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Hadith Literacy Training for Young People to Enhance Critical Religious Understanding

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Abstract: Hadith literacy is an essential competency for young people in understanding Islamic teachings critically and contextually. The development of digital technology and social media has facilitated access to various sources of religious information while simultaneously increasing the risk of disseminating unauthentic hadiths, developing textual understandings, and promoting inaccurate religious interpretations. This Community Service (PkM) activity aimed to enhance young people's ability to understand, trace, verify, and interpret hadiths critically and contextually. The activity employed a *Participatory Action Learning* approach consisting of needs assessment, material delivery, practical hadith tracing, critical discussions, mentoring, and evaluation. The training materials covered the introduction to hadith sources, classification of hadith authenticity, *takhrij al-hadith* methods, verification of digital sources, contextual understanding of hadith, and ethical practices in disseminating religious information through social media. The results indicated an improvement in

Abstrak: Literasi hadis merupakan salah satu kompetensi penting bagi generasi muda dalam memahami ajaran Islam secara kritis dan kontekstual. Perkembangan teknologi digital dan media sosial telah memberikan kemudahan dalam mengakses berbagai informasi keagamaan, tetapi pada saat yang sama meningkatkan risiko penyebaran hadis yang tidak valid, pemahaman tekstual, dan interpretasi keagamaan yang kurang tepat. Kegiatan Pengabdian kepada Masyarakat (PkM) ini bertujuan untuk meningkatkan kemampuan generasi muda dalam memahami, menelusuri, memverifikasi, dan menginterpretasikan hadis secara kritis serta kontekstual. Kegiatan dilaksanakan melalui pendekatan *Participatory Action Learning* yang meliputi analisis kebutuhan, penyampaian materi, praktik penelusuran hadis, diskusi kritis, pendampingan, dan evaluasi. Materi pelatihan mencakup pengenalan sumber hadis, klasifikasi kualitas hadis, metode *takhrij al-hadith*, verifikasi sumber digital, pemahaman konteks hadis, serta etika penyebaran informasi keagamaan di media sosial.

participants' understanding of how to identify hadith sources and assess their authenticity, as well as their ability to distinguish between reliable religious information and information requiring further verification. The training also encouraged participants to become more critical, reflective, and responsible in consuming and disseminating hadith-related information in digital spaces. Therefore, hadith literacy training can serve as an educational strategy for strengthening critical, moderate, and credible religious understanding among young people.

Keywords: Hadith Literacy; Young People; Critical Religious Understanding; *Takhrij Al-Hadith*; Digital Literacy; Islamic Education.

Hasil kegiatan menunjukkan adanya peningkatan pemahaman peserta dalam mengidentifikasi sumber dan kualitas hadis serta kemampuan dalam membedakan informasi keagamaan yang dapat dipertanggungjawabkan dan informasi yang perlu diverifikasi lebih lanjut. Pelatihan juga mendorong peserta untuk bersikap lebih kritis, reflektif, dan bertanggung jawab dalam mengonsumsi maupun menyebarkan informasi hadis di ruang digital. Dengan demikian, pelatihan literasi hadis dapat menjadi strategi edukatif dalam memperkuat pemahaman keagamaan yang kritis, moderat, dan berbasis sumber yang kredibel di kalangan generasi muda.

Kata Kunci: Literasi Hadis; Generasi Muda; Pemahaman Keagamaan Kritis; *Takhrij Al-Hadith*; Literasi Digital; Pendidikan Islam.

A. Introduction

The rapid development of digital technology has fundamentally transformed the way young people access, consume, and disseminate religious information. Social media, search engines, video-sharing platforms, and digital Islamic applications have made religious knowledge increasingly accessible without the geographical and institutional limitations that previously characterized religious learning. This transformation provides significant opportunities for young people to broaden their religious knowledge; however, it also creates new challenges because information available in digital spaces is not always accompanied by adequate verification, scholarly authority, or contextual explanation. Consequently, digital accessibility does not automatically guarantee the accuracy and reliability of religious information.

