

Analysis of Hadith Understanding Method among Millennial Ulama in Central Sulawesi, Indonesia

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ABSTRACT: This study aims to determine the methods and ways of understanding hadith among millennial scholars in the Internet era today. The presence of information technology has occurred in learning methods and ways of understanding hadith among the younger generation of scholars. This is in line with previous research that the younger generation of Muslims has used the Internet as a source of learning about the Islamic religion. Likewise, how to understand hadith among millennial scholars have also used online means to understand hadith through various online sources. This study uses a qualitative method with data collected through focus group interviews and in-depth interviews with 35 young scholars in Central Sulawesi. Data were analyzed using the thematic approach of Corbin and Strauss. The results of this study indicate that millennial scholars have used the Internet to study hadith. Millennial scholars have also affiliated with specific religious organizations online to study hadith. Then the millennial scholars are affiliated with specific religious figures online to understand hadith. Furthermore, millennial scholars also believe that the Internet can help understand hadith learning by sharing hadith knowledge online. This research can contribute to simplifying the learning process and understanding various hadiths that do not have to rely on conventional sources such as Islamic boarding schools, madrasas, and scholars manually

KEYWORDS: Milenial ulama, hadith understanding method, hadith learning

I. INTRODUCTION

The study of hadith among senior scholars is quite good. This is evidenced by the birth of several prominent contemporary hadith scholars in Indonesia, such as Shaykh Ahmad Hassan, T.M. Hasbi Ash Shiddieqy, Shaykh Ali Hasan Ahmad, and Fatchur Rahman (Wahid, 2019). These scholars have significantly contributed to developing the science of hadith in Indonesia. Then through description-analysis of various studies also show how the development of understanding of hadith in Indonesia in each period and its shift. In addition, it seeks to offer principles in understanding hadith today. As a result, the changes that appear are four models, namely first, simply understanding the hadith; second, understanding the hadith is limited to the internal text of the hadith; third, understanding the hadith contextually; and fourth, understanding the textual-literal hadith. And some offers that can be used in understanding hadith are four principles, namely the principles of equality, justice, non-radical, and non-political. (Anggoro, 2019)

However, the study of hadith at the time of the current younger generation of scholars or millennial scholars born after the seventies feels less and less. This is due to the growing development of hadith study facilities in the form of information technology assistance. For example, SyarifHidayatullah State Islamic University (UIN) study concluded that the internet is the primary reference for the millennial generation in religion. This shift results from the digital era that has shaped an all-new Islamic civilization. The National Survey conducted by the Center for the Study of Islam and Society at the SyarifHidayatullah State Islamic University of Jakarta concluded that the primary reference for the millennial generation in religion is the internet (Tohir, 2018). Online tools have become a new medium for studying Islamic teachings, including fiqh issues (Scharank, 2012). This phenomenon also applies to the study of hadith, mainly where young scholars learn hadith through available online sources.

As a result, conventional hadith study methods are rarely carried out, such as studies in Islamic boarding schools or with older scholars. The impact of the infrequent study of hadith face-to-face in Islamic boarding schools or with senior scholars is the reduced understanding of hadith and its method of analysis among young scholars. However, research on the level of knowledge of hadith and methods of understanding hadith among millennial scholars is rarely carried out. For this reason, this study will examine the understanding of hadith and the methods used among young scholars. The aim is to provide

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understanding to Islamic experts regarding the development of understanding of hadith among the young generation of Muslims today, especially young scholars who play an active role in Islam today.

II. LITERATURE REVIEW

15 Method of Understanding Hadith

The method of understanding hadith is a systematic and orderly way to understand what the Prophet Muhammad meant in various hadiths. In other words, the method of understanding hadith is a concept and methods and strategies used to interpret and understand the Prophet Muhammad's hadith from beginning to end. According to a number of experts, there are several methods for understanding hadith. According to Fauji(2018), the methods of understanding taught by ibn Qutaibah include:

Understanding the Status of Hadit

Understanding the status of hadith is one of the abilities to know whether a hadith is valid or not. According to experts, there are several types when viewed from the wetness, which include authentic hadith, hasan hadith, weak hadith, and fake or mudhu hadith (Hadi, 2021). The scholars agree that the accepted hadiths are authentic and hasan hadith to be used as a basis for religion. While weak hadiths can still be used in sunnah practices, they cannot be used for legal and creed purposes. To find out the status of the validity of a hadith can be done by checking the continuity of the hadith chain to the prophet Muhammad SAW. Then the following way is to check whether the narrator is credible and trustworthy. The third way is to check whether the narrator of a hadith has intense memorization and memory or not. Then there is no conflict or shadz with the narrator.

