



Analysis the Prospects of Hadith and Ulum Al-Hadith in Tracking the Authenticity of the Hadith on Digital Based

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<p>Abstract: This research aims to determine the prospects of hadith and <i>Ulum Al-Hadith</i> so that their authenticity can be maintained to facilitate the interpretation of hadith. The system used to maintain the authenticity of the hadith is by using <i>mu'jam</i> so that the authenticity of the hadith can be maintained. As for finding <i>takhrij sanad, and al-Jarh wa ta'dil</i> scientific approach is needed so that the hadith transmitter can know his personality. One of the means used to find out <i>Matan</i> criticism is the need for <i>syarah</i> of hadith. In the context of modernization, the use of computers is very helpful in maintaining the integrity of the hadith. The various applications offered can be used to search for hadith, search for <i>sanad, matan,</i> and biographies of narrators. A computerized system is an alternative solution that makes it easier to track hadith that are considered authentic, <i>sahih, hasan</i> and <i>dhaif</i>. The hadith digitization system does not mean changing the substance of the hadith but only the process of transferring hadith from hadith books into digital <i>software</i> form. The aim of digitalization is to accelerate understanding, studying and analyzing for academic purposes.</p> <p>Keywords: Prospects, Hadith, Ulum Al-Hadith, Authenticity, Digital.</p> <p>Copyright © 2025 The Author(s): This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC BY-NC 4.0) which permits unrestricted use, distribution, and reproduction in any medium for non-commercial use provided the original author and source are credited.</p>	<p>Research Paper</p>
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BACKGROUND

As a source of Islamic teachings, the hadith is certainly different from the Al-Qur'an even though both have primacy in Islamic teachings. The narration of the Al-Qur'an has never been questioned by Muslims because its source is clear in its *qath'iy*. The verses contained therein have never changed, either during the time of the Muhammad Prophet or afterward because research into the Al-Qur'an only focuses on its content and application. There is no doubt about the authenticity of the Al-Qur'an, both in its meaning and content because it was revealed by Gabriel with the aim of providing benefit to humans. As for hadith, it is the second source for Muslims after the Al-Qur'an. There is certainly no doubt about the authenticity of the hadith because it comes from the Prophet Muhammad as a reflection of the teachings of the Al-Qur'an [1].

The existence of technology cannot be denied because it can respond quickly to achieve goals. The computerized system is very helpful in tracking the

substance of hadith. This system will certainly make it easier to find hadiths that are considered genuine and fake. The function of hadith as the second source of law after the Al-Qur'an has a very important position in understanding the verses of the Al-Qur'an. Allah revealed the Al-Qur'an not in detail so it requires in-depth interpretation to understand its content. The presence of hadith is certainly very necessary so that understanding of the teachings of the Al-Qur'an can be more comprehensive. The Al-Qur'an refers to absolute acceptance of the existence of hadith [2].

In contrast to the Al-Qur'an, the existence of hadith is not just a matter of observing its content and application, but its narration is a determining factor in whether a hadith is accepted or not. That is why great care is needed in narrating hadiths because the belief factor determines the originality of hadiths. The differences in aspects of narration between the Al-Qur'an and hadith are the cause of differences in assessing the status of hadith. The status of the Al-Qur'an is *qat'i al-dalalah*, while the status of hadith is *zanni al-dalalah*.

¹Imam Abu `Abdullah Ibn Muḥammad Ibn Ismā`īl Ibn Ibrāhīm Ibn al-Mughīrah Ibn Bardizbah Ibn al-Bukhāri Al- Ju`fi (2019) *Ṣaḥīḥal-Bukhari*. Beirut: Dar al-Kutub al-`Ilmiyah. p.217

²Srifariyanti, (2020) *The Urgency of Jarah Wa Ta'dil Science in Determining the Quality of Hadith,*” Jurnal Madaniyah, Vol. 10, No. 1. p.47.

Thus, it is very important for hadiths to be studied in depth regarding their originality in order to accurately understand the position of the hadith, its function and position so that the prospect of the hadith in the future will be more accurate and accountable [3].

In an effort to deepen the hadith in order to prove its originality, hadith experts try to create a basis so that they can rely on finding a common ground for the truth of a hadith. *Ulum Al-Hadith* is a form of rule agreed upon by hadith scholars so that they do not make mistakes in determining the direction of hadith. To determine the validity of hadith or its authenticity, the role of *Ulum Al-Hadith* is very strategic in determining the *sanad* and *matan* of hadith. In tracing hadith, it is necessary to compile books that directly discuss hadith rules so that they can be used as guidelines for understanding the originality of hadith and can even be further developed so that they can be accepted in the future [4].

