Application of Technology in the Process of Learning Multimedia Based Hadis

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Abstract
This study aims to determine the role of technology in the multimedia-based hadith learning process. The method used in this research is field research with an approach through observation. From the results of observations that have been made, it is known that the application of a multimedia-based teaching and learning process using several electronic devices has a significant impact and a positive impact on both teachers as teaching staff and students. As educators, teachers find it easy to find and access hadiths that will become teaching materials, so there is no need to bring various kinds of classic books into the classroom, this will speed up the process of delivering learning materials explained by the teacher council to students. . And as students, students can better understand and understand the learning material provided, with the concept of seeing hadith texts through media displays, and listening directly to explanations regarding the faidah hadiths being discussed, providing more stimulus for students in understanding the learning material presented. by the teacher council.
Keywords: Multimedia Technology, Hadis Learning, Outcomes.

Penerapan Teknologi dalam Proses Pembelajaran Hadis Berbasis Multimedia

Abstrak
Penelitian ini bertujuan untuk mengetahui peranan teknologi dalam proses pembelajaran hadis berbasis multimedia. Metode yang digunakan dalam penelitian ini adalah penelitian lapangan *field research* dengan pedekatan melalui observasi*.* Dari hasil obesrvasi yang telah dilakukan, diketahui bahwasanya penerapan proses belajar mengajar berbasis multimedia dengan menggunakan beberapa perangkat elektronik memberikan dampak yang signifikan dan impect yang positif baik pada guru selaku tenaga pengajar maupun siswa. Selaku tenaga pendidik, guru mendapatkan kemudahan dalam mencari dan mengakses hadis-hadis yang akan menjadi materi atau bahan ajar, sehingga tidak perlu membawa berbagai macam kitab klasik ke dalam kelas, hal ini akan mempercepat proses penyampaian materi pembelajaran yang dijelaskan oleh dewan guru kepada para siswa. Dan selaku peserta didik siswa dapat lebih mengerti dan memahami materi pembelajaran yang diberikan, dengan konsep melihat teks hadis melalui tampilan media, serta mendengarkan secara langsung penjelasan mengainai faidah hadis yang tengah dibahas, memberikan stimulus yang lebih bagi para peserta didik dalam memhami materi pembelajaran yang disampaikan oleh dewan guru.
Kata Kunci: Teknologi Multimedia, Pembelajaran Hadis, Capaian Pembelajaran.

PRELIMINARY

Education is a process of transferring knowledge from one individual to another which results in changes in the values, character of an individual in their respective areas of specialization that are of concern and interest. In addition, education is not only teaching because education comes from the awareness and communication of individuals and communities where education cannot be forced.

Education is very important for human life. Education has an important role in improving the quality and quantity of the community in all aspects of life in order to achieve community progress. The role of education is to educate the diversity of the nation's people by increasing human resources. Education is important to face local, national and international challenges. Without education we will not be able to compete with the world community.

The development of education from time to time has increased very significantly. Various aspects in terms of education continue to undergo transformation and development to create a better education scheme. This can be seen from the educational culture that continues to change from time to time, in ancient times the educational process was carried out very simply, namely in the form of guidance and teaching given by teachers directly and limitedly without being supported by any form of auxiliary media. Then in the 14th century, after the printing press was invented, the learning process began to use books as study material from materials that had been collected and recorded by scholars in previous times.

In the next period, the development of education began to undergo a significant transformation in the form of a simple printing press, this had a positive influence with the spread of various kinds of knowledge that were printed and recorded for further distribution throughout the world. This momentum is a flashback from the previous period in the context of the delivery and dissemination of knowledge which was initially only limited to teachers and students in one space and time and then spread to various regions through the media of printed books.

In the next period, the educational process began to use electronic media as a support in the educational process in the form of a projector used to visualize the

learning being delivered, to the use of social media and the internet as a means to carry out educational activities remotely.