Understanding the Asbāb Al-Wurūd

Understanding hadith by knowing asbab al-wurud is a way of understanding hadith based on the background of its origin. If you don't see the background of the delivery of a hadith, it won't be easy to understand the hadith. In this case, asbab al-wurud is a fundamental science in building an understanding of a hadith because understanding asbab al-wurud means that we know why a hadith was born. The word asbabul wurud comes from the Arabic sentence, namely سبب which means the cause or chronological occurrence of an event, and ورود, which means to come. Thus asbabulwurud is a chronology of the occurrence of an event (alfansury, 2021). For this reason, the ability to understand asbabulwurud means that someone can explain the chronology of the occurrence of an event.

Performing Ta'wil on One of the Hadīṣ

Ta'wil is defined as a form of diversion of pronunciation from the meaning of zahir to the intended meaning (esoteric) (Dedi, 2018). In this case, some arguments show that writing means meaning, not other symbolic meanings. Experts interpret ta'wil as the turning of a lafaz from the meaning of zahir to another meaning that cannot be caught quickly because arguments show what the lafaz means. Thus, ta'wil is an azh-zahirlafaz because it shows a zhanni meaning (a strong assumption) but is still open to other meanings but is only a weak assumption.

Performing Ta'wil on Two Conflicting Hadīṣ

Understanding contradictory hadiths are essential for someone to find the ultimate truth of a hadith. In understanding conflicting traditions, it can be done in a way that includes the use of al-Jam'u (compromise), al-Tarjih (superioration of one proposition over another), and al-Nasakh (removal/cancellation of a proposition)(Fauji, 2018). If the two hadiths have contradictory meanings, Imam Muslim mediates the conflict by using the concept of nasakh.

Doing Nasikh-Mansukh or doing Tarjih.

The word Naskh is defined as remove, delete, move, or write. Al-Baidhowirahimahullah defines the term Naskh as an explanation of the cessation of Shari'ah law with the syar'i way that comes after it (Al-Atsari, 2011). Meanwhile, Ibn Qudamahrahimahullah defines naskh as eliminating the existing law with the words (theorems) before, with the words that come after.

2.2 Contextual Hadith Understanding

The basis of the word contextual is derived from the word context, which refers to a description or sentence that supports or adds to its meaning, or is related to events or surrounding circumstances (Ermawati, Musyahidah, & Nurdin, 2021). Thus the word contextual is discussed as an explanation for understanding the hadith, which can be in the form of qouly (words), fi'ly (deeds), taqrir (determinations), or anything that is leaning on the Prophet Muhammad based on the circumstances when the hadith appeared. (Nurul, 2021)

Thus the ability to understand hadith contextually is the ability to interpret the meaning of hadith by looking at the relationship between the time and situation when the hadith was born and linking it to current conditions (Tasbih, 2016). There

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are three contextual understandings, namely the contextual concept in the sense of interpreting it in the context of responding to the present whose needs are urgent. Second, the contextual concept is understood in terms that are equated with the relationship with the past, present, and future by first looking at the historical meaning. Third, the contextual concept is defined as occupying the relationship between the central one (the Qur'an) and the implementation.

2.3 Understanding Textual Hadith

Textual understanding of hadith is a way of understanding hadith that tends to focus on historical data by emphasizing peeling from the point of language grammar with an episteme bayânî mindset (Channa, 2011; Mukhtar, 2011). Understanding the hadith textually means understanding the hadith in line with the meaning of the text. Thus the hadiths can be understood textually because they contain the substance as written in the text of a hadith. However, in understanding the textual hadith, one must also pay attention to the editorial of the hadith. In other words, if a hadith can be understood textually, its meaning is understood textually enough. But if the textual method alone cannot provide an understanding of a hadith, it is necessary to use a contextual approach.

