

The Method of Utilizing Hadith Online and the Counselors' Awareness

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To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v15-i6/25730> DOI:10.6007/IJARBSS/v15-i6/25730

Published Date: 17 June 2025

Abstract

The 4.0 industrial revolution (4IR) has resulted many changes in people's life and education, and not to mention in the field of hadith and science of hadith. This development is supposed to be beneficial for counselors as it makes the access easy and helps counselor to integrate hadith into counseling session effectively. However, beginner users are still struggling to browse online the websites as there is no guidance on how to use them. Thus, this study aims to demonstrate basic methods of utilizing hadith by exploring three websites of hadith (al-Maktabah al-Syamilah, al-Durar al-Saniyyah and Sunnah.com) and explore the counselors' awareness regarding method of utilizing hadith on online application. Qualitative approach was applied in gathering data through library research and semi-structured interviews with four counselors. Data was then analyzed using content analysis method and 3C Lichtman. This study eventually found that these three websites offer an easy access platform to utilize hadith, and each has its own advantages and disadvantages. Even so, users need certain skill and knowledge on how to use them effectively. Albeit that, the counselors are not aware of these three websites, and they are relying on only one website that they are familiar with and eventually it is not a hadith website.

Keywords: Hadith, Hadith Website, Counselor, Islamic Counseling

Introduction

Historically, hadith has gone through various development since the era of the prophet Muhammad SAW until current era. Hadith in traditional way of learning required a lengthy time to be found and referred in reliable hadith books either physically or virtually (Zainora binti Daud & Rabaatul Adawiyah Junus, 2023).

The studies of hadith started in the era of companions who played vital role in the history of hadith development. They were very committed in learning hadith of the prophet SAW. Their method of learning can be categorized into three ways; memorizing, documenting and practising (Rosmawati Ali & Mat Zin, 1997).

While in the Tābiʿīn era, it had seen a considerable acceleration in Islam's development, which resulted in conflicts among Muslims and the rise of numerous groups and schools of thought. Since fabricated hadiths spread as a result of this circumstance, hadith experts took the initiative to look into the hadiths' status in order to stop them from spreading. The first known person to instruct on writing, documenting, and compiling hadiths into books was Caliph Umar Abdul Aziz (Rosmawati Ali & Mat Zin, 1997).

The process of hadith compilation then changed from merely collecting hadith to organizing them by chapters in the early second century of the Hijra, leading to *muṣannaʿ* and ultimately creating genuine hadith volumes (Ariffin Omar, 2000) such as *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim* and so on.

As the globe transitions occurs to the digital or media technology era, Islamic studies teaching and learning aids have developed several interactive, adaptable, and efficient mediums, particularly for locating reference materials like *turāth* books in the field of Quranic studies, hadith, Fiqh, and many more. However, finding information and obtaining it from the correct sources is very important to ensure that the information is accurate, true and authentic.

Hence, many studies have introduced and acknowledged hadith websites and applications that can be utilized for the sake of finding hadith, its sources, authenticity and comprehending its meaning. Furthermore, students who are learning hadith are taught on how to do *takhrīj* hadith through online websites and applications.

As Asmadi Sakat & Mohd Fauzi Mohd Amin (2007) stated that the field of hadith studies has also undergone changes in terms of data search methods through the use of technology, whether via computer, CD, or online. These changes have given a positive impact on reseachers or students in the field of hadith as they can easily track thousands of hadith and consequently saving their time (Zainora binti Daud & Rabaatul Adawiyah Junus, 2023).

Generally, the word 'online' is referred to a system when an electronic device is turned on and linked to other devices, such as another computer, a network, or a device like a printer. When the devices are connected, they are in an online mode. But, nowadays, the word "online" refers to the state of being connected to the Internet. In this instance, a person might be considered online while they are using the Internet, or a computer after it has connected to the Internet (Margaret, 2012).

Margaret (2024) also defined website as "a collection of publicly accessible, interlinked web pages that share a single domain name. Websites can be created and maintained by an individual, group, business, or organization to serve a variety of purposes. A website is also known as a "web presence" or simply "site."

Problem Statements

It is undeniable that every information can be easily accessed anywhere nowadays via internet. However, to optimally utilize the resources and to ensure the information found is authentic and reliable, someone needs to have certain skills and knowledge on how to browse it well.

The field of counseling as one of the platforms in helping and treating client's issue may also utilize online resources on al-Quran and Hadith as an easy, quick and reliable way in looking for alternative treatments, especially when al-Quran and Hadith are considered as primary references in Islamic counseling (Tengku Zawani Tengku Zawawi, 2022).

Integration approach in Islamic counseling has been applied by number of counselors, however it is done moderately (Mazidah Mohd Dagang, et. al., 2015). It is suggested that the competency level of counselors need to be enhanced in order to integrate religious knowledge into counseling sessions effectively. And it can be done by increasing available resources and helping counselors to improve their knowledge in religious integration specifically the al-Quran and Hadith, as recommended by Mazidah Mohd Dagang, et. al. (2015).

Moreover, Norazlina Zakaria & Amir Awang (2022) stated that the lack of comprehensive formats, manuals and guidelines are significant internal challenges for counselors in practicing Islamic counseling, making it difficult for them to apply it effectively.

Thus, this study will help serving the counselors by giving them awareness on hadith online websites and how to utilize hadith from online resources from searching the hadith, verifying it and understanding its essence, value and lesson.

Objective

This study is aimed to;

1. Demonstrate basic methods of utilizing hadith by exploring three websites of hadith (al-Maktabah al-Syamilah, al-Durar al-Saniyyah and Sunnah.com)
2. Explore the awareness regarding hadith website among counselors.

Methodology

This study was conducted qualitatively using two methods. The first method is through library research where three websites are studied, and the second method is semi-structured interviews with four counselors. The interview data was analyzed using the 3C Data Analysis method which involves coding, categorizing and concepts, as suggested by Lichtman (2006). This method according to Mohd Suhadi et. al. (2017), helps researchers gaining deeper understanding and appreciating the meanings present to generate a more effective and accurate theme for a phenomenon.

Discussion and Conclusion

Accommodating to the need of Industrial Revolution (IR) 4.0, many efforts have been made to facilitate an easy access to *turāth* books particularly in the field of *al-ḥadīth al-nabawī*. The reality is that the use of the internet for searching, transferring, storing and matching

information based on the use of electronic computers and software has become a necessity nowadays (Suriani Sudi, et. al., 2023).

