

**THE DIGITAL TURN IN HADITH STUDIES: ETHICAL FOUNDATIONS AND STRATEGIC DIRECTIONS****M. Alhafidh Akbar¹, Abd Wahid², Taslim HM Yasin³**^{1,2}Universitas Islam Negeri Ar-Raniry, Banda AcehEmail: hafidhakbar1598@gmail.com**ABSTRACT**

This article examines the ethical foundations and strategic directions that characterize the ongoing digital turn in ḥadīth studies. As the second principal source of Islamic teachings, ḥadīth is undergoing a profound transformation in how it is accessed, transmitted, and interpreted through digital technologies—particularly mobile applications, online repositories, and social media. While these developments have expanded access and public engagement, they have also raised pressing concerns about authenticity, epistemological disruption, and the marginalization of traditional scholarly authority. Using a narrative literature review approach, the study draws on academic works and digital platforms published between 2014 and 2024 to analyze how Islamic scholars and institutions are responding to these shifts. The findings reveal that digital tools—such as *Lidwa Pusaka*, *Maktabah Syamilah*, *Jawāmi‘ al-Kalim*, and the *Digital Islamic Library*—have broadened access to canonical texts and enhanced educational outreach. However, the viral circulation of unverified narrations, the influence of algorithm-driven visibility, and the rise of unqualified digital preachers have contributed to the fragmentation and trivialization of prophetic traditions. This article argues that sustaining the integrity of ḥadīth studies in the digital age requires a balanced integration of Islamic ethical principles (*akhlāq*), critical digital literacy, and strategic scholarly engagement. By grounding innovation in ethical responsibility and reasserting scholarly authority, digital platforms can become effective instruments for preserving the authenticity, relevance, and transformative potential of ḥadīth in contemporary Muslim life.

Keywords: *Ḥadīth Studies, Digital Turn, Akhlāq, Islamic Ethics, Digital Literacy***ABSTRAK**

Artikel ini mengkaji fondasi etika dan arah strategis yang mewarnai transformasi digital dalam kajian hadis. Sebagai sumber ajaran Islam kedua setelah Al-Qur'an, hadis mengalami perubahan mendasar dalam cara diakses, ditransmisikan, dan ditafsirkan melalui teknologi digital—khususnya aplikasi seluler, repositori daring, dan media sosial. Meskipun perkembangan ini telah memperluas akses dan partisipasi publik, ia juga menimbulkan persoalan serius terkait otentisitas, disrupsi epistemologis, serta terpinggirkannya otoritas keilmuan tradisional. Dengan menggunakan pendekatan kajian pustaka naratif, studi ini merujuk pada karya akademik dan platform digital yang terbit antara 2014 hingga 2024 untuk menganalisis respons para sarjana dan institusi Islam terhadap perubahan ini. Temuan



menunjukkan bahwa alat digital—seperti Lidwa Pusaka, Maktabah Syamilah, Jawāmi' al-Kalim, dan Perpustakaan Islam Digital—telah memperluas akses terhadap teks kanonik dan meningkatkan jangkauan pendidikan keislaman. Namun, penyebaran hadis yang belum diverifikasi, dominasi visibilitas berbasis algoritma, serta munculnya penceramah digital yang tidak memiliki otoritas keilmuan turut menyumbang pada fragmentasi dan penyederhanaan makna hadis secara berlebihan. Artikel ini menegaskan bahwa menjaga integritas kajian hadis di era digital menuntut integrasi seimbang antara prinsip etika Islam (*akhlāq*), literasi digital kritis, dan keterlibatan strategis para ulama. Dengan menempatkan inovasi pada landasan tanggung jawab etis dan menguatkan kembali otoritas keilmuan, platform digital dapat menjadi instrumen efektif untuk menjaga keaslian, relevansi, dan daya transformasi hadis Nabi dalam kehidupan Muslim kontemporer.