2.4 Millennial Generation Scholars

Generation can be defined as a country's subculture that reflects the shared values of a historical period, specified by significant cultural, political, and economic developments (Egri & Ralston, 2004). Members of this generational subculture rely on a set of beliefs such as shared values, attitudes, and logical processes, which provide the framework by which people in the group think, act, argue, process information, socialize, work, organize, and communicate. The identity of this generation, which is reflected in sub-cultural values, beliefs, understandings, perceptions, orientations, and behaviors, becomes very important when its members gain access to leadership positions in the organization.

The concept of generation becomes useful when conceptualizing transformational processes in values, practices, behaviors, management challenges, learning styles, social networks, and information processing abilities determined by demographic characteristics. In generation theory, certain generations of subcultures develop in response to social changes that occurred during generations of previous years (Mannheim, 1952). Four categories of values can be observed as a way of evaluating characteristics separately (Egri & Ralston, 2004), namely:

- Openness to change (self-direction, stimulation).
- Conservation (conformity, security, tradition).
- Self-improvement (achievement, hedonism, strength).
- And self-transcendence (benevolence, universalism).

Thus, each developing generation can exhibit a particular combination of these value categories, defining their sub-cultural ethos.

Howe and Strauss (2000) first defined the term Millennial as a particular generation group in America born between 1980 or 1982 and 1999, who have specific characteristics that are considered different from previous generations. Howe and Strauss (2000) previously divided generations into three groups: the Silent Generation (1925–1945), Baby Boomers (1946–1964), and Generation X (1965–1979). According to this generation category, the key to understanding each generation group is to look at the socio-economic development of the period in which they live.

Meanwhile, Ling Lim (2012) divides generations into four groups: Traditionalist – 1915–1945. Baby Boomer – 1946–1964. Generation X – 1965–1979, . Generation Y – 1980–1999, and Generation Z – born in 2000. In this case, the millennial generation starts from Generation Y onwards. This millennial generation has characteristics that include living in a digital world, having a strong national identity, being conservative, family and career-oriented, highly committed to education, and experiencing strong financial pressure (Ling Lim, 2012). Another study of Millennial said they were raised as a privileged group, received excessive attention from their parents, and was very confident, competitive, and optimistic about realizing their big dreams (Cole, Smith, & Lucas, 2002). They are schooled to work together in groups and teams, and most of their lives are spent associating with technology without anyone controlling their access to information (Espinoza & Ukleja, 2010). In general, they reached their teens in the 2000s, which means that at that time, they were ready to enter the workforce or finished their bachelor's degree and were prepared to play an essential role in business, education, health professionals, as well as leaders in various other fields (Balda & Mora, 2011). In short, the Millennial generation is generation Y, born after generation X, a collection of individuals born between 1980 and 2000 (Lloyd et al., 2013).

III. METHODOLOGY

The research uses a qualitative approach (Jokonya, 2016; Rusli & Nurdin, 2021; Venkatesh, Brown, & Bala, 2013). The qualitative research method is a data collection and analysis procedure carried out with qualitative data on a research object, such as a case

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study (Creswell & Clark, 2011; Nurdin, Nurliana, & Mashuri, 2022; Nurdin & Pettalongi, 2022). Meanwhile, the qualitative data in this study was collected through focus group discussions (FGD) and interviews with several scholars related to the design and creation of a hadith knowledge source site. Then the interview was also associated with their experience using online hadith knowledge source sites (Rusli, Hasyim, & Nurdin, 2021). The interview also aims to re-verify the questions conducted through focus group discussions to obtain more in-depth results from previous researchers (e.g. Gunter, Nicholas, Huntington, & Williams, 2002; Sethuraman, Kerin, & Cron, 2005).