The progress of the times and technology that continues to develop, indirectly requires the community to be able to master science and technology simultaneously, and have skills in the form of adequate personal capacities and capabilities in order to keep pace with the times and not be left behind by the changing times themselves. The limited skills and abilities of a person in seeing technological developments will have direct implications for life and the surrounding environment.

In the context of the use and empowerment of technology, the world of education also uses technology products to create effective and efficient learning systematics, it aims to provide convenience for students and teaching staff in carrying out teaching and learning activities that are not limited to a certain time and place. , so that the learning process can be carried out anywhere and anytime. At this time various kinds of knowledge can be accessed through internet media, be it social science, general knowledge, or religious science, this can provide convenience not only for teachers and students, but all circles of society can access knowledge where anytime and anywhere.

With the development of increasingly advanced technology, it makes the spirit of Muslims to digitize the holy book and Islamic books. Like the Al-Quran is now available in a digital version which is equipped with translations, sounds, and interpretations from well-known scholars. However, the digitization of hadith slightly lags behind the digitization of the Koran. This is, among others, considering that the hadith has its own characteristics and is more numerous than the Koran (Hamdan, 2017: 65).

Hadith is one of the most important sources of Islamic teachings after the Qur'an as the basis for the formation of Islamic law. Hadith is everything that is based on the Messenger of Allah, both words, actions and provisions, hadith has a function as an explanation of the verses of the Qur'an. Because of its existence as a second resource in Islamic teachings, so based on this hadith has received great

attention from Muslims since the time of the Companions until now. animal skins, it is optimized so that it can be delivered as it is in the original.

In Islamic studies, hadith is "the second source of Islamic teachings after the Koran. The term hadith usually refers to everything that is based on the Prophet Muhammad, in the form of words, deeds, approvals, and characteristics (physical and psychological), both before and after his prophethood" (Muhammad, 1963: 16). Al-Quran can not be separated from the hadith because the description of the verses are mujmal (global) and 'amm (general). Hadith serves to explain the verses of the Koran. Therefore the hadith cannot be separated from the Koran.

Considering that the study of hadith has complex content and requires a lot of data and references obtained from the main hadith books which often have not been studied and even codified neatly. As in takhrij hadith, to find a hadith that has a common theme, the editorial both in meaning and lafdzi must be done by opening the existing hadith books, while the hadith books are not small in number and one book consists of more than one volume. , of course this is very tiring and takes a lot of time.

With the development of the times and technology, there are now various software or hadith applications that can be used to facilitate the search for hadith in several existing hadith books. Hadith software or applications have been widely known in recent times, such as Maktabah Syamilah, Lidwa Pusaka, Gawamil Kaleem, Mausyu'ah and so on. This software or application contains books of hadith and commentaries that have been digitized, so that users can use them more practically and quickly. Even so, caution and thoroughness must remain the basis of user attitudes, because errors often occur in this software or application, either the numbering of the hadith or the incompleteness of the available data (Dliya, 2016: 274).

Based on the description above, the main problem in the formulation of the problem in this research is what is the role of technology in learning hadith? How is multimedia-based hadith learning in Islamic schools? Can multimedia-based hadith learning help learning? Is there a significant difference between manual hadith

learning and multimedia-based hadith learning?

This study aims to answer the formulation of problems related to the role of technology in the multimedia-based hadith learning process.

In its history the hadith is too late to be recorded. Historians note, the new hadith more than a century later recorded. During this time, hadiths were scattered in Islamic society and generally preserved only in the form of rote memorization. At least in the process of historiography, the hadith undergoes several periods, from the period of being preserved in memorization to the period when the hadith was recorded (pentadwinan). The first is the period of preserving hadith in memorization which took place in the first century hijriyah. Second, the period of marriage of hadith, which is still mixed between hadith and fatwas of friends and tabi'in which took place in the 2nd century hijriyah. Third, the marriage period by separating hadith from the fatwas of friends and tabi'in, has been going on since the 3rd century hijriyah. The fourth period of selection for authenticity of hadith and the fifth period of marriage of tahdzib hadith with a systematic merging and referral that took place since the 4th century hijriyah (Zulkarnain, 2015: 113), Sixth, a period of cleaning, compilation, from the beginning of the 4th century until the fall of the city of Baghdad in 656 H. Finally, Seventh, the period of syarh'an, interpretation and discussion of hadith, starting in 656 H. until now (M. Alfatih, 2016: 8).

