

**Hadith In Education In The Digital Era (Case Study At SMK Negeri 5 Pekanbaru)**

**Nurhadi<sup>1)</sup>, Ilyas Husti<sup>2)</sup>, Aini Qolbiyah<sup>3)\*</sup>**  
<sup>123)</sup>Universitas Islam Negeri Sultan Syarif Kasim Riau

\*Corresponding author

Email : [alhadi@yahoo.co.id](mailto:alhadi@yahoo.co.id)<sup>1)</sup>, [ilyas.husti@uin-suska.ac.id](mailto:ilyas.husti@uin-suska.ac.id)<sup>2)</sup>, [ainiqolbiyah14@gmail.com](mailto:ainiqolbiyah14@gmail.com)<sup>3)</sup>

**Abstract**

*This study aims to discuss the hadees in education of digital age (case study at SMKN 5 Pekanbaru. This research descriptive quantitative. The conclusion of this study are 1) the use of technology-based learning media in the digital era: 60% of respondents strongly agree with the use of technology in the digital era, 25% of respondents agree, 7% of respondents are hesitant and 8% of respondents do not agree with learning using digital technology. 2) use of digital libraries : 60% of respondents stated that they did not utilize electronic book sources provided by the National Library and the Ministry of Education and Culture in the learning process, and 3) critical thinking: 43% of respondents experienced cyberbullying, 33% of respondents experienced hate speech and only 22% of students did not experience negative impacts online media.*

**Keywords:** *Hadith, education, digital era*

**INTRODUCTION**

The digital era is a term used in the emergence of digital, internet networks, especially information technology. This new digital era media is often used to describe digital technology. This media has the characteristics of being able to be manipulated, is network or internet. Apart from the internet, print media, television, magazines, newspapers, and so on are not included in the new media category. The mass media switches to new media or the internet because there is a cultural shift in the delivery of information. The ability of this digital era media makes it easier for the public or students to receive information more quickly.

Education in the digital era is education that must integrate information and communication technology into all subjects. With the development of digital era education, it allows students to get abundant knowledge quickly and easily. Islamic education in the digital era has great potential to improve the quality of education and the individual for a better human being, one of which is in terms of Islamic education. Where is currently echoed regarding education in the digital era. where in its implementation it is always related to technology (internet), in this case the best known is of course the internet, then the use of various technological media such as cellphones / laptops and so on in a learning process that is increasingly massive in use

Education is one of the pillars that supports the establishment of civilization. The existence of a nation is determined by the character it has. A nation that has dignity and can be respected by other nations around the world. Education is an effort to advance the growth of character (character) and also patterns of ways of thinking.

The problems of SMK Negeri 5 Pekanbaru are:

1. Teachers who are slow to catch up with the pace of modernization of education. What happens is that students are able to receive information quickly from various multimedia sources, while many teachers often provide information slowly and from limited sources.
2. Students like to see pictures, listen to music and watch videos before seeing the text, while the teacher gives the text first.
3. Students like to do activities together at once, such as completing assignments while listening to music from a laptop, while teachers tend to want to do only one thing at a time.
4. Students want to access multimedia hyperlink information randomly, while teachers prefer to provide information in a linear, logical and straight line manner.
5. Students like simultaneous interactions with many people, while teachers want their students to work independently. Students like lessons that are relevant, interesting and can be used immediately (instantly), the teacher wants to follow the curriculum and meet standards.
6. Teachers who come from a pre-digital world will be overwhelmed by digital age students. In fact, the teacher will find it difficult to build effective communication with students.

In the context of learning conditions, of course, the main goal is success that can be obtained both in terms of implementation and the results to be achieved later, but of course all of this cannot be carried out without a certain strategy, one of which is by using an appropriate learning method and model. So, to create a technology-based Islamic education that is able to answer and provide solutions as well as in the digital era where later we will not only compete in the local sphere (Indonesia), but compete with other countries in the world (global).

One of the main challenges for education in the digital era is the problem of educational values (morals & morals) of students which must be increased again because currently it continues to decline from year to year. The Ministry of PPA in 2018 alone, there were 2,536 cases of child pornography exposure. "The case in 2018 yesterday, there were almost 2,536 cases. The impact on violence. Pornography itself per month 25 thousand children who access.

The Ministry of Women's Empowerment and Child Protection revealed that 66.6 percent of boys and 62.3 percent of girls in Indonesia witnessed sexual activity (pornography) through online media (online). While the UNICEF Agency, to be precise, in 2016 there were 41-50% of children in Indonesia who had experienced/performed acts of bullying (violence against school children). Another example is where the KPAI (Indonesian child protection commission) conveyed that cases of brawls among Indonesian students increased by 1% in 2018 from 2017, even though in 2018 it was still in its 9th month and could potentially grow even bigger.

