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Analysis of The Reliability of an Islamic Communication Instrument Based on The Conditions of Authentic Hadith

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ABSTRACT
This article discusses the development and reliability assessment of an Islamic communication instrument based on the five conditions of authentic hadith, namely connected sanad, justice of the narrator, perfect *dhabṭ*, free from *syādh*, and free from '*illah*. The need for this study arises from the challenge of disseminating religious information in the digital era, which is often not carefully filtered and risks containing inauthentic elements. The study employed a quantitative approach through a questionnaire developed on the principles of hadith sciences and distributed to 151 certified preachers in the state of Melaka. Data were analysed using Cronbach's Alpha to measure reliability, and Confirmatory Factor Analysis (CFA) to evaluate construct validity. The findings indicate that the Cronbach's Alpha values for all constructs are at a high level (α=0.827 to α=0.913), while the KMO value (.868) and Bartlett's Test ($p<.001$) confirmed the suitability of the data for factor analysis. In addition, the AVE and Composite Reliability (CR) values also met the required standards, us affirming the instrument's convergent validity. These results demonstrate that the instrument developed is valid and reliable for assessing the quality of Islamic communication and has the potential to serve as a basis for filtering religious information, strengthening the credibility of preachers, and ensuring the accuracy of religious messages in contemporary society.

Keywords: Islamic communication, authentic hadith, reliability of instrument, Cronbach's Alpha

INTRODUCTION

In the fast-paced digital era, the dissemination of Islamic-related information by religious figures through various platforms such as lectures, social media, and live broadcasts has become increasingly widespread. However, not all information delivered may be guaranteed for authenticity and accuracy. There are concerns that some of this information may not have been carefully filtered, may not refer to authentic sources, or is delivered without sufficient expertise (Alias, 2020). This situation highlights the urgent need to establish a mechanism that may evaluate, and filter religious information communicated to society. In this context, the adaptation of the five conditions of authentic hadith established by hadith scholars namely connected sanad, justice of the narrator, accuracy of memory (*dhabṭ*), protection from irregularities (*syādh*), and absence of hidden defects (‘*illah*) may serve as the foundation for an effective Islamic communication evaluation mechanism. These conditions have long been proven to validate and assess authenticity within Islamic tradition, and the principles they embody remain highly relevant for evaluating the quality of religious information disseminated by preachers today.

Nevertheless, current studies have yet to focus on the development of an Islamic communication instrument grounded in these five conditions of authentic hadith. Most existing studies tend to emphasise general concepts of da‘wah communication without a systematic and measurable evaluation mechanism. This gap demonstrates the necessity of a valid and reliable instrument to measure the quality of religious communication across formal, informal, and digital contexts.

Therefore, this study aims to construct an Islamic communication instrument based on the conditions of authentic hadith as an academic and practical approach in evaluating religious messages. The development of this instrument is expected to help filter inaccurate information, strengthen the credibility of communicators, and ensure the authenticity of Islamic communication in contemporary society.

RESEARCH OBJECTIVES

1. To identify the dimensions of Islamic communication that may be adapted from the five conditions of authentic hadith.
2. To analyze the reliability of the Islamic communication instrument based on the conditions of authentic hadith.

LITERATURE REVIEW

Hadith studies constitute an important discipline to ensure the authenticity of the transmission of the Prophet’s teachings. The conditions of authentic hadith formulated by scholars such as Imām al-Shāfi‘ī, Imām Muslim, Ibn Ḥibbān, and Ibn Ṣalāḥ have served as a meticulous filtering and evaluative mechanism in Islamic history (Ibn Ṣalāḥ, 2017; Rāwiyah, 2018). Among the principal conditions are connected sanad, justice of the narrator, perfect *dhabṭ*, free from *syādh*, and free from ‘*illah*.

Connected sanad emphasises the importance of citing sources continuously up to the highest authority. In the context of Islamic communication, this principle translates into the need to identify original sources of information, maintain an unbroken chain of transmission, and not alter the names of transmitters (ʿAlī Ibrāhīm Saʿūd ʿAjīn, 2019; Ibn Ṣalāḥ, 2017). This is relevant in the modern context where religious information is often shared without proper reference to authentic sources (Mohamad Redha et al., 2020).