Furthermore, in this era of IR 4.0, all information can be accessed faster and easier which is mixed up with authentic and fabricated information. Therefore, every internet user needs to possess knowledge in determining and selecting reliable websites or applications, or to reconfirm the information that is obtained online with authoritative sources. The good thing about online websites is that they are built in various languages, including Arabic, English, Indonesian, and Malay. Hence, users from different background can access to hadith sources easily.

This is an advantage as the counselors can search for hadiths, confirm its sources (*takhrīj*) and hadith status through websites provided according to their language proficiency. However, it should be noted that excessive or complete reliance on online sources without referring to *turāth* hadith books or *turāth* hadith commentary books is not recommended. As stated by Hoque et. al. (2019), the use of media and technology applications without physical interaction and teacher supervision will open the door to the spread of fabricated hadiths. Phayilah Yama, et. al. (2020) also supported this concern by asserting that the use of the internet and online applications should not be excessive and become the main medium of search. Even Abdullah & Khair (2013) have encouraged the use of primary sources in the form of books and the moderate use of technology.

This study specifically chooses only three reliable websites that provide information about hadith: al-Maktabah al-Syāmilah, al-Durar al-Saniyyah and Sunnah.com.

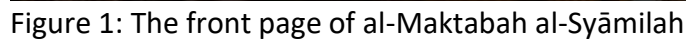
Online Applications on Hadith al-Nabawi

1. Al-Maktabah al-Syāmilah (<https://shamela.ws>)

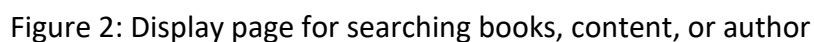
This website provides a comprehensive digital library that is free of charge to all users (Zainora binti Daud & Rabaatul Adawiyah Junus, 2023). Initially, al-Maktabah al-Syāmilah was available as a software and was later provided through a website. However, its software is still being used by most scholars and students. This website compiles nearly 8500 *turāth* books in various fields, including 'Aqīdah, Tafsīr, 'Ulūm al-Qur'ān, Sunnah, 'Ulūm al-Ḥadīth, Uṣūl al-Fiqh and many more. It contains 7 million pages, 3 thousand authors virtually (al-Maktabah al-Syāmilah, n.y.). Unfortunately, it is only available in Arabic language.

Its home page displays the main page, categories of fields containing 40 files, reference names of authors searchable by year of death, alphabet, or number of books, a summary of the project offered for free to students, downloads and contact information.

Users of this website must possess at least basic competency in Arabic language, so that they can conduct searching and verifying the information that they need easily and it is correct. In order to utilize hadith from this website, counselor may use the following methods:



In conclusion, if the counselors intent to search for hadiths in Sahih al-Bukhari, they can insert the book title in Arabic language in button G, or search for the Sahih al-Bukhari book in section B. If they already have the hadith text and want to verify its source and authenticity, they can conduct the search by pressing button G.



Details of the above indicators

A: To search through content or hadith text.

A1: To search in all books.

A2: To search by entering more specific information.

B: To search using the book title.

C: To search using the author's name.

2. Al-Durar al-Saniyyah (<https://dorar.net>)

This website is developed to provide an easy platform for internet users to search for collections of hadiths as well as other encyclopedia of knowledge such as 'Aqīdah, Religion, Fiqh, History and many more. This site is maintained by Sheikh 'Alwi bin 'Abd al-Qadir bin Muhammad bin Hadi al-Saqqaf.

The website also provides translations in English but they are not as complete as the main content in Arabic. The al-Durar al-Saniyyah website compiles 583 books in the field of hadith, such as Mutūn al-Ḥadīth, Syurūḥ al-Ḥadīth, and many others (<http://www.dorar.net/enc/hadith>). All the uploaded books comprise about 300,000 compilation of hadiths, including repeated hadiths, along with their statuses (Shah Nizam Zulkipli et. al., 2017).

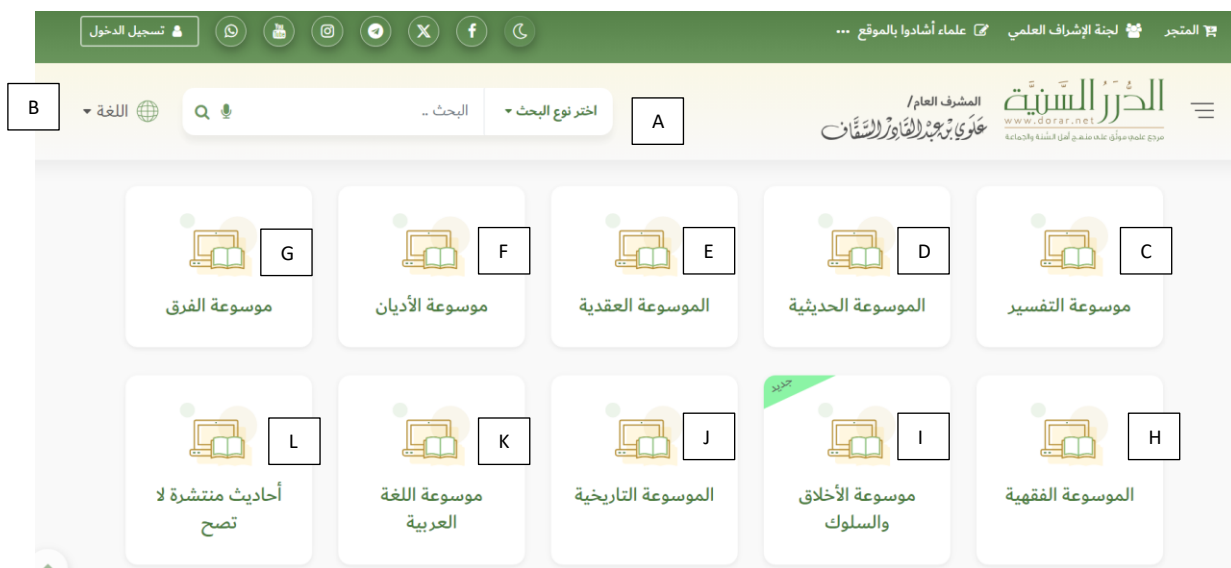


Figure 3: Main page of al-Durar al-Saniyyah

Details of the above indicators:

A: Search box.