Kata Kunci: *Kajian Hadis, Transformasi Digital, Akhlāq, Etika Islam, Literasi Digital*

A. INTRODUCTION

For Muslims, ḥadīth serves as a foundational guide in navigating both worldly and spiritual life, holding its position as the second primary source of Islamic teachings after the Qur'an. The term encompasses events occurring both before and after the Prophet's mission and is often used interchangeably with *sunnah*, although some scholars make distinctions between the two. The primary function of ḥadīth is to complement and clarify Qur'anic verses that are general in nature—for example, the command to perform prayer is elaborated through prophetic traditions. Linguistically, *ḥadīth* refers to speech or narration; terminologically, it denotes the sayings, actions, and approvals of the Prophet Muhammad (peace be upon him).¹

The close relationship between the Qur'an and ḥadīth has existed since the Prophet's time, although the development of their respective studies has not always proceeded in parallel, especially across different regions. In India, for instance, ḥadīth scholarship progressed rapidly, while Qur'anic exegesis remained comparatively stagnant. In Indonesia, ḥadīth studies lagged behind other fields such as tafsīr, fiqh, and Sufism, a delay that persisted from the early advent of Islam in the archipelago until the late 20th century.² Between the 10th and 14th centuries AH, the development of ḥadīth sciences remained relatively stagnant, marked by a lack of innovation and limited to a few poetic compilations that merely reorganized or commented on earlier works without introducing substantial new material. However, the early 14th century AH

¹ Shofil Fikri and others, 'Memahami Makna Dari Hadis Dan Ilmu Hadis Menurut Pandangan Muhadditsin Dan Ushuliyin', *Jurnal Pendidikan Islam*, 1.4 (2024), 1–12, doi: <https://doi.org/https://doi.org/10.47134/pjpi.v1i4.637>.

² Siti Syamsiyatul Ummah, 'Digitalisasi Hadis (Studi Hadis Di Era Digital)', *Diroyah: Jurnal Ilmu Hadis*, 4.1 (2019), pp. 1–10.



witnessed renewed scholarly interest in ḥadīth, driven by efforts to connect its study with the advancement of modern sciences—a trend influenced by increasing interaction between the Islamic world and the West. This revival underscored the importance of revisiting the compilation processes of ḥadīth, while preserving its spiritual authenticity, particularly as modern society undergoes rapid transformation due to technological and informational developments. Notable scholars from the Middle East who responded to this intellectual shift include al-Qāsimī, Maḥmūd al-Ṭahān, Abū Ṣubḥah, Ṣubḥī al-Ṣāliḥ, Muḥammad ‘Ajjāj al-Khaṭīb, M.M. Aḏamī, Muṣṭafā al-Ṣibā‘ī, Nūr al-Dīn ‘Iṭr, and Nāṣiruddīn al-Albānī.³

The evolving trajectory of ḥadīth scholarship over time has become an increasingly compelling topic of inquiry, considering its significance as a secondary source of Islamic law. Its study entails a high degree of complexity, demanding extensive data and reference materials drawn from major canonical collections—many of which remain insufficiently explored or codified. For example, in the process of *takhrīj* (the referencing of ḥadīth), identifying narrations on similar themes often requires textual searches by both meaning and phrasing across a vast number of compilations.⁴ In keeping with global shifts, Indonesia has demonstrated a growing interest in ḥadīth studies, both in terms of quantity and quality. This is reflected in the increasing number of Islamic universities offering ḥadīth programs (at UINs and IAINs), along with improvements in curricula, a growing body of undergraduate theses, master’s dissertations, doctoral works, and scholarly publications. Moreover, the study of ḥadīth has evolved beyond conventional methodologies to embrace newer, more philosophical and sociological approaches, especially since the early 2000s.⁵

Social media has now become the primary avenue through which the public accesses information instantaneously. Technological advances have accelerated the development of digital applications, enabling more practical and portable modes of information retrieval. Social networks such as Facebook, TikTok, and Instagram are deeply embedded in daily life, transforming modes of communication and interaction across societies. Ḥadīth is frequently encountered on these platforms in various forms, including audio-visual content and inspirational images. These narrations are often paired with engaging illustrations to convey religious messages and advice. This phenomenon highlights the potential of ḥadīth to be integrated

³ Hasep Saputra, ‘Genealogi Perkembangan Studi Hadis DI Indonesia’, *Al Quds : Jurnal Studi Alquran Dan Hadis*, 1.1 (2016), 41–68, doi: <https://doi.org/https://doi.org/10.29240/alquds.v1i1.164>.

