



LEVEL OF UNDERSTANDING AND PERCEPTION AMONG STUDENTS OF KUIPs ON THE T&L METHODOLOGY OF HADITH STUDIES

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Abstract

The study of hadith has taken place since the Prophet PBUH by various methods. The issue of teaching and learning hadith is an issue that researchers often study to improve the standard and quality of Teaching and Learning (T&L). This is because there is a statement that hadith lecturers are not creative in teaching, lack pedagogical skills and do not apply the latest innovative methods in the T&L process. Therefore, this study aims to examine students' perceptions and understanding of the study of hadith, their perceptions of the study methodology and observe the problems students face in the study of hadith. The importance of this study is to reveal the form of implementation of the hadith study and the methodology used in learning. This study was conducted at Kolej Universiti Islam Perlis (KUIPs) with the participation of 141 students from the Diploma in Islamic Studies program and the Diploma in Shariah program at the Faculty of Islamic Studies. The quantitative method was used in the form of questionnaires. The data obtained were analyzed descriptively to identify the hadith study system among KUIPs students. The value of Cronbach's Alpha validity and reliability for the entire questionnaire item was high, i.e. 0.802. The study results found that students' level of understanding and knowledge of the study of hadith is 4.09, and the mean level of students' perception of the methodology of lecturers in the study of hadith is 4.10. The results of this study also show that lecturers use a variety of teaching and learning methodologies such as lectures, tutorials, demonstrations, classroom discussions and the use of teaching aids. To ensure that students can master the knowledge of hadith well, this study also presents some suggestions that certain parties can utilize.

Keywords: Student understanding, student perception, hadith study, Perlis.

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INTRODUCTION

The educational process is an inseparable method from developing quality knowledge, personality, human capital, and human skills. Quality human beings can also be seen from the form of education and mastery of

knowledge. While quality education is assessed based on three closely related categories: teachers, teaching content, and students (Al-Attas, 1984; Al-Azhari, 2017). In terms of terminology, hadith gives meaning to things attributed to the Prophet PBUH



through speech, physical action or *iqrar* (consent) and is significant to hadith is the second source of Islamic jurisprudence after the source of al-Quran (al-Tahhan, 2012; Hajian et al., 2018; Asni et al., 2021). The role of hadith is also mentioned as an explanation of the al-Quran. For example, the hadith explains the method of implementation in the content of the al-Quran, such as the procedure of prayer, fasting, pilgrimage and zakat (Asni, 2017). In addition, the hadith explains laws not contained in the al-Quran such as the prohibition of marriage with an aunt to the wife simultaneously (Muda & Ali, 2014; Asni, 2020; Asni, 2017).

In the history of Islamic studies in Malaysia, the dynamics of hadith studies can be seen in its development from one level to another in line with knowledge development. Starting from the study in the form of *halaqah* in the teacher's house, this study developed into the study in the *surau* and mosque (Abdullah, et al., 2020; Asni et al., 2017). The next phase gave birth to a more organized educational institution in *pondok* with a syllabus of the study of the book of hadith *turath* (Ahmad et al., 2021; Ismail & Asni, 2018). In line with the development of the current education system, hadith studies continue to flourish at the level of Higher Education Institutions in Malaysia by introducing hadith and *Mustalah al-Hadith* courses in Islamic studies specializations such as FPQS (USIM), FSK (UPSI), APIUM (UM), FPI (UKM) and IIUM (Yabi et al., 2019).

PROBLEM STATEMENT

In the context of hadith teaching methodology, Ahmad Yunus and Qutrennada (2017) believe that teachers do not master effective methods. This is touched on by Abdullah et al. (2017), who asserted that teachers apply a one-way method only in the teaching and learning of hadith, i.e. teachers read a hadith from a particular hadith book with a clear explanation of the hadith description. The study of Ismail et al. (2019) on hadith teachers also showed that the study of hadith does not focus on specific hadith texts only, even teachers also describe the hadith by relating current issues and other Islamic sciences namely *aqeedah*, *adab* and

fiqh. This unbalanced teaching method involves the extent to which the teacher's level of preparation before the hadith study session begins (Abdullah et al., 2017; Rosdi et al., 2021). In addition, there are still weaknesses and shortcomings in the mastery of hadith knowledge among students.

