Criticism of Hadith Text and Chain of Transmission on Social Media: A Theoretical Approach in Hadith Studies

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Abstract. The rapid development of information technology, particularly through social media platforms, has transformed how Islamic teachings, including hadith, are accessed and disseminated. However, this phenomenon has led to challenges, especially the neglect of hadith criticism principles, resulting in the spread of unauthenticated narrations. This research explores the theoretical approach of hadith sanad and matn criticism to enhance the digital religious literacy of the Muslim community. Using a qualitative methodology and library research approach, the study analyzes various sources to provide insights into the public's understanding and application of these principles in the digital context. Findings highlight the significant gap in religious literacy, particularly among millennials and Generation Z, who predominantly rely on social media for religious information. The research concludes with strategic recommendations for integrating hadith criticism into digital education systems, utilizing modern technologies to verify hadith and ensure the authenticity of Islamic teachings in the digital age.

Keywords: Hadith Criticism, Social Media, Sanad and Matn, Digital Religious Literacy, Islamic Education

INTRODUCTION

The development of information and communication technology, particularly through social media, has transformed the way Muslims access and engage with religious teachings. Today, platforms such as Facebook, Instagram, and TikTok serve not only as spaces for sharing experiences, but also as mediums

for the dissemination of hadith.[1] Several social media accounts frequently share hadith, including Instagram accounts such as @kata_hadis and @hadistrasul, TikTok accounts like *Kumpulan Hadist-Hadist* and *Hadist*, as well as Facebook groups dedicated to disseminating hadith, such as *Kumpulan Hadist* and *Kajian Al-Qur'an dan Hadist*. This phenomenon reflects the public's enthusiasm for Islamic teachings, particularly among the younger generation.[2] However, behind this trend lies a fundamental issue, namely the lack of understanding regarding the principles of hadith sciences, particularly in the critique of matn (content) and isnād (chain of transmission).[3] This often results in the widespread circulation of hadiths with unclear authenticity, which may lead to misinterpretation, conflict, and even the misuse of religious teachings.[4]

Based on research conducted by Febriyeni and Gonsales, a fabricated hadith that has gained popularity on social media is the one stating: 'Starting tonight (after Maghrib), the month of Sha'bān has begun. The Prophet Muhammad (peace be upon him) said, whoever informs others about the arrival of the first day of Sha'bān will be protected from the fire of Hell'.[5] Ustadh Abu Ubaidah Yusuf bin Mukhtar As-Sidawi has drawn attention to the widespread circulation of fabricated hadiths on social media, one of which is the statement: 'When you are faced with difficulties, seek help from the inhabitants of the

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[1] Nurul Hidayatul Ummah, "Pemanfaatan Sosial Media Dalam Meningkatkan Efektivitas Dakwah Di Era Digital," *Jurnal Manajemen Dakwah* 11, no. 1 (2023): 151–169.
[2] Tazkia Anugraheni Perdana and Alfika Inayatul Masruroh, "Pergeseran Fungsi Hadis Di Media Sosial," *Holistic al-Hadis* 9, no. 2 (2023): 100–119.
[3] Sabilar Rosyad and Muhammad Alif, "Hadis Di Era Digital: Tantangan Dan Peluang Penggunaan Teknologi Dalam Studi Hadis," *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, dan Fenomena Agama* 24, no. 2 (2023): 185–197.
[4] Febriyeni and Gonsales, "HADIS PALSU DI MEDIA SOSIAL PERSEPSI MAHASISWA FAKULTAS SYARIAH UIN BUKITTINGGI," *Jurnal Ulunnuha* 6, no. 2 (2022): 176–184.
[5] Ibid.

graves,' which is clearly not from the Prophet Muhammad.[6] He stated that this phenomenon is a serious affliction that deeply concerns anyone who holds a sense of protective jealousy over their religion. Therefore, it is a collective responsibility of the Muslim community to correct, prevent, and curb the spread of fabricated hadiths that mislead the ummah, through education and clarification based on authentic sources.