This shows that the low morals and morals that exist among students in Indonesia are the main cause of acts of bullying that can arise among students today. Of course this is not what is expected from an educational outcome like in the digital era, for example with the convenience of all activities, the existence of various applications which can now actually be a source of demoralizing students, although not all of them have a bad impact on students. However, what needs to be considered at this time is the decline in student morals due to the lack of instilling moral values for a child (student).

So, so that students do not fall prey to the rapid pace of technology in the digital era, and the decline of their morals and morals. because we cannot possibly block student access to explore technology which is now advancing rapidly. because things will actually become the source of new problems that will emerge, therefore education based on morals and morals is very important to do, especially in the digital era. Because if special handling is not immediately carried out, it will bring up various new problems.

Educational problems for students in this digital era are among the most important problems faced by all people in the world, both Muslim and non-Muslim communities. This is

because teenage students are in a period of physical and mental growth, experiencing turmoil in their minds and souls, which often causes them to frustration.

Broadly speaking, the digital era is a time when information becomes very easy and fast to obtain and disseminate using the internet network system without any space and time

limitations. Technological developments can change life and the direction of human perspective in dealing with life's problems. This situation has brought humans to modernization and an instant life.

In Islam, the search for knowledge is emphasized even the Prophet Muhammad. until obligatory.

تَعْلَمُوا وَعَلِمُوا وَلَا يَنْهَاكُنَّكُمْ وَلَا يَنْهَاكُنَّكُمْ ( رَوَاهُ الطَّبَرَانِيُّ )

*Meaning: "Learn all of you, and teach all of you, and respect your teachers, and be kind to those who teach you." (Reported by Thabrani).*

Then based on the hadith narrated by Ibn Majah as follows:

طَلَبُ الْعِلْمُ فَرِيْضَةٌ عَلَى كُلِّ مُسْلِمٍ

*Meaning: "Seeking knowledge is obligatory upon every Muslim." (Narrated by Ibn Majah no. 224)*

The hadith contains an order (obligation) for Muslims to seek knowledge. With regard to what knowledge we must learn, technology is an object that is produced from knowledge in the digital era or others. In this hadith, Rasulullah SAW explained that by learning you will get knowledge, the knowledge that is taught guides friends with patience to get effectiveness and efficiency in practice. Seeing the explanation above, the author conducted a study of hadith in the digital era.

## RESEARCH METHODS

The research method used is descriptive research method with a quantitative approach. Sugiyono explained that descriptive research is research conducted to determine the value of the independent variable, either one variable or more (independent) without making comparisons, or linking it with other variables. According to Sudjana and Ibrahim that descriptive research is "research that seeks to describe a symptom, event, event that is happening at the present time". For the quantitative approach explained by Arikunto that the approach uses quantitative because it uses numbers, starting from data collection, interpretation of the data, and the appearance of the results.

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## RESULT AND DISCUSSION

### 1. The use of technology-based learning media in the digital era

The development of science and technology in the digital era is increasingly encouraging renewal efforts in the use of technological results in the learning process. Teachers are required to be able to use the tools that can be provided by the school, and it is possible that these tools are in accordance with the developments and demands of the times. Teachers can at least use cheap and efficient tools, even though they are simple, but are a must in an effort to achieve the expected teaching goals. Besides being able to use the available tools, teachers are also required to be able to develop skills in making teaching media that will be used if the media is not yet available. For this reason, teachers must have sufficient knowledge and understanding of teaching media.

In teaching and learning activities, in the digital era emphasizing process skills and active learning, the media is considered very important in the learning process. Modules besides being able to facilitate independent learning students are also conventional. The module is equipped with instructions for self-study, so that students can learn according to their abilities and can fulfill all competencies that must be mastered by students.