B: To switch to the English version of the site.

C: Tafsir Encyclopedia.

D: Hadith Encyclopedia.

E: Aqidah Encyclopedia.

F: Religion Encyclopedia.

G: Ideology Encyclopedia.

H: Fiqh Encyclopedia.

I: Ethics Encyclopedia.

J: History Encyclopedia.

K: Arabic Language Encyclopedia.

L: Encyclopedia of Unauthentic Hadith

Methods for Searching Hadiths, Identifying Sources, and Determining their Status:

1. Click on the Hadith Encyclopaedia.
2. Enter the keywords from the hadith text. Refer to Figure 4 below.
3. Select the desired hadith. Refer to Figure 5 below.
4. Copy the hadith information such as narrators, sources, hadith numbers, and hadith status. Refer to Figure 6 below.

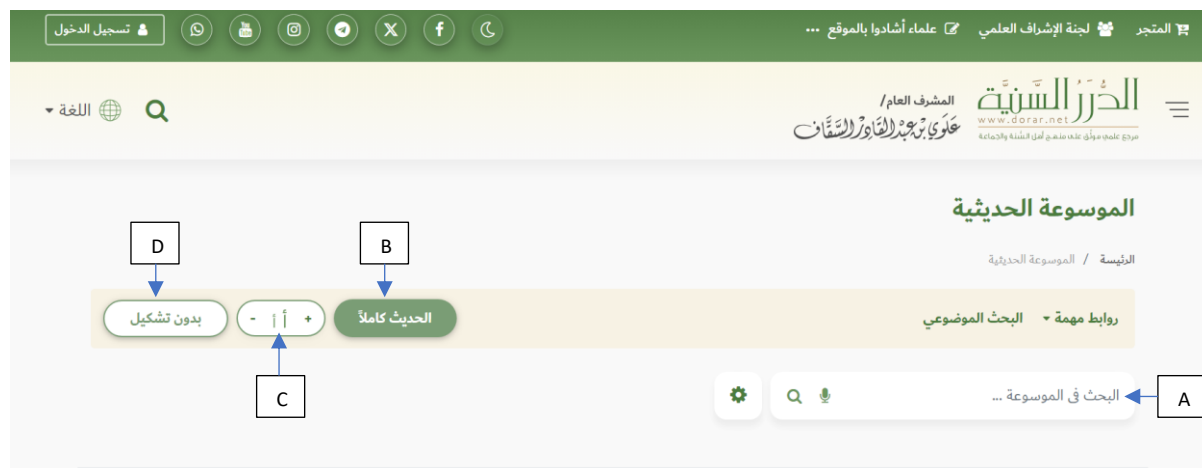


Figure 4: Page of Hadith Encyclopedia

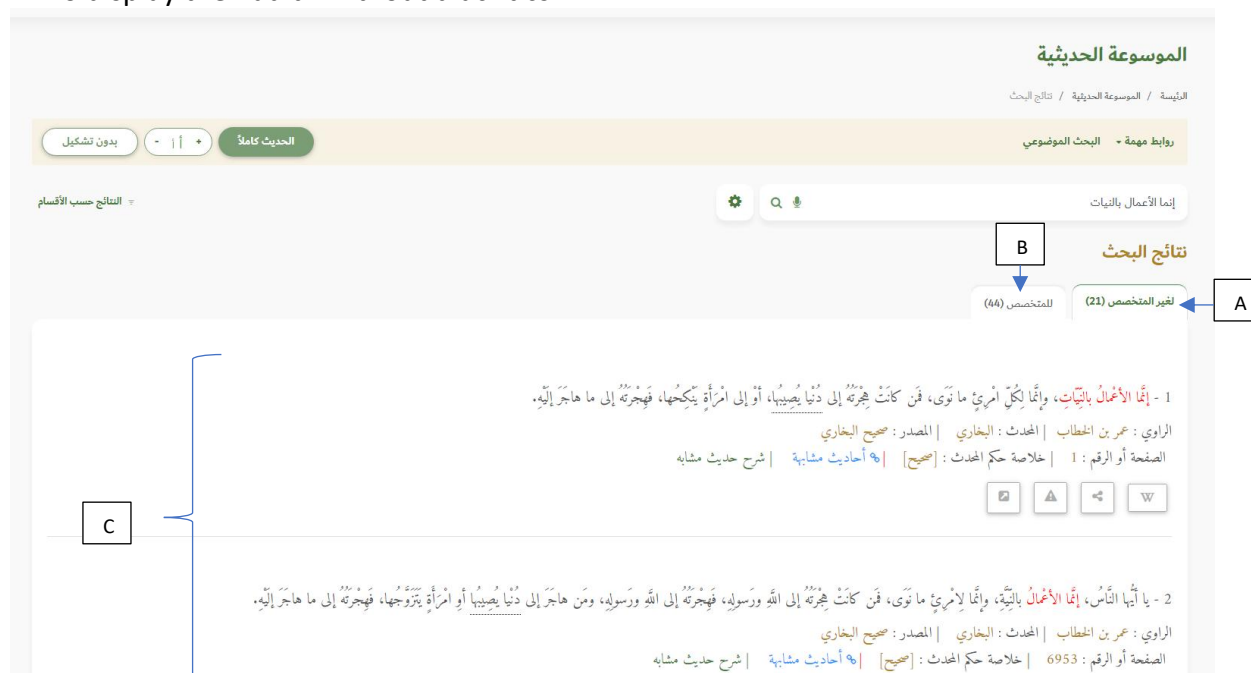
Details of the above indicators:**A:** Search box in the Hadith Encyclopedia.**B:** To display the complete hadith.**C:** To enlarge or reduce the text size.**D:** To display the hadith without diacritics.

Figure 5: Display of search result based on keyword "إنما الأعمال بالنيات".

Details of the above indicators:

A: Display search results for the entered keywords from all types of books.

B: Display search result for the entered keywords from hadith books only.

C: List of search results based on the entered keywords.