During the time of the Prophet and his companions there was an opportunity to record hadith. However, to avoid mixing things up with the Al-Qur'an, it was only during the *tabiin* period that hadiths could be recorded [5]. The peak of hadith book keeping was carried out during the Abbasid Caliphate so that the hadiths of the Prophet were codified in a book. The effort to codify hadith was in the initial stage and experienced development so that it was able to collect hadith in several hadith books using the *juz* and *atraf* method, *muwaththa* method and *musannaf* method until finally the hadith were collected in the *musnad* book, *sunan* book and *jami* book [6].

In the history of the development of hadith, scholars have classified seven periods of hadith development. The collection of hadiths using the *juz* method in the sense of part means the hadiths are compiled based on the teacher who narrated them to the author of the book, while the *atraf* method means that each part of the hadith sometimes includes the names of hadith transmitters who are the reference sources. The collection of hadiths using the *muwaththa* method in the sense of chapter by chapter means that the hadiths are separated between the hadiths of the Prophet and the *fatwas* of the companions and *tabiin*, and notes on hadith,

fiqhi and creed can also be separated. As for *musannaf* is a method of compiling hadiths based on the classification of Islamic law in including *marfu'*, *mawquf* and *maqtu'* hadiths, or compiling hadith books by containing certain chapters by chapter. The hadiths collected in the *Musnad* book are not arranged chapter by chapter, but are composed of the names of friends based on the alphabet and also in order of closeness to the Prophet [7].

When searching for hadiths through the *Musnad* book, you first need to know the hadith narrator. Must be able to identify the friend who first narrated the hadith. In order to preserve the hadiths of the Muhammad Prophet from generation to generation, it is necessary to support them through the rules of *ulum hadith* so that they are able to collect hadiths in various books using the method developed. *Ulum Al-Hadith* as a branch of science emerged along with the complexity of understanding hadiths. It is very necessary to discuss the historical background of *Ulum Al-Hadith* related to the development of hadith through codification of hadith [8].

The contributing factor to the emergence of *Ulum Al-Hadith* was the emergence of various false hadiths which had reached a climax, resulting in a misdirection of religious understanding. The hadith scholars took anticipatory steps by compiling scientifically using a hadith rules approach so that the resulting book of *Ulum Al-Hadith* could be used as a guide for hadith experts in finding the validity of the hadith [9].

The concentration of hadith scholars is more focused on efforts to improve the structure of books and make it easier to retrieve hadiths, such as collecting *hadith gharib* that can be found in a book. Another step that can be used by hadith experts is to produce sharia books which make it easier for hadith scholars to understand the hadith of the Prophet. Even though there have been changes in the systematics and methods of writing hadith, hadith experts are always guided by the provisions that have been formulated by the scholars who pioneered them. Systematic changes and writing

³Muhammad Mundzir, Doli Witro, Moh. Nailul Muna, Asa'ari, and Muhammad Yusuf (2023) *Mediatization Hadith and The Spirit of Da'wah Moderation in Infographic Content of Online Media.* Journal for the Study of Religions and Ideologies 22, No. 64. p.37

⁴Syahrudawaty, and Saifudin Zuhri Qudsy (2019) *The Contestation of Hadith Memes on the Prohibition of Music.* Journal of Hadith Studies 2.1 (2019): p.25.

⁵Harald Mozki (2013). *Wie glaubwürdig sind die Hadithe ?; Die klassische islamische Hadits-Kritik im Licht moderner Wissenschaft.* Wiesbaden: Springer Verlag. p.63

⁶Abu 'Abdillāh Aḥmad bin Muḥammad al-Syaibani Ibn Ḥanbal (2002) *Musnad Al-Imam Aḥmad.* Edited by Syu'aib al-Arnauf. Cet. I. Muassasah Al-Risalah. p.152

⁷Abu al-Ṭayyib Nayif bin Ṣalaḥ Al-Manṣuri. (2011) *Al-Rauḍ Al-Basim Fi Tarajim Syuyukh Al-Ḥakim.* Cet. I. Riyad: Daar al-'Aṣimah. p.98.

⁸Shabri Shaleh Anwar dan Ade Jamaruddin (2018) *Takhrij Hadith Manual and Digital Ways,* Riau: PT. Indragiri. p. 51.