Therefore, this study is conducted to improve the existing shortcomings and weaknesses in hadith studies' teaching and learning methodology as described above. The researchers will focus the study on KUIPs as a Private Institutions of Higher Learning to know the role and methodology used and to study the students' perception and understanding of the teaching methodology of the lecturers.

OBJECTIVE

1. Identify the level of understanding of students on the study of hadith.
2. To study the students' perceptions of the lecturer's teaching methods in the study of hadith.
3. Identify the challenges faced by students in the study of hadith.
4. Explain the students' perception of the solution to the challenges in the study of hadith.

LITERATURE REVIEW

Throughout this study, several previous studies related to the focus of this study have been found. Among them is an article written by Mohd Noor and Rosli (2017), who study the development of hadith teaching and learning methodologies for several educational institutions that apply the teaching and learning of hadith in Kedah. The study uses qualitative methods through content analysis from printed sources. The study's findings show that the development of teaching and learning of hadith in Kedah is at a high level. This proves that the public's interest in the science of hadith is increasing.

Abdul Majid's (2012) study aims to identify the level of students' understanding of the effectiveness of the hadith teaching and learning system at Universiti Kebangsaan Malaysia and Universiti Malaya. He uses quantitative methods in the form of questionnaires and qualitative methods in interviews, document analysis and



observations. The study's findings show that the methodology of hadith study is weak because the lecturers only rely on textbooks in the teaching of hadith, and the lack of specific reference books for the study of hadith and ABM is insufficient.

Mohamed and Muhamed Ali (2017) studied students' level of understanding and perception of the study of hadith at the Sultan Zainal Abidin University. A total of 123 students were involved in the diploma program at the Faculty of Contemporary Islam. This study uses quantitative methods through questionnaires. The study's findings show that the level of understanding and perception of students towards the study of hadith is at a high level. This is because the lecturers have applied various teaching methodologies, namely lecture methods, two-way discussions, tutorials and the use of ABM.

A study on teaching and learning hadith methodology in *suraus* and mosques was also conducted. Budin (2016) in his study on the relationship between the effectiveness of hadith studies on the role of *takmir* class in mosques around the district of Central Melaka. A total of 98 respondents from five mosques were involved by using quantitative methods in the form of questionnaires. The study results found that *takmir* teachers need to apply a variety of methodologies for teaching and learning hadith so that the study of hadith can be improved in its effectiveness.

Johari (2016) studied the level of understanding of hadith knowledge among congregation members at the Sultan Salahuddin Abdul Aziz Shah Mosque and Surau al-Mawaddah Shah Alam, Selangor, who attended lectures on hadith studies. He uses a combination of qualitative in interviews and quantitative in the form of questionnaires. The findings show that the level of understanding of hadith knowledge has a significant positive relationship with the

increase in knowledge of hadith and the improvement of daily practices in mosques and *suraus*. However, differences arise with the study of Abdullah et al. (2018), who proved that the teaching methods in mosque institutions are limited because the teaching methods are implemented non-formally and involve all ages. This is due to the background factors of teachers and the differences in teaching techniques of each teacher depending on the preparation before starting the study.

METHODOLOGY

This survey study was conducted at KolejUniversiti Islam Perlis KUIPs, Kuala Perlis. KUIPs was chosen as the study location because it is an Islamic higher learning center with the status of a Private Institute of Higher Learning with the status of a University College which is fully under the auspices of the Perlis Islamic Religious and Malay Customs Council and the Chancellor of KUIPs, namely DYTU Tuanku Raja Muda Perlis, Tuanku Syed Faizuddin Putra Ibn Tuanku Syed Sirajuddin Jamalullail which focuses on the teaching of Islam that is harmonized with conventional sources. The study sample involved 31 students of the Diploma in Syariah program and the Diploma in Islamic Studies program, which is 110 students who had studied hadith courses at the Faculty of Islamic Studies, KUIPs. The total sample was 141 students.

Questionnaire data obtained will be analyzed through the use of SPSS software. The use of descriptive statistical methods to describe the study's findings one by one. A five-point Likert-type answer scale was set to categorize levels, namely 'very high', 'high', 'moderate', 'low' and 'very low'. The value of validity and reliability (mean score) to assess each category of students' level of understanding and perception can be proven based on Table 1 below.

Table 1: Cronbach's Alpha Validity and Reliability Values and Categories of Students' Level of Understanding and Perception of Hadith Study Methodology.