In the Islamic scholarly tradition, hadith sciences play a crucial role in preserving the purity of religious teachings.[7] Sanad criticism aims to ensure the validity of the hadith transmission chain by assessing the credibility of narrators, the continuity of the sanad, and the integrity of the transmitters.[8] Meanwhile, matan criticism focuses on analyzing the content of the hadith to ensure its conformity with the Qur'an, other hadiths, and principles of rationality.[9] However, the reality on social media shows that these fundamental principles are often neglected.[10] Hadiths with weak or even fabricated status are often uploaded and disseminated without validation processes, prioritizing only their alignment with certain narratives or their appeal to the audience.[11]

This phenomenon reveals a gap between the public's religious enthusiasm and their methodological literacy in hadith sciences. The dissemination of the

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[6] Abu Ubaidah Yusuf bin Mukhtar As-Sidawi, "Fenomena Maraknya Hadits Palsu Di Media Sosial," *Media Dakwah Ma'had Furqon Al Islami*, last modified 2016, accessed May 22, 2025, https://artikel.alfurqongresik.com/fenomena-maraknya-hadits-palsu-di-media-sosial/.

[7] Shofil Fikri et al., "Memahami Makna Dari Hadis Dan Ilmu Hadis Menurut Pandangan Muhadditsin Dan Ushuliyyin," *Jurnal Pendidikan Islam* 1, no. 4 (2024): 12.

[8] Hedhri Nadhiran, "Kritik Sanad Hadis: Tela'ah Metodologis," *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, dan Fenomena Agama* 15, no. 1 (2014): 1–14, http://jurnal.radenfatah.ac.id/index.php/JIA/article/view/482.

[9] Ibid.

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

[11] Muhammad Ghifari, "Strategi Efektif Dalam Mencegah Penyebaran Hadis Palsu Di Media Sosial," *The International Journal of Pegon : Islam Nusantara civilization* 9, no. 01 (2023): 103–122.

Prophet's hadiths today is not limited to traditional books but is more commonly found across various social media platforms. The ease of accessing hadiths on social media contributes to increased knowledge of religious sciences. A study conducted by PPIM UIN Syarif Hidayatullah Jakarta, titled 'Religious Practice Among Youth: No to Rituals, Yes to Conservatism,' shows that 64.66 percent of millennials and Generation Z more frequently seek religious knowledge or information through social media rather than consulting traditional texts or asking religious scholars (kyai).[12] "However, among millennials and Generation Z, those who possess adequate understanding of the fundamental principles of matan and sanad criticism remain limited. This constitutes a serious issue, as unverified information can negatively impact the overall understanding of religion.

Furthermore, academic studies on the dissemination of hadiths on social media have so far tended to focus on social impacts or general phenomenon analysis, while theoretical approaches that integrate the principles of matan and sanad criticism to enhance religious digital literacy remain very limited. Previous research, such as that conducted by Jamil[13] and Sari[14], They mostly discuss the consequences of the spread of fabricated hadiths without proposing hadith-based

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[12] Mazaya, "Survei: Generasi Milenial Dan Z Akses Informasi Keagamaan Dari Medsos," *Jurnis*, last modified 2021, accessed November 19, 2024, https://jurnalislam.com/survei-generasi-milenial-dan-z-akses-informasi-keagamaan-dari-medsos/.

[13] Khadijah Binti Abdul Jamil, Alia Najihah Binti Abd Aziz, and Syed Najihuddin Bin Syed Hassan, "PENYEBARAN HADIS PALSU MELALUI MEDIA SOSIAL: PUNCA DAN AKIBAT Khadijah," in *E-Prosiding Seminar Kearifan Nusantara Kali*, vol. 5, 2024, 20–23, https://oarep.usim.edu.my/server/api/core/bitstreams/8ad7ecc5-9aa3-4116-9aef-0758314ca4c1/content.