Young people constitute one of the social groups most actively engaged with digital media. Their interaction with digital platforms increasingly influences how they obtain information, construct opinions, and understand social and religious issues. Research on religious digital literacy among Islamic education students indicates that students frequently use the internet to search for religious information but may not consistently verify the validity of information before accepting or disseminating it (Rusadi & Aripin, 2023). This situation demonstrates that digital literacy in the religious domain requires more than technical competence in accessing information; it also requires the ability to evaluate sources, identify credibility, examine evidence, and interpret information critically.

The challenge becomes more significant when religious information is presented in the form of quotations attributed to the Prophet Muhammad. Hadith occupies an important position in Islamic thought and serves as a major source for understanding and explaining Islamic teachings after the Qur'an. Nevertheless, unlike the Qur'an, the authenticity of individual hadith reports varies and therefore requires systematic examination. The sciences of hadith developed sophisticated methodological instruments to determine the reliability of transmitted reports, including the examination of the *sanad* and *matan* (Rohman et al., 2020).

The existence of different levels of hadith authenticity makes hadith literacy an essential component of religious education. A religious statement cannot simply be regarded as an authentic prophetic tradition merely because it is widely circulated, attributed to a respected figure, or repeatedly shared on social media. The assessment of a hadith requires attention to its source, transmission chain, textual content, and scholarly evaluation. Therefore, young people's understanding of hadith needs to be strengthened through a methodological approach that combines religious knowledge with critical thinking skills.

The rapid dissemination of religious content through social media further reinforces this need. Social media enables information to be reproduced and

redistributed within a very short period of time, often without editorial control or adequate verification. Recent research examining Islamic information circulated through social media found that weak, fabricated, and baseless hadiths may be widely disseminated and attributed incorrectly to the Prophet Muhammad (Asif Zaman et al., 2025). Such conditions can create misconceptions and influence users' religious understanding when they lack the ability to verify the information they encounter.

The problem is not limited to fabricated hadiths but also includes the decontextualization of authentic hadiths. A hadith may be authentic in terms of its transmission but misunderstood when interpreted without considering its historical, linguistic, social, and theological context. Consequently, hadith literacy should not be restricted to determining whether a hadith is *sahih*, *hasan*, or *da'if*. It should also encompass the ability to understand the meaning, context, purpose, and relevance of a hadith in contemporary life.

In this context, critical religious understanding becomes an important educational objective. Critical understanding does not mean questioning religious teachings in a dismissive manner, but rather developing the intellectual ability to distinguish authentic evidence from unreliable information and to interpret religious texts responsibly. Critical religious literacy enables young people to approach religious information with an attitude of verification, reflection, and intellectual responsibility. Such an approach is particularly relevant in an environment where religious messages can be encountered through short videos, memes, quotations, captions, and other forms of highly simplified digital content.

The concept of *tabayyun* provides an important ethical foundation for developing such literacy. In the Islamic tradition, information should not be accepted and disseminated without adequate verification. This principle is particularly relevant in the digital era because the speed of information dissemination can amplify the consequences of inaccurate religious information. Therefore, hadith literacy can be positioned not only as an academic competency but also as an ethical competency that

encourages young people to become responsible consumers and producers of religious information.

One of the fundamental methodological instruments that can be introduced to young people is *takhrij al-hadith*. *Takhrij* refers to the process of tracing a hadith to its original sources and identifying its transmission pathways and textual variations. Through this process, users can determine where a hadith is recorded and subsequently examine its status based on relevant scholarly references. Contemporary studies emphasize that *takhrij* remains important for verifying the validity of hadith used in Islamic interpretation and religious discourse (Ningsih et al., 2023).

The application of *takhrij al-hadith* also provides an opportunity to integrate traditional Islamic scholarship with contemporary digital literacy. In the past, hadith research required extensive access to printed collections and specialized reference works. Today, digital databases and electronic resources can facilitate the process of locating hadith texts and their sources. However, digital tools should not replace methodological understanding. Young people need to understand that search results from digital platforms are only initial sources of information and still require verification through authoritative hadith collections and scholarly references.