Value Aspects	Alpha Cronbach
Students' Level of Understanding of Hadith Studies	0.661
Students' Perceptions of Lecturers' T&L Methods	0.920



Students' Perceptions of Challenges in the Study of Hadith	0.794
Students' Perceptions of Solutions to Challenges	0.777
Total	0.802

Source: 2019 Questionnaire Findings.

A total of 30 students were sampled for the pilot study. Preliminary findings show that the validity value of Cronbach's Alpha for the level of students' understanding of the study of hadith is 0.661. The value of students' perceptions of the lecturer's T&L method is 0.920. Students' perception of challenges in the study of hadith is 0.794 and the construct for students' perceptions of solutions to challenges is 0.777. Overall, the Cronbach's Alpha validity value is high, i.e., 0.802.

FINDING

Demographic Information Profile

The number of informants for this study was 141 people. All informants involved are from the Faculty of Islamic Studies at KolejUniversiti Islam Perlis (KUIPs). A total of 48 male students and 93 female students have taken hadith studies courses offered at KUIPs. The researchers selected informants from various backgrounds to strongly impact the results of the study obtained. Table 2 below shows the informants consist of two study programs, namely Diploma in Islamic

Studies and Diploma in Shariah in the Faculty of Islamic Studies from various semesters, i.e., students from semester one to semester six based on the offer of hadith studies to them. The number of male students involved was 48 people (34%) and female students were involved was 93 people (66%).

In addition, the age of the majority of informants is 20 years old, which is 56 people (39.7%). Their educational background is on average from ordinary day schools, namely National Secondary Schools with a majority of 78 people (55.3%). A total of 32 people (22.7%) who are the majority of informants obtained grade B results in the Al-Quran and As-Sunnah Education course in SijilPenilaian Malaysia (SPM). In terms of their daily hobbies, most of them like to do various activities, which is 62 people (44%) compared to helping parents, reviewing lessons, doing homework and watching TV. The researcher's purpose in selecting informants who have various backgrounds is to ensure that the views represent the entire group of students.

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Table 2: Distribution of Informant Profiles

Student Profile	Details	Number	Percent
Gender	Man	48	34.0
	Woman	93	66.0
Age	18 years and under	3	2.1
	19 years old	35	24.8
	20 years old	56	39.7
	21 years and above	47	33.3
Education program	Diploma in Islamic Studies	31	22
	Diploma in Syariah	110	78
Semester	Semester 1	13	9.2
	Semester 2	36	25.5
	Semester 3	24	17
	Semester 4	5	3.5
	Semester 5	9	6.4
	Semester 6	54	38.3
Education before KUIPs	SMK	78	55.3
	SMK Agama	47	33.3
	Private Schools	16	11.3



Achievement of Al-Quran and As-Sunnah Education Subject in SPM	A	18	12.8
	B	32	22.7
	C	22	15.6
	D and down	8	5.7
	Do Not Take This Subject	61	43.3
Daily hobbies	Helping Parents	42	29.8
	Revision	14	9.9
	Doing homework	20	14.2
	Watch TV	3	2.1
	Others	62	44

Source: Questionnaire 2019

Students' Level of Understanding of The Study of Hadith

All informants successfully answered a total of seven question items in this section. The study's findings prove a high mean score for the level of students' understanding of the study of hadith. The conclusion that can be drawn is that it is at a high level in this

section, which is 4.09. Thus, the analysis of the findings of the high mean score level in this section can be understood that their level of understanding through the study of hadith is good and can be improved from time to time as Table 3 below.

Table 3: Mean and Standard Deviation Between Students' Levels of Understanding of Hadith Studies

No.	Question Item	Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree	Mean	Standard Deviation	Level
1.	The study of hadith is considered an act of worship in Islam.	0 (0.00%)	3 (2.13%)	19 (13.48%)	70 (49.65%)	49 (34.75%)	4.18	.730	Height
2.	Through the study of hadith, the Qur'an can be understood in more depth.	1 (0.71%)	0 (0.00%)	20 (14.18%)	65 (46.10%)	55 (39.01%)	4.24	.706	Very high
3.	Taking <i>wuduk</i> before studying hadith is <i>sunnah</i> .	0 (0.00%)	13 (9.22%)	49 (34.75%)	59 (41.84%)	19 (13.48%)	3.59	.862	Height
4.	Memorizing hadith is an obligation.	0 (0.00%)	0 (0.00%)	29 (20.57%)	78 (55.32%)	32 (22.70%)	3.99	.702	Height
5.	The method of <i>talaqqi</i> is very effective in the study of hadith.	0 (0.00%)	5 (3.55%)	16 (11.37%)	63 (44.68%)	57 (40.43%)	4.23	.778	Very high
6.	Through the study of hadith can be inferred many laws found in hadith.	0 (0.00%)	0 (0.00%)	24 (17.02%)	65 (46.10%)	50 (35.46%)	4.16	.743	Height
7.	Understanding of the Arabic language becomes an important material in the study of hadith.	0 (0.00%)	3 (2.13%)	18 (12.77%)	60 (42.55%)	60 (42.55%)	4.26	.753	Very high
	Total						4.09		Height