[14] Khadijah Binti Abdul Jamil, Alia Najihah Binti Abd Aziz, and Syed Najihuddin Bin Syed Hassan, "PENYEBARAN HADIS PALSU MELALUI MEDIA SOSIAL: PUNCA DAN AKIBAT Khadijah," in *E-Prosiding Seminar Kearifan Nusantara Kali*, vol. 5, 2024, 20–23, https://oarep.usim.edu.my/server/api/core/bitstreams/8ad7ecc5-9aa3-4116-9aef-0758314ca4c1/content.

solutions for the digital context. This creates a gap in the scholarship that needs to be urgently addressed to improve the religious literacy of the community.

This study aims to explore theoretical approaches in matan and sanad criticism to provide the broader public with an understanding of the importance of verifying the authenticity of hadiths before disseminating and practicing them. Additionally, the research will identify the extent to which society comprehends and applies these principles within the digital context. Given the significance of this study, it is expected to make a tangible contribution toward enhancing religious literacy based on hadith sciences in the digital era, while also offering solutions to the challenges posed by the spread of invalid hadiths on social media.

This study is qualitative in nature and aims to produce descriptive data based on relevant sources. Furthermore, it employs a library research approach. The data collection technique used in this research is descriptive.

DISCUSSION

The phenomenon of hadith dissemination on social media reflects a significant shift in the way society—particularly the younger generation—accesses and distributes religious information.[15] Digital technology, particularly social media, has become a primary instrument in transforming the patterns of interaction between Muslims and religious knowledge.[16] Popular platforms such as Instagram, TikTok, Twitter, and Facebook no longer serve solely as communication tools; they have transformed into virtual spaces for sharing and seeking religious knowledge, including hadith.[17] The access provided by social media is remarkably easy and instantaneous. Within seconds, users can find a wide range of religious content, from hadith quotations and scholarly

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[15] Siddik Firmansyah and Marisa Rizki, "Hadis Dan Media Sosial Sebagai Alat Da'wah Di Instagram: Study Ilmu Hadis," *Istinarah: Riset Keagamaan, Sosial dan Budaya* 5, no. 2 (2023): 86.
[16] Ibid.
[17] Suci Ramadhanti Febriani and Ayu Desrani, "Pemetaan Tren Belajar Agama Melalui Media Sosial," *Jurnal Perspektif* 14, no. 2 (2021): 312–326.

explanations to religious discussions involving millions of users from diverse backgrounds.

For the younger generation, social media serves not only as a means of entertainment but also as a primary source for understanding religious teachings.[18] This generation has grown up in the digital age, where all forms of information are readily accessible through their mobile devices. With just a scroll, they can encounter hadith quotations presented in visually engaging formats such as short videos, infographics, or creative narratives. Such content is often linked to contemporary themes—such as mental health, motivation, social relationships, or other trending topics—making it feel relevant and capturing their attention. Social media, through its algorithms, further facilitates the spread of the most frequently viewed or shared content, causing certain hadiths to go viral in a short period of time.[19]

However, this ease of access presents a significant challenge, particularly regarding the quality of religious literacy among the public. The dissemination of hadiths on social media often occurs without proper verification in accordance with the principles of hadith science. In fact, social media algorithms tend to promote content that is viral or attention-grabbing, rather than content that is most accurate from a scholarly perspective. Many hadiths gain popularity due to their appealing content or narrative, their perceived relevance to trending issues, or their alignment with particular opinions. One such popular hadith is the narration attributed to Abu Atikah Tarif bin Sulaiman: 'Seek knowledge even as far as China.' According to hadith scholars such as al-'Uqaili, al-Bukhari, al-Nasa'i, and Abu Hatim, there is consensus that Abu Atikah Tarif bin Sulaiman

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[18] Mazaya, "Survei: Generasi Milenial Dan Z Akses Informasi Keagamaan Dari Medsos."