⁴ Andi Rahman, ‘Pengenalan Atas Takhrir Hadis’, *Riwayah : Jurnal Studi Hadis*, 2.1 (2017), p. 146, doi:10.21043/riwayah.v2i1.1617.

⁵ Ramli Abdul Wahid and Dedi Masri, ‘Perkembangan Terkini Studi Hadis Di Indonesia’, *MIQOT*, XLII.2 (2018), pp. 263–80.



with technological progress, making da'wah (Islamic proselytization) and learning more accessible to the broader public.⁶

The digital age offers unprecedented opportunities to access collections of ḥadīth, their translations, and interpretations—resources that were previously inaccessible to many. The advancement of applications and digital platforms, as well as developments in artificial intelligence and natural language processing, now allows for automatic and more efficient analysis and interpretation of ḥadīth. Online content-sharing tools also broaden the reach of ḥadīth, facilitating dialogue and discussion among Muslim communities worldwide. Yet alongside these opportunities, significant challenges persist, including the widespread dissemination of fabricated or misinterpreted ḥadīth that often spread unchecked across social media.⁷

The digitization of ḥadīth has revolutionized how texts are accessed and studied, shifting from printed formats to digital versions available through electronic devices such as computers and smartphones. This transformation involves scanning or manual input of textual material into searchable digital databases, thereby enhancing readability, accessibility, and analytical capabilities. Digital formats often include added features such as translation, commentary, audio recordings, and interactive educational tools. Nevertheless, these benefits come with challenges, such as ensuring data validity, securing user privacy, and avoiding overreliance on technology at the expense of critical scholarship.⁸

Drawing from these observations, this study seeks to explore the ethics and strategies necessary for advancing ḥadīth scholarship in the digital age. As technological developments—particularly social media and digital platforms—usher ḥadīth into a new chapter, both opportunities and challenges arise. Technology facilitates the rapid dissemination of ḥadīth to broad audiences, but it also poses the risk of spreading inauthentic or misinterpreted narrations. This calls for a robust ethical framework and strategic approach to managing and expanding digital ḥadīth studies. The verification and validation of ḥadīth sources are crucial for maintaining both scholarly integrity and public trust.

Moreover, there is a pressing need to develop new approaches to ḥadīth scholarship that resonate with contemporary contexts, ensuring that Islamic teachings remain dynamic and relevant in a changing world. The increasing interest in ḥadīth studies in Indonesia—evident in both volume and depth—demonstrates the field's growing significance in addressing global religious and intellectual challenges. This study thus aims to examine the ethics, benefits, and challenges involved in the digital development of ḥadīth

⁶ Muhammad Afda Nahied, 'Mediatisasi Hadis: Transformasi Interpretasi Dalam Era Digital', *AL-MANAR: Jurnal Kajian Al-Quran Dan Hadits*, 10.5 (2024), pp. 87–105.

⁷ Sabilar Rosyad and Muhammad Alif, 'Hadis Di Era Digital: Tantangan Dan Peluang Penggunaan Teknologi Dalam Studi Hadis', *Jurnal Ilmu Agama*, 23.2 (2022), 129–41, doi: <https://doi.org/https://doi.org/10.19109/jia.v23i2.15064>.

⁸ Syahidil Mubarik Mh and Ekatul Hilwatis Sakinah, 'Aplikasi Hadisku Sebagai Media Penyebaran Hadis Era Revolusi 5.0', *Al-Mutabar Jurnal Ilmu Hadist*, III.2 (2023), pp. 48–67.



scholarship, as well as its potential impact on enhancing religious understanding in society. In doing so, digital ḥadīth scholarship becomes not only a tool for disseminating knowledge but also a means of strengthening spiritual foundations and promoting peace in everyday life.

This study employs a narrative literature review to examine the ethical frameworks and strategic approaches in the development of ḥadīth scholarship in the digital era. Drawing on academic publications, books, and digital resources published between 2014 and 2024, the study explores how scholars and institutions respond to technological transformations affecting the transmission and interpretation of ḥadīth. Rather than following a rigid systematic protocol, this approach allows for a flexible and reflective engagement with the literature, enabling the identification of thematic patterns, benefits, and challenges associated with digital ḥadīth studies. Particular attention is given to the ethical concerns surrounding source authenticity, the risk of misinformation, and the need for proper verification in online platforms. The study also highlights the importance of integrating Islamic scholarship with advances in information technology, emphasizing that interdisciplinary collaboration—particularly involving tools like artificial intelligence and natural language processing—is essential for developing accessible, credible, and contextually grounded platforms for ḥadīth learning and dissemination.