Critical thinking is therefore an integral part of the hadith verification process. Recent scholarship emphasizes that critical thinking in *takhrij al-hadith* involves tracing sources, evaluating chains of transmission, examining textual content, and assessing the reliability of transmitted reports (Ellias et al., 2025). This methodological perspective demonstrates that hadith literacy can simultaneously function as a religious competency and a form of critical literacy. Young people who develop these skills are better positioned to evaluate religious claims rather than accepting them solely because they appear frequently in digital media.

The examination of the *sanad* is one of the central components of hadith criticism. Classical hadith scholars developed systematic criteria for assessing the continuity of transmission and the reliability of narrators. The examination includes considerations

such as the integrity and precision of narrators as well as the continuity of the transmission chain. These methodological principles demonstrate that the authentication of hadith has a rigorous intellectual tradition and cannot be reduced to personal assumptions or popularity in society.

In addition to *sanad* criticism, the examination of the *matan* is equally important. Textual criticism seeks to identify inconsistencies, anomalies, and problems within the content of a transmitted report. Research on hadith criticism has demonstrated that the occurrence of fabrication and transmission errors historically contributed to the development of systematic methodologies for examining hadith content (Tangngareng, 2016). Introducing these principles to young people can help them understand that hadith verification involves both transmission and content rather than merely searching for a quotation online.

The need for such competencies is increasingly urgent in the post-truth environment. Contemporary social media environments can encourage users to prioritize emotionally appealing, familiar, or frequently repeated information over information supported by reliable evidence. Religious quotations are particularly sensitive because they may carry strong moral and emotional authority. Recent research has consequently proposed hadith verification as a critical framework for addressing post-truth and hoax phenomena on social media (Wuqu', Al Azhar, & Nasrulloh, 2026).

Islamic education has an important role in responding to these challenges. Religious education should not merely transmit established knowledge but should also develop learners' capacity to evaluate, interpret, and apply religious teachings appropriately. Digital religious literacy can become an important component of Islamic education because young people increasingly encounter religious knowledge outside formal educational institutions. Islamic education therefore needs to equip learners with both substantive religious knowledge and methodological skills for navigating digital information.

The integration of hadith literacy into youth education can also contribute to the development of moderate and contextual religious understanding. When young people learn to verify sources and examine the context of religious texts, they are less likely to rely on simplistic or decontextualized interpretations. This process can encourage a more reflective approach to religious differences and reduce the potential for misunderstanding caused by misinformation. Digital-based Islamic education has consequently been identified as an important strategy for strengthening religious literacy and critical-contextual understanding (Sukawati et al., 2025).

The problem identified above demonstrates a gap between the accessibility of religious information and the ability of young people to evaluate that information critically. Young people may have extensive access to hadith quotations through social media but lack adequate knowledge about the original sources, authenticity, methodological verification, and contextual interpretation of those quotations. This gap suggests that providing access to information alone is insufficient. What is required is a structured educational intervention that transforms young people from passive consumers of religious information into critical and responsible users of religious knowledge.

Based on this condition, the Community Service (PkM) activity entitled “Hadith Literacy Training for Young People to Enhance Critical Religious Understanding” was designed as an educational intervention to strengthen young people's competencies in understanding and verifying hadith. The program combines conceptual instruction with practical exercises so that participants can directly apply the principles of hadith literacy. The training introduces participants to hadith sources, basic classifications of hadith authenticity, *takhrij al-hadith*, sanad and matan criticism, contextual interpretation, and verification of religious information encountered through digital platforms.

The training also emphasizes the responsible use of digital technology. Participants are encouraged to use digital resources as tools for locating and comparing

information while maintaining a critical attitude toward search results and social media content. Through practical exercises, participants learn to trace a hadith, identify its source, compare different versions of its text, examine available scholarly assessments, and determine whether a religious quotation can reasonably be attributed to the Prophet Muhammad. This approach is expected to make hadith learning more relevant to the digital experiences of contemporary young people.

The implementation of the program is based on the principle that hadith literacy should develop three interconnected dimensions: knowledge, skills, and attitudes. The knowledge dimension concerns participants' understanding of hadith, authenticity classifications, and basic principles of hadith criticism. The skills dimension concerns their ability to conduct basic *takhrij*, verify sources, and evaluate digital religious information. Meanwhile, the attitude dimension concerns intellectual honesty, responsibility in disseminating information, respect for scholarly authority, and commitment to avoiding the spread of unverified religious claims. The integration of these dimensions is expected to produce a more comprehensive model of religious literacy.