[19] Muhammad Afda Nahied, "Mediatisasi Hadis : Transformasi Interpretasi Dalam Era Digital" 10, no. 5 (2024): 87–106.

does not meet the criteria to be a reliable hadith narrator. Moreover, al-Sulaimani has identified Abu Atikah as a known fabricator of hadiths.[20]

Figure. Fabricated Hadiths on Social Media Platforms TikTok and Instagram
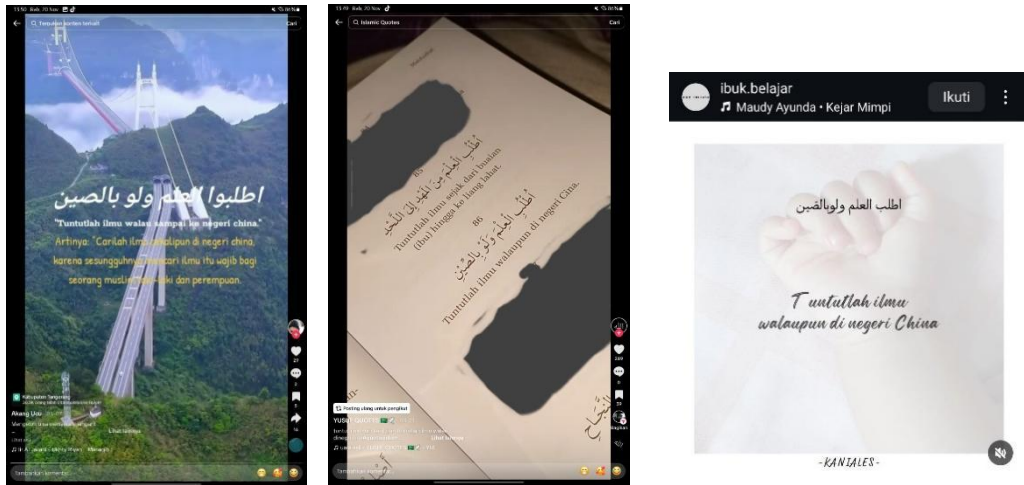
Source: TikTok accounts @yusuf_quotes, @akangucu05; Instagram account @ibu.belajar

Such hadiths are widely disseminated without ensuring the authenticity of their sanad and matan. As a result, weak or even fabricated hadiths often circulate and are accepted by the public as truth. Fabricated hadiths regarded as truth can create bias in religious understanding, where the community tends to focus on certain hadiths that are emotionally appealing while neglecting the complexity of hadith sciences. This phenomenon poses significant risks to religious comprehension, including the creation of misinformation that can influence both individual and collective religious attitudes and behaviors.

The lack of hadith literacy among the public constitutes a major problem. A survey indicates that over 64% of the younger generation, particularly

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[20] Haerudin, "KAJIAN 10 HADIS –HADIS MAUDHU POPULER," *ubpkarawang* 4, no. 2 (n.d.): 29–43.

millennials and Generation Z, use social media as their primary source of religious information.[21] They more frequently access religious content through social media than by learning directly from scholars or reading classical texts. This data reveals the dominance of social media as the primary medium in the daily lives of the younger generation.[22] However, the problem lies in the fact that many of them do not understand the basic principles of sanad and matan criticism, which are fundamental in hadith studies. This lack of understanding makes them vulnerable to unauthentic information, thereby increasing the potential for disseminating problematic hadiths.

This phenomenon highlights a significant challenge in the digitization of religious information. Although social media provides broad access to religious knowledge, this accessibility is not always accompanied by information validity. Hadiths disseminated without sanad and matan criticism can negatively affect the understanding of religion, which ideally should be deeper and more accurate. In some cases, the spread of fabricated hadiths can undermine public trust in hadith sciences and even provoke conflicts within the Muslim community.[23] One well-known fabricated hadith is 'Seek knowledge even as far as China.' The status of this hadith is considered very weak or fabricated by most hadith scholars, including Ibn Ḥibbān and al-Albānī. This hadith is often used to justify the claim that Islam encourages limitless pursuit of knowledge. Although the spirit of the message is valid, employing this hadith in academic discourse without clarifying its authenticity undermines the credibility of hadith sciences among scholars, especially when cited by public figures without strong scholarly references. This

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[21] Mazaya, "Survei: Generasi Milenial Dan Z Akses Informasi Keagamaan Dari Medsos."

