pengetahuan Dan Agama* (Yogyakarta: CV. Bildung Nusantara, 2025).

49 Abu Bakar and Zulfirman Manik, "Pemaknaan Hadis-Hadis Tentang Zuhud Di Media Sosial: Studi Kasus Akun Instagram Aa Gym," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 26, no. 1 (2024), <https://doi.org/10.22373/substantia.v26i1.23009>.

the erosion of Islamic teachings' integrity. The unchecked deluge of digital information necessitates that academic integrity and religious literacy serve as primary safeguards for preserving hadith authenticity in the contemporary era. Critical attention must focus not on uncritical doctrinal adherence or personality-centric fanaticism, but rather on methodological construction and epistemic rigor. This paradigm ensures that hadith scholarship remains anchored to its authentic trajectory, mitigating risks of revived hadith fabrication akin to historical episodes of forgery.

CONCLUSIONS

The advent of digital technology has precipitated a paradigm shift in hadith scholarship, fundamentally altering traditional modes of knowledge acquisition and dissemination. The migration from print to digital media (manifest in PDF repositories, specialized applications, and online platforms) has dramatically enhanced the accessibility, efficiency, and temporal-spatial flexibility of hadith studies. While this digital transition presents unprecedented opportunities for Islamic knowledge dissemination, it simultaneously introduces significant epistemological challenges regarding textual authenticity and interpretive validity. Despite their utility, digital platforms remain vulnerable to the propagation of unverified content, creating fertile ground for misinterpretation of textual nuances, circulation of spurious (*maudū'*) narrations, and decontextualized application of traditions. The risks escalate proportionally with users' level of engagement. For passive consumers, the absence of scholarly guidance may result in literalist readings of complex texts, confirmation bias in source selection, and vulnerability to ideological manipulation.

Conversely, active researchers employing digital tools for *takhrīj* (source verification), textual analysis (*syarḥ*), and chain evaluation (sanad criticism) must possess comprehensive grounding in classical hadith methodology, proficiency in narrator biography, and contextual historical awareness. The digitization process demands not the supplanting of traditional methodologies, but rather their strategic integration with technological affordances. This synthesis necessitates judicious platform selection based on scholarly vetting processes, database transparency, and editorial oversight mechanisms. For this, the digital era compels a renewed emphasis on responsible scholarship, where technological convenience never supersedes methodological rigor. As the Prophet's legacy enters the digital age, maintaining this equilibrium becomes paramount to preserving the tradition's integrity while harnessing technology's transformative potential.

REFERENCES

- Abdullah, M. Amin. *Multidisiplin, Interdisiplin, & Transdisiplin: Metode Studi Agama & Studi Islam Di Era Kontemporer*. Sukoharjo: IB Pustaka, 2020.
- Adwiah, Amalia Rabiatul. "Hadith Ahad and Its Argumentation in the Problem of Faith in the Perspective of Muhammad Al-Ghazali." *Jurnal Living Hadis* 7, no. 2 (2022).
- Ahdiat, Adi. "Pengguna Media Sosial Di Indonesia Bertambah Awal 2025." *Databooks*, March 7, 2025.
- Al Anwari, Ahmad Ubaidillah Ma'sum. "Melacak Konstruksi Dasar 'Adālah al-Rāwī Dalam Tradisi Sufi." Tesis, UIN Sunan Kalijaga, 2025.
- Alfani, Mukhammad, and Latifah Anwar. "Kontekstualisasi Hadis Dalam Era Digital: Retorika Dan Otoritas Keagamaan Influencer Dakwah Di Media Sosial." *UNIVERSUM: Jurnal Keislaman Dan Keindonesiaan* 18, no. 2 (2024).
- Alisa, Nur, Prades Arito Silondae, Muhammad Amin Sahib, Abdul Rahman Sakka, and Nur Asiah. "Menilik Metode Takhrij Hadis Manual Dan Digital." *El-Maqra': Tafsir, Hadis, Dan Teologi* 3, no. 2 (2023).