Justice of the narrator in hadith sciences refers to moral character and integrity. Scholars such as Imām al-Shāfi'ī and Ibn Ṣalāḥ emphasised that a narrator must be a Muslim, of sound mind, mature, not sinful (fāsiq), and of honourable conduct. In Islamic communication, this condition is adapted to signify that communicators should be authorised, ethical, and recognised by both society and relevant authorities (al-Khaṭīb al-Baghdādī, 1989; Ghouri, 2017).

The condition of *dhabṭ* ensures accurate and precise transmission, whether by memory or documentation. This principle, when applied to Islamic communication, requires careful and consistent delivery of information without altering the original meaning, with due awareness of the implications of changing expressions (Ibn Ṣalāḥ, 2017; Mohd Muhiden, 2010).

Free from *syādh* relates to preventing communication that contradicts stronger evidence or established scholarly consensus. This entails that communicators must avoid delivering isolated opinions unsupported by scholarly agreement (Rāwiyah, 2018; Ibn Qayyim, 1970).

Finally, free from '*illah* refers to avoiding hidden defects that undermine credibility. In communication, this relates to honesty, transparency, and freedom from manipulation or inappropriate additions, in line with the warnings of hadith scholars such as al-Ḥākim (2003). The five conditions of authentic hadith are not only the basis for evaluating hadith in the Islamic tradition, but also represent fundamental values in Islamic communication such as accuracy, integrity, transparency, and accountability. Therefore, adapting the conditions of authentic hadith into Islamic communication instruments is a scholarly and contextual approach in addressing the challenge of disseminating unauthentic religious information today. These conditions of authentic hadith are translated into the form of a set of questionnaires as follows:

Criteria for an authentic hadith	**Subordinate items**	**Survey questions**	**Code**
Continuous chain of narrators	Origin reference	The source of knowledge is very important in Islam	SBA1
		I present information from the original source.	SBA2
		I know the origin of every information I present	SBA3
	Provide the name of the author.	When giving a lecture, I will mention the name of the author.	SBB1

		The author of the book must be stated by me to emphasise the validity of the knowledge.	SBB2
	Decisive regarding the source designation	The credibility of the speaker will increase when he quotes from a well-known scholar.	SBC1
		I am sure that all the knowledge I present comes from a true teacher.	SBC2
		I will mention the name of my teacher when presenting the knowledge.	SBC3
		I will still mention the name of the source even if the person is not a member of it.	SBC4
	The source name remains undeleted.	I do not delete the name of the source to create a credible information chain.	SBD1
		Sometimes I do not quote the name of the author if the author is not in line with me.	SBD2
		I only take writings from those who are of the same school of thought as me.	SBD3
	Proof of information acquisition	I always mention the source of knowledge I get in every lecture.	SBE1
		If I get the information from Google, I will inform you that this is an internet source.	SBE2
		I know the name of a famous scholar in the field I teach.	SBE3
		I know the authoritative book in the field I teach.	SBE4
Trustworthiness of narrators	Accepted words	As a speaker, I am aware that my words will be accepted by the congregation.	KPA1
		I often receive positive feedback from the congregation.	KPA2
		The congregation may convey my words to others well.	KPA3
	Obedient	I implement the pillars of Islam.	KPB2
		I always make lawful everything that Allah makes lawful	KPB3
	Muslim	My words are always in accordance with the will of Allah SWT	KPC1
		I always prove my Islam through my actions.	KPC2

		I try to improve my level of Islam.	KPC3
	Mature	I know my responsibilities as a mukallaf.	KPD1
		I know which information is true	KPD2
		I do not convey wrong information	KPD3
	Sensible	I am a good listener	KPE1
		I may convey the writings of scholars well	KPE2
		Thinking before speaking is my way	KPE3
		I know the consequences of every mistake in my words	KPE4
	Not malevolent	I have never committed a major sin	KPF2
		I do not continue to commit minor sins	KPF3
		I am afraid of committing sins	KPF4
	Upholding self-esteem	I dress appropriately when giving a lecture	KPG2
		Religious certificates are very important to measure the speaker's train of thought	KPG3
	Academic qualifications	A background of study is important for a speaker	KPH1
		I only give lectures in the field my studies only	KPH2
Reliability in preserving the narration	Precision in talking	Before the lecture, I will review the scriptures	SDA2
		I will check the content of the lecture before delivering	SDA3
	Precision in writing	I will check the message before spreading it	SDB1
		I put a title in each of my writings	SDB2
	Firm stance	I still remember my previous lectures	SDC1
		I may repeat everything I said before	SDC2
		Changes in wording in delivering a talk often occur if the meaning does not change	SDC3
	Knowing the effects of word changes	The message of my lecture may change if I use different words	SDD1
		The congregation may misunderstand my talk	SDD2
		The interpretation of the congregation may be varied if I deliver the lecture repeatedly	SDD3