[22] Nur Ainiyah, "Remaja Millenial Dan Media Sosial: Media Sosial Sebagai Media Informasi Pendidikan Bagi Remaja Millenial," *Jurnal Pendidikan Islam Indonesia* 2, no. 2 (2018): 221–236.

[23] Siti Marpuah and Farah Darwisyah Binti Ahmad Zamree, "Kesan Hadis Maudhu' Dalam Amalan Umat Islam," *Perada* 2, no. 1 (2019): 25–33.

serves as a warning that the speed of digital information dissemination must be balanced with adequate religious literacy.

Based on this phenomenon, it is essential to first understand the methods of sanad and matan criticism before resharing hadiths on social media. In hadith studies, the methods of sanad and matan criticism can be understood as follows.

Sanad criticism is a fundamental aspect in hadith sciences aimed at ensuring the authenticity and validity of a hadith. Through this process, scholars meticulously examine the chain of transmission (sanad), evaluating the credibility of each narrator based on justice (ʿadālah) and precision (ḍabṭ), as well as verifying the continuity of transmission between teacher and student. Thus, sanad criticism plays a crucial role in distinguishing authentic hadiths from weak or fabricated ones, thereby preserving the purity of Islamic teachings. As explained by Muhammad Mustafa al-ʿAzami in *Studies in Hadith Methodology and Literature*, this method has been a significant contribution to the preservation of the integrity of Islamic religious texts.[24]

Moreover, sanad criticism also serves as a tool to prevent the spread of fabricated hadiths that may be used for particular interests, such as political justification or doctrinal deviation. By tracing and evaluating the chain of transmission, scholars can identify and reject inauthentic hadiths. Jonathan A.C. Brown, in his book *Hadith: Muhammad's Legacy in the Medieval and Modern World*, emphasizes that sanad criticism is not merely a technical method but also a

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[24] Muhammad Mustafa Al-ʿAzami, "Studies in Hadith Methodology and Literature," *Ndianapolis: American Trust Publications*, last modified 1977, https://archive.org/details/StudiesInHadithMethodologyAndLiteratureByShaykhMuhammadMustafa.

manifestation of the Islamic scholarly commitment to preserving the Prophet Muhammad's legacy.[25]

Sanad criticism in hadith sciences refers to the chain of transmission linking a hadith to the Prophet Muhammad (peace be upon him), serving to verify the hadith's authenticity. Sanad criticism assesses the integrity (al-'adālah) and accuracy of memory (ḍabt) of the narrators, as well as ensures the continuity of the chain of transmission (ittisāl al-sanad). Scholars also examine potential weaknesses, such as tadlīs (concealment of a weak narrator's identity) or shudhūdh (discrepancies from other narrations).[26] The authenticity of the sanad can be determined through two main aspects: the quality of the narrators and the continuity of the chain.[27] The first aspect focuses on assessing the trustworthiness (thiqqah) of each narrator within the ṭabaqāt (generational layers) of the sanad, which includes evaluating their justice ('adl) and accuracy (ḍābiṭ). Meanwhile, the second aspect aims to ensure the connection between narrators, such as whether they lived in the same period, had the possibility to meet, and maintained a teacher-student relationship.

The assessment of these two elements begins by collecting all available chains of transmission (sanad) of a hadith, followed by a comprehensive analysis of the sanad's validity (i'tibār al-sanad) using an overall sanad sequence scheme. Subsequently, an examination is conducted on the narrators and the transmission methods employed. At this stage, all information about the narrators—including their biographies, evaluations of jarḥ wa ta'dīl (criticism and accreditation), as well as data from ṭabaqāt, siyār, and other sources—is gathered. Then, the quality of

[25] Jonathan Brown, *Hadith: Muhammad's Legacy in the Medieval and Modern World* (Oxford: Oneworld, 2009).

[26] M. Syuhudi Ismail, *Hadis Nabi Menurut Pembela, Pengingkar, Dan Pemalsunya* (Jakarta: Gaya Media Pratama, 1995).