Therefore, the primary objective of this Community Service (PkM) activity is to improve young people's hadith literacy and strengthen their ability to understand religious information critically and contextually. More specifically, the program aims to enable participants to identify credible hadith sources, understand basic methods of *takhrij al-hadith*, distinguish authentic and questionable hadith information, apply basic principles of sanad and matan criticism, and evaluate hadith-related information encountered through social media and other digital platforms. Ultimately, the program is expected to contribute to the development of a generation that is digitally literate, religiously knowledgeable, critically minded, and responsible in understanding and disseminating Islamic teachings.

B. Method

The Community Service (PkM) program entitled “Hadith Literacy Training for Young People to Enhance Critical Religious Understanding” employed a participatory and action-oriented training approach. The approach was selected because it positions participants as active learners who are involved in identifying problems, discussing solutions, practicing skills, reflecting on learning experiences, and evaluating the outcomes of the program. Participatory approaches are considered relevant for religious literacy programs because they facilitate collaborative learning and encourage participants to connect religious knowledge with real-life digital experiences (Zuhri et al., 2025).

The program involved young people as the primary participants, particularly those who actively access religious information through social media and other digital platforms. Before the training, a needs assessment was conducted to identify participants' initial understanding of hadith, their ability to verify religious information, their familiarity with digital hadith databases, and the challenges they encountered when receiving or sharing hadith-related content online. The needs assessment was conducted through questionnaires, informal interviews, and observation. This stage was important for designing training materials that were relevant to participants' actual needs and digital habits. Similar community-based literacy programs have demonstrated the importance of needs identification before implementing participatory training activities (Fahri et al., 2026).

The implementation consisted of five main stages: needs assessment, introductory training, practical hadith literacy training, mentoring, and evaluation. The introductory training provided participants with basic knowledge concerning the position of hadith in Islamic teachings, hadith sources, classifications of hadith authenticity, and the importance of critical attitudes when encountering religious information online. The practical component then introduced participants to basic *takhrij al-hadith* techniques, including identifying keywords, tracing hadith to primary sources, comparing different

narrations, and examining information concerning the status of a hadith. Previous action research on hadith literacy has demonstrated that systematic training using digital hadith resources can improve participants' ability to trace hadith and assess their authenticity (Supriyadi et al., 2020).

The practical training was conducted through demonstrations, guided exercises, case studies, group discussions, and individual assignments. Participants were provided with examples of hadith quotations commonly circulated through WhatsApp, Instagram, TikTok, Facebook, and other digital platforms. They were then asked to investigate the source of each quotation, identify the relevant hadith collection, compare the available versions, and examine the scholarly assessment of its authenticity. Participants were also trained to distinguish between the processes of locating a hadith digitally and determining its authenticity academically. This distinction is essential because digital search tools facilitate access to information but do not automatically guarantee the reliability of the information obtained. Previous research has similarly emphasized the importance of combining hadith literacy with digital literacy to help young people critically evaluate religious information encountered online (Yanuri & Saputro, 2025).

The mentoring stage was conducted to strengthen participants' ability to independently apply hadith verification procedures. Participants received direct guidance when conducting *takhrij*, analyzing basic *sanad* and *matan* information, comparing interpretations, and evaluating the credibility of digital religious sources. Mentoring was implemented individually and in small groups to provide participants with opportunities to discuss difficulties and receive immediate feedback. The process also emphasized ethical dimensions of religious information literacy, including the principle of *tabayyun*, intellectual responsibility, avoidance of spreading unverified information, and respect for scholarly authority. Participatory and practical learning models have been shown to support improvements in digital awareness, understanding, and critical reflection among learners (Subiyakto et al., 2026).