⁹Aulia Devi (2020) *Critical Study of Matan Hadith,* Al-Dzikra: Jurnal Studi Ilmu Al-Qur'an dan Al-Hadits 14, No. 2. p.69

methods are closely related to the process of scientific development and human needs in accepting hadith [10].

METHOD

The approach used in this research is qualitative with a library research method, namely collecting library data taken from books, magazines, documents and records of the Prophet's historical stories related to the material being researched based on digitalization [11]. This research focuses on hadith documents and *Ulum Al-Hadith*, then descriptive analysis of the data is carried out in order to find their authenticity in interpreting the hadith so that they can find prospects [12].

RESULTS AND DISCUSSION

A. Understanding Hadith and Ulum Al-Hadith

Etymologically, the word hadith means al-khabar or news, *al-jadid* or new, or anything that is told, either conversation or news. If the word hadith is confronted with etymology, the word hadith can be interpreted as *al-kalam*, meaning conversation, *al-asbab*, meaning cause. *Al-rawa* means narrated and *al-qadim* means old. In the *fiqh al-lughah* approach, at a micro level, hadith is only limited as news, discussion and something new. However, from a macro perspective, the word hadith as a basic word has a wide range of meanings so that the interconnectedness of the meanings of the words creates the meaning of an inverted pyramid [13].

In terms of terminology, hadith scholars define it as all words, actions and confessions attributed to the Prophet either before or after he was sent, while *Ulama ushul Al-Hadith* define it as words, actions or confessions attributed to the Prophet which relate to all sharia laws. aspects of the difference between the definition of hadith scholars and hadith proposals, the *Ulama ushul Al-hadith* focus on the legal object of the hadith itself which is related to sharia law without looking at the background and attachment to prophetic status. Meanwhile, hadith scholars see the meaning of hadith terminology in terms of the role of the Prophet both before and after being appointed as an Apostle. This general overview of the meaning of hadith is limited by

noting that if it is only called hadith, it is meant as all words, actions and confessions after prophethood [14].

Despite the differences in viewpoints of the two groups of *Ulama*, both in their perception of terminology and the beginning of its use, the same perception of hadith concerns the words, deeds and confessions of the Prophet. As for differences in views regarding the reality of its existence, this does not reduce the meaning of the hadith itself. However, in the context of the use of sunnah known in *Naqliyah* texts, it is synonymous with the term hadith. The issue of identical meaning between hadith and sunnah is a separate study in understanding the meaning of hadith and sunnah [15].

However, in the end, hadith experts themselves consider that there is no difference between hadith and sunnah either synonymously or in substance. Apart from being synonymous with sunnah, hadith is also synonymous with *khabar* and *atsar*. Etymologically, *Khabar* means news. Another opinion differentiates between the two terms, namely hadith is what comes from the Prophet, while *khabar* is everything that comes from other than the Prophet. The separation of the meanings of *khabar* and hadith can give rise to new terms in the naming status or title *Muhaddis* for people who work in the field of hadith and *khabar* for people who work in the field of history [16].

The implications of the meaning of hadith are sometimes synonymous with *atsar*. In linguistic terms, *atsar* means a trace or remnant of something, but in terms of the term, there are those who equate it with hadith and there are also those who think that it is specifically attributed to friends and *tabi'in*. This second view is more commonly known in *Ulum al-Hadith*. *Ulum* is the plural form of *ilm* which etymologically means knowing something to its essence. Thus, the meaning of *ulum al-hadith* has fundamental substance and essence to arrive at an understanding of hadith [17].

The substance of hadith can be divided into two categories of knowledge, namely *dirayah Al-hadith* science and *riwayah hadith* science. These two branches of knowledge gave rise to branches of knowledge that

¹⁰Ayman Abdel-Hafiz Abdel-Kubaisi (2020). *The Illness of Ibn Abi Hatim A Critical Study*. Research and Islamic Studies Journal, No. 59. p.92

¹¹M. Syuhudi Ismail (2016) *Prophetic Hadith Research Methodology*, (Cet. II, Jakarta: Bulan Bintang, 2016). p.76

¹²Wahidul Anam (2017) *Basic Methods of Hadith Research*. Blitar: MSN Press. p.85

¹³Abbas. (2014) *Kritik Hadis; Sunnah Originality Standards*. Jurnal Pilar: Jurnal Kajian Islam Kontemporer 05, No. 2. p.67