Source: Questionnaire 2019

Students' Perception of Challenges in T&L Hadith

In this section, the researchers provided seven-question items to identify students' perceptions of the challenges in hadith T&L. The findings show that the mean score level is

at the highest medium level, which is 2.94, followed by the mean score level is at the lowest level which is 2.06. Thus, the total for all items is that the mean score level is low, which is 2.56 as in Table 4 below.

Table 4: Mean and Standard Deviation Between Students' Perceptions of Problems in Teaching Hadith

No.	Question Item	Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree	Mean	Standard Deviation	Level
1.	I find it difficult to understand the subject of hadith.	9 (6.38%)	31 (21.99%)	58 (41.13%)	39 (27.66%)	4 (2.84%)	2.98	.937	Simple
2.	I am not interested in studying hadith.	39 (27.66%)	63 (44.68%)	23 (16.31%)	12 (8.51%)	2 (1.42%)	2.11	.972	Low
3.	The study equipment to study hadith is not enough.	9 (6.38%)	46 (32.62%)	53 (37.59%)	28 (19.86%)	4 (2.84%)	2.79	.925	Simple
4.	I can't afford to master Arabic language.	11 (7.80%)	41 (29.08%)	46 (32.62%)	33 (23.40%)	10 (7.09%)	2.94	1.064	Simple
5.	The situation in the classroom is not conducive.	11 (7.80%)	55 (39.01%)	50 (35.46%)	19 (13.48%)	5 (3.55%)	2.66	.935	Simple
6.	The reference books used did not suit my level of education.	21 (14.89%)	65 (46.10%)	38 (26.95%)	14 (9.93%)	2 (1.42%)	2.37	.900	Low
7.	The lecturer's teaching methodology bored me.	43 (30.50%)	60 (42.55%)	24 (17.02%)	13 (9.22%)	1 (0.71%)	2.06	.958	Low
	Total						2.56		Low

Source: Questionnaire 2019

Students' Perception of Lecturers' Teaching Methods

In this section, the researchers provided 24 item questions to examine students' perceptions of lecturers' teaching methods in the study of hadith. The findings show that the mean score level is at the lowest level of 3.50 followed by the mean

score level at the highest level, which is 4.41. Thus, the total for all items is that the mean score level is high, with an average value of 4.10. This proves that the students have a positive and good perception of the methods used by the lecturers in the P & P sessions as in Table 5 below.



Table 5: Mean and Standard Deviation Between Students'Perceptions of Lecturers' Methodology in Hadith Studies