B. DISCUSSION

1. Ethics and Strategies in the Development of Ḥadīth Studies in the Digital Age

Ethics, derived from the Greek word *ethos* or *ethikos*, refers to the moral character, disposition, or habitual practices that form the basis of human behavior. As a branch of philosophy, ethics explores the principles and norms that guide individuals and communities in distinguishing right from wrong, and good from harmful. It not only articulates moral ideals but also functions as a compass for navigating complex social realities. In this sense, ethics serves as a foundation for understanding and regulating conduct according to values that are collectively upheld.⁹

In Islamic intellectual tradition, the equivalent of ethics is *akhlāq* (الأخلاق), meaning character, temperament, or moral disposition. The term shares the same semantic field with *ethics* and *morality*, both of which are rooted in the idea of habituated action. The word *akhlāq* is derived from the verb *khalāqa* (خلق), meaning "to create," suggesting that moral character is not innate but cultivated. Thus, *akhlāq* encompasses the attitudes and behaviors that reflect one's inner state and alignment with Islamic virtues. It is through *akhlāq* that Muslims are guided in their interactions with others, in fulfilling religious duties, and in embodying values such as sincerity, justice, humility, and compassion. As an integral part of the religious framework, *akhlāq* demands

⁹ Mung Pujanarko, 'Etika Komunikasi Verbal Dalam Penulisan Berita Di Media Online', *Jurnal Citra*, 6.1 (2018), pp. 1–12.



that actions be grounded in good intentions and a heightened sense of moral responsibility.¹⁰ Ethics, therefore, can be understood as the normative guide that governs the behavior of individuals or communities, shaped by both theological imperatives and philosophical reflection. It is also a field of knowledge concerned with the systematic study of what is deemed good and proper in society.¹¹ In the context of digital ḥadīth scholarship, ethics plays a vital role in ensuring that knowledge is transmitted with integrity, precision, and responsibility. The notion of strategy, meanwhile, originates from the Greek term referring to leadership or high-level planning, particularly in military and organizational contexts. In academic discourse, strategy refers to a structured process of planning and decision-making designed to achieve particular objectives. It encompasses not only conceptual frameworks but also practical, operational steps that are responsive to shifting contexts and long-term goals. An effective strategy, therefore, must be broad in scope, adaptive in nature, and consistent with the core mission of the institution or field it serves.¹²

In the realm of ḥadīth studies, especially in the digital era, the application of ethics and strategy becomes indispensable. Ethics offers the moral foundation for how knowledge is produced, shared, and consumed—emphasizing truthfulness, accuracy, and trust. Strategy, on the other hand, ensures that the dissemination of ḥadīth is not only efficient but also sustainable and pedagogically sound. The rapid circulation of ḥadīth content on social media demands careful attention to source verification, authenticity of narration (*ṣaḥīḥ*, *ḍa‘īf*, *mawḍū‘*), and avoidance of misrepresentation. Ethical engagement with digital content requires users and scholars alike to ensure that transmitted ḥadīth reflect both the correct chain of transmission (*sanad*) and the soundness of meaning (*ma‘nā*). Strategic thinking becomes crucial in designing and managing digital platforms that distribute ḥadīth. This includes developing databases, mobile applications, and websites that are not only accessible and user-friendly but also grounded in scholarly rigor. These platforms must prioritize the inclusion of validated sources, provide contextual explanations, and offer safeguards against the spread of fabricated narrations. Beyond technological design, strategy also involves planning for outreach, educational integration, and capacity-building among users—especially in regions where digital literacy remains low.

Moreover, ethical concerns intersect with broader issues such as data privacy, intellectual property rights, and the commercialization of religious

¹⁰ Nur Afifah and Iskandar Zulkarnaen, ‘Filsafat Etika Perspektif Abu Hamid Al Ghazali’, *El-Waroqoh Jurnal Ushuluddin Dan Filsafat*, 8.1 (2024), pp. 42–56, doi:10.28944/el-warqoh.v8i1.1620.