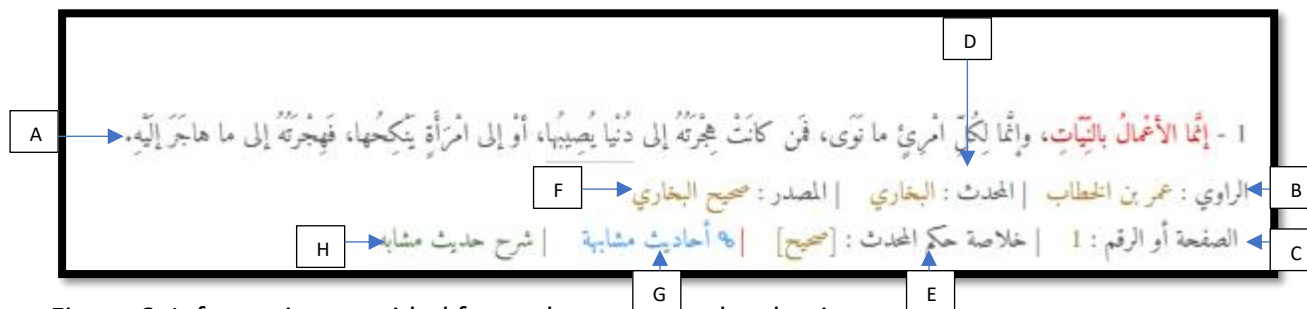


Figure 6: Information provided for each search result selection

Details of the above indicators:

A: Hadith text.

B: Name of the narrator from among the companions.

C: Page number or hadith number.

D: Name of the al-Muḥaddith who compiled and evaluated the hadith.

E: Status or classification of the hadith.

F: Source of the book.

G: List of similar hadith (al-musyābahah)

H: Explanation of the hadith.

In conclusion, this study finds that this site is quite user-friendly due to its easy and quick search method, and the search results are displayed in a concise and understandable manner. Counselors with basic proficiency of Arabic language only need to know a few Arabic terms in order to use the site effectively.

The website of al-Durar al-Saniyyah also offers an English version, but it is not as comprehensive as the main site in Arabic. The only available hadith book in English is Sahih Bukhari (refer figure 7).

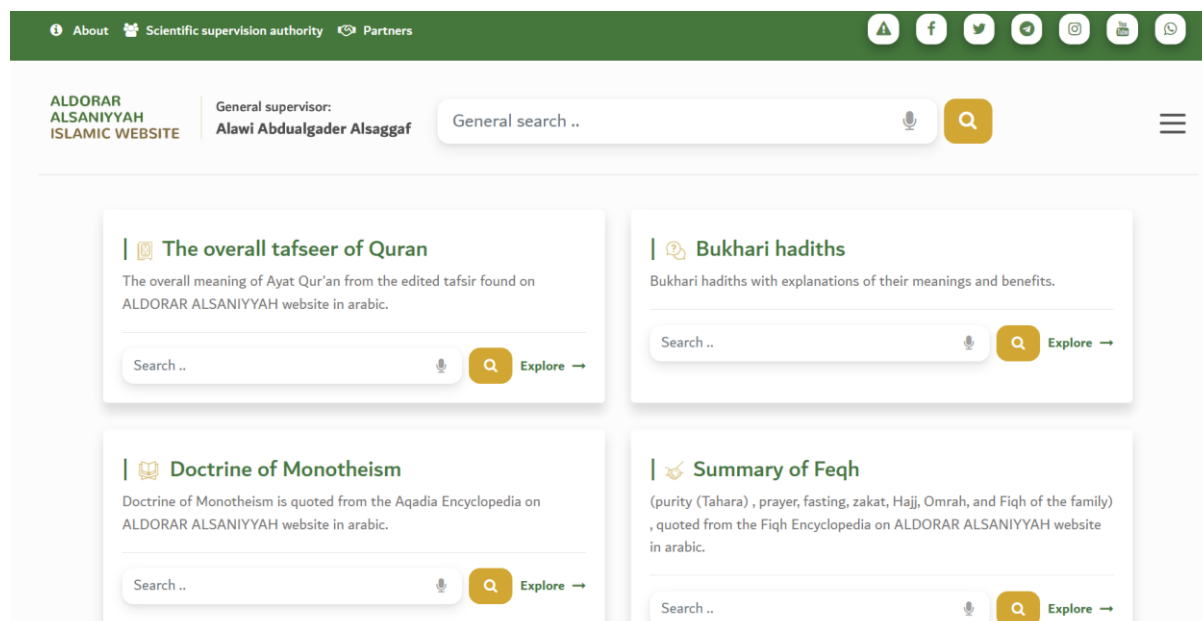


Figure 7: Home page of al-Durar al-Saniyyah in English version

Counselor simply needs to click 'explore' button or the 'Bukhari Hadiths' title to begin searching for hadiths.

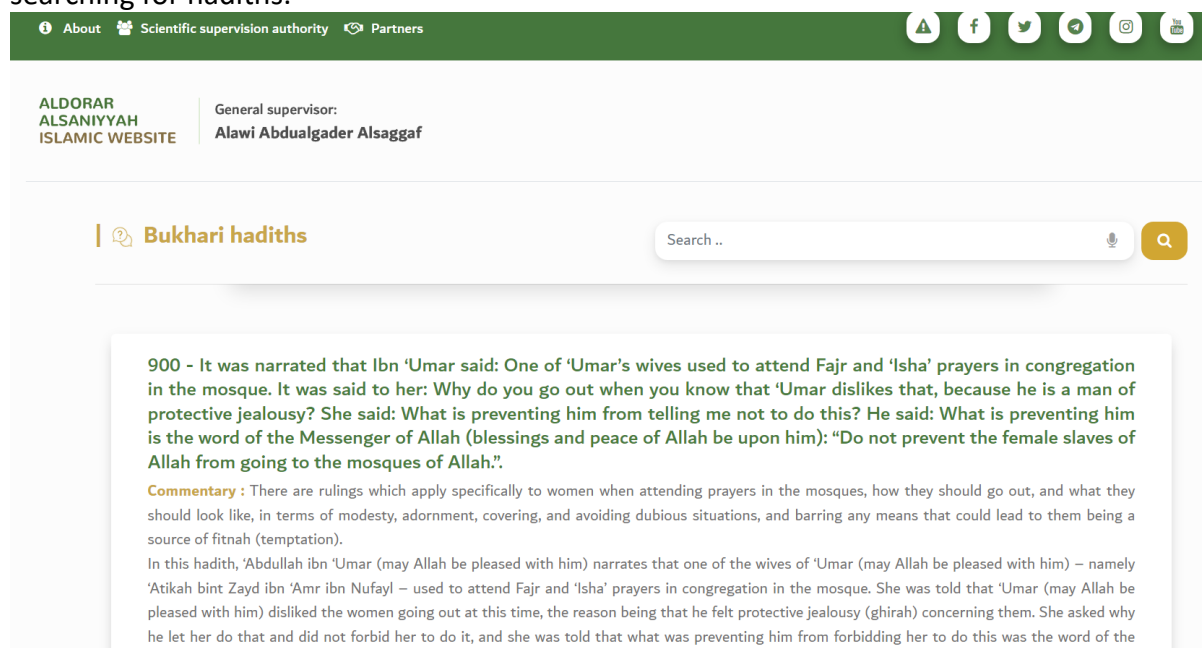


Figure 8: Display of search result based on keyword 'jealousy'.