Program evaluation was conducted using quantitative and qualitative methods. Quantitative evaluation employed pretest and posttest instruments to measure changes in participants' understanding of hadith literacy, *takhrij al-hadith*, hadith authenticity, digital verification, and critical religious understanding. Qualitative evaluation was conducted through observation, interviews, participant reflections, and assessment of practical assignments. The participants' ability to independently trace and evaluate hadith was also assessed through case-based tasks. The combination of pretest–posttest assessment, observation, and reflective evaluation has been applied effectively in community service programs focusing on religious and digital literacy (Rosif, 2026). The results of the evaluation were subsequently used to determine the achievement of the program objectives and formulate recommendations for follow-up activities, particularly the development of sustainable hadith literacy communities among young people.

C. Results and Discussion

The Community Service (PkM) program entitled “Hadith Literacy Training for Young People to Enhance Critical Religious Understanding” was implemented as an educational intervention to strengthen young people's ability to access, verify, understand, and critically evaluate hadith-related information in digital environments. The program responded to the increasing availability of religious information through social media and digital platforms, where accessibility is not always accompanied by adequate source verification. Previous research has shown that students may actively search for religious information online while still having limitations in checking the validity of the information they encounter (Rusadi & Aripin, 2023).

The training was attended by 20 young participants who actively interacted with digital religious content. Their participation throughout the program demonstrated a strong interest in developing competencies related to hadith literacy and digital religious information. The participants were involved in pretest activities, material delivery, practical exercises, group discussions, mentoring, and posttest evaluation. The active

involvement of participants was an important component because the program was designed not merely as a lecture but as a participatory learning experience.

The initial assessment indicated that participants generally possessed basic knowledge of hadith but had limited methodological understanding of how to verify hadith circulating in digital media. Several participants were familiar with hadith quotations encountered through WhatsApp, Instagram, TikTok, YouTube, and other platforms but were less familiar with the procedures for identifying the original source, tracing a hadith, and examining its authenticity. This condition is consistent with findings that digital religious literacy requires not only the ability to access information but also the capacity to find, select, evaluate, and critically interpret religious information (Rusadi & Aripin, 2023).

The pretest results provided an important baseline for evaluating the effectiveness of the training. The average participant score before the intervention was relatively moderate, indicating that participants had not yet mastered the basic principles of hadith verification comprehensively. The weaknesses were particularly evident in identifying the differences between authentic, weak, and fabricated hadiths, understanding *takhrij al-hadith*, and distinguishing between the popularity of a quotation and its scholarly authenticity.

Following the training, the posttest results demonstrated an improvement in participants' understanding. The increase was particularly evident in their ability to identify hadith sources, understand the basic concept of *takhrij*, and recognize the importance of examining the *sanad* and *matan*. These results indicate that practical and participatory learning can be an effective strategy for introducing methodological aspects of hadith literacy to young people.

The improvement in participants' understanding can be attributed to the combination of conceptual explanation and hands-on practice. Instead of merely explaining the definition of *takhrij al-hadith*, the training required participants to directly search for hadith sources and compare different textual versions. This learning

model allowed participants to transform abstract methodological concepts into practical skills. Recent literature similarly emphasizes that digital technology can facilitate hadith tracing and verification when supported by adequate methodological knowledge (Ash et al., 2024).

One of the most significant outcomes was the improvement in participants' ability to conduct basic *takhrij* al-hadith. During the practical sessions, participants learned to identify keywords from hadith texts, search for relevant narrations, locate the original collection, and examine available information concerning the narration. The activity demonstrated that *takhrij* can be taught to young people through a combination of classical methodological principles and contemporary digital tools.

The use of digital resources also made hadith learning more accessible to participants. Digital databases and online collections enabled participants to conduct searches more efficiently than traditional manual methods. However, the training emphasized that technological convenience should not be confused with scholarly verification. Digital platforms can facilitate the search process, but the reliability of the information must still be assessed through authoritative sources and established hadith scholarship. This issue is particularly important because the digital transformation of *takhrij* creates both opportunities and methodological challenges (Haqq et al., 2025).

Another important result concerned participants' understanding of hadith authenticity. Before the training, some participants tended to assume that a hadith was authentic when it appeared frequently on social media or was attributed to a respected religious figure. Following the training, participants increasingly recognized that the frequency of circulation does not determine authenticity. Instead, hadith status must be established through appropriate scholarly verification.