No.	Item	Strongly disagree	Do not agree	Not sure	Agree	Strongly Agree	Min	Stand ard deviat ion	Level
1.	The lecturer says <i>basmalah</i> for each beginning of the study.	0 (0.00%)	0 (0.00%)	16 (11.35%)	65 (46.10%)	59 (41.84%)	4.27	.716	Very high
2.	Lecturers use teaching aids during learning.	0 (0.00%)	4 (2.84%)	20 (14.18%)	73 (51.77%)	44 (31.21%)	4.10	.740	Height
3.	The lecturer reads his reading clearly and correctly.	0 (0.00%)	0 (0.00%)	10 (7.09%)	63 (44.68%)	68 (48.23%)	4.40	.620	Very high
4.	The lecturer gave me the opportunity to read the hadith.	1 (0.71%)	4 (2.84%)	27 (19.15%)	71 (50.35%)	38 (26.95%)	3.98	.797	Height
5.	The lecturer gives a complete and clear description of the hadith.	0 (0.00%)	3 (2.13%)	9 (6.38%)	55 (39.01%)	74 (52.48%)	4.40	.707	Very high
6.	The lecturer discusses matters related to the topic.	0 (0.00%)	0 (0.00%)	9 (6.38%)	66 (46.81%)	66 (46.81%)	4.40	.597	Very high
7.	The lecturer encouraged us to discuss it in class.	1 (0.71%)	3 (2.13%)	18 (12.77%)	82 (58.16%)	37 (26.24%)	4.09	.732	Height
8.	Lecturers always give us lessons training in class.	0 (0.00%)	6 (4.26%)	27 (19.15%)	70 (49.65%)	38 (26.95%)	3.99	.784	Height
9.	The lecturer always makes a brief conclusion at the end of the lesson.	0 (0.00%)	2 (1.42%)	9 (6.38%)	66 (46.81%)	64 (45.40%)	4.37	.659	Very high
10.	The lecturer gave an assessment of my understanding.	1 (0.71%)	5 (3.55%)	34 (24.11%)	67 (47.52%)	34 (24.11%)	3.92	.820	Height
11.	The lecturer held open-ended questions to the students.	0 (0.00%)	4 (2.84%)	13 (9.22%)	73 (51.77%)	51 (36.17%)	4.21	.715	Very high
12.	The lecturer narrated the history of the study of the Companion.	0 (0.00%)	0 (0.00%)	10 (7.09%)	60 (42.55%)	70 (49.65%)	4.41	.644	Very high
13.	The lecturer narrated the history of the study of hadith imams.	0 (0.00%)	0 (0.00%)	15 (10.64%)	65 (46.10%)	60 (42.55%)	4.30	.676	Very high

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14.	The lecturer obliged me to memorize the hadith.	2 (1.42%)	11 (7.80%)	39 (27.66%)	61 (43.26%)	28 (19.86%)	3.75	.919	Height
15.	The lecturer introduced the classical and <i>turath</i> books.	1 (0.71%)	8 (5.67%)	35 (24.82%)	67 (47.52%)	30 (21.28%)	3.84	.859	Height
16.	Lecturers use the method of <i>imla'</i> during teaching.	0 (0.00%)	5 (3.55%)	32 (22.70%)	73 (51.78%)	31 (21.99%)	3.92	.775	Height
17.	The lecturer always corrected my reading and comprehension.	1 (0.71%)	6 (4.26%)	16 (11.35%)	70 (49.65%)	48 (34.04%)	4.13	.818	Height
18.	The lecturer always advised me in case of mistakes in learning.	0 (0.00%)	0 (0.00%)	16 (11.35%)	75 (53.19%)	49 (34.75%)	4.23	.659	Very high
19.	The lecturer displays lecture books.	2 (1.42%)	7 (4.96%)	27 (19.15%)	72 (51.06%)	33 (23.40%)	3.91	.861	Height
20.	The lecturer provided motivation on the importance of the study of hadith.	0 (0.00%)	0 (0.00%)	15 (10.64%)	72 (51.06%)	54 (38.30%)	4.27	.642	Very high
21.	The lecturer held a competition related to the study of hadith.	5 (3.55%)	12 (8.51%)	51 (36.17%)	55 (39.01%)	18 (12.77%)	3.50	.938	Height
22.	The lecturer provides an appropriate and easy-to-understand book for the subject.	0 (0.00%)	3 (2.13%)	14 (9.93%)	65 (46.10%)	58 (41.13%)	4.24	.774	Very high
23.	The lecturer inserted an element of humor during the learning session.	6 (4.26%)	8 (5.67%)	34 (24.11%)	63 (44.68%)	30 (21.28%)	3.72	.994	Height
24.	The lecturer prepares articles on the field of hadith to be used as learning material.	2 (1.42%)	6 (4.26%)	26 (18.44%)	61 (43.26%)	46 (32.62%)	4.01	.898	Height
	Total						4.10		Height

Source: Questionnaire 2019

Students' Perception of Solutions to Face Challenges in The Study of Hadith

The study's findings in this section recorded that the level of mean score is at the lowest level with an average value of 3.59, followed

by the mean score at the highest level showing an average mean value of 4.44. Thus, the whole item proves that the mean score level is high with an average mean value of 4.18, as shown in Table 6 below.

