DEVELOPMENT OF ISLAMIC COMMUNICATION INSTRUMENTS ROOTED IN AUTHENTIC HADITH CONDITIONS

Muhammad Taufik Md Sharipp*1
S Salahudin Suyurno2
Abdul Rauf Ridzuan3
Zulkefli Aini4

[1] Corresponding author, PhD candidate in Academy of Contemporary Islamic Studies (ACIS) Universiti Teknologi MARA (UiTM) 40450 Shah Alam, Selangor Darul Ehsan, Malaysia.
[2] Professor in Academy of Contemporary Islamic Studies (ACIS) Universiti Teknologi MARA (UiTM) 40450 Shah Alam, Selangor Darul Ehsan, Malaysia.
[3] Associate Professor in Faculty of Communication and Media Studies, Universiti Teknologi MARA (UiTM) Cawangan Melaka Kampus Alor Gajah, 78000 Alor Gajah, Melaka, Malaysia.
[4] Senior lecturer in Faculty of Islamic Studies, Universiti Kebangsaan Malaysia, 43600 UKM Bangi, Selangor Darul Ehsan, Malaysia.

Abstract: *This study aims to develop an Islamic communication instrument grounded in the five conditions of authentic hadith: continuity of the chain of transmitters (ittishāl al-sanad), integrity of the narrator (`adālah al-ruwāt), reliability in preserving the narration (tamām al-dhabt), non-contradiction with established sahih hadiths (ghayr al-shudhūdh), and freedom from hidden flaws (ghayr al-`illah). Instrument development proceeded through five main phases: item construction based on relevant literature, content validation by seven multidisciplinary experts, pilot testing for validity and reliability, item revision, and finalisation. The findings demonstrate that all constructs achieved a high level of internal consistency, with Cronbach's Alpha values exceeding 0.7. Expert evaluations also indicated high acceptance (mean > 3.0) across all subconstructs. This research confirms that the authentic hadith criteria can be operationalised as dimensions of effective Islamic communication and serve as a credible evaluative framework for assessing religious discourse in various modern settings.*

Keywords: *Islamic communication, authentic hadith, instrument validation, the integrity of the narrator, chain of sanad, Cronbach's Alpha*

Introduction

The digital era has significantly enhanced the dissemination of Islamic content via lectures, social media, and various online platforms. However, the rapid and frequently unverified circulation of religious information has raised concerns regarding its accuracy, credibility, and the accountability of its disseminators. In numerous cases, the content shared lacks scholarly authentication and may be disconnected from authoritative Islamic sources (Alias, 2020).

In response to these challenges, the application of hadith authenticity criteria offers a comprehensive and structured framework for evaluating the quality of Islamic communication. The five established conditions—continuity of the chain of transmitters (*ittisāl al-sanad*), integrity of the narrator (*ʿadālah al-ruwāt*), reliability in preserving the narration (*tamām al-dhabt*), non-contradiction with established sahih narrations (*ghayr al-shudhūdh*), and freedom from hidden defects (*ghayr al-ʿillah*)—have historically safeguarded the preservation and transmission of Islamic knowledge. Despite their significance, these principles are rarely operationalised in contemporary studies to construct practical tools for evaluating modern religious discourse.

Nevertheless, recent studies have yet to focus on the development of Islamic communication instruments based on these five authentic hadith parameters. Most existing research discusses communication in a general manner, often without presenting a systematic or viable evaluation process. This gap highlights the pressing need for a credible and enforceable assessment tool to measure the quality of religious communication across diverse contexts—whether formal, informal, or digital.

Accordingly, this study seeks to develop a scientifically grounded and practically applicable instrument for Islamic communication based on the conditions of sahih hadith. The proposed instrument aims to filter inaccurate religious information, enhance the credibility of the speaker, and ensure the validity and integrity of Islamic communication in the contemporary media landscape.
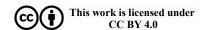
Study Objectives
1. Determine the aspects of Islamic communication that can be derived from the five criteria of authentic hadith.
2. Evaluating the extent of Islamic communication activities among religious participants.