The following are the results of student attitudes about the use of technology in the digital era:

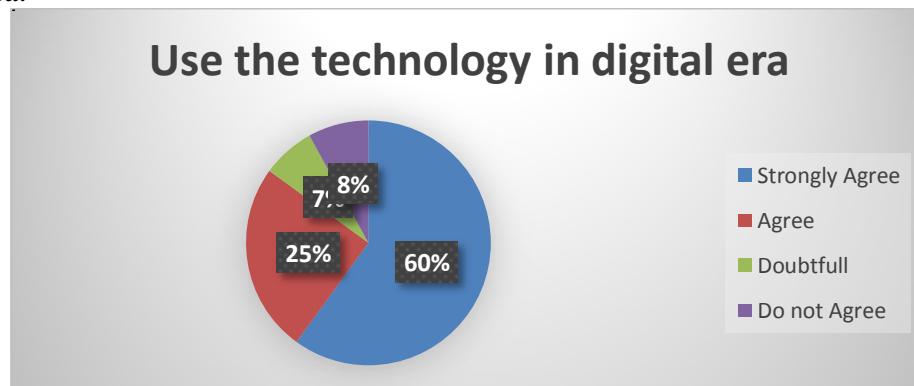


Figure 1  
The Use of Technology in digital era

From these data it can be seen that 60% of students strongly agree with the use of technology in the digital era, 25% agree, 7% are hesitant and 8% do not agree with learning to use digital technology. In this case, the use of technology in the digital era, the most commonly used media is images. As the Prophet SAW said:

حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ: أَخْبَرَنَا يَحْيَى بْنُ سَعْدٍ، عَنْ سُفْيَانَ ثُلَّةِ: حَدَّثَنِي أَبِي، عَنْ هَنْدِرِ، عَنْ رَبِيعِ بْنِ حَنْيَةِ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ ثُلَّةِ: قَالَ: حَطَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَطًا مُرِبَّعًا، وَحَطَ حَطًا فِي الْوَسْطِ خَارِجًا مِنْهُ، وَحَطَ حَطًا صِغَارًا إِلَى هَذَا الَّذِي فِي الْوَسْطِ مِنْ جَانِبِهِ، وَقَالَ: (هَذَا إِلَّا إِنْسَانٌ، وَهَذَا أَجْلَهُ مَحِيطٌ بِهِ أَوْ: قَدْ أَحْاطَ بِهِ وَهَذَا الَّذِي هُوَ خَارِجٌ أَمْلَهُ، وَهَذِهِ الْحَطَّةُ الصِّغَارُ الْأَعْرَاضُ، فَإِنْ أَحْطَاهُ هَذَا نَهْشَهُهُ هَذَا، وَإِنْ أَحْطَاهُ هَذَا نَهْشَهُهُ هَذَا).  
(رواية البخاري)

*Meaning:*

"Having told us Sodaqoh bin Fadhl, has given news to me Yahya bin Sa'id from Sofyan, he said: My father has told me from Mundzir from Robi 'bin Khusein and Abdullah R.A, He said: The Prophet SAW once made a line (picture) square and made another line in the middle until it left the boundary (rectangle), then he made many small lines leading to the center line from the sides of the edge line, then he said: This is the picture of a human being. This rectangular line is the death that will surely befall him, while the line that emerges is his wishful thinking, and these small lines are the various trials and calamities that are ready to confront him. If he is freed from one trial, another trial will surely befall him, if he is freed from another trial, another trial will surely befall him. (Narrated by Bukhari).

Prophet Muhammad SAW. explained that the straight line in the picture is the human being, the square that surrounds it is his death, a straight line that passes through the picture is his hopes and dreams while the small lines around the straight line in the picture are calamities that always confront humans in his life on earth.

This hadith shows us how Rasulullah SAW was an educator who really understands good methods in conveying knowledge to humans, he explains information through pictures so that it is more easily understood and absorbed by the mind and soul.

## 2. Use of digital libraries

Various kinds of applications can make it easier to find reference material, in a way that can be considered simple, namely by simply entering certain keywords for the information we are looking for, the application will easily find information from various reference books. Of course this requires effort from us users to learn, master and run related applications. Some applications like this are paid and some are provided for free by the maker. The various advantages of having a digital library include saving space, time and fast and cost-effective access. The existence of a digital library is also not to close the role of a real library. It is hoped that the use of digital libraries will make it easier for religious scholars to access various references quickly and easily.

The following is a form of digital application in using the library at SMK Negeri 5 Pekanbaru:



In procuring digital collections at the SMK Negeri 5 Pekanbaru library, they still rely a lot on free content because there is indeed a lot of free content and can meet the need for digital collections, besides that it can reduce the operational costs of the library.

Based on Statistics on Utilization of Electronic Book Sources by Students of SMK Negeri 5 Pekanbaru, there were 60% of respondents who stated that they did not utilize electronic book sources provided by National Library of Indonesia and the Ministry of Education and Culture in the learning process. The data can be seen in Figure 2.