The official codification of hadith was first initiated by the caliph Umar ibn Abd Aziz 10 M. Zulkarnain Mubhar, "Quo Vadis Studi", 113-115. through his circular letter to governors in the regions to appoint scholars in their respective places to collect hadith, and one of the One governor who was quite responsive to the caliph's orders was the governor of Medina Abu Bakr Muhammad ibn Amr Ibn Hazm whose implementation was handled by Ibn Shihab al-Zuhri. It was also in this century that scholars began compiling the books of hadith and laying down their epistemological foundations. Since the issuance of the order, this codification activity continued until the 4th and 5th centuries Hijriyah and reached its peak in the 3rd century H, because in this century many hadith collectors appeared such as Imam Ahmad bin

Hanbal, Bukhari, Muslim, Abu Dawud, al -Tirmidhi, An-Nasa'I, Ibn Majah, al-Damiri, and so on.

In these centuries the development of the science of hadith was quite dynamic, in addition to the emergence of a monumental work in the 3rd century H in the form of a book of hadith known as al-Kutub al-Sittah, there were also many books that collected hadiths with systematic and sorting methods. different hadiths. In addition, there are also scholars who criticize the hadith compiled by previous scholars, both criticism of the matan and criticism of the sanad, such as the criticism of the matan by mu'tazilah scholars such as al-Nazhzham and the criticism of the sanad by al-Daruquthni against Shahihayni. Then came the ulama who were anti-thesis to these criticisms, thus making hadith scholarship growing.

In compiling the book of hadith, the scholars not only based on aspects of ontology, but also included aspects of epitemology in the form of criticism of sanad and matan as well as aspects of axiology in the form of the purpose of its preparation both practically and theoretically. The compilation of hadith books based on these aspects is called riwayah science and dirayah science. The science of riwayah emphasizes the accuracy of gathering everything that is attributed to the Prophet, while the science of dirayah emphasizes the acceptance and failure of something that is attributed to the Prophet. The two sciences cannot be separated from each other in determining the status of hadith. But with the hadith of the Prophet Muhammad being recorded and then used as a reference by scholars who came later, then in the next period the science of riwayah hadith no longer developed much.

Seeing the development of Hadith in the previous era which was not so significant, the development of hadith began to be encouraged again by hadith scientists with an interesting package, this is what makes hadith scientists want to include hadith studies in this digital era in order to develop hadith studies in a different era. has entered globalization, by developing the existence of the internet, it appears that the hadith will look interesting, this is like seeing the benefits of the internet which can simplify work procedures and speed up the process of a job, so

that everything can be found in a practical and fast way (Luthfi, 2016: 120) .

Along with human development, which in the current era is a global era supported by advances in information technology, various new hadith products have emerged in global media, such as books in pdf format or in the form of certain software initiated by individuals and other hadith observers. Like the maktabah syamilah software, maktabah alfiyah li al-sunnah al-nabawiyyah (M. Alfatih, 2016: 202).

RESEARCH METHODS

This research includes field research field research. This research was sourced from the principal, hadith teachers, and students at Madrasah Aliyah Muhammadiyah Sidomulyo Langkat. The time used to conduct this research is 2 months. To get the data needed in this study, researchers used steps, observations, interviews and documentation.

The analysis carried out is qualitative data analysis by means of data reduction, data presentation and drawing conclusions.