¹¹ Sri Hudiarni, ‘Penyertaan Etika Bagi Masyarakat Akademik Di Kalangan Dunia Pendidikan Tinggi’, *Jurnal Moral Kemasyarakatan*, 2.1 (2017), pp. 1–13.

¹² Febriani Wahyusari Nurcahyanti, ‘Pengaruh Strategi Pemasaran Untuk Meningkatkan Penjualan Produk Umkm Studi Terhadap Toko Imamgift.Art’, *Jurnal Ekonomi Dan Bisnis*, 11.2 (2022), pp. 302 – 315.



knowledge.¹³ In handling digital ḥadīth collections, researchers and institutions must observe clear ethical boundaries, maintain transparency in sourcing, and avoid compromising the sanctity of religious texts for the sake of algorithmic reach or platform popularity. The obligation to preserve the dignity and authenticity of ḥadīth must remain paramount, particularly in environments susceptible to viral misinformation.¹⁴ The integration of ethics and strategy is not a supplementary concern, but rather a central imperative in the digital transmission of ḥadīth. In a time when digital content can shape theological perceptions and spiritual practices, the guardianship of ethical values and strategic vision ensures that the prophetic legacy continues to illuminate with both authenticity and relevance. It is in this convergence that the future of ḥadīth studies must be anchored—grounded in classical virtues, but prepared for contemporary challenges.

2. Benefits of Developing Ḥadīth Studies in the Digital Era

The advancement of ḥadīth studies in the digital age has brought about significant benefits, particularly in facilitating the global dissemination of Islamic teachings. As the recorded words, actions, and approvals of the Prophet Muhammad (peace be upon him), ḥadīth require continuous scholarly engagement to ensure correct understanding and application. Digitalization has expanded access to ḥadīth literature, offering new opportunities for research, education, and public engagement through more dynamic and efficient formats. By presenting ḥadīth content in accessible digital forms, scholars and students are now able to retrieve information more rapidly and at lower costs than through traditional means.

Digital technologies have especially helped academics, students, and the general public to engage with ḥadīth studies in a more practical and user-friendly manner. Applications and online platforms enable users from across the world to study ḥadīth without being constrained by geographical or institutional limitations. This has been particularly beneficial for learners in regions lacking physical access to classical sources, as digital tools provide immediate and multilingual access to canonical texts.

Digital ḥadīth applications also cater to the modern preference for portability and ease of use. Instead of carrying printed volumes or searching through traditional libraries, users can now access the *kutub al-tis'ah* (the nine canonical collections) and other classical works directly through mobile apps or PDF-based platforms. These digital libraries often include features such as searchable text, parallel translations, commentary, and audio support, all of which enrich the learning experience. As a result, public interest in ḥadīth has increased, not only among specialists but also among casual learners and digital natives.

¹³ Dwi Prihatini, 'Faktor-Faktor Yang Mempengaruhi Etika Sistem Informasi: Moral, Isu Sosial Dan Etika Masyarakat (Literature Review SIM)', *Jurnal Ilmiah Sistem Informasi Dan Teknik Informatika*, 3.2 (2022), pp. 520–29, doi:<https://doi.org/10.38035/jmpis.v3i2>.

¹⁴ Rosyad and Alif.



In addition to individual benefits, the digital preservation of ḥadīth literature ensures the long-term continuity of Islamic intellectual heritage. Manuscripts and rare texts can now be archived in secure digital repositories, protected from physical degradation or loss. These repositories function not only as backup archives but also as public resources, making classical Islamic knowledge widely available to new generations. Furthermore, the availability of digitized content enables more precise and collaborative research efforts across institutions and disciplines. Beyond accessibility, digital tools also allow for interactivity and contextual engagement. Users can cross-reference narrations, study chains of transmission (*isnād*), and consult multiple commentaries with ease. The availability of visual media, such as infographics or narrated videos, also supports multisensory learning and helps communicate complex concepts in a more digestible form. In this way, the digitalization of ḥadīth promotes both the depth and breadth of religious literacy in Muslim societies. Thus, the integration of ḥadīth studies into digital environments has not only modernized modes of transmission but has also strengthened the relevance of prophetic traditions in everyday life. By making sacred texts more available, adaptable, and engaging, digital media can serve as powerful instruments for spiritual reflection, communal education, and the revitalization of Islamic knowledge traditions in contemporary contexts.¹⁵