Literature Review

The science of hadith has long established stringent criteria for validating the transmission of the Prophet Muhammad's (PBUH) teachings. Classical scholars such as Imam al-Syāfiʿī, Imam Muslim, Ibn Hibbān, and Ibn Shalāh outlined five key conditions for hadith authenticity as follows;

Continuity of the chain of transmitters (*ittishāl al-sanad*).
A continuous sanad signifies the necessity of consistently citing the source up to the utmost authority. Within Islamic communication, this principle necessitates the citation of the original source of information, the preservation of the source chain, and the retention of the narrator's name (ʿAlī Ibrāhīm Saʿud ʿAjīn, 2019; Ibn Shalāh, 2017). This notion is pertinent in contemporary society, when a significant amount of religious knowledge is disseminated without proper attribution to the source (Mohamad Redha et al., 2020).

Integrity of the narrator (`*adālah al-ruwāt*).

In the science of hadith, justice pertains to the ethical character and integrity of a narrator. Scholars like Imam al-Syāfi'ī and Ibn al-Shalāh asserted that a narrator must be Muslim, of age, sane, not fasiq, and uphold self-respect. In Islamic communication, this necessitates a dependable, ethical, and socially acknowledged information provider recognised by authorities (Khathīb al-Baghdādī, 1989; Ghouri, 2017).

Reliability in preserving the narration (*tamām al-dhabt*).

The stipulation of dhabt mandates that the narrator conveys the hadith with accuracy and precision, whether by means of memorisation or written records. This idea can be utilised in Islamic communication to convey information meticulously, consistently, and without altering the original meaning. The significance of the repercussions of alterations in language is also extensively underlined (Ibn Shalāh, 2017; Mohd Muhiden, 2010).

Non-contradiction with established sahih hadiths (*ghayr al-shudhūdh*)

Muslim scholars dismiss a hadith as syaz when it conflicts with a more authoritative narration. In Islamic communication, the word refers to the suppression of information that contradicts established truths, lacks consensus among scholars, or diverges from accepted data. This method also drives communicators to verify that their messages are substantiated by scholarly evidence (Rāwiyah, 2018; Ibn Qayyim, 1970).

Freedom from hidden flaws (*ghayr al-`illah*).

'Illah is a concealed defect that compromises the authenticity of a hadith. In communication, it relates to the integrity of the source, the clarity of intent, and the absence of factual distortion or unnecessary embellishments. This methodology aligns with the cautions of hadith scholars like al-Hākim (2003) on hadith that are 'ma'lul' — ostensibly authentic yet defective.

Methodology

This study employed a structured five-phase methodology for instrument development:

Phase 1: Item Construction

Relevant literature on hadith authentication and Islamic communication was reviewed to extract sub-items aligned with the five conditions. These were categorised under constructs and subconstructs, forming the initial version of the instrument.

Phase 2: Expert Evaluation

Seven experts specialising in hadith studies, Islamic communication, curriculum design, and linguistics were selected to review the instrument. Each item was evaluated using a Likert scale to assess content validity and clarity. The overall mean score exceeded 3.0 for all items, indicating strong consensus and approval.

Phase 3: Pilot Study

A pilot study was conducted among a sample of religious communicators. Responses were analysed using Cronbach's Alpha to test for internal consistency. Most constructs exceeded the acceptable threshold (0.7), validating their reliability.

Phase 4: Item Revision

Items with low item-total correlations or those that improved overall Cronbach's Alpha upon removal were identified and eliminated. This refinement increased the instrument's reliability without altering the conceptual structure.

Phase 5: Final Instrument Development

The final draft incorporated all expert suggestions and statistical improvements, producing a valid and reliable instrument ready for broader application in field studies.

Results And Discussion

The literature study results identified numerous significant sub-items within each hadith condition, as detailed in Table 1.

Table 1: Islamic communication constructs based on the conditions of authentic hadith

Criteria for an authentic hadith	Subordinate items
Continuous chain of narrators	Origin reference
	Provide the name of the author.
	Decisive regarding the source designation
	The source name remains undeleted.
	Proof of information acquisition
Trustworthiness of narrators	Accepted words
	Obedient
	Islam
	Muture
	Sensible
	Not malevolent
	Upholding self-esteem
	Academic qualifications
Reliability in preserving the narration	Precision in talking
	Precision in writing
	Maintain your position.
	Knowing the effects of word changes
	Knowing the effects of writing changes
Non-contradiction with established words	Does not refute the facts
	Greater piety is acknowledged.
	Accountable response with communication corroborative facts
	The majority overcomes the minority.
Freedom from hidden flaws	Maintaining the source
	Not overstating.
	Recognised by numerous individuals