	Knowing the effects of writing changes	The message of my writing may change if I use different words	SDE1
		The reader may misunderstand my writing	SDE2
Non-contradiction with established words	Does not refute the facts	I still remember what I have spoken before	SSA1
		The content of each of my talks is the same	SSA2
		I have never made a mistake in a talk	SSA3
	Greater piety is acknowledged.	My views are more accepted by the congregation than other speakers	SSB1
		The congregation knows me as a knowledgeable person in the field	SSB2
		I am often referred to by speakers other	SSB3
	Accountable response with communication	I present information that may bring about a change in mindset.	SSC1
		I present information that may bring about a change in attitude.	SSC2
		I am responsible for the quality of the information presented	SSC3
	Corroborative facts	Each of my views is supported by the views of the ulama muktabar	SSD1
		My views are in accordance with the local tradition	SSD2
		My views are in line with other speakers	SSD3
	The majority overcomes the minority.	My talks are in line with most other speakers	SSE1
		Many speakers agree with my views	SSE2
		I am confident that I bring the views of ahl al-sunnah wa al-jamaah in aqidah	SSE3
		I am confident that I bring the views of the al-syafi'e school in sharia	SSE4
Freedom from hidden flaws	Maintaining the source	I know every source I obtain	SIA1
		I know the names of my teachers	SIA2
		I will not misquote the sources of facts I obtain	SIA3
		I will not misquote my teachers	SIA4
	Not overstating.	I will quote the views of scholars with the same meaning	SIB1
		The views of scholars must be taken in the entire context	SIB3

		I will not cut out the views of scholars	SIB4
	Recognised by numerous individuals	Everything I talk about is a matter that the congregation is aware of	SIC1
		I do not deliver talks that are different from other speakers	SIC2
		My talks are appropriate for the level of the congregation	SIC3

RELIABILITY ANALYSIS OF THE INSTRUMENT

According to Ghazali Darusalam & Sufean Hussin (2016), Cronbach's Alpha is appropriate for determining the internal consistency of constructs (variables) and indicators (sub-variables). A general rule of thumb states that an indicator exceeding 0.70 demonstrates consistency (Lee & Leh Hong, 2010; Nunnally, 1978).

Reliability Analysis of Continuous Chain of Narrators

This analysis found a value of the alpha correlation coefficient, α= .827. Although the findings show that if the sub-item SBD2 and sub-item SBD3 are removed, the consistency value will increase to α= .842, the researcher agrees with the view of Raykov, T. (2008) who stated that the distribution of scale components to maximize the alpha coefficient may cause a signifimayt loss of criterion validity, a key aspect of the quality of behavioral measurement. The value of each item may be seen as the table below:

Table 2: Value of the alpha correlation coefficient of the continuous chain of narrators

Code	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
SBA1	58.41	55.750	.565	.813
SBA2	58.31	56.536	.547	.815
SBA3	58.40	56.121	.598	.813
SBB1	58.72	54.125	.635	.808
SBB2	58.58	54.486	.596	.810
SBC1	59.72	55.002	.263	.835
SBC2	58.85	53.819	.525	.812
SBC3	59.49	52.065	.450	.819
SBC4	58.40	56.416	.487	.816
SBD1	58.48	56.251	.468	.817
SBD2	60.30	57.587	.148	.842

SBD3	59.89	56.709	.174	.842
SBE1	58.70	52.944	.722	.803
SBE2	59.01	52.140	.527	.812
SBE3	58.59	54.964	.555	.812
SBE4	58.56	55.822	.534	.814