3. Challenges in Advancing Ḥadīth Studies in the Digital Era

While the digital transformation of ḥadīth studies has opened new avenues for dissemination and engagement, it has also introduced a range of complex challenges. In the Indonesian context, some of the most pressing issues include the quality of research, the rapid development of information technology, and the preparedness of educational systems. Despite an increase in the number of publications, many studies remain methodologically weak, lacking rigorous philological analysis or critical evaluation of transmission chains (*isnād*). This methodological gap raises concerns about the academic depth and reliability of contemporary ḥadīth scholarship.

Digitalization has facilitated easier access and analysis, yet it also presents difficulties in managing and validating vast amounts of information. The sheer volume of digitized content often exceeds the capacity of users to evaluate its authenticity, especially when foundational knowledge is limited. In many cases, digital tools offer speed but not accuracy, leading to superficial readings and a dilution of scholarly standards. At the same time, there is a shortage of qualified instructors and experts in the field, which hinders efforts to strengthen institutional learning and public literacy in ḥadīth sciences.¹⁶

¹⁵ Karima Nurul Huda and others, 'Perkembangan Kajian Hadis Dalam Ranah Digital', in *Sisfotenika* (Gunung Djati Conference Series, Conference on Islamic Civilization (CIC), 2023), pp. 69–75.

¹⁶ Muhammad Ari Rustianto, Guntur Pribadi, and Lilik Andaryuni, 'Metode Dan Paradigma Pemahaman Hadis Di Indonesia.', *Attractive: Innovative Education Journal*, 6.1 (2024), p. 303.



Another major challenge lies in integrating ḥadīth studies with other academic disciplines. Ḥadīth cannot be fully understood in isolation from its historical, cultural, and sociological contexts. Interdisciplinary approaches that draw from history, anthropology, and the social sciences offer rich insights, but such integration requires not only collaborative frameworks but also shared methodological ground.¹⁷ The lack of synergy between traditional Islamic scholars and modern researchers often results in fragmented interpretations, undermining the coherence of the field.

The digital turn has also generated epistemological disruptions. Artificial intelligence, recommendation algorithms, and automated content generation tools—though beneficial for indexing and pattern recognition—may inadvertently distort the scholarly process. By privileging popular keywords and engagement metrics over verified content, digital platforms can foster a culture of virality rather than credibility. The subtle shift from *ilmī* (scholarly) authority to *algorithmic* authority risks undermining the transmission of sound Islamic knowledge.¹⁸

The most pressing concern in the digital age, however, is the proliferation of fabricated ḥadīths (*ḥadīth mawḍūʿ*) and distorted interpretations. With unrestricted access to online content, including among adolescents who make up a large portion of Indonesia's digital users, unverified narrations often circulate unchecked. Many users accept religious information without critical evaluation, inadvertently spreading false ḥadīths attributed to the Prophet Muhammad (peace be upon him). This phenomenon not only threatens the credibility of Islamic teachings but also poses moral and spiritual risks to society. The viral nature of misinformation in digital spaces makes it imperative to reinforce the mechanisms of authentication and verification.¹⁹

Furthermore, the tension between traditional scholarly authority and the rise of online content creators presents a significant challenge. While many digital preachers contribute positively, others lack formal training, resulting in content that is sensational, fragmentary, or ideologically skewed. This dynamic complicates public understanding of ḥadīth and risks reducing sacred texts to easily consumable, decontextualized fragments. The erosion of scholarly gatekeeping in favor of popularity-driven discourse threatens to dilute the normative and theological weight of prophetic traditions.²⁰

¹⁷ Ar Rasyid Fajar Nasrullah, 'Peran Ahmad Lutfi Fathullah Dalam Perkembangan Kajian Digitalisasi Hadis Di Indonesia', *DUCARE: Journal of Education and Learning*, 1.1 (2024), pp. 31–38.