[27] Rizkiyatul Imtyas, "Metode Kritik Sanad Dan Matan," *Ushuluna: Jurnal Ilmu Ushuluddin* 1, no. 1 (2020): 18–32.

the narrators is evaluated based on justice (ʿadl) and precision (ḍābiṭ). If the analysis confirms that the narrators are trustworthy (thiqqah), the transmission is considered acceptable.

The next stage involves reviewing the collected data to verify the relationship between narrators and their teachers or students, including whether they lived in the same era, met, and maintained a teacher-student relationship. This process aims to determine whether the chain of transmission (sanad) is continuous (ittiṣāl) or not. The final step is to draw conclusions from the sanad investigation, which includes the legal classification of the sanad based on its quality, such as ṣaḥīḥ, ḥasan, or ḍaʿīf, as well as its classification based on the quantity of the sanad, whether it falls into the categories of mutawātir, mashhūr, or āḥād.

According to Syuhudi Ismail in his work, there are two main elements that must be considered by hadith researchers in determining the authenticity standard of a hadith's matn. First, the hadith must be free from syādh (anomalies), and second, it must be free from ʿillah (hidden defects).[28] These two main elements are further divided into more detailed classifications, as frequently explained by hadith scholars in their various works. The first step in matn criticism is to analyze whether a hadith contradicts the Qur'an. For example, there is a hadith concerning the deceased being punished due to the weeping of their family. On one occasion, ʿUmar ibn al-Khaṭṭāb admonished Shuʿayb for mourning a deceased family member. ʿUmar ibn al-Khaṭṭāb said: 'O Shuʿayb! Will you still weep for your family? Indeed, I myself heard the Messenger of Allah (peace be upon him) say: "Truly, the deceased is punished because of the weeping of some of his family members."[29]

However, Ibn ʿAbbās held a different view. He narrated that when ʿUmar ibn al-Khaṭṭāb passed away, he sought clarification regarding this hadith. Subsequently, ʿĀ'ishah provided a reinterpretation, saying, 'May Allah have mercy on ʿUmar ibn al-Khaṭṭāb.' According to her, the explanation of the hadith was not as ʿUmar had understood it, because the Messenger of Allah (peace be upon him) never stated that Allah would punish a deceased person due to the weeping of their family. On the contrary, the Prophet (peace be upon him) clarified, 'Indeed, Allah will increase the punishment of a deceased person from among the disbelievers due to the weeping of his family.

`Ā'ishah also emphasized that the interpretation of this hadith should be aligned with the explanation found in the Qur'an, specifically Surah al-Anʿām, verse 164: 'No bearer of burdens shall bear the burden of another.' Moreover,

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[28] Ismail, *Hadis Nabi Menurut Pembela, Pengingkar, Dan Pemalsunya*, 116.

[29] Muslim bin al-Hajjāj Al-Naisabūrī, *Ṣaḥīḥ Muslim-Kitab Al-Jana'iz, Juz 2* (Beirut: Dār al-Ihyā' al-Turāṭ al-'Arabī, n.d.).

numerous narrations mention that the Prophet Muhammad (peace be upon him) himself shed tears when his son Ibrāhīm passed away.

Does this statement imply that ʿUmar ibn al-Khaṭṭāb intentionally fabricated a narration? In another report, ʿĀ'ishah clarified that ʿUmar had no intention of lying; rather, it is most likely that he made an honest mistake or misinterpreted the Prophet's (peace be upon him) words. Therefore, it can be concluded that the content of the hadith transmitted by ʿUmar ibn al-Khaṭṭāb does not align with the explanation provided in the Qur'an.

The Companions of the Prophet regarded the Qur'an as the primary reference for verifying the authenticity of hadith. However, this did not imply a wholesale rejection of the Prophet's traditions. On the contrary, a number of hadiths were employed as guiding tools in the verification process. This approach stemmed from their acceptance of the sayings directly conveyed by the Prophet Muhammad. Nonetheless, as human beings, some Companions were concerned about the potential for misunderstanding the Prophet's explanations or making mistakes due to lapses in memory. Therefore, they found it necessary to cross-verify hadiths by referring to other narrations deemed more reliable, including those consistent with the Prophet's own statements.