Reliability Analysis of Trustworthiness of Narrators

The actual analysis results found the value of the alpha correlation coefficient, α= .905. The findings show that the value of the alpha correlation coefficient obtained reached the maximum level. This coincides with the formulation of Khairul Azhar Mat Daud et al., (2015) which states that a good instrument is the result of a planned, systematic, and scientifically analyzed construction process to prove the level of reliability, then through pilot testing with a very strict and systematic procedure to obtain a very high value. The value of each item may be seen as in the table below:

Table 3: Value of the alpha correlation coefficient of trustworthiness of narrators

Code	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
KPA1	97.07	50.302	.481	.903
KPA2	96.93	50.548	.569	.900
KPA3	97.15	49.783	.573	.900
KPB2	96.34	53.241	.487	.903
KPB3	96.27	54.066	.480	.904
KPC1	96.70	50.960	.486	.902
KPC2	96.46	51.650	.598	.900
KPC3	96.33	52.570	.600	.901
KPD1	96.33	53.690	.421	.904
KPD2	96.60	50.056	.649	.898
KPD3	96.53	50.037	.730	.897
KPE1	96.63	50.155	.701	.897
KPE2	96.91	49.218	.659	.898
KPE3	96.60	50.229	.683	.898
KPE4	96.48	51.584	.613	.900
KPF2	96.83	50.143	.443	.905
KPF3	96.36	53.511	.335	.905
KPF4	96.47	50.731	.723	.897
KPG2	96.38	52.345	.595	.901
KPG3	96.42	52.005	.483	.902
KPH1	96.43	52.233	.514	.902

KPH2	96.97	51.773	.275	.912

Reliability Analysis in Preserving the Narration (*Dhabṭ*).

The perfect *dhabṭ* construct includes 5 sub constructs consisting of 11 sub items, finding the value of the alpha correlation coefficient obtained α= .842. The removal of the SDD3 sub items was able to increase the value of the alpha correlation coefficient obtained α= .849, but the researcher retained all sub items because the value obtained exceeded the set level. The value of each item may be seen in the table below:

Table 4: Alpha correlation coefficient values for preserving the narration

Code	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
SDA2	47.06	29.256	.486	.835
SDA3	47.06	28.936	.552	.832
SDB1	47.08	28.727	.563	.831
SDB2	47.26	27.806	.597	.826
SDC1	47.49	27.425	.514	.830
SDC2	47.70	27.133	.514	.830
SDC3	47.43	27.953	.478	.833
SDD1	47.72	26.095	.544	.828
SDD2	47.42	26.698	.641	.821
SDD3	48.19	25.650	.403	.849
SDE1	47.98	24.166	.587	.827
SDE2	47.50	26.585	.576	.825

Reliability Analysis in Non-Contradiction with Established Words (*Syādh*)

The study showed an increase in the value of the alpha correlation coefficient obtained α= .910. The results of the study showed that each sub-item for the perfect from syādh produced a very high value of the alpha correlation coefficient without the recommendation to remove any sub-item. The value of each item may be seen as in the table below:

Table 5: Alpha correlation coefficient values for Non-Contradiction with Established Words

Code	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
SSA1	61.82	54.894	.551	.906
SSA2	61.54	54.784	.606	.905
SSA3	61.32	56.685	.537	.907

SSB1	62.70	53.400	.457	.912
SSB2	62.23	52.446	.632	.904
SSB3	62.71	52.888	.516	.909
SSC1	61.92	53.580	.626	.904
SSC2	61.86	53.441	.645	.903
SSC3	61.46	54.357	.741	.901
SSD1	61.76	53.063	.691	.902
SSD2	61.58	54.179	.715	.902
SSD3	61.76	53.889	.676	.902
SSE1	61.68	53.567	.680	.902
SSE2	62.03	52.719	.664	.902
SSE3	61.21	57.071	.511	.908
SSE4	61.25	57.173	.482	.908

Reliability Analysis in Freedom from Hidden Flaws (*`Illah)*

The 10 sub-item constructs after analysis created a value of alpha correlation coefficient α= .913. The value of alpha correlation coefficient is very high without the suggestion of removing any sub-item. The value of each item may be seen as in the table below:

Table 6: Alpha correlation coefficient values for Freedom from Hidden Flaws

Code	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
SIA1	38.63	24.688	.621	.907
SIA2	38.66	24.081	.700	.903
SIA3	39.15	22.557	.688	.904
SIA4	38.95	22.424	.732	.901
SIB1	38.80	23.867	.753	.900
SIB3	38.60	24.574	.642	.906
SIB4	38.64	24.166	.649	.906
SIC1	39.00	22.907	.704	.902
SIC2	39.03	23.472	.666	.905
SIC3	38.74	24.303	.699	.903

CONFIRMATORY FACTOR ANALYSIS (CFA)

Confirmatory Factor Analysis (CFA) was employed to examine the extent to which the measured variables represented the constructs under study (Hair et al., 2010). The results

demonstrated that all items had factor loadings exceeding 0.5, except SBD (0.270), which contributed less effectively to the construct of Connected Sanad but was retained to preserve model balance. Average Variance Extracted (AVE) and Composite Reliability (CR) values all met the required thresholds, demonstrating convergent validity and reliability.

KMO and Bartlett's Test

The Kaiser-Meyer-Olkin (KMO) Measure of Sampling Adequacy is a statistical test used in factor analysis to determine whether the data are suitable for factor analysis. KMO measures the sampling adequacy of each observed variable in the model as well as the entire model. KMO is calculated based on the correlations between variables. This statistical measure ranges from 0 to 1, with values closer to 1 indicating that the variables are correlated and the data are suitable for factor analysis. Otherwise, if the variables are not correlated, there may be no common factor influencing them (Kaiser, 1974).

Meanwhile, Bartlett's Test of Sphericity is used to determine whether there is a relationship between the items in the questionnaire. A statistical test with a p-value of less than 0.050 indicates that the correlation matrix is not an identity matrix, thus factor analysis may proceed (Bartlett, 1951). If no relationship exists, factor analysis maynot be continued. The test results are as follows:

Table 7: KMO and Bartlett's Test

KMO and Bartlett's Test	Value
Kaiser-Meyer-Olkin Measure of Sampling Adequacy	.868
Bartlett's Test of Sphericity – Approx. Chi-Square	8760.576
df	2850
Sig.	<.001

The KMO value = 0.868 indicates that the data are suitable for factor analysis, as this value falls within the "good" category (Kaiser, 1974). This means that the correlations between variables are sufficient to proceed with CFA.

Bartlett's Test of Sphericity produced an Approx. Chi-Square = 8760.576. The high value indicates that there are relationships among the items. The signifimayt result of < 0.001 (less than 0.05) shows that there is sufficient correlation among the items, and therefore the data are suitable for factor analysis.

Application of the Conditions of Authentic Hadith in Islamic Communication by CFA

Through CFA, factor loadings estimate the direct effects of latent constructs on their indicators. Standardised estimates are more frequently used as they allow for easy comparison among indicators on a scale from 0 to 1. This standardisation also enables the calculation of R^2, which

represents the proportion of variance in the indicators explained by the latent construct. If the standardised factor loading is ≥ 0.70 ($0.70^2 = 50\%$), the indicator is considered signifimayt. If lower, its contribution to the construct is weak (Nye, 2023; Ghozali, 2016).

The findings show that all items achieved factor loading values exceeding 0.5, except for SBD (0.270), which may not contribute well to the construct of Sanad Bersambung but was retained to maintain model balance. High factor loadings indicate that the items within each construct are strongly related to the construct they represent.

Table 8: Results of Average Variance Extracted (AVE) and Composite Reliability (CR)

Construct	Average Variance Extracted (AVE)	Composite Reliability (CR)
Continuous chain of narrators	0.612	0.891
Trustworthiness of narrators	0.658	0.912
Reliability in preserving the narration	0.573	0.865
Non-contradiction with established words	0.590	0.876
Freedom from hidden flaws	0.502	0.802

The table above shows the results of the Average Variance Extracted (AVE) and Composite Reliability (CR) for all five constructs reflecting the application of the conditions of authentic hadith. An indicator is considered to meet convergent validity and possess a high degree of validity when the outer loading values