Seven experts specialising in hadith studies, Islamic communication, curriculum design, and linguistics were selected to review the instrument. Each item was evaluated using a Likert scale to assess content validity and clarity. The overall mean score exceeded 3.0 for all items, indicating strong consensus and approval. The opinions and average of expert endorsement are presented in Table 2:
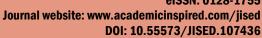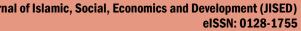
Table 2: Expert Assessment and Mean Score for Islamic Communication Instruments

Criteria for an authentic hadith	subordinate items	Survey questions	P1	P2	P3	P4	P5	P6	P7	Mean Score
Continuous chain of narrators	origin reference	The source of knowledge is very important in Islam	√	O	√	√	√	√	O	4.57
		I present information from the original source.	√	√	√	O	√	√	√	4.43
		I know the origin of every information I present	√	√	√	O	√	√	O	4.43
	Provide the name of the author.	When giving a lecture, I will mention the name of the author.	√	√	√	O	√	√	O	4.43
		The author of the book must be stated by me to emphasise the validity of the knowledge.	√	√	√	√	√	√	√	5.00
		Sometimes I get information from reading materials.	√	√	√	√	√	√	O	4.71
	decisive regarding the source designation	The credibility of the speaker will increase when he quotes from a well-known scholar.	√	√	√	√	√	√	O	4.71
		I am sure that all the knowledge I present comes from a true teacher.	√	√	√	O	√	√	O	4.57
		I will mention the name of my teacher when presenting the knowledge.	√	√	√	√	√	√	O	4.71
		I will still mention the name of the source even if the person is not a member of it.	√	O	√	√	√	√	O	4.57
	remains name	I do not delete the name of the source to create a credible information chain.	√	√	√	O	√	√	O	4.57
	The source undeleted.	Sometimes I do not quote the name of the author if the author is not in line with me.	X	√	√	O	√	√	O	3.57
		I only take writings from those who are of the same school of thought as me.	√	√	√	O	√	√	O	4.57
		I get additional information via the internet.	√	√	√	√	√	√	O	4.71
		The speaker will appear more knowledgeable if he reads more.	√	√	√	√	√	√	O	4.71
	proof of information acquisition	I always mention the source of knowledge I get in every lecture.	√	√	√	O	√	√	O	4.57
		If I get the information from Google, I will inform you that this is an internet source.	√	O	√	O	√	√	O	4.43

		I know the name of a famous scholar in the field I teach.	√	√	√	√	√	√	O	4.71
		I know the authoritative book in the field I teach.	√	√	√	O	√	√	O	4.57
Trustworthiness of narrators	accepted words	As a speaker, I am aware that my words will be accepted by the congregation.	√	√	√	O	√	√	√	4.71
		I often receive positive feedback from the congregation.	√	√	√	O	√	√	O	4.57
		The congregation can convey my words to others well.	√	√	√	O	√	√	√	4.71
	obedient	I believe in all the pillars of faith	O	√	√	√	√	√	√	4.71
		I implement the pillars of Islam.	O	√	√	√	√	√	√	4.71
		I always make lawful everything that Allah makes lawful	O	√	√	√	√	√	√	4.71
		I prevent everything that Allah forbids.	O	√	√	√	√	√	O	4.57
	muslim	My words are always by the will of Allah SWT.	√	√	√	√	√	√	O	4.71
		I always prove my Islam through my actions.	√	√	√	√	√	√	√	5.00
		I try to improve my level of Islam.	√	√	√	√	√	√	√	5.00
	muture	I know which information is true.	√	√	√	O	√	√	O	4.57
		I do not convey wrong information	√	√	√	√	√	√	O	4.71
	sensible	I am a good listener.	√	√	√	√	√	√	√	5.00
		I can convey the writings of scholars well	√	√	√	√	√	√	√	5.00
		Thinking before speaking is my way.	√	√	√	√	√	√	√	5.00
		I know the consequences of every mistake in my words.	√	√	√	√	√	√	O	4.71
	not malevolent	I have never committed a major sin	X	√	√	√	√	√	O	3.57
		I do not continue to commit minor sins	√	√	√	√	√	√	O	4.71
		I am afraid of committing sins.	X	√	√	√	√	√	O	3.57
	upholding self-esteem	I have a teaching certificate from the mufti department	X	√	√	√	√	√	√	4.14
		I dress appropriately when giving a lecture.	√	√	√	√	√	√	O	4.71
		Religious certificates are very important to measure the speaker's train of thought	X	√	√	O	√	√	√	3.57
	academic qualifica	A background of study is important for a speaker.	√	√	√	√	√	√	O	4.71
		I only give lectures in the field of my studies.	√	√	√	√	√	√	√	5.00