Table 6: Mean and Standard Deviation on Solutions to Challenges in the Study of Hadith

No.	Item	Strongly	Do not	Not sure	Agree	Strongly	Min	Stand	Level
		y	agree			Agree		ard	



		disagree						deviation	
1.	I always understand the subject of hadith.	0 (0.00%)	10 (7.09%)	53 (37.59%)	62 (43.97%)	16 (11.35%)	3.59	.793	Height
2.	I need to increase my interest in deepening the science of hadith.	0 (0.00%)	0 (0.00%)	8 (5.67%)	81 (57.45%)	51 (36.17%)	4.30	.606	Very high
3.	Hadith teaching aids should be adequate.	0 (0.00%)	4 (2.84%)	20 (14.18%)	75 (53.19%)	42 (29.79%)	4.11	.738	Height
4.	I must master the Arabic language.	1 (0.71%)	3 (2.13%)	15 (10.64%)	75 (53.19%)	47 (33.33%)	4.17	.756	Height
5.	Classroom situations need to be conducive and comfortable	0 (0.00%)	0 (0.00%)	9 (6.38%)	77 (54.61%)	53 (37.59%)	4.29	.650	Very high
6.	Lecturers need to diversify teaching methods to attract students.	0 (0.00%)	0 (0.00%)	9 (6.38%)	75 (53.19%)	57 (40.43%)	4.35	.587	Very high
7.	Hadith reference books in the library need to be added.	0 (0.00%)	0 (0.00%)	9 (6.38%)	63 (44.68%)	69 (48.94%)	4.44	.602	Very high
	Total Min						4.18		Height

Source: Questionnaire 2019.

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Analysis of Overall Findings

The level of students' understanding of the study of hadith is at a high level with a mean value of 4.09. Furthermore, the students' perception of the lecturer's T&L method is high with a mean value of 4.10. Similarly, students' perceptions of the challenges that

arise in teaching hadith are at a low level with a mean value of 2.56 and students' perceptions of the solutions are at a high level with an average mean value of 4.18. Thus, the total for all aspects of value is at a high level with an average mean value of 3.73 as in Table 7 below.

Table 7: Mean Score Level and Category of Students' Level of Understanding and Perception of T&L Methods in Hadith Studies.

Value Aspects	Min Score	Level
Students' Level of Understanding of Hadith Studies	4.09	Height
Students' Perceptions of Lecturers' Teaching Methods	4.10	Height
Students' Perceptions of Challenges in the Study of Hadith	2.56	Low
Students' Perceptions of Solutions to Challenges	4.18	Height
Total	3.73	Height

Source: Questionnaire 2019.



DISCUSSION

Based on the findings of this study, proves that the level of students' understanding of the study of hadith is at a high level. This is a major requirement for students to gain a clear understanding of the content of the lesson on the science of hadith so that it can be applied in the practice of daily life. The understanding meant is the understanding of Islam based on the Quran and authentic hadiths. This finding is in line with the findings of Mohamed and Muhamed Ali (2016) study, a good understanding of hadith gives meaning to the practice of sunnah as outlined by the scholars.

In addition, the challenges students face in the study of hadith only stem from internal and external aspects. The internal aspect involves the students, while the external aspect involves the syllabus, the lecturer's T&L methods, reference books, and the lecture hall condition. This finding is in line with Mohd Zin et al. (2019), the influence of mental and emotional readiness affects excellence in hadith learning. Yabi et al. (2019) also agree that the external aspects of students can help effective hadith learning style.

Through the students' opinion on the lecturer's T&L method is appropriate to the students' level of ability in understanding the knowledge of hadith. Furthermore, diversity in applying effective and efficient T&L methods is encouraged in accordance with the development of technological teaching aids in line with the goals of 21st-century education. These findings are in line with the findings of Rosdi et al. (2021), students' acceptance of hadith learning technology is at a positive level to create an effective T&L style.

Through the category of the level of students' perception of solutions to challenges in the study of hadith, the findings show that their level is high. Therefore, all parties including lecturers, students, administrators of educational institutions, and certain parties must work together to ensure the quality of hadith studies can be achieved successfully.

CONCLUSION

The findings show that the average mean value is at a high and good level. This proves that the lecturer's T&L method is in accordance with students' background and level of ability to understand the science of hadith. Good T&L methods will positively affect the process of imparting effective hadith knowledge to students. Furthermore, this study is very valuable to contribute to the field of hadith study by helping to multiply, diversify and add information for the study of hadith teaching and learning to future studies. The significance of this study conducted on the science of hadith is because hadith is the second source of legislation after the Quran.

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