The search method requires using keywords in English language. The website will then display the search results comprising list of hadiths containing those keywords. The counselors can select the hadith that they wish to read by clicking on the hadith text.

Figure 8 shows the display of the selected hadith, which is hadith number 900. The English site also provides a section for commentary or explanation of the hadith located below the hadith text.

3. Sunnah.com (<https://sunnah.com>)

This website compiles 17 collections of hadith books. It is operated in English and provides translation in Arabic, Urdu and Bangla. It began its operations on 14th November 2011 and is continually making improvement for the benefit of users (<https://sunnah.com/news>).

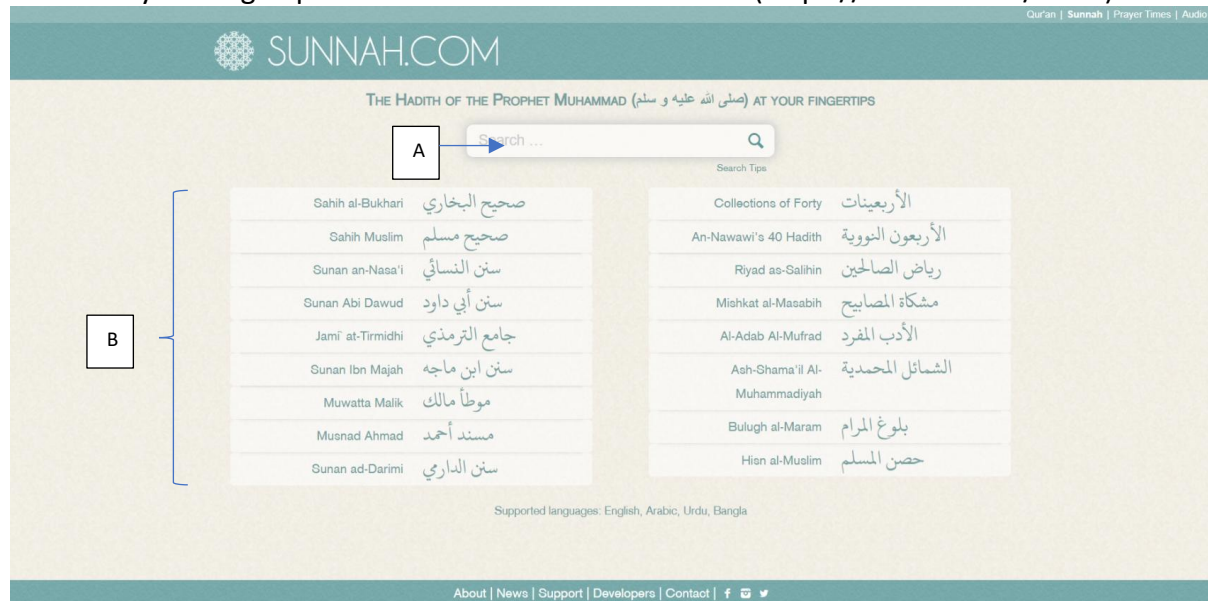


Figure 9: Home page of Sunnah.com.

Details of the above indicators:

A: Enter keywords in the box to start the search. Users can use English or Arabic language.

B: List of book collections available on Sunnah.com. User can click on the name of the book that they want to read.



Figure 10: Display of Sahih al-Bukhari's page.

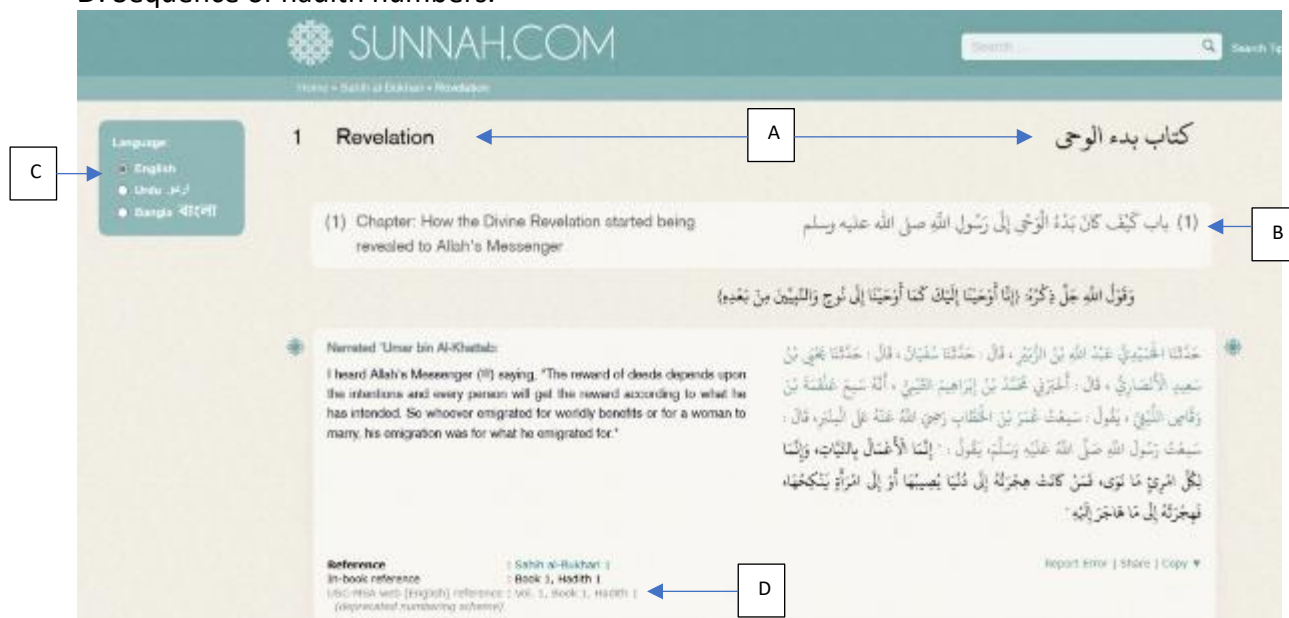
Details of the above indicators:**A:** Information about Sahih al-Bukhari.**B:** Titles of books in Sahih al-Bukhari in English.**C:** Titles of books in Sahih al-Bukhari in Arabic.**D:** Sequence of hadith numbers.