Category	Subcategory	Item								Mean
		I am ready to answer all the questions of the congregation, even if it is not my field.	X	√	√	√	√	√	O	3.57
		If the question asked is not in my field, then I will postpone my answer	√	√	√	√	√	√	O	4.71
Reliability in preserving the narration	precision in talking	Before the lecture, I will review the scriptures	√	√	√	√	√	√	O	4.71
		I will check the content of the lecture before delivering.	√	√	√	√	√	√	O	4.71
	precision in writing	I will check the message before spreading it	√	√	√	√	√	√	O	4.71
		I put a title in each of my writings.	√	√	√	√	√	√	O	4.71
	firm stance	I still remember my previous lectures	√	√	√	√	√	√	O	4.71
		I can repeat everything I said before	√	√	√	√	√	√	√	5.00
		Changes in wording in delivering a talk often occur as long as the meaning does not change.	√	√	√	√	√	√	O	4.71
	knowing the effects of word changes	The message of my lecture can change if I use different words.	√	√	√	√	√	√	√	5.00
		The congregation can misunderstand my talk	√	√	√	√	√	√	O	4.71
		The interpretation of the congregation can be varied if I deliver the lecture repeatedly.	√	√	√	√	√	√	O	4.71
	knowing the effects of writing	The message of my writing can change if I use different words	√	√	√	√	√	√	O	4.71
		The reader can misunderstand my writing.	√	√	√	√	√	√	O	4.71
		The interpretation of the reader can be varied if I write repeatedly	√	√	√	√	√	√	O	4.71
Non-contradiction with established words	does not refute the facts	I still remember what I spoke about before	√	√	√	√	√	√	√	5.00
		The content of each of my talks is the same.	√	√	√	√	√	√	√	5.00
		I have never made a mistake in a talk.	√	√	√	√	√	√	√	5.00
	piety is greater acknowledged.	My views are more accepted by the congregation than other speakers.	√	√	√	√	√	√	√	5.00
		The congregation knows me as a knowledgeable person in the field	√	√	√	√	√	√	√	5.00
		I am often referred to by speakers as other.	√	√	√	√	√	√	√	5.00
		Sometimes my views are contrary to other speakers, but my views are more accurate.	√	O	√	√	√	√	√	4.71

	accountable response with communicatio	I present information that can bring about a change in mindset.	√	√	√	O	√	√	√	4.71
		I present information that can bring about a change in attitude.	√	√	√	O	√	√	√	4.71
		I am responsible for the quality of the information presented.	√	√	√	O	√	√	√	4.71
	corroborati ve facts	Each of my views is supported by the views of the ulama muktabar	√	√	√	√	√	√	√	5.00
		My views are by the local tradition	√	√	√	√	√	√	√	5.00
		My views are in line with other speakers.	√	√	√	√	√	√	√	5.00
	majority the	My talks are in line with the majority of other speakers	√	√	√	√	√	√	√	5.00
		Many speakers agree with my views.	√	√	√	√	√	√	√	5.00
	The overcomes minority.	I am confident that I bring the views of Ahl al-sunnah wa al-Jamaah in aqidah.	√	√	√	√	√	√	√	5.00
		I am confident that I bring the views of the Al-Syafi'i school in Sharia.	√	√	√	√	√	√	√	5.00
Freedom from hidden flaws	maintaining the source	I know every source I obtain	√	√	√	√	√	√	√	5.00
		I know the names of my teachers	√	√	√	√	√	√	√	5.00
		I will not misquote the sources of facts I obtain	√	√	√	√	√	√	√	5.00
		I will not misquote my teachers.	√	√	√	√	√	√	√	5.00
	not overstating.	I will quote the views of scholars with the same meaning.	√	O	√	O	√	√	√	4.57
		I will not add facts that I have obtained	√	√	√	O	√	√	√	4.71
		The views of scholars must be taken in the entire context.	√	√	√	O	√	√	√	4.71
		I will not cut out the views of scholars	√	√	√	O	√	√	√	4.71
	recognised by numerous individuals	Everything I talk about is a matter that the congregation is aware of	√	√	√	√	√	√	√	5.00
		I do not deliver talks that are different from other speakers.	√	√	√	√	√	√	√	5.00
		My talks are appropriate for the level of the congregation	√	√	√	√	√	√	√	5.00
Symbol guide: √ : accepted X : rejected O : accepted with improvements										

The expert review phase showed high agreement across all constructs. Table summaries demonstrated mean scores above 4.0 for most items, reflecting expert validation.