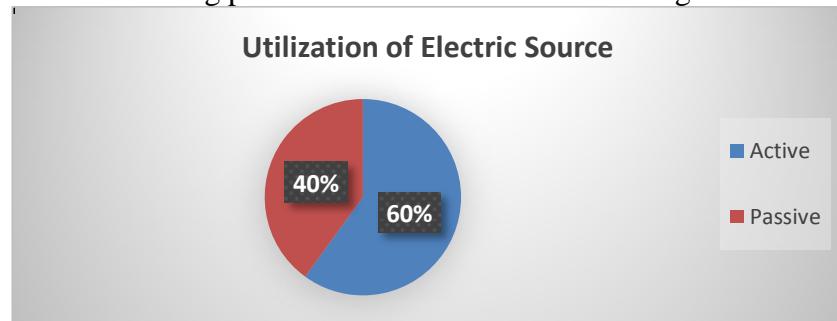


Figure 2.  
Utilization of Electronic Book Sources by Students of SMKN 5 Pekanbaru

These online information sources are known as digital information sources. Through this digital information source, students can access the library's digital collections. According to Johan et al., (2020) these two articles form the basis for library services utilizing information technology.

In a hadith narrated by Imam Bukhari, it is stated that one form of practice whose rewards are not interrupted even after he dies is beneficial knowledge.

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةِ إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ  
أَوْ عِلْمٍ يُنْتَقَعُ بِهِ أَوْ وَلَدٌ صَالِحٌ يَدْعُولُهُ

"When a human being dies, all his deeds are cut off from him except from three things: from charity or knowledge that benefits or a pious child who prays for him." (HR. Muslim no. 1631).

This hadith states that knowledge that is then practiced, the reward will never be cut off. The same is true with the application of knowledge in the form of technology. Like for example making an application that contains elements of goodness, and the goodness listed in the application continues to be practiced by other people. So it is certain that the creator of this application will get the same reward as the person who practices the kindness. Nothing is bad

as long as we stay on track according to religious guidance, even though the realm is technology.

### 3. Critical Thinking

In the digital era, the dissemination of inaccurate information or also known as the hoax phenomenon caused by the swift flow of information in the digital era greatly impacts the lives of students. Technological developments are increasing and causing true information and false information (hoaxes) to spread so easily. Of course, this technological progress can be used for good things or it can be the other way around, manipulated by certain groups to fulfill the desires or needs of that group itself. Advances in technology have made digital-based information so easy to spread widely.

The following are survey results as a result of the negative use of technology in the digital era:

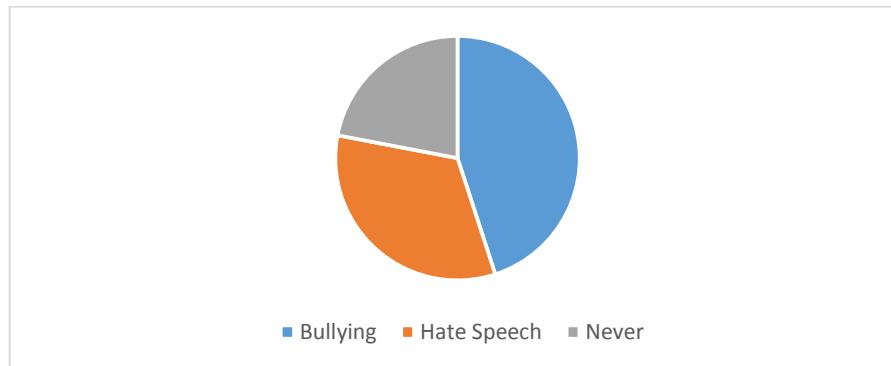


Figure 3:  
The negative use of technology in the digital era

Based on the data above, it can be explained that students who experienced cyberbullying were 43%, hate speech amounted to 33% and those who had never experienced were 22%.

As for what is being done by SMK Negeri 5 Pekanbaru is to socialize directly to students there in order to provide further understanding and understanding about bullying and Hate Speech and their impact on other people.

Therefore, it is important for a Muslim to have awareness of critical thinking. In Islam critical thinking is of particular concern which is illustrated by the concept of *tabayyun* which has been activated since its inception, even this is contained in the Qur'an and hadith (Sulaiman & Syakarofath, 2018). Because the level of understanding of the information received will have an impact on a person's behavior which then has an impact on the way they respond to the increasingly complicated reality of life along with advances in science and technology (Dawiyatun, 2020).