Figure 11: Site of Kitab Bad'i al-Wahy in Sahih al-Bukhari.

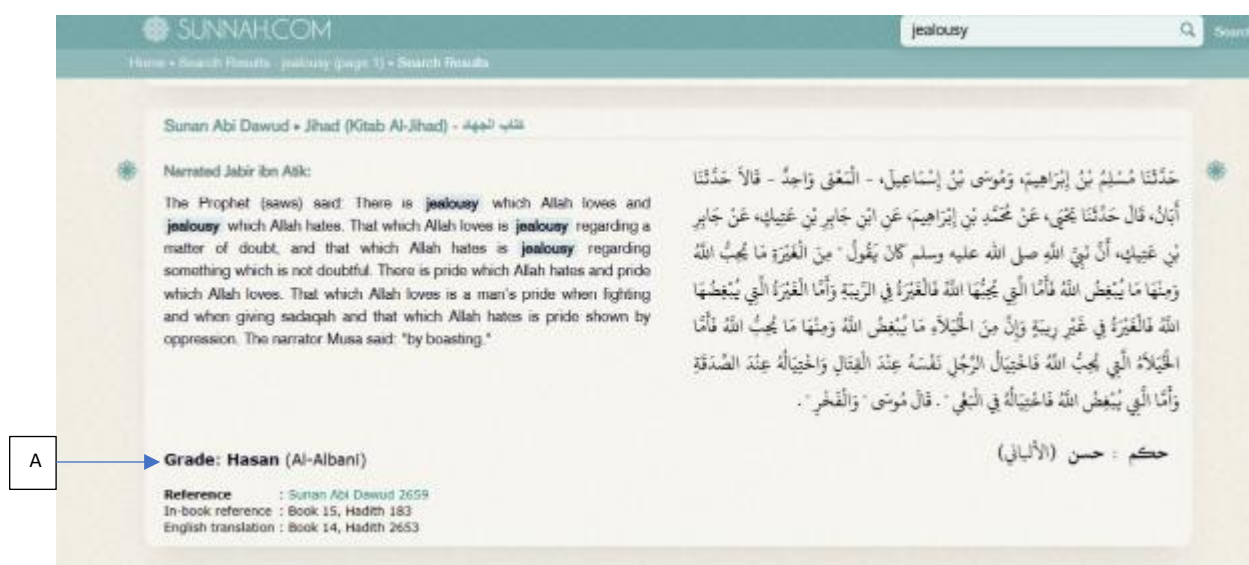
Details of the above indicators:**A:** Book titles in Sahih al-Bukhari. The page is divided into two sections. The right side of the page contains book titles, chapters, isnad and hadith text in Arabic, while the left side contains book titles, chapters, isnad and hadith text in English.**B:** Chapter titles and their numbers.**C:** Available language options.**D:** Hadith numbers.

Figure 12: Display of hadith status in Sunan Abi Daud.

Details of the above indicator:

A : Status of the hadith as valued by al-Albani.

In conclusion, this site is suitable for users who do not have knowledge in Arabic language and for the public who want to identify the source and status of a hadith. The browsing process will be much easier if the user already has the hadith text which they intend to check. On the other hand, if the user wants to start an initial search, he can insert the keywords he wants to look for, and the site will suggest all hadiths that contain those keywords. Then, the user needs to go through each hadith and select the desired hadith by clicking on each displayed result.

Nevertheless, this website does not provide explanation for the hadith. Hence, the user still need to look for hadith's explanation from somewhere else.

Other than the above-mentioned websites, there are many websites and software provided online that can be used to utilize hadith, among them;

- Islamweb (<http://www.islamweb.net>)
- Waqfeya (<https://waqfeya.net/index.php>)
- Nida'al-Iman (<http://www.eman.com/hadeeth>)
- Mawsu'ah al-Syamilah (<http://www.islamport.com>)
- Al-Muhaddith (http://www.muhammad.org/a_index.html)
- Al-Jami' al-Hadith al-Nabawi (<http://www.sonnaonline.com>)
- Mawqi' al-Islam (<http://hadith.al-islam.com>)
- Al-Dalil ila al-Sunnah al-Nabawiyyah (<https://www.guidetosunnah.com/ar>)

Counselors' Awareness

This study has conducted a semi-structured interview with four counselors to study their method in utilizing hadith and integrating the hadith into their counseling session.

Table 1

Background of respondents

Number of counselor	Background of education	Islamic studies background	Practices
Counselor 1	Master in Counseling & Psychology	Degree in Arabic Language	Islamic counseling
Counselor 2	Master in Counseling & Psychology	Degree in Usuluddin	Islamic counseling
Counselor 3	Master in Counseling & Psychology	Degree in Usuluddin	Islamic counseling
Counselor 4	Master in Counseling & Psychology	Degree in Mechanical Engineer	Islamic counseling

These four counselors are selected based on their practices in counseling where they choose Islamic counseling as their approach, along with conventional theories as their basis. One of the perspective that defines Islamic counseling itself is the references used by counselor and among them are the al-Quran dan Hadith.

Langgulung (1986) defined Islamic counseling as:

“A psychosocial teaching and learning process that is conducted face to face between a counseling psychology expert (counselor) and a counselee (client) by using professional methods and techniques, aiming to help the client to solve his problem, understanding his self, recognizing his ability and interest, accepting Allah’s divine decree and making decision that comply with Allah’s law (*syarī’ah*), in order to relish happiness in worldly life and in the Hereafter.”