Table 4: Analysis study pilot alpha correlation coefficient

Criteria for an authentic hadith	Cronbach's Alpha	N of Items
Continuous chain of narrators	.880	16
Trustworthiness of narrators	.800	28
Reliability in preserving the narration	.859	13
Non-contradiction with established words	.889	17
Freedom from hidden flaws	.824	11

The validity and reliability coefficient of the instrument are determined to determine whether the instrument is suitable for use in identifying the level of Islamic communication practices among religious respondents. Cronbach's Alpha analysis in the study pilot, this intended measure level consistency internal consistency for every constructed construct , a deep instrument question survey. Based on decision deep Table 4, all constructs show Cronbach's Alpha value exceeding 0.7, which is considered a level of good consistency as suggested by Nunnally & Bernstein (1994).

However, further analysis through Corrected Item-Total Correlation value and Cronbach's Alpha if Item Deleted implemented to determine whether potential items reduce the value consistency internal construct. According to Chua (2006), an item can be considered removed if the Alpha value increases when the item is abolished. So, based on this principle, some items have been dropped to improve the overall Cronbach's Alpha value.

Table 5: Corrected Item-Total Correlation value

Criteria for an authentic hadith	Subordinate items	Code	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Continuous chain of narrators	origin reference	SBA1	57.43	64.461	.504	.874
		SBA2	57.23	64.461	.581	.872
		SBA3	57.30	65.666	.526	.874
	Provide the name of the author.	SBB1	57.70	63.114	.599	.870
		SBB2	57.43	63.633	.576	.871
	decisive regarding the source designation	SBC1	58.30	59.459	.605	.870
		SBC2	57.77	63.082	.512	.873
		SBC3	57.97	65.206	.388	.878
		SBC4	57.20	65.269	.499	.874
	the source name remains undeleted.	SBD1	57.13	64.533	.566	.872
		SBD2	59.47	59.154	.608	.870
		SBD3	59.07	60.823	.452	.879
	proof of information acquisition	SBE1	57.70	61.114	.727	.865
		SBE2	57.80	60.717	.481	.877
		SBE3	57.47	63.499	.561	.872
		SBE4	57.53	65.154	.482	.875
Trustworthiness of	accepted words.	KPA1	119.63	60.999	.480	.786
		KPA2	119.50	63.155	.465	.788

		KPA3	119.63	58.654	.693	.774
	obedient	**KPB1**	**118.67**	**68.782**	**-.053**	**.802**
		KPB2	118.73	67.099	.292	.797
		KPB3	118.67	67.954	.221	.799
		KPB4	**118.77**	**67.978**	**.098**	**.801**
	muslim	KPC1	119.30	65.045	.271	.796
		KPC2	118.97	65.344	.341	.794
		KPC3	118.77	66.116	.430	.794
	muture	KPD1	118.73	67.582	.195	.799
		KPD2	119.10	63.334	.549	.787
		KPD3	119.20	61.338	.554	.783
	sensible	KPE1	119.13	60.878	.687	.779
		KPE2	119.57	60.254	.684	.778
		KPE3	119.13	62.464	.582	.784
		KPE4	118.97	64.516	.507	.790
	not malevolent	**KPF1**	**119.77**	**70.323**	**-.154**	**.831**
		KPF2	119.73	61.444	.351	.794
		KPF3	118.83	66.006	.376	.794
		KPF4	119.17	61.592	.675	.781
	upholding self-esteem	**KPG1**	**119.93**	**58.271**	**.300**	**.808**
		KPG2	118.90	64.576	.536	.790
		KPG3	119.00	65.103	.206	.800
	academic qualifications	KPH1	118.87	65.292	.457	.792
		KPH2	119.43	63.495	.378	.792
		KPH3	**120.80**	**66.579**	**.045**	**.813**
		KPH4	**119.20**	**66.510**	**.111**	**.804**
Reliability in preserving the narration	precision in talking	**SDA1**	**50.30**	**36.562**	**.267**	**.862**
		SDA2	50.33	35.747	.458	.855
		SDA 3	50.87	33.499	.516	.850
	precision in writing	SDB1	50.40	35.076	.475	.853
		SDB2	50.57	34.875	.395	.856
	firm stance	SDC1	50.87	33.499	.516	.850
		SDC2	51.00	33.448	.507	.850
		SDC3	50.70	34.424	.471	.853
	knowing the effects of word changes	SDD1	50.90	32.231	.694	.840
		SDD2	50.73	32.133	.639	.842
		SDD3	51.23	31.702	.544	.849
	knowing the effects of writing changes	SDE1	51.03	30.309	.777	.832
		SDE2	50.63	31.826	.755	.836
		SDE3	**51.70**	**29.803**	**.483**	**.864**
Non-contradiction with established words	does not refute the facts	SSA1	63.90	52.162	.394	.887
		SSA2	63.53	52.051	.420	.886
		SSA3	63.27	53.306	.426	.886
	Greater piety is acknowledged.	SSB1	64.30	48.769	.515	.884
		SSB2	64.10	48.300	.664	.877
		SSB3	64.50	46.121	.662	.878
		SSB4	**65.00**	**54.759**	**.122**	**.897**