- Al-Raḥmahurmuzī, Al-Ḥasan Ibn Abd al-Raḥman. *Al-Muḥaddiṣ al-Fāsil Baina al-Rāwī Wa al-Wā'ī*. Dār al-Fikr, 1984.
- Anwari, Ahmad Ubaidillah Ma'sum Al. "Kajian Autentisitas Hadis Dalam Kitab Ihya' 'Ulumuddin: Perbandingan Metodologi Antara Ahl Al-Hadits Dan Ahl Al-Shufi." Skripsi, UIN Sunan Kalijaga, 2022.
- Ardiansyah, Muhammad. *Otoritas Imam Al-Ghazali Dalam Ilmu Hadits (Satu Tinjauan Yang Adil)*. 2nd ed. Depok: Penerbit Yayasan Pendidikan Islam al-Taqwa, 2020.
- Asmarita, Desi. "Questioning the Validity of Hadith in the Digital Era." *Jurnal Living Hadis* 8, no. 1 (2023). <https://doi.org/10.14421/livinghadis.2023.4156>.
- Azami, Muhammad Mustafa. *Hadis Nabawi Dan Sejarah Kodifikasinya*. Translated by Ali Mustafa Ya'qub. Jakarta: Pustaka Firdaus, 2020.
- Bakar, Abu, and Zulfirman Manik. "Pemaknaan Hadis-Hadis Tentang Zuhud Di Media Sosial: Studi Kasus Akun Instagram Aa Gym." *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 26, no. 1 (2024). <https://doi.org/10.22373/substantia.v26i1.23009>.
- Bukhārī, Muḥammad Ibn Ismā'īl al-. *Ṣaḥīḥ Al-Bukhārī*. Beirut: Dār Ibn Kaṣīr, 2002.
- Bunt, Gary R. *Hashtag Islam: How Cyber-Islamic Environments Are Transforming Religious Authority*. University of North Carolina Press, 2019.
- Burhanudin, A. M., Y. Nurhidayah, and U. Chaerunisa. "Dakwah Melalui Media Sosial." *ORASI: Jurnal Dakwah Dan Komunikasi* 10, no. 2 (2019).
- Dadah, Asram, and Ecep Ismail. "Lidwa Pusaka Application in Learning Hadith." *ICONQUHAS*, ahead of print, 2018. <https://doi.org/10.4108/eai.2-10-2018.2295443>.
- Fauzi, Irfan. "Hadis Dari Klasik Literal Ke Portable Digital: Telaah Aplikasi Smartphone Mause'ah al-Hadis al-Syarif Islamweb." *Riwayah: Jurnal Studi Hadis* 6, no. 1 (2020).
- Ghazālī, Muḥammad al-. *Al-Sunnah al-Nabawiyyah Baina Ahl al-Fiqh Wa Ahl al-Ḥadīṣ*. Dār al-Syarūq, n.d.
- Hamid, Abdul. "Peran Website Dalam Penyebaran Hadis Di Era Digital." *El Nubuwwah: Jurnal Studi Hadis* 2, no. 2 (2024).
- Hasanah, Uswatun, and Ahmad Hifni. "Digitalization and the Challenges of Hadith Dissemination in the Modern Era." *Takwil: Journal of Quran and Hadith Studies* 3, no. 1 (2024).
- Hidayah, A. N., I. A. Kartini, and R. Susanti. "Aspek Hukum Cyberbullying Di Kalangan Remaja Dalam Perspektif Undang-Undang Informasi Dan Transaksi Elektronik." *Community Services and Social Work Bulletin* 1, no. 2 (2022).
- Hidayat, Abdurahman, Ahmad Yani, Rusidi, and Saadulloh. "Membangun Website SMA PGRI Gunung Raya Ranau Menggunakan PHP Dan MYSQL." *JTIM: Jurnal Teknik Informatika Mahakarya* 2, no. 2 (2019).
- Hidayat, Muhammad Syarif, and Zulham Qudsi Farizal Alam. "Kontribusi Ahmad Lutfi Fathullah Dalam Kajian Hadis Indonesia Melalui Aplikasi Perpustakaan Islam Digital." *Riwayah: Jurnal Studi Hadis* 5, no. 2 (2019).
- Hilmansah, Deden, and Aulya Fazrin Rahman. "Analisis Hadis Riwayat Al-Tirmidzi Tentang Pendidikan Akal Menggunakan Aplikasi Jawami' Al-Kalim." *AL-AFKAR: Journal for Islamic Studies* 5, no. 4 (2022).
- Imron, Ali. "Dasar-Dasar Ilmu Jarh Wa Ta'dil." *Mukaddimah: Jurnal Studi Islam* 2, no. 2 (2017).
- Ismail, M. Syuhudi. *Kaidah Kesahihan Sanad Hadis*. Jakarta: Bulan Bintang, 1998.
- Istianah, Istianah. "Era Disrupsi Dan Pengaruhnya Terhadap Perkembangan Hadis Di Media Sosial." *Riwayah : Jurnal Studi Hadis* 6, no. 1 (2020): 89. <https://doi.org/10.21043/riwayah.v6i1.6861>.
- Mamun, Abdullah Al, and M. Ibrahim Khalil Bhuiyan. "Social Media in the Light of Quran and Hadith: An Analytical Study." *International Conference on Tradition and Religious Studies* 2, no. 1 (2023).