DISCUSSION RESULT

Hadith is the second source of Islamic teachings after the Qur'an. The term hadith usually refers to everything that happened before and after his prophethood (Muhammad, 1963: 16). The term hadith is sometimes used interchangeably with the term sunnah (Besides the terms hadith and sunnah, there are actually several other known terms such as khabar (news) and asar (relics). However, these two terms are not very developed among the Muslim community). Some hadith scholars consider the two terms to be synonymous (mutaradif), while others there are differences between the two (the difference between the hadith and the sunnah can be seen in the statement of Abd al-Rahman ibn Mahdi as quoted by al-Zarqani, it is stated that Sufyan al- Thawri is known as Imam fi al-hadith and not imam fi al-sunnah, while al-Awza'i is known as imam fi al-sunnah and not imam fi al-hadith, and Malik ibn Anas is known as imam fi hima jami. 'an).

The history and development of hadith can be seen from two important aspects, namely its transmission and assembly. From both it can be seen the processes and transformations related to the words, actions, matters, nature and taqrir of the Prophet SAW to his companions and so on until the emergence of books

of hadith collections to be used as guidelines in this life. Regarding the period of growth and development of hadith, the scholars differ in compiling it. Ajjaj al-Khatib divides it into two periods (Ajjaj al-Khatib divides it into two periods, namely the traditions of the Prophet SAW, and the traditions of the companions and tabi'in), and Muhammad Abd al-Ra'uf divides them into five periods (Syuhudi , 1994: 69), while Hasbi Ash-Shiddieqy divides it into seven periods (Hasbi, 1998: 113).

The birth of the hadith referred to is directly related to the person of the Prophet Muhammad SAW, as the source of hadith, where he has been fostering his people for approximately 23 years, and this period is the period when revelation (al-Qur'an) was revealed, at the same time as the hadith came out. The birth of hadith at the time of the Prophet was the interaction of Rasulullah as mubayyin (explanatory) to the verses of the Qur'an to friends or other people, in the context of delivering the message, and also because of the various life problems faced by the people and needed solutions or solutions. the solution was from the Prophet SAW, then the companions understood and memorized what they had received from the Prophet SAW (Mahmud, 1997: 18).

Hadith at that time was known as Asr al-Wahy wa al-Takwin, namely the period of revelation and the formation of an Islamic society (M. Alfatih, 2015: 50). This situation demands seriousness and caution from the Companions as the first heirs of Islamic teachings. The revelation revealed by Allah is explained by the Prophet through his words, deeds, and taqrir. So what is heard and witnessed by the friends is a guide for their practice and character (Munzir, 2010: 70). Rasulullah SAW also ordered his companions to memorize, convey and disseminate hadiths. The Prophet himself not only ordered, but he also gave a lot of spirit through his prayers, and not infrequently the Prophet also promised the goodness of the hereafter for those who memorized the hadith and conveyed it to others (Ahmad, 2014: 223). This then motivated the friends to memorize the hadith, besides the friends were genuine Arabs, the majority of whom could not read and write, however, they had extraordinary memorization skills, because memorizing is an Arab culture that they have inherited (Abu Zahwi, 2020 , 49).

As it is known that in the first century of the Hijri, namely the time of the Prophet, the period of al-Khulafa' al-Rashidun until the end of the first century of Hijri, the tradition of writing and spreading hadith still depended on the memorization of the Companions and their personal writings (Hasbih, 1988: 78). It was only when the government came to Umar ibn Abdul Aziz, who was famous for being fair and sane, that he was moved to record the hadith. Umar ibn Abdul Aziz ordered officially and en masse to the governors to record the hadith. It is said to be official because the activity of collecting hadith is a policy of the head of state, and it is said to be mass because the order of the head of state is addressed to the governors and scholars of hadith experts in his day (Hasbi, 1988: 68).