	accountable response with communication	SSC1	63.77	50.668	.541	.882
		SSC2	63.77	49.426	.671	.878
		SSC3	63.37	51.482	.602	.881
	corroborative facts	SSD1	63.70	49.941	.678	.878
		SSD2	63.47	51.223	.591	.881
		SSD3	63.83	49.730	.639	.879
	The majority overcomes the minority.	SSE1	63.67	49.678	.632	.879
		SSE2	63.97	48.240	.672	.877
		SSE3	63.33	51.954	.482	.884
		SSE4	63.33	52.230	.450	.885
Freedom from hidden flaws	maintaining the source	SIA1	39.27	30.202	.348	.821
		SIA2	39.20	27.959	.667	.798
		SIA3	40.03	26.378	.565	.802
		SIA4	39.67	25.402	.647	.793
	not overstating.	SIB1	39.47	28.602	.604	.803
		SIB2	**41.20**	**30.579**	**.064**	**.870**
		SIB3	39.23	27.978	.569	.803
		SIB4	39.27	28.409	.559	.805
	recognised by numerous individuals	SIC1	39.80	25.131	.688	.788
		SIC2	39.80	27.407	.624	.798
		SIC3	39.40	29.145	.491	.811

The analysis results showed that all constructs in the questionnaire achieved Cronbach's alpha coefficient values above 0.7, indicating a good level of internal consistency. For the continuous sanad construct, all 16 items were retained because there was no increase in alpha value if the items were removed (α = .880). For the narrator's justice construct (α = .800), six items were dropped from the sub-constructs of "obedience", "not malevolent", " upholding self-esteem" and "educational background" due to low item-total correlation values and an increase in alpha value after removal.

For the reliability in the dhabt construct (α = .859), two items were removed because their removal increased the alpha value to α = .862 – .864. Meanwhile, in the "non-contradiction" construct (α = .889), one item from the "greater piety is acknowledged" sub-construct was dropped, making the alpha increase to α = .897. Finally, for the " freedom from hidden flaws" construct (α = .824), one item was removed, and the alpha value increased to α = .870. Overall, the adjustment to the items was successful in increasing the internal consistency without affecting the content of the instrument.

Implications Of The Study
This study gives some important implications for the development of knowledge and practice of Islamic communication.

Implications Theoretically:
This study introduces a new approach deep study of Islamic communication by adapting five conditions of authentic hadith as a base construct for authentic and authoritative communication. It strengthens the relationship between the knowledge of hadith and the field of Islamic communication in scientific and practical terms.

Implications Practical:

Developed instruments can be used by the religious authority, educational institutions, and presenters preaching for evaluate and add good quality delivery information, especially in deep-tending social media context, spread information without authentic reference.

Implications for Policies:

Party religious authorities, such as the Mufti Department and other institutions supervising preaching, can use this as one of criteria in the evaluation process for credentials, appoint a speaker or revise the content of public preaching.
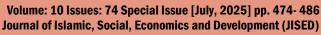
Conclusion

This study successfully developed and validated an Islamic communication instrument based on the five conditions of authentic hadith. The instrument underwent expert evaluation and pilot testing, confirming its theoretical grounding and statistical reliability. It offers a valuable tool for Islamic authorities, educational institutions, and religious communicators to assess and enhance communication quality.

Future research should explore the use of this instrument in various cultural and institutional contexts. It is also recommended that policymakers, particularly religious departments and regulatory bodies, consider adopting such instruments as part of preacher certification and content evaluation processes.

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