¹⁴Abd al-Rahaman Gamshadzahi, and Mehrnaz Goli (2019) *Ibn Abi Hatim Al-Razi and His Method of Criticism*." Adab Kufa, No. 41. p.22

¹⁵Eni Fariyatul Fahyuni (2017) *Textbook of Technology, Information and Communication Principles and Applications in the Study of Islamic Thought*. Edited by Septi Budi Sartika and M. Tanzil Multazam. Sidoarjo: Umsida Press. p.39

¹⁶Idri, (2017). *Hadith and Orientalism; Perspectives of Hadith Scholars and Orientalists on the Hadith of the Prophet*. Depok: Kencana. p.29

¹⁷Abdul Karim Munthe, (2020) *Syarh Matan Baiquniyah: Introduction to Basic Hadith Science*. Tangerang Selatan: El-Bukhari Institut. p.93

discuss hadith and their sources so that the essence produced is everything related to the person of the Prophet. *Dirayah* hadith science certainly discusses the meaning contained in hadith *lafadz* by relying on the rules of the Arabic language and Islamic religion according to the circumstances of the Prophet's life. Meanwhile, the science of riwayat hadith places more emphasis on how to connect hadith to the Prophet in terms of actions, *dabit hadith* and justice of the narrator in terms of connection or *i'tishal wa inqitha al sanad* [18].

From the definition stated above, it can be formulated that *dirayah hadith* science is more theoretical because it is tied to certain rules, while *riwayah hadith* science is more practical because it is more tied to the acceptance and rejection of hadith. When viewed from an epistemological aspect, the discussion of *Ulum Al-Hadith* is aimed at answering the main issues studied in depth and matters related to the hadiths. Thus, the ontology and epistemology of *Ulum Al-Hadith* is a branch of science that provides an explanation of the hadiths of the Prophet so that there is no doubt about their authenticity [19].

B. Analysis the Prospects of Digital Based Hadith and Ulum Al-Hadith

Historically and philosophically, the existence of hadith cannot be separated from the Koran as a source of law. The chain between the two cannot be separated because it causes juridical, sociological and cultural disasters. However, certain groups have been found who are reluctant to use hadith as guidelines and laws in their lives. They are an *inkarussunnah* group. Meanwhile, other Muslims groups, who are involved in hadith expertise, state that they have never found authentic hadith from the Prophet, especially hadith relating to Islamic law. However, they did not come to the conclusion of doubting the authenticity of the hadith because the acceptance rate of the hadith is very high [20].

The existence of differences between Muslim groups and other Muslims groups certainly has a negative influence on the authenticity and prospects of hadith and *Ulum Al-hadith*. The resulting influence can damage unity, leading to disputes among Muslims and making it very difficult to understand Islamic teachings.

The resulting negative influence will lead to disbelief in hadith as a guide to life. So the task of the Muslim group is of course to carry out an in-depth study of the hadith so that its prospects can be implemented [21].

Looking closely at *Naqli*, there is a lot of information from the verses of the Al-Qur'an which shows that the hadith of the Prophet must be used as a guide in human life, especially Muslims. However, in logical analysis indicators can be found that it is impossible to understand several general texts without support from the explanation of the Prophet's hadith. The future of hadith as a source of Islamic teachings is an important point in grounding hadith in society. Therefore, *Ulum Al-hadith* is needed as an approach in understanding the Prophet's hadith [22].

An important aspect in finding prospects for hadith and *Ulum Al-hadith* is that it is very important to carry out research on hadith studies which can be traced in hadith books in order to find their quality. Hadith can be considered *Sahih*, *hasan*, and *dhaif* if it can be researched on *sanad* and *matan* to determine its authenticity so that it can be used as proof in determining the law. However, it cannot be denied that the role of digital traces is very helpful in tracking hadith and the source of its transmission. Using digital traces will make it easier and faster to achieve a level of accuracy in the authenticity of hadith because it is supported by technological devices [23].