As previous researchers did, data were collected through focus group discussions (e.g. Morgan, 1996, 1997). The study conducted two focus group discussions with several prominent scholars in Central Sulawesi. The focus group discussion aims to gain knowledge (Parent, Gallupe, Salisbury, & Handelman, 2000) methods of understanding the hadith of millennial scholars. Then data were collected through in-depth interviews with several key informants (Minichiello, Aroni, Timewell, & Alexander, 1990; Turner, 2010). The interview in this study is a follow-up to the interview from the focus group discussion.

The power analysis derived from interviews and focus group discussions follows the process suggested by Strauss and Corbin (1998) and Nurdin (2021). The data analysis process is carried out through four stages: open coding, axial coding, and selective coding. In the first stage, the researcher will group the data into various categories based on the literature review's research questions and theoretical constructs. In the next iteration, axial coding connects different types and emerging themes (Corbin and Strauss, 1990). At this stage, various categories of open coding are then extracted into smaller numbers based on the core themes presented by the informants. In the third iteration stage, selective coding assists the researcher in an in-depth assessment of the various categories that have been identified in the second coding stage by "refining their meaning and articulating the relationships among the various categories and themes" (Jin & Robey, 2008, p. 183) to generate new theories and solutions to problems that arise in interviews.

IV. RESULTS AND DISCUSSION

This research was conducted by means of a qualitative method. For this reason, research results are also presented in the form of themes found during the study based on the data analysis process, according to Corbin & Strauss, (2003). The thematic data analysis process suggested by Corbin and Strauss (2003) found five main themes related to the method of understanding hadith among millennial scholars today. These themes explain how the method of understanding hadith shifts among millennial scholars today, whose learning process is strongly influenced by the presence of information technology such as the Internet. The results of this study also clarify the findings of the research institute of SyarifHidayatullah State Islamic Univesity (2020) and several other researchers. They say that the younger generation of Muslims has relied on the Internet to study religion. The themes of the results of this study are explained one by one in the following section, complemented by empirical data obtained during the study.

A. Access Knowledge of Hadith Online

Access to online hadith management obtained during the study includes three sources: interaction with the ummah, the intensity of exchange, and the existence of networks with other scholars. All sources of hadith knowledge are in an online context. The question was whether the millennial ulemas obtained knowledge of hadith due to their online interactions with the ummah or society. It was found that 87 percent of the millennial scholars interviewed admitted to having gained various related knowledge to hadith or Islamic law in these interactions. Their interactions occur through social media such as Facebook, Whatsapp groups, or other social media. The results of this study have been conveyed by previous researchers that Muslims have accommodated social media as a source of knowledge to find out halal and haram related to specific problems in daily life (Shehu, Othman, & Osman, 2017). Even Nisa(Nisa, 2018) said that social media had become a new movement for Muslims, including the younger generation of scholars, in conveying religious fatwas using various hadiths to their followers.

Furthermore, the quality of interaction also plays a significant role in the acquisition of hadith knowledge for millennial scholars. In field observations, researchers also found that millennials have more than two social media that connect them with the Ummah. They also use social media to interact intensely with the public. Several millennial scholars also have some online groups, both Whatsapp and Facebook, to discuss religious matters; for example, there are study groups between professional groups and study groups formed because they come from the same ethnic group overseas.

The results of this study also show that most millennial scholars agree that their interactions with the community, both in quantity and quality, significantly affect their obtaining knowledge of online hadith. This is because they often share or distribute hadith content related to religious issues. Knowledge sharing is believed to increase the understanding of members involved in an online group (Kumar, 2012). Similarly, the millennial scholars involved in this study also agreed that their interactions with the public in various online discussion groups helped increase their knowledge of hadith.

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Then the existence of a network with other scholars online also positively affects access to knowledge of the hadith of millennial scholars. Researchers found that millennial scholars connected with other scholars through various online social networks that could increase their understanding of hadith. Peer scholars often post or send multiple sources of knowledge of hadith online to them, especially in the form of digital hadiths. For example, one person shows how to find out the sanad of hadith through an online site by sending an online site such as the following:

No	Ulama	Sanad	Hadith	Text	No
256	محمد بن إسماعيل البخاري	6953 6469	صحیح البخاري	عمر بن الخطاب	35
457	الحسن بن علي الوخشي	---	الخاص من الوخشييات	عمر بن الخطاب	36
576	أبو طاهر السلفي	---	أحاديث وحكايات للسلفي	عمر بن الخطاب	37
643	ابن النجار	---	ذيل تاريخ بغداد لابن النجار	عمر بن الخطاب	38
576	أبو طاهر السلفي	---	الساس والعشرون من المتبخة البغدادية لأبي طاهر السلفي	عمر بن الخطاب	39
261	مسلم بن الحجاج	1910 3537	صحیح مسلم	عمر بن الخطاب	40

Figure1. Example of a hadith study site

Figure 2 below has become one of the popular sources of hadith knowledge among millennial scholars because various hadiths can be found quickly. The experience of learning hadith through online sources like this has created a high sense of satisfaction among millennial scholars in learning and searching for hadith because learning hadith manually by reading various original yellow books would be very tiring. Moreover, he said that hadith to conventional scholars in madrasas or Islamic boarding schools would consume a lot of energy and time.

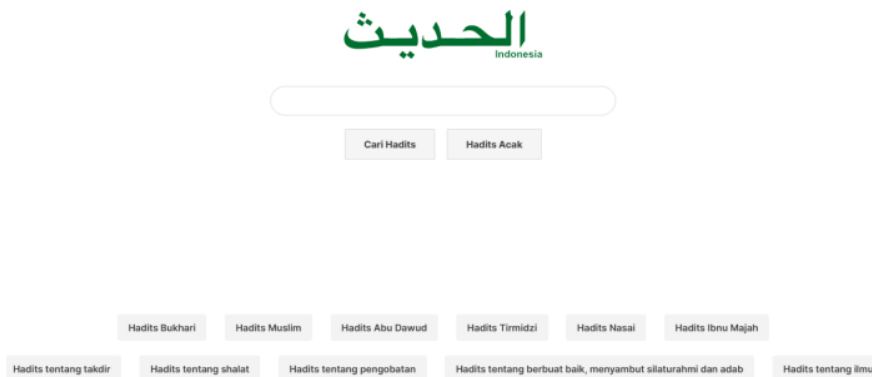


Figure 2. A Website to search for hadith

The site that can be used to search for these various hadiths can be accessed at <https://www.hadits.id/>. This site provides multiple hadiths such as Bukhari hadith, Muslim hadith, Abu Daud hadith, Tarmizi hadith, Nasal hadith, Ibn Majah hadith.

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Besides, this hadith site also provides various thematic-based hadiths such as hadith about destiny, hadith about prayer, hadith about medicine, hadith about doing good, and others.

Through online social networks, they also share or discuss various religious topics. Online social networks are not only for sharing information and knowledge about hadith but also for communication that allows online discussions to take place (Ahmed, Ahmad, Ahmad, & Zakaria, 2019). In the context of this research, the relationship between the scholars and other scholars, both young and senior scholars, has helped them to access hadith knowledge from their peers.

In general, the results of this study indicate that the three factors; online social interaction, the intensity of interaction with the ummah, and online networking with other scholars have significantly influenced millennial scholars to acquire hadith knowledge from online sources (see Figure 4.1). Millennial scholars also admit that the online space affects their interaction with the Muslim community to acquire new knowledge of hadith. We find that online discussion and distribution of information about hadith has become a new source of knowledge, as discovered by (De Wever, Keer, Schellens, & Valcke, 2010; Xiang & Gretzel, 2010). Other studies such as (Shang, Li, Wu, & Hou, 2011; Sigala & Chalkiti, 2014), also argue that the advent of Internet 2.0, which allows online discussion and content sharing, has created a new source of knowledge.

Most of the millennial scholars interviewed argued that the intensity of interaction in the online world contributed to their case of hadith knowledge. The power of the exchange is determined by the frequency with which they share, distribute, and discuss hadith-related information on online platforms (Li & Du, 2011; Nurdin, 2017). The millennial generation tends to share information through online media, such as closed discussion groups. For example, some Muslim communities tend to create WhatsApp or Facebook groups to share religious content such as hadith and fiqh (Rusli, Hasyim, & Nurdin, 2021). The sharing and distribution of information encouraged many scholars to discuss the information content, which later became a source of hadith knowledge. Sometimes, the Muslim community even set regular times to discuss Islamic teachings in a virtual environment.