¹⁸ Saqib Hakak, Amirrudin Kamsin, and Wazir Zada Khan, 'Digital Hadith Authentication: Recent Advances, Open Challenges, and Future Directions', *Transactions on Emerging Telecommunications Technologies*, 33.6 (2022), doi: <https://doi.org/10.1002/ett.3977>.

¹⁹ Abdul Rahman Ramadhan and Siti Aisyah Nur Sari, 'Urgensi Program Studi Ilmu Hadis Pada Perguruan Tinggi Islam Terhadap Penyebaran Hadis Palsu Pada Era Digital Dalam Tinjauan Maqashid Syariah', *AL-ATSAR: Jurnal Ilmu Hadits*, 1.1 (2023), pp. 1–25.

²⁰ Rosyad and Alif.



Raising digital literacy—particularly among the youth—is essential in combating these challenges. Education, both formal and informal, must emphasize the ability to differentiate between *ṣaḥīḥ* (authentic) and *da‘īf* (weak) narrations. Access to authoritative sources must be expanded and adapted into formats that are user-friendly and digitally accessible. The role of scholars and ḥadīth specialists becomes increasingly vital in guiding the public and ensuring that what circulates online aligns with accepted Islamic standards.

In addition, differing views among scholars regarding the use of technology in religious studies further complicate the discourse. While some traditional scholars are hesitant to adopt digital tools, others embrace them as effective means for deepening engagement with the ḥadīth tradition. However, not all digital innovations meet the scholarly or pedagogical needs of diverse audiences. Balancing technological advancement with the preservation of textual integrity requires sensitivity, discernment, and continuous scholarly oversight.

Ultimately, the successful development of digital ḥadīth studies depends on strong collaboration among scholars, educators, and the wider community. Technology must be harnessed wisely—not merely for accessibility, but for accuracy, depth, and transformative learning. By increasing public awareness, enhancing educational content, and bridging traditional and modern methodologies, digital platforms can be transformed into trusted vehicles for the preservation and renewal of Islamic knowledge. Only through collective effort can ḥadīth studies remain authentic, relevant, and spiritually nourishing in the face of global information flows.

4. The Expansion of Ḥadīth Studies through Digital Platforms

The digital transformation of ḥadīth scholarship has given rise to innovative methods for accessing, studying, and disseminating prophetic traditions. In response to the increasing demand for accessible and efficient research tools, various digital applications and platforms have emerged, offering comprehensive solutions for scholars, students, and the broader Muslim public.²¹ These tools not only simplify access to classical texts but also provide functionalities that support deeper engagement with the ḥadīth tradition. Among the most widely used platforms is Lidwa Pusaka, a project developed by Indonesian graduates from Middle Eastern universities and local Islamic institutions. Initially distributed in CD format, Lidwa evolved into an online encyclopedia known as *Ensiklopedi Hadis Kitab 9 Imam*, featuring the nine canonical ḥadīth collections. This platform now exists in three formats—CD, free online access, and a subscription-based model—allowing users from different backgrounds to explore authenticated texts conveniently. The digitization of these key compilations has contributed significantly to the democratization of ḥadīth knowledge in the Indonesian context.²²

²¹ Althaf Husein Muzakky and Muhammad Mundzir, 'Ragam Metode Takhrij Hadis: Dari Era Tradisional Hingga Digital', *Jurnal Studi Hadis Nusantara*, 4.1 (2022), pp. 74–87.

²² Dliya Ul Fikriyyah, 'Telaah Aplikasi Hadis (Lidwa Pusaka)', *Jurnal Studi Ilmu Ilmu Al-Quran Dan Hadis*, 17.2 (2016).