The training also introduced participants to the basic distinction between sanad criticism and matan criticism. Participants learned that hadith assessment involves examining both the transmission chain and the content of the narration. This methodological perspective is important because a simple internet search may provide a

hadith text without adequately explaining its transmission history or scholarly evaluation. Hadith criticism has therefore been identified as relevant to contemporary Islamic education because it develops source-verification and critical-thinking skills among learners (Yamil et al., 2025).

The discussion of *sanad* helped participants understand that the credibility of a hadith cannot be established solely from the wording of the text. They were introduced to the importance of the chain of transmission and the scholarly assessment of narrators. Although the training did not aim to turn participants into specialists in *jarh wa ta'dil*, it provided them with foundational awareness that hadith authentication involves a rigorous scholarly tradition.

The discussion of *matan* criticism also produced important learning outcomes. Participants were encouraged to pay attention to the wording, meaning, context, and relationship of a narration to established Islamic principles. They learned that an apparently positive or religiously appealing statement cannot automatically be attributed to the Prophet Muhammad. This distinction strengthened participants' intellectual caution when encountering religious quotations online.

The training further addressed the problem of decontextualized religious information. Participants were shown that even information derived from an authentic hadith may be misunderstood if presented without its historical, linguistic, or situational context. Consequently, hadith literacy should not be reduced to determining whether a narration is *sahih* or *da'if*, but should also involve responsible interpretation. This approach is consistent with broader developments in Islamic education that emphasize critical and contextual religious understanding in response to digital information environments (Andrini et al., 2026).

An important behavioral change was also observed in participants' attitudes toward information received through social media. During the initial discussions, participants tended to regard forwarded religious messages as information that could be shared immediately when the content appeared beneficial. After the training,

participants demonstrated greater awareness of the need to verify information before redistributing it. This change represents an important dimension of religious digital literacy because responsible digital behavior involves both information consumption and information dissemination.

The principle of *tabayyun* was introduced as an Islamic ethical foundation for digital religious literacy. Participants were encouraged to connect the Qur'anic principle of verification with contemporary digital practices. In this context, *tabayyun* becomes highly relevant because social media enables information to spread rapidly before its accuracy can be established. Religious literacy therefore needs to incorporate ethical responsibility alongside technical verification skills.

The training also contributed to strengthening critical religious understanding. Criticality in this context does not imply skepticism toward Islamic teachings; rather, it refers to the ability to distinguish evidence-based religious knowledge from unsupported claims. Participants were encouraged to ask several fundamental questions: Where does this hadith come from? In which collection is it recorded? What is its authenticity status? How did scholars assess it? What is its appropriate context? Such questions represent the practical foundation of critical religious literacy.

The findings are consistent with research showing that religious digital literacy among Islamic education students includes the ability to search for and select information, critical thinking and evaluation, communication, cultural understanding, and online safety (Rusadi & Aripin, 2023). The present program extends this framework by applying these competencies specifically to hadith-related information.

Another significant outcome was the development of participants' digital source evaluation skills. Participants learned that search engines, social media posts, blogs, and AI-generated content should not automatically be treated as authoritative religious references. Instead, digital content should be regarded as preliminary information that requires further examination. This finding is particularly relevant because the digitalization of Islamic education provides broad access to religious materials while

simultaneously creating challenges related to content accuracy and pedagogical guidance (Khikmah & Ismail, 2025).

The practical exercises demonstrated that participants responded positively to case-based learning. Cases involving viral hadith quotations were more engaging than abstract explanations because participants could immediately relate the material to their everyday experiences. The cases encouraged participants to investigate information rather than simply accept the statements presented by the trainers. This approach helped transform hadith literacy from a theoretical subject into an applied digital competency.

Group discussions also played an important role in developing participants' critical reasoning. When participants encountered different interpretations of a hadith, they were encouraged to distinguish between textual evidence, scholarly interpretation, and personal opinion. This process created an environment in which participants could learn to express disagreement respectfully while maintaining attention to evidence. Such a learning environment supports the development of moderate and contextual religious understanding.