Meanwhile, the network of millennial scholars with their online colleagues has also significantly influenced their decisions to access Islamic knowledge, adding to our new insights into the mechanism and impact of young scholars' relationships online on their hadith knowledge. Currently, most scholars share and distribute their da'wah content through online spaces. For example, Nurdin & Rusli (2013) found that most well-known scholars, such as Aa Gym, Abdul Shomad, Adi Hidayat, Ila Ham Arifin, and Khalid Bin Salamah have shared their da'wah content in which there are various hadiths through Youtube and Blogs. For thousands of years, most scholars have followed famous scholars' sharing and content.

B. Sharing Hadith Knowledge Online

The hadith knowledge obtained online in daily activities also shows a significantly high level. The use of hadith in everyday life is related to answering fiqh questions asked by the people in the daily life of millennial scholars, such as worship and muamalah issues. Our study found that millennial scholars used hadith knowledge from online sources to make their daily fatwas or answer Muslim questions regarding Islamic fiqh and other worship issues. The relationship between online hadith knowledge acquisition and use in everyday social life has been discussed in several previous studies (misalnya: Avby, Nilsen, & Ellström, 2017; Nurdin, 2019). Acquiring various sources of Islamic hadith knowledge from online social interactions, interaction with the Muslim community, and networking with other scholars has increased the hadith knowledge of young scholars and increased their ability to make answers to various problems in social life and their daily lecture activities.

Our research also found that most millennial scholars rely heavily on various online sources of hadith knowledge, such as YouTube, senior scholars' blogs, and other online social networking content sharing, to answer their followers' daily problems. The findings underline that there is an increase in the trust of millennial scholars towards senior scholars who have Blogs and social media sites and their habit of sharing knowledge of hadith (Chai & Kim, 2010). More importantly, when trust in online sources of knowledge is high, millennial scholars may continue to use that knowledge in answering various problems of Muslims in their daily lives. This belief helps bring harmony between traditional and millennial generation scholars in providing and sharing hadith knowledge, as stated by Sisler (2007). In this case, presentations on Millennial scholars online can help traditional scholars distribute hadith knowledge to a broader ummah.

What is more interesting is that sharing hadith online has also been carried out using memes that were previously more popular in other fields, such as business, politics, and social affairs. Millennial scholars and a number of religious organizations have also used memes to spread hadith that can increase knowledge of the Islamic community. The shared hadith memes include thematic traditions related to prayer, hadith about the Day of Judgment, hadith related to making sacrifices, and hadith related to tolerance. The following are some examples of hadiths based on these themes, namely:

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1. Prayer Hadith Memes

Prayer hadith memes shared by informants related to prayers that are often used in daily life. For example, the meme of the hadith of the prayer of makbul is easily accepted by Allah swt like the following.



Figure 3. Example of a prayer hadith memes

Some prayer hadith memes even come from blog sites that discuss the science of hadith, such as ilmuhadist.blogspot.com. The results of this study also show how social media sites such as Blogs have played a role as a source of hadith learning for millennial scholars. This kind of understanding method certainly makes it easier for millennial scholars to understand hadith.

2. Memes Hadith of Sacrifice

The second hadith meme that millennial scholars often shares is related to the theme of sacrifice, such as the will to do good, sacrifice on the day of Hajj, and giving charity. Some examples of sacrificial prayer memes shared by millennial scholars on social media include the following:

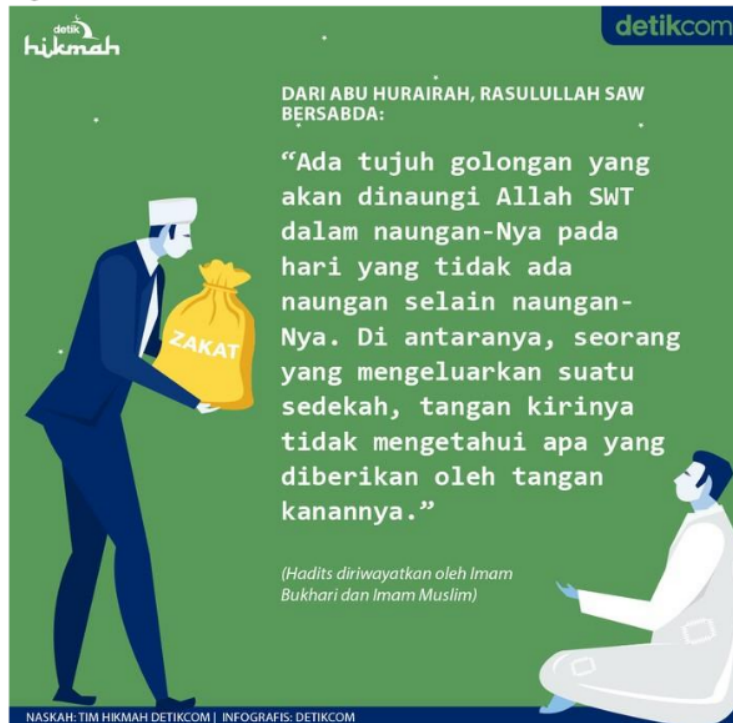


Figure 4. Example of a sacrificial hadith meme

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The hadith meme above explains about you donating or giving to charity. The concept of donating is the same as the concept of sacrifice because humans sacrifice by spending money to give to the poor.

3. Doomsday Hadith Meme

The third category of hadith memes shared online is the end-of-time hadith memes in a hadith which tell about the end of the world, the end of life, heaven, and hell. These hadith memes are mainly meant to increase the awareness of Muslims about this end of life and to prepare themselves by doing good deeds. Examples of these hadith memes include those shown in Figure 7 below:



Figure 5. Example of a grave punishment hadith meme

Figure 5 above shows the hadith memes shared through the millennial scholars' social media site Facebook. The hadith tells about the actions of humans who will be sucked into the grave. Meanwhile, the following eight images are examples of hadith memes about hell and heaven that are shared via telegram social media.

C. Online Hadith Knowledge Source

Many online sites specifically dedicate their sites to posting various knowledge of hadith online. The sites post a lot of issues related to hadith-related everyday life. In Indonesia, five very popular websites could be used to study Islam, especially fiqh and Islamic law.

NU.OR.ID

This NU site is the oldest site among the four other Islamic sites. Several journalists manage the Nahdlatul Ulama (NU) website among the younger generation of NU. Among other Islamic organizations, only NU is seen as active in writing news, answering people's problems, and responding to other Islamic issues. The advantage of this site in answering Islamic concerns is that it always refers to the opinions of scholars first, then relates to the views of friends or the Prophet. Even though we are ordered to obey the Qur'an and Hadith, we also need intermediaries to understand both, namely scholars. In addition, the NU Online site has been included in the top-ranking list nationally. According to the rating site Alexa, NU Online is currently ranked 451st. This signifies that the NU Online portal is one of the most visited Islamic portals.

Besides that, NU also has other social media to broadcast Islamic information, such as Facebook, Instagram, and Youtube. On Facebook and Instagram, NU spreads various hadiths in the form of memes aimed at enlightening Muslims. Several video lectures, verses, and hadiths with multiple themes related to worship, social relations, and monotheism.

ISLAMI.CO

Not much different from NU Online, this Islami.co portal also presents basic to intermediate Islamic studies. However, this portal has identical characteristics: it always responds to political issues and their relationship with Islam. If the Millennial generation likes to discuss political matters and Islamic history, this portal deserves to be a reference for reading amidst a busy schedule. The ranking of this portal is also quite prestigious at the national level. This portal is far after NU Online.

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BINCANGSYARIAH.COM

If people prefer listening to lectures rather than reading, then the BincangSyariah.com site can be a solution for those who don't have much time to read various hadiths because they may be tired after working all day. BincangSyariah.com also presents short videos on contemporary Islamic issues. In addition, for people who like to read articles, this portal also provides guidelines and procedures for the practice of daily worship, which can be said to be quite complete.