As an illustration, there is a hadith that establishes the obligation of performing ghusl (ritual purification) after sexual intercourse, even if ejaculation does not occur. In a narration from 'Ubaid bin Rifā'ah al-'Anṣārī, it is reported that during a gathering led by Zaid bin Ṡābit, a disagreement arose regarding the obligation of ghusl after intercourse without ejaculation. After a lengthy discussion, they decided to seek legal clarity from the wives of the Prophet Muhammad (peace be upon him). Initially, they asked Lady Ḥafṣah, but she was unsure of the correct ruling. They then consulted Lady 'Ā'ishah, who clarified that: 'If a person has engaged in sexual intercourse, then ghusl is obligatory,'

regardless of whether ejaculation occurred. This explanation is also supported by other hadiths that reinforce the ruling.

The second method of matn criticism involves analyzing whether the content of a hadith contradicts sound reasoning or not. For example, there is a hadith that recommends washing one's hands before placing them into a container. In a narration by Abū Hurairah, the Prophet Muhammad (peace be upon him) said: 'When one of you wakes up from sleep, do not insert your hand into a container until you have washed it three times.'[30] In the book *Nayl al-Awṭār*, it is explained that both Abū Hurairah and ʿĀʾishah agreed that the recommendation to wash the hands in this hadith is *sunnah* (recommended), not obligatory. However, if one is certain that their hands have been contaminated with impurity, then washing the hands becomes obligatory before placing them into the container. Conversely, if there is no impurity, washing the hands is not required.

In addressing this situation, there is a need to enhance hadith literacy among the public. One strategic step that can be taken is to develop a digital education system based on the science of hadith.[31] This system aims not only to provide access to religious information but also to assist the public in understanding the fundamental principles of validating the authenticity of hadiths.[32] For example, through a digital literacy module designed to explain the concepts of sanad and matan criticism in a simple and practical manner. This module may contain practical guidelines on how to critically assess the sanad and matan of hadiths.

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[30] Ibnu Majah, *Sunan Ibn Mājah, Juz 1* (Aleppro: Dār al-Ihya' al-Kutub al-ʿArabiyyah, n.d.).

[31] Yumita Anisa Putri et al., "Strategi Pembelajaran Al-Hadis Dan Media Pembelajaran," *Edu Society: Jurnal Pendidikan, Ilmu Sosial Dan Pengabdian Kepada Masyarakat* 1, no. 2 (2023): 213–227.

[32] Indah Fujianti, "Konsep Pendidikan Islam Di Era Digital" (n.d.): 99–116.

A module based on sanad and matan criticism can also be supported by modern technology, such as data-driven applications, to facilitate the verification process of hadiths or the search for sources from authentic hadith collections. With such applications, users can match the content of hadiths with primary references like the Qur'an and authoritative hadith texts within seconds. Furthermore, technology can be utilized to permanently record the chain of transmission (sanad), thereby simplifying the tracking process. These innovations can make hadith validation faster and more accurate, enhancing public trust in using hadiths as sources of religious teachings.

One example of an application designed to search for authentic hadiths is the "Encyclopedia of the Nine Imams' Hadith." This application enables users to trace hadith sources from various authoritative hadith collections, including over 62,000 hadiths from the nine renowned hadith books known as Kutub al-Tis'ah. These books comprise Sahih al-Bukhari, Sahih Muslim, Sunan Abu Dawud, Sunan al-Tirmidhi, Sunan al-Nasa'i, Sunan Ibn Majah, Musnad Ahmad, Muwatha' Malik, and Sunan al-Darimi. The application is also equipped with Indonesian translations and information regarding the authenticity grades of each hadith. With these features, the Encyclopedia of the Nine Imams' Hadith is expected to assist Muslims in practically and accurately understanding and referring to reliable sources of Islamic teachings.