Technological Development

Technological developments can be interpreted as a result of the development of science, in a simple context science can be interpreted as the result of human activity that examines several things and is concluded to be a scientific discipline that can be tested and developed. In contemporary times, science is experiencing rapid development with the discovery of various advanced technologies. Science and technology (IPTEK) has implications for changes in human civilization. In an article, it was stated that the current of technological development spread widely and entered people's lives. An example of the application of technological developments in human life can be seen from the differences in the use of tools used in ancient times and today, in ancient times people communicated and exchanged messages using SMS, but nowadays almost all people have used social media applications. as a means to send messages and communicate. In the transportation sector, in the past

People use rickshaws as a means of transportation to get to an area. However, at this time people have used a lot of motorbikes, cars, and even air transportation.

This is a sign of the progress of science that continues to grow and provides convenience for the community in carrying out the mobility of daily life. Advances in science also have an impact on the development of technology and electronics

and mass media. The availability of multimedia-based technology is used as a supporting medium in the teaching and learning process among students. In the learning process, the existence of multimedia technology helps the process of explaining the information conveyed by the teacher council to students. The presence of multimedia technology is expected to improve students' learning abilities, with a supportive learning environment and conditions. Learning that utilizes multimedia technology can improve the talents, interests, and character of students to prepare themselves to get a decent job in the future with modern life-based competencies.

The availability of multimedia technology in the learning process helps unclear information conveyed from the teacher council to students. The presence of multimedia technology is expected to improve students' learning abilities, with a supportive learning environment and conditions. Learning that utilizes multimedia technology can improve the talents, interests, and character of students to prepare themselves to get decent jobs in the future by having life-based competencies.

The success of the learning process in utilizing multimedia technology is largely determined by an understanding of the technology itself which of course requires skills on how the teacher understands the characteristics of students such as learning styles, learning progress, and the speed of student learning with the support of the technology.

Multimedia-Based Hadith Learning

The use of multimedia technology in the hadith learning process makes the learning process more interesting, more interactive, more effective in the use of learning time, the quality of learning can be increased, and learning can be done anywhere and anytime, as well as instilling students' creative and innovative attitudes in developing their potential. Multimedia technology is able to enlarge objects that are small and invisible to the eye, reduce very large objects that are impossible to present in the study room.

Multimedia technology can enhance students' interest in learning and in turn is expected to enhance the learning outcomes they achieve. Multimedia technology

also has a broad impact in hadith learning, such as (1) learning becomes more interesting, (2) can increase learning motivation, (3) lesson materials are clearer in meaning so that they can be better understood by students and allow students to master teaching objectives. better, (4) can combine with various teaching methods, and not merely perform verbal communication through the utterance of words by the teacher, so that students do not get bored and the teacher does not run out of energy, and (5) students do more activities learning, because they do not only listen to the teacher's explanation, but carry out learning activities.

Multimedia technology is also able to instill concrete basics, improve thinking skills, reduce verbalism, increase student attention, instill the basics of learning development concepts, create conducive learning conditions, provide real experiences that can foster student independence, foster good thinking. orderly and continuous, fostering complex understanding and can help the development of students' language skills, providing experiences that are easily obtained in other ways and helping their development in a deeper and more efficient manner and with greater diversity in teaching, can generate enthusiasm in student learning. , can help overcome the passive nature of students and foster real dynamic and systematic thinking, provide the possibility of direct interaction and provide real experiences, can overcome the limitations of space and time available.

A teacher must know the characteristics of the multimedia technology that will be used in accordance with the lessons presented, thus learning can be more effective and efficient in achieving learning objectives. The use of multimedia technology in learning is not seen in terms of luxury or sophistication, but what is considered is the functions and benefits, advantages and disadvantages and their role in improving learning outcomes. In this case, multimedia technology has certain characteristics, both in terms of its capabilities, how it is made, and how it is used. So in this case, a teacher is required to have the ability in this case to choose and use the right multimedia technology in learning.