RUMAHFIQH.COM

This Rumahfiqh website discusses various issues related to Islamic laws based on the Qur'an and the prophet's traditions. Scholars' understanding of the Qur'an and Hadith has become the primary source of fiqh law. In the content of this site, there is a discussion of various fiqh from various schools. The schools of jurisprudence currently exist Hanafi, Maliki, Shafii, and Hanbali. The advantages of this Rumahfiqh site do not only discuss one school of thought. But also often discuss the four schools of thought. If site visitors who are already at an intermediate level understand Islam, this Rumahfiqh is worthy of being a source of reference. This is the advantage of the Rumahfiqh.com portal.

Of the five websites above, two of them, Bincangsyariah.com and Rumahfiqh.com, even specifically post knowledge related to fiqh and Islamic law sourced from verses of the Qur'an and the prophet's hadith. The contents of the two websites are about fiqh, whether in the form of news, teaching, or questions and answers. While the other three websites do not name their sites with the word fiqh or sharia, the web content is also mainly related to fiqh and Islamic law. The content of the fiqh discussed is related to heavy things and light things about everyday life.

These online knowledge sources benefit the community and scholars or young scholars who are very intensive in using innovative technology such as smartphones and tablets. Some of the young scholars' sources we interviewed admitted that they were very intense in using online sources of knowledge as their reference in answering people's daily questions. For example, young scholars affiliated with specific religious organizations are very loyal to reading hadiths on websites created by organizations that are their affiliates. For example, a young scholar from NU is very happy to read hadith content on the Nu.or.id website. One young scholar we interviewed said:

I read many books, but I think it's better because everything is online. Like at NU, there is a website; I often read there because I saw those who posted various religious knowledge from genuine NU people. I got a lot of enlightenment because different contemporary hadith themes were there. Well...it really helps me when I'm lecturing someone asking about fiqh so that I can access hadiths on NU social media. (PLU 1 informant)

The results of our study confirm previous research in other fields (e.g. Reychav & Aguirre-Urreta, 2014), namely that today's society has also commonly adopted the acquisition of knowledge from online sources. We found that young scholars began to perceive that online hadith sources could be used as learning resources because they were convenient where access could be anytime. More importantly, the younger generation of scholars has also built a sense of trust in these online hadith sources. Indeed, some informants we interviewed do not believe the website or online postings are not clearly sourced. For example, an informant said:

I don't want to believe that information about hadith is sent by unknown people or social media sites whose identities are unclear. But if the source of the website or social media is clear, such as the MUI website, NU, or Muhammadiyah social media, I believe that. I will use bonded news related to Islamic law sent in the form of hadith as a reference because I am sure that the people who post it must be people at MUI whose knowledge has been tested (Informant T2)

The problem of distrust of online knowledge sources from unclear sources has become the character of online knowledge users in general. People tend to distrust information sources with unclear sources (Chrysochoidis, Strada, & Krystallis, 2009) because of concerns about the risks posed if the information is used in decision-making. In the context of this research, the young ulama will undoubtedly be at risk if the people ask where the source of the hadith conveyed when answering their questions comes from an unclear source. However, most importantly, this finding has provided a new understanding that trust in online sources of hadith knowledge originating from various confirmed sites, such as NU.or.id and MUI, has the potential to give birth to new sources of hadith knowledge apart from scholars and institutions such as conventional knowledge institutions that require face-to-face contact. Some of the informants we interviewed also admitted that they used these sources of confirmed hadith knowledge to answer various questions.

V. CONCLUSION

The study results show that most millennial scholars access information on hadith related to Islam, especially those about fiqh or Islamic law, online on various sites and social media. There is a significant influence between the interaction of millennial scholars with the community online in their acquisition of hadith knowledge. Then there is also an important influence between

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the quality of interaction with the ummah online with their level of knowledge acquisition of hadith. Furthermore, there is an online network relationship between millennial scholars and other scholars with the addition of hadith knowledge because they share hadith in the online realm. Millennial scholars become more confident in online sources of hadith knowledge if the references are verified, such as sites owned by official institutions. Various online platforms have given birth to new strategies for learning the daily hadith of millennial scholars, such as using social media to answer different fiqh questions asked by the ummah.

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