The implementation of this digital education system requires collaboration among various parties. Academics, religious scholars, religious institutions, and technology developers must work together to design modules and applications that are relevant and easily accessible to the public. Additionally, religious leaders and social media influencers with significant reach can act as agents of change by spreading awareness about the importance of sanad and matan verification before disseminating hadiths. Educational campaigns through

social media, webinars, and online training can also broaden the reach of this education, targeting more individuals who use social media as their primary source of religious information. Therefore, the extent to which society can understand and apply these principles largely depends on several factors, particularly the quality of education provided and access to appropriate technological tools.

Effective education serves as the fundamental foundation for enhancing public understanding of the principles of sanad and matan criticism. Without adequate comprehension, the community tends to accept religious information, including hadiths, at face value without verifying their authenticity. Therefore, high-quality education must be designed to explain the basic principles of hadith sciences in a manner that is simple yet comprehensive. For instance, in the aspect of sanad criticism, the public needs to understand concepts such as the integrity (*'adālah*) and precision of memory (*ḍabṭ*) of narrators, as well as the importance of the continuity of the transmission chain (*ittiṣāl al-sanad*). On the other hand, in matan criticism, the community should be able to analyze the content of hadiths to ensure their consistency with the Qur'an, mutawatir Sunnah, logic, and the fundamental values of Islam. Consequently, educational modules tailored for digital platforms can assist the public in practically grasping these concepts, enabling them to apply such principles when verifying hadiths circulating on social media.

In this context, modern technology plays a strategic role in supporting hadith literacy. Public access to technology can significantly facilitate the process of hadith validation. Technologies such as applications can be utilized to enhance the accuracy and efficiency of sanad and matan criticism. For example, the "Ensiklopedi Hadits 9" application can be used to match hadith texts with authoritative collections, examine the chain of transmission, and analyze the

compatibility of the hadith content with fundamental Islamic principles. Technology can also be employed to permanently record the chain of narration, enabling the origin of every circulating hadith to be traced. Furthermore, data-based applications containing references to authoritative hadith sources can simplify the community's efforts to quickly and accurately verify the authenticity of hadiths. With these tools, the public not only gains access to religious information but also acquires the ability to verify its authenticity.

With appropriate strategic measures, society can not only better understand these principles but also apply them in daily practice to preserve the purity of Islamic teachings in the digital era. This requires a collaborative effort among religious institutions, academics, technology developers, and social media users to create a digital ecosystem that comprehensively supports the validation of religious information.

CONCLUSION

This study reveals that the dissemination of hadiths on social media reflects the enthusiasm of society, particularly the younger generation, in accessing religious information. However, this phenomenon also highlights weaknesses in hadith literacy, especially regarding the principles of sanad and matan criticism. The spread of hadiths without scholarly validation often leads to the risk of misuse or misunderstanding of religious teachings. Low hadith literacy, particularly among millennials and Generation Z, results in many accepting weak or fabricated hadiths without adequate critical scrutiny. The study also finds that the application of sanad and matan criticism principles in the digital context remains very limited, while digital literacy based on hadith sciences has yet to be optimally developed. Sanad and matan criticism are crucial to ensure the authenticity of hadiths by evaluating the integrity of narrators, the continuity of the sanad, and the consistency of the matan with the Qur'an, mutawatir sunnah,

and rationality. Such literacy efforts are essential to preserve the purity of religious teachings in the digital era.

To address these challenges, it is necessary to develop digital learning modules based on the principles of hadith sciences designed to enhance religious literacy among the public. These modules should be simple, practical, and relevant to the digital needs of today's society. The utilization of modern technology, such as the Ensiklopedi Hadits 9 Imam application, must also be maximized to facilitate fast and accurate hadith verification. Future researchers are encouraged to explore the effectiveness of applying sanad and matan criticism principles within the digital context, including the integration of technology to improve hadith literacy. Furthermore, it is important to evaluate the impact of digital education on the community's ability to verify hadiths and to develop innovative approaches through collaboration among various stakeholders to create practical educational systems. This study is expected to support efforts to preserve the purity of religious teachings in the digital era.

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