The hadith research format inherited from classical Ulama's can be seen in the activities of *takhrij al-hadith*, *i'tibar al-sanad*, *naqd al-sanad*, *naqd al-matan*. The four series of activities in hadith research above require the hard work of hadith scholars through research methods carried out carefully with patience and supported by sufficient facilities as auxiliary media. The facility in question is a *mu'jam* hadith book accompanied by an accurate reference book derived from the hadith. In *naqdu al-sanad* activities, *tajrih* and *ta'dil* books are needed which reveal the personality of the narrator, which can be taken from the books *Tahzib al-tahzib* and *tahzib al-kamal* or something similar. For *naqdu al-Matan* activities, a book of hadith *sharia* is needed. If one of the facilities that have been prepared is not functional,

¹⁸Alvidatuz Ivida dan Khusna Farida Shilviana (2020) *Criticism of Matan and its Urgency in Studying Al-Bukhari Hadith*: Jurnal Ilmu Hadis 3, No. 1. p.31

¹⁹Saqib Hakak, Amirrudin Kamsin, Wazir Zada Khan, Abubakar Zakari, Muhammad Imran, Khadher bin Ahmad, and Gulshan Amin Gilkar. (2022) *Digital Hadith Authentication: Recent Advances, Open Challenges, and Future Directions*." Transactions on Emerging Telecommunications Technologies., <https://doi.org/https://doi.org/10.1002/ett.3977>. p.66

²⁰Muhammad Rasyied Awabien. (2020) *Living Hadith in Medina Village*, Temboro, Magetan." Jurnal Living Hadis 5.1: p. 201

²¹Arif Maulana, (2021) *The Important Role of the Takhrij Method in the Study of the Authenticity of Hadith*, Jurnal Riset Agama, 1, No. 1. p.74

²²Muhammad Alfatih Suryadilaga (2017) *Syarah Hadith Methodology from Classic to Contemporary*, Yogyakarta: Kalimedia. p.49

²³Verhoef, P, C., Broekhuizen, T., Bart, Y., Bhattacharya, A., Dong, J, Q., Fabian, N., & Haenlein, M. (2021) Digital transformation: A multidisciplinary reflection and research agenda. *Journal of Business Research*,

Volume 122, Pages 889-901, ISSN 0148-2963, <https://doi.org/10.1016/j.jbusres.2019.09.022>. p. 216

then the hadith research activity is considered a failure [24].

In order for research on hadiths to continue to be realized efficiently, practical development efforts need to be made, using more modern facilities. In the current context, computers are one of the tools that can be used to conduct hadith research. The use of computer services can be utilized in *takhrij al-sanad* activities without using *mu'jam* as was done by previous Ulama in tracing hadith [25].

The use of computers in *takhrij* and *i,tibar al-sanad* activities is very efficient and easy to practice because the way the work is carried out is similar to a computerized program so that hadith discoveries are produced thematically based on references to nine hadith books. How a computer that has been installed with a hadith program works can be done by pointing the mouse to the shortcut *Barnamij al-Hadis al-Syarif* then entering the *al-bahs* line and typing one of the hadith pronunciations that you are looking for.

For the example of computer use can be traced to the hadith about intention which can be found in the example of the hadith is *innal a'maalu bi anniyah*. Searching for hadith can be done by searching for the word *anniyah* which can be done by opening the website <https://islamweb.net>. On the *mausu'uat* menu bar you will find the online version of the menu and enter the hadith in the search menu. The hadith application will find hadiths about intentions contained in the book Sahih Bukhari No. 1. In the Sahih Bukhari book you will find the hadith *lafadz* complete with the *sanad*. It will even bring up the word intention with different pronunciations, for the example *bi anniyah* or *bi anniyaat*. If you click on the narrator menu, Sufyan's name will appear. The narrator of the hadith in question is Sufyan bin Uyainah bin Maimun name, who is at the eighth level in the hadith *sanad* and can be trusted in narrating the hadith [26].

In certain situations, the use of computers sometimes experiences obstacles in tracking *naql al-sanad* and *naql al-matan* due to the large number of hadith books which have an impact on the quality of the hadith which is very diverse and until now no solution

has been found for tracking. Efforts are made only by developing other programs to identify fair, *dhabit*, and *tsiqah* transmitters as well as classifying hadith that are considered *mutawatir*, *hasan*, and *dhaif* [27].

C. Analysis of Authenticity Aspects in Hadith Interpretation

Hadith scholars often debate the historical aspects and authenticity of hadith. In the modern era, the authenticity of hadith literature is often debated. At least two corners of the debate can be found, namely first, the hadith emphasizes being an official record of the Prophet's sunnah, second, the hadith which is not related to legal rules, but only provides historical information about the Prophet's life journey. Historically, the authenticity of hadiths is highly doubtful because the information received is so minimally correct that the hadiths received cannot be accounted for [28].