Another major development is the Digital Islamic Library (Perpustakaan Islam Digital / PID) initiated by the *Pusat Kajian Hadis (PKH)* under the leadership of Dr. Ahmad Luthfi Fathullah. PID hosts over 8,000 volumes of Islamic texts, including more than 3,600 titles specifically dedicated to ḥadīth. These texts are available for free download and are categorized thematically for easier navigation. By making such extensive resources available through a single platform, PID has played a key role in expanding public access to traditionally limited collections and promoting open Islamic learning.²³

In the realm of Arabic-language software, Maktabah Syamilah remains one of the most popular digital libraries. Developed originally for desktop use and later adapted to Android, it includes a vast repository of classical and contemporary Islamic works. While the Android version requires users to manually add their own ḥadīth collections, the software enables scholars to conduct keyword searches, bookmark texts, and annotate key sections. Its value lies not only in its quantity of material but in its function as a scholarly tool that preserves the structure and integrity of primary sources.²⁴ For more specialized research, *Jawāmi‘ al-Kalim* stands out as a powerful Arabic-language application focused exclusively on ḥadīth. Developed by Islam Web, this software houses more than 1,400 ḥadīth books and includes features such as *ḥarakāt* (vocalization for easier reading), ḥadīth grading (*ṣaḥīḥ*, *ḍa‘īf*, etc.), and quick access to *rawī* profiles via clickable name links. Advanced functionalities, such as comparison across multiple sources, classification by ḥadīth type (*qauliyyah*, *fi‘liyyah*, *taqririyyah*), and inclusion of classic works like *Tahdhīb al-Kamāl*, make it a critical tool for in-depth ḥadīth analysis.²⁵

In addition to software-based access, ḥadīth content has become increasingly available across social media and content-sharing platforms. Visual media such as memes, infographics, and narrated short videos have made religious teachings more engaging, especially for younger audiences. Platforms like YouTube, Instagram, Facebook, and TikTok have become spaces where ḥadīth is no longer confined to academic circles but enters everyday digital interactions. While such formats can enhance visibility, they also require careful curation and ethical oversight to prevent misrepresentation and trivialization of sacred texts.²⁶ Thus, the integration of ḥadīth studies into digital platforms represents not only a technological advancement but a cultural shift in the ways religious knowledge is accessed, interpreted, and internalized. By blending tradition with innovation, these platforms serve as vital instruments in the preservation, education, and global dissemination of ḥadīth literature. However, their effective use demands not

²³ Abd. Wahid and Junida, 'Urgensitas Pembelajaran Ilmu Hadis Di Era Digital', *El-Sunan Journal Of Hadith And Religious Studies*, 1.1 (2023), pp. 12–20, doi:10.22373/el-sunan.v1i1.3454.

²⁴ Sri Wahyuningsih and Istianah, *Kontribusi Digitalisasi Hadis Bagi Perkembangan Studi Hadis Di Era Revolusi Industri 4.0*, ed. by CV. Global Aksara Pres (2021).

²⁵ Shabri Shaleh Anwar and Ade Jamaruddin, *Takhrij Hadis Jalan Manual Dan Digital* (PT. Indragiri, 2018).

²⁶ Wahyuningsih and Istianah.



only technical literacy but also scholarly guidance to maintain the depth and authenticity of Islamic teachings in digital spaces.

C. CONCLUSION

The current digital turn in ḥadīth studies marks a pivotal moment in the transmission, preservation, and reinterpretation of Islamic knowledge. Digital technologies have fundamentally altered how prophetic traditions are accessed, studied, and disseminated, opening new possibilities for public engagement and pedagogical innovation. Platforms such as Lidwa Pusaka, Maktabah Syamilah, and Jawāmi‘ al-Kalim have enabled broader access to canonical texts and analytical tools, while also contributing to the emergence of more interactive and inclusive forms of ḥadīth learning. However, these opportunities have also brought considerable risks, including the proliferation of fabricated ḥadīths, the loss of interpretive depth, and the marginalization of scholarly authority. The digitalization of ḥadīth content, especially on social media, frequently bypasses traditional mechanisms of verification, leading to ethical dilemmas and epistemological confusion. To address these challenges, this study underscores the need for an integrated approach that combines ethical reflection with strategic direction. The sustainability of ḥadīth studies in the digital era depends on the cultivation of *akhlāq*-based ethics, the promotion of critical digital literacy, and the strategic involvement of scholars in shaping the design, content, and governance of digital platforms. This triad—ethics, strategy, and authority—must work in concert to preserve the authenticity of the prophetic legacy while making it meaningfully accessible to contemporary audiences. In doing so, the digital transformation of ḥadīth studies can evolve into a deliberate and responsible response to the complexities of modern religious life—one that honors the sanctity of tradition while embracing the tools of the present to sustain relevance, rigor, and reverence.

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