Based on this definition, we can see that the end outcome of each counseling session with clients is that they will be able to gain their happiness in the worldly life and in the Hereafter. And in order to get that, they must first gain the blessing of Allah (*rahmah*) upon their deeds and actions that comply and accordance with al-Quran and Hadith.

And this correlate with teaching of Islam, where Islam encourages Muslim to help each other and aid those in need and in hardship. As mentioned by the Prophet p.b.u.h:

“A Muslim is a brother to another Muslim. He neither wrongs him nor does he hand him over to one who does him wrong. Whoever fulfils the needs of his brother, Allah will fulfil his needs. Whoever alleviated the distress of a Muslim, Allah will alleviate his distress on the Day of Resurrection. And whoever conceals the faults of a Muslim, Allah will conceal his faults on the Day of Resurrection.”

[Ṣaḥīḥ al-Bukhārī, Kitāb al-Maḏālīm, Bāb Lā Yaḏlim al-Muslimu al-Muslima wa Lā Yuslimuhu, Juzuk 2, Pg 862-863, No 2310]

Hence, counselors play vital role in helping and guiding clients towards living their life according to the teaching of al-Quran and Hadith. Hence, for them to be competent in that, they must possess these preliminary knowledge, such as knowledge in Arabic language, knowledge in hadith and its explanation (*syarḥ*), as well as skills on how and where to look for related and correct quranic verse and hadith.

Arabic Language Competency

Being competent in Arabic language is compulsory so that counselors will be able to understand references in Islamic studies better. However, in the matter regarding their competency in reading and understanding Arabic text, only those who possess a degree background in Arabic language and Usuluddin admitted to acquire the ability to do so.

“Grateful to Allah, I can (read and understand Arabic text) because of my degree in Arabic language”

(Counselor 1, line 18, 21st March 2024)

“With Allah’s permit, I can (read and understand Arabic text)”

(Counselor 2, line 15, 18th March 2024)

As well as;

“Grateful to Allah, I can read.”

(Counselor 3, line 44, 19th March 2024)

Where as, counselor 4 who did not possess education in Islamic studies admit not to be able to read and understand Arabic text.

"I am not good at reading Arabic texts"

(Counselor 4, line 28, 25th March 2024)

So, we can conclude that background education in Arabic language or Islamic studies confirms the counselor's competency in reading and understanding Arabic text. This is an important core skill in learning al-Quran and Hadith, as most of their sources are in Arabic language.

Knowledge on Hadith and Science of Hadith

Hadith and science of hadith is one of major courses in Arabic language and Usuluddin. However, acquiring this knowledge has expanded not only its offered and available in learning institution, but it also available at mosques, life-long learning courses, and also on online medium.

Counselor 4 for example, even though he did not learn this knowledge during his degree or even before that, he has acquired this knowledge in an informal classes with knowledgeable teacher in Hadith and Its Sciences.

"I do (learn about hadith). I joined an informal class."

(Counselor 4, line 32-33)

Nevertheless, when asking about their knowledge regarding few hadith terminologies, they could not provide a comprehensive and complete definition, except for counselor 1 and 3 because they are currently in the field of teaching and preaching Islam. Hence, their memories on hadith knowledge are still intact.

This finding shows that eventhough some people has already learnt about hadith and its sciences, they tend to forget it because they are not in the field that require them to constantly study about hadith and its sciences.

Knowledge on Reliable Source of Hadith

Most of reliable and primary sources in hadith knowledge are in Arabic language. Only a few but enough to be referred to, have been translated into certain languages such Malay, Indonesia and English. Even so, in practical, counselors do not constantly rely or refer to primary sources in Hadith in a form of book, for example Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim and many more.

"I read Sahih al-Azkar, and translated books by my teacher. They wrote books on 40 hadith, Hadith about Hereafter by Sheikh Fahmi Zamzam."

(Counselor 1, line 51-54)

"I teach a hadith book on 50 characters of the Prophet SAW, but it was translated into Malay language."

(Counselor 3, line 105-106)

And counselor 3 also admits that he does not refer to primary sources of hadith;

"I don't utilize specific hadith from for example Muwaṭṭa' Imam Malik, hadith Tirmīzī, in details"

(Counselor 3, line 108-109)

While counselor 4 use a hadith book that he studied from as his main reference.

"I get most from Muntakhab Hadis. We used to read it every week in the office"

(Counselor 4, line 55-56)

On the other hand, counselor 2 primarily use online applications to aid her in utilizing hadith.

"I get all hadith books in an app"

(Counselor 2, line 86)

Knowledge on Hadith Websites and Applications

As reacting to the 4.0 industrial revolution (4IR), these counselors get familiarize themselves with what has been provided online. However, to identify which website or application that is reliable to be used has become a big challenge to them. Hence, they only refer to the one that they believe and confident in their authority and reliability.

The online website that is being mentioned repeatedly by counselor 1, 2 and 4 is a site organized by Federal Territory Mufti Office (<https://muftiwp.gov.my/ms/>) and JAKIM (<https://myhadith.islam.gov.my>).

"I get from a source in the internet for example a website where we ask and they answer such website of Federal Territory's Mufti"

(Counselor 1, line 76-77)

"In order to understand or to make sure the hadith is sahih or not, I will refer to the website by Federal Territory's Mufti"

(Counselor 4, line 80-82)

"I do look for hadith through website, app or JAKIM's website"

(Counselor 2, line 107-108)

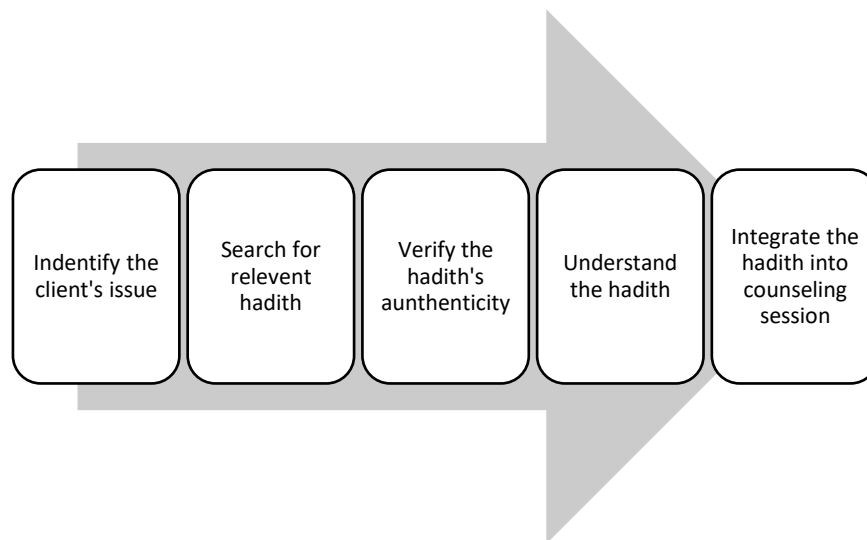
Albeit the easiness to find hadith and information regarding it through online application, counselor 3 aware about it, but only refer to it when he needs to.