The mentoring stage further strengthened the learning outcomes. Participants who initially experienced difficulties in conducting searches received individual guidance from the facilitators. Mentoring allowed trainers to identify recurring problems, including incorrect keyword selection, reliance on secondary sources, and confusion between hadith text and scholarly commentary. Through repeated practice, participants became more confident in applying the verification procedures independently.

The results also indicate that hadith literacy and digital literacy are closely interconnected. Contemporary religious education cannot treat digital literacy as merely a technical ability to operate devices or applications. Digital religious literacy requires source evaluation, critical thinking, ethical communication, and contextual understanding. Recent literature on Islamic Religious Education similarly emphasizes the need to strengthen digital literacy alongside Islamic values so that learners can navigate digital religious information responsibly (Kusbiantoro et al., 2026).

From the perspective of Islamic education, the program demonstrates that hadith criticism remains relevant in contemporary learning. Rather than being viewed solely as a traditional scholarly discipline, *takhrij*, *sanad* analysis, and *matan* analysis can be adapted into educational activities that develop critical thinking. Research on the relevance of hadith criticism to modern Islamic education similarly concludes that *takhrij* and hadith criticism can contribute to the development of critical thinking, digital religious literacy, and source-verification skills (Yamil et al., 2025).

The program nevertheless identified several challenges. The participants had different levels of prior knowledge, digital skills, and familiarity with Arabic terminology. Some participants also initially found it difficult to distinguish between a hadith's source, translation, interpretation, and authenticity status. These differences required differentiated mentoring and repeated demonstrations. Therefore, future programs should allocate sufficient time for practical exercises and provide simplified digital learning guides.

Another challenge concerns the limitations of digital hadith resources. Participants learned that not every website or application provides adequate scholarly information, and some platforms may reproduce incomplete or secondary information. Consequently, digital tools should be used as instruments for locating evidence rather than as substitutes for scholarly judgment. This finding is in line with recent discussions emphasizing that digitalization facilitates hadith research while simultaneously requiring stronger digital and methodological literacy (Haqq et al., 2025).

Overall, the results indicate that the Hadith Literacy Training successfully contributed to improving participants' knowledge, practical skills, and attitudes toward digital religious information. The combination of *takhrij al-hadith*, *sanad* and *matan* awareness, digital source evaluation, case-based learning, mentoring, and reflective discussion created a comprehensive learning experience. The program therefore demonstrates that hadith literacy can function as an important component of youth religious education in the digital era. Its broader contribution lies not only in helping

participants identify unreliable hadiths but also in cultivating a culture of verification, intellectual responsibility, and critical religious understanding.

D. Conclusion

The “Hadith Literacy Training for Young People to Enhance Critical Religious Understanding” program demonstrated that structured hadith literacy training can strengthen young people's ability to understand, verify, and critically evaluate religious information in digital environments. Through a participatory approach involving conceptual learning, practical *takhrij al-hadith*, case studies, discussions, mentoring, and evaluation, participants developed a better understanding of hadith sources, authenticity, and the basic principles of *sanad* and *matan* criticism. The training also improved participants' awareness that the popularity or frequency of circulation of a hadith on social media does not necessarily guarantee its authenticity.

The program also contributed to the development of participants' digital religious literacy and responsible attitudes toward religious information. Participants became more aware of the importance of verifying information before accepting or disseminating hadith-related content and were able to utilize digital resources more critically. The integration of the Islamic principle of *tabayyun* with contemporary digital literacy provided an important ethical foundation for responsible religious communication. Thus, hadith literacy is not only relevant as a methodological competency but also as an important instrument for developing critical, reflective, and responsible religious understanding among young people.

Based on these results, similar programs should be implemented continuously and expanded to reach a broader number of young people, particularly those who are highly active on social media. Future programs should provide more intensive training in *takhrij al-hadith*, *jarh wa ta'dil*, *sanad* and *matan* criticism, contextual interpretation, and the critical evaluation of AI-generated religious content. Sustainable mentoring and the development of digital hadith literacy communities are also recommended to ensure

that the competencies acquired during the training can be applied consistently. Such efforts are expected to contribute to the development of a digitally literate generation that is critical in understanding religious texts while remaining grounded in credible Islamic scholarship and ethical values.

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