- Marhumah, Ema, and Iffah Khoiriyatul Muyassaroh. *Studi Hadis Integrasi Dan Interkoneksi Dalam Pengetahuan Dan Agama*. Yogyakarta: CV. Bildung Nusantara, 2025.
- Muhlis, Wachida, and Ibnu Hajar. "Hadith And Technological Challenges In The Contemporary Era." *Al-Bukhari: Jurnal Ilmu Hadis* 6, no. 2 (2023).
- Muslim Ibn al-Hajjaj. *Shahih Muslim*. Dar al-Tashil, 2014.
- Nahied, Muhammad Afda, and Rofiatul Ubaidillah. "Mediatisasi Hadis: Transformasi Interpretasi Dalam Era Digital." *AL-MANAR: Jurnal Kajian Al-Quran Dan Hadits* 10, no. 5 (2024).
- Nikmah, Shofiatun. "Perkembangan Kajian Hadis Di Era Digital." *Jurnal An-Nuha* 9, no. 2 (2022).
- Novera, Melia. "Permasalahan Seputar Hadis Maudhu'." *Dirayah: Jurnal Ilmu Hadis* 2, no. 2 (2022).
- Nuriana, Zulfa Ilma, and Nisrina Salwa. "Digital Da'wah in the Age of Algorithm: A Narrative Review of Communication, Moderation, and Inclusion." *Sinergi International Journal of Islamic Studies* 2, no. 4 (2024).
- Qāsimī, Muḥammad Jamāl al-Dīn al-. *Qawā'id al-Taḥdīs Min Funūn Muṣṭalaḥ al-Ḥadīs*. Beirut: Muassasah al-Risālah, 2004.
- Qaṭṭān, Mannā' al-. *Mabāḥiṣ Fī 'Ulūm al-Ḥadīs*. Maktabah Wahbah, 2007.
- Rosyad, Sabilar, and Muhammad Alif. "Hadis Di Era Digital: Tantangan Dan Peluang Penggunaan Teknologi Dalam Studi Hadis." *Jurnal Ilmu Agama* 24, no. 2 (2023).
- Schacht, Joseph. *The Origins of Muhammadan Jurisprudence*. Oxford: Clarendon Press, 1967.
- Setiawan, Raegil Albert. "Resepsi Hadis Pada Platform Media Sosial: Studi Kritis Tentang Penyebaran Dan Interpretasi Hadis Di Era Digital." *Musnad: Jurnal Ilmu Hadis* 2, no. 1 (2024).
- Suryadilaga, Muhammad Alfatih. "Kajian Hadis Di Era Global." *Esensia* 15, no. 2 (2014).
- Suyūṭī, Jalāl al-Dīn al-. *Tadrib Al-Rāwī Fī Syarḥ Taqrīb al-Nawāwī*. Riyadh: Maktabah al-Kauṣar, 1994.
- Syanawārī, Muḥammad Rafīq. "Aṣaḥ Al-Kutub Ba'da Kitāb Allah Ta'ālā: Dirāsah Muqāranah Baina Ummahā Kutub al-Ḥadīs." *Al-Mandumah* 1, no. 51 (2016).
- Thahan, Mahmud. *Taysir Musthalah Al-Hadits*. Haramain, 1985.
- Wahid, Abd. "Strategi Ulama Mengantisipasi Penyebaran Hadist Maudhu' Di Kecamatan Peureulak." *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 20, no. 2 (2018).
- Yahya, Muhammad, Darsul S. Puyu, and Muhammad Diyaul Haq. "Naqd Al-Sanad-Naqd al-Matan a Study on Academic Papers of Master's Degree Students of the Hadith Sciences Department at the Graduate Program of UIN Alauddin Makassar." *Proceedings of the 1 St International Conference on Science and Islamic Studies* 1 (2023).
- Zed, Mestika. *Metode Penelitian Kepustakaan*. Jakarta: Yayasan Pustaka Obor Indonesia, 2004.
- Zein, Afrizal, Emi Sita Eriana, Arief Budi Pratomo, Christantus Trisianto, Ade Suparman, Devie Firmasyah, Habibi Azka Nasution, Suparyanto, Erna Juniasti Malaikosa, and Arief Hidayat. *Konsep Dasar (Pengenalan Database Rumpun Ilmu Komputer)*. Batam: Yayasan Cendikia Mulia Mandiri, 2023.