The factor that causes false hadiths to occur is due to delays in bookkeeping of hadiths, making it difficult to identify hadiths that are considered authentic and their transmitters. This impact will make it difficult to find hadith that are considered *mutawatir*. Attempts to falsify hadith and delays in codifying them will give rise to apathy among the Ulama, so methods are needed to criticize the *sanad* and *matan* of hadith. The Ulama's efforts in collecting hadiths and compiling them in one book will minimize the emergence of falsification of hadiths so that their authenticity can be more accessible [29].

In the hadith interpretation aspect, differences in thought were found in conveying understanding of the hadith. There are two typologies of thoughts of the friends in understanding hadith, namely the first group of friends tends to understand hadith contextually. The differences between friends in understanding hadith can be found in the *Ahzab* war. The group of friends performed the Asr prayer on time and another group of friends prayed the Asr prayer when they were in *Bani Quraydzah* based on the Prophet's message so they had to speed up their journey to reach their destination. The Prophet did not blame one of the two different groups of friends for carrying out Asr prayers because they understood the hadith not in the text so the Prophet did not blame either group [30].

²⁴G.K., H.A. Campbell Aguilar, M. Stanley, dan E. Taylor. (2017) *Communicating mixed messages about religion through internet memes.* Information Communication and Society 20, No. 10: 1498–1520. <https://doi.org/10.1080/1369118X.2016.1229004>. p.117

²⁵Mujibatun, S. (2014). *Ulama Paradigm in Determining the Quality of Hadith and Its Implications in the Life of Muslims*. Analisis: Jurnal Studi Keislaman, 14 (1), p.208

²⁶Indo Santalia.(2015) *Al-Muwatha Malik and its Influence on Hadith Thought*. Tahdis: Jurnal Kajian Ilmu Al-Hadis 26, No. 2 (2015): p.47

²⁷Saifuddin Zuhri Dan Subkhani Kusuma Dewi. (2018) *Living Hadith: Practice, Reception, Text, And Transmission*. Yogyakarta: Q-Media. p.53

²⁸Siti Syamsiyatul Ummah (2019) *Digitization of Hadith (Study of Hadith in the Dirayah Digital Era)*: Jurnal Ilmu Hadis 4, No. 1. p.53

²⁹Harald Mozki, (2016) *Hadith:Origins and Developments, Editor. Lawrence I Conrad*, New York: Routledge. p.49

³⁰Muhammad Alfatih Suryadilaga (2016) *Hadith in the Digital Era: Between Efficiency and Scientific Desire.* Yogyakarta: UIN Sunan Kalijaga. p.46

The incident above shows that the Companions used interpretation in understanding the Prophet's hadith based on contextual hadith, not textual. The term textual understanding is intended as an understanding of the instructional content of a Prophetic hadith based solely on the text or the hadith. Every hadith of the Prophet that is understood textually provides clues about the universal value it contains. Likewise, contextual understanding of hadith is intended so that the content contained therein is based on contextual considerations of hadith so that the interpretation emerges that the Prophet's hadith is understood based on its universal nature both temporally and locally [31].

The pattern of thinking that has been stated above is very necessary for strengthening religion through renewing the understanding of hadith. Renewal is not intended to change old thoughts and replace them with new thoughts, but ideas and thoughts are needed so that the Prophet's hadith can be well preserved. Renewal certainly requires the existence of a methodology in studying hadith that can adapt to the times without changing the essence of the hadith itself [32].

CONCLUSION

As technology develops, the use of *mu'jam* has shifted to a system of using technology to track hadith so it takes a very short time. Computerized systems offer an alternative way to track hadiths in terms of effectiveness and efficiency. As a source of Islamic teachings, the existence of hadith is certainly an inseparable part of the Al-Qur'an. The material and formal consequences they have become a shared commitment in practicing the hadith. The existence of groups that do not want hadith as a guide will make it difficult to practice Islamic teachings so that quite a few groups spread false hadith.

Computerized systems can be used as tools in the current technological era in order to maintain the authenticity of hadith. So *Ulum al-hadith* must be positioned as the patron of the future. The rules contained in the *Ulum Al-hadith* must be developed and rearranged according to the needs of the times. Computer devices are certainly capable of providing practical programs for finding the Prophet's hadith. The methodological arrangement of hadith studies must be adapted to current developments without changing the hadith license even though the source of the methodology comes from Western thought.

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