"I only refer to the internet when I am in emergency, but I am more confident with book"

(Counselor 3, line 136-137)

Therefore, their response conclude that the counselors are actually not aware of the existence of hadith websites as mentioned previously which are al-Maktabah al-Syāmilah, al-Durar al-Saniyyah and Sunnah.com, even though they have the ability to understand the websites well.

Counselors should apply these methods in order to utilize hadith online and then integrate hadith into their counseling practices;



Graph 1: Flows for counselor to utilize hadith online

1. The counselor identifies the issue faced by the client.

Identifying the hadith needed by the client may occurred at any process of counselling session. Process of counseling consists of:

- (1) Establishing a relationship between counselor and client to build trust and rapport for an effective counseling. According to Roger (1951), establishing a strong therapeutic alliance involves active listening, empathy, and unconditional positive regard.
- (2) Assessment for the counselor to gather information regarding the client's issues, history and goals. Egan (2002) emphasized the importance of understanding the client's perspective to develop an effective treatment plan.
- (3) Goal setting to be achieved by counselor and client throughout the therapy. It is significance because it could enhance client motivation and engagement (Cooper and McLeod, 2011).
- (4) Intervention is where the counselor may employ various techniques and therapeutic interventions based on the client's need and the theoretical approach. Among the conventional techniques is cognitive-behavioral therapy (CBT), and with Islamic integration this technique is known as Islamic cognitive-behavioral therapy (iCBT). In addition, there are many more Islamic techniques that have been employed by Muslim counsellors too.
- (5) Evaluation of the client's progress must be done regularly to ensure that the therapy is effective and to allow for adjustments in the treatment plan.
- (6) Termination phase involves preparing the client for ending the therapy or session and providing resources for continued support.

2. Search for relevant hadith from any accessible sources for the counselor.

Finding a correct and suitable hadith for the client's issue require competency in hadith knowledge as well as competency in Arabic language. However, if a counselor does not acquire both competencies, these should not be the barrier. Since the era of IR 4.0 it has accommodated the needs and lifted the barrier.

The quickest method is by conducting an internet search by browsing related themes or issues. For example: The counselor searches for 'The Right of a Wife in Islam' in the search box. Consequently, hadith excerpts can be found in the search engine.

Next step is to identify the source (takhrij) of the hadith by copying the hadith text from the search results into hadith website or application.

As stated by counselor 1 and 4;

"If the client face difficulty in understanding the religion, we look for the hadith in Google"

(Counselor 1, line 72-73)

"We type a hadith and look for it in any website. If the website is reliable, and authoritative, I use the hadith"

(Counselor 4, line 85-87)

3. Ensure the authenticity of the hadith.

To only find and found a hadith in the search engine is actually not sufficient enough because it does not confirm its authenticity.

Confirming the hadith authenticity from hadith websites and application will help eliminate the doubt regarding its authenticity and the counselor will be able to relay it to the client confidently. As a counselor said that knowing it is a hadith and confirming that the hadith is ṣaḥīḥ (authentic), it is hoped to bring divine blessing and grace throughout the counseling session. (Counselor 1, line 192-195)

4. Understand the essence and values contained in the hadith.

"I don't emphasize on al-Quran and Hadith at the beginning session. I took at lessons from the hadith and its methodology"

(Counselor 4, line 162-163)

5. Integrate the hadith into the counseling session.

Integration of hadith into counselling session have been done by counselors either knowing it is a hadith or with no knowledge that it is a hadith. They will either integrate it directly which mean; directly and openly share the hadith of the prophet SAW with their client, or indirectly because in their opinion asserting hadith directly may make the client feel uncomfortable and being judgemental.

"If we put in the beginning the quranic verses or anything else, the client will feel that he or she is being judged"

(Counselor 4, line 164-165)

Meanwhile, integration of hadith may be done at any counseling process where counselor sees it as suitable and appropriate. Some counselors who are with hadith knowledge and Arabic language competency do assert hadith into their counseling process since the beginning or during the rapport process. But many of them integrate hadith during the discussion process or, as a homework for the client.

"I make an early preparation before the treatment phase"

(Counselor 1, line 111-112)

"I usually use hadith in third phase when we make summarization"

(Counselor 3, line 176-177)

Summary

This study found that one of the barriers among counselors who want to implement Islamic counseling with optimum reference to al-Quran and Sunnah is their lack of competency and skills in hadith knowledge. Thus, utilizing hadith via online websites and applications could be one of the means to assist them in finding hadith, confirm its authenticity and understanding its meaning correctly and thoroughly.

Nevertheless, those counselors do not utilize the online websites either due to the lack of awareness of its existence, or they have no skills and knowledge on how to utilize hadith from the website. Other than that, they also do not have the confidence to apply any hadith obtained through this method, unless they have already heard or learnt about the hadith before, or they will ask someone who is knowledgeable in hadith knowledge.

Suggestion

1. Conduct a study about counselor's perception after performing hadith's searching, verifying its status and sources and understanding its meaning through hadith website.
2. Develop a hadith website that is user-friendly for public and available in at least English language so that those who do not possess Arabic language competency may also use the website.
3. Further study may also be done to develop a module that can be used as a guidance in surfing the website to look for hadith, identify its source, verify its status, and understand its lessons.

Acknowledgement

Full gratitude is expressed to four counselors who spend their precious time for the interview. And highly appreciation to International Islamic University of Sultan Abdul Halim Mu'adzam Shah (UniSHAMS) and Research Management Centre (RMC) for supporting this research through Research Grant with Postgraduate with the value of RM5000.

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