Before learning begins, first prepare and calculate multimedia technology that can be used in learning activities that are in accordance with the subjects and

subjects being taught. The application of multimedia technology in learning Islamic religious education is carried out in a systematic and effective way according to the needs of students, so that the learning process can run effectively and efficiently. Multimedia technology that is used by teachers and students in learning Islamic religious education is adjusted to the needs of students and learning objectives in the selection of multimedia technology is the tendency for most of the needs of students.

At Madrasah Aliyah Muhammadiyah Sidomulyo Langkat, teachers of hadith subjects sometimes use multimedia technology in the learning process. This has a positive impact on learning activities, where students are more active and understand the learning delivered.

Learning outcomes

In the use of multimedia technology, there are several things that need to be considered, namely accuracy with learning objectives. That is, the teaching media is

selected based on the learning objectives that have been set. Learning objectives that contain elements of understanding, application, analysis, synthesis, are more likely to be used as teaching media. Support for the content of learning materials, meaning that Islamic religious education lesson materials that are facts, principles, concepts, and generalizations really need the help of multimedia technology to make it easier for students to understand. Ease of obtaining multimedia technology, meaning that the required multimedia technology is easy to obtain, at least it is easy for teachers to make without expensive costs, in addition to being simple and practical to use. The teacher's skills in using multimedia technology are needed. The main requirement is that the teacher can use it in the learning process. The expected value and benefits are not in the multimedia technology, but the impact of its use by the teacher at the time of student learning interactions with their environment. The availability of time to use it so that the multimedia technology can be useful for students during the learning process. In accordance with these media selection criteria, it will make it easier for teachers to teach by knowing how to choose and use teaching.

Multimedia technology can be used in the learning process, in conveying knowledge, skills and attitudes as well as stimulating the thoughts, feelings, attention and willingness of students to learn so that the learning process becomes more meaningful, purposeful and controlled and fun.

Learning is defined as a process of environmental conditioning that allows the learning process to occur. So in learning the main thing is to create conducive conditions and how students can learn. The meaning of learning in terms of mental activity, students can interact with the environment that produces changes in behavior that are relatively constant. Thus, the aspect that becomes important in learning and learning activities is the environment. How this environment is created by arranging its elements so that it can change student behavior.

In the learning achievement, data obtained from the results of writing which include the success of the learning process and student responses to the use of multimedia technology in learning hadith.

From the results of observations in the application of technology in the multimedia-based hadith learning process, it can be seen from the learning carried out for two rounds. The following are the results of three rounds of observations.

Tabel 1
Hasil Observasi Dua Putara

No	Putaran 1		Putaran 3	
	Aspek yang Diobservasi	Persentase Nilai	Aspek yang Diobservasi	Persentase Nilai
1	Kegiatan Pendahuluan	87%	Kegiatan Pendahuluan	96%
2	Kegiatan Inti	85%	Kegiatan Inti	95%
3	Kegiatan Penutup	90%	Kegiatan Penutup	95%

Based on the statement above, the results of the observation of learning outcomes have increased in each learning activity. This shows that the authors overcome the findings of the problems that occurred in the first round of learning. The author teaches only focuses on the books of hadith without the use of multimedia technology. In the second round, the authors applied the use of multimedia technology in learning hadith.

The application of multimedia technology really helps us a lot in learning, and can attract students' interest in learning. But not always multimedia technology can be used in every learning material. If we are too dependent on multimedia technology, students no longer need the presence of teachers in learning. Therefore, it is important for a teacher to adjust the use of multimedia technology in learning hadith.

CONCLUSION

The application of multimedia technology has a good impact on the achievement of hadith learning. This can be seen from the results of observations that have been made by researchers. Technology-based learning will make students more enthusiastic in listening, understanding and studying hadith lessons. But we must be smart in the use of multimedia technology, lest we as a

board of teachers ignore the needs of students in learning achievement.

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