The Prophet Muhammad also said in the hadith narrated by Tirmidhi and in the hadith narrated by Muslim that his people be careful in receiving news.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذَ الْعَنْبَرِيُّ حَدَّثَنَا أَبِي حَمْزَةَ بْنَ الْمُشْنَى حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنَ مَهْدِيٍّ قَالَ لَا حَدَّثَنَا شَعْبَةُ عَنْ حُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حُفَصَيْنِ بْنِ عَاصِمٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُفَىٰ بِالْمُرْزِءِ كَذِبَ أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ

It means:

Has told us Ubaidullah bin Mu'adz al-Anbari has told us my father. (In another narration mentioned) had told us Muhammad bin al-Mutsanna, had told us Abdurrahman bin

Mahdi both said they had told us Syu'bah from Khubaib bin Abdurrahman from Hafsh bin Ashim he said Rasulullah SAW said: "It is enough for someone (considered) lying if he tells everything he hears."

Retelling what was heard is a sign of someone's carelessness. Not all information conveyed to someone can be understood correctly, or can be understood correctly but the news conveyed is incorrect, or even the news conveyed is correct but should not become public consumption. Retelling what is heard can have a high level of error (Walidah, 2018).

There is also a hadith which instructs his followers to use their minds to distinguish between right and wrong, between good and evil. The Messenger of Allah also called on his people to believe in the results of good and right thinking and forbade his people to follow other people's opinions, moreover imitating other people's practices without any effort to find out or find out the truth.

حدَّثَنَا أَبُو هِشَامُ الرَّفَاعِيُّ مُحَمَّدُ بْنُ يَزِيدَ حَدَّثَنَا مُحَمَّدُ بْنُ عَنْ الْوَلِيدِ بْنِ فُضَيْلٍ عَنْ أَبِي الطَّفِيلِ عَنْ حَدِيقَةٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَكُونُوا إِمَّاعَةً تَقُولُونَ إِنْ أَخْسَنَ النَّاسُ أَخْسَنًا وَإِنْ ظَلَمُوا ظَلَمْنَا وَلَكِنْ وَظَلَمُوا أَنفُسَكُمْ إِنْ أَخْسَنَ النَّاسُ أَنْ تُخْسِنُوا وَإِنْ أَسْتَأْغُوا فَلَا تَظْلِمُوهُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيقَةٌ حَسَنٌ غَرِيبٌ لَا تَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ

*It means:*

*Have told Abu Hisham Ar-Rifa'i Muhammad bin Yazid, have told us Muhammad bin Fudlail from Al Walid bin Abdulla bin Jumai' from Abu Thufail from Hudzaifah he said: Rasulullah shallallahu 'alaihi wasallam said: "Do not be people who likes to follow others. If humans become good, then we will also do good. And if they do wrong, then we will also do wrong.' But keep your hearts steady, if people do good you also do good, but if they do bad, do not be unjust." Abu Isa said: This is a hasan gharib hadith that we do not know except through this route (HR. Tirmidhi No. 2007).*

In this hadith, the Messenger of Allah clearly advises us to make a selection of every news that is heard. Therefore, news or information must be received and delivered selectively (Rizal, 2017).

Critical thinking can produce correct information. Ibnu Qoyyim al-Jauziyyah emphasized that Allah does not order to reject messages from ungodly people nor accept them casually. Caution is absolutely essential when receiving information. After being critically examined, if there are signs and evidence that the news conveyed is true, then it is permissible to believe the information, even if the person conveying the information is a wicked person (M. Siregar, 2017).

When receiving information, it would be nice if we try to find information conveyed not only from news makers or disseminators, but also to seek the truth from news sources. This is to prevent misinformation. It could be that what is understood by the news maker is not in accordance with the news source. The principle of balance in absorbing information is a must and an effective way to deal with hoaxes. As in the hadith of the Prophet:

"From Ali alaihissalam said: Rasulullah SAW sent me to Yemen as qadi. I said, O Messenger of Allah, You sent me, even though I was still young and I did not know the science of making up qadha? He replied: indeed Allah will give guidance to your heart and set your tongue. If two people who are arguing face you, do not decide the case so that you can absorb information from both sides, because this can make it easier for you to make a decision.

*The Prophet Muhammad ordered his people to use their minds to distinguish between what is true and what is false and not to act imma'ah when receiving news. People who have critical*

thinking will not be easily fooled by a situation or information, because they will always put forward their minds to investigate first to the conclusion stage.

## CONCLUSION

By utilizing digital technology, we are able to answer the challenges of the times. Hadith as sayings, deeds and interpretations of the Prophet must of course be continuously studied and studied so that they do not recognize stopping points. The presence of technology must be welcomed and addressed properly and wisely, because after all technology will continue to move human life. For this reason, humans as users must be able to master and control technology so that it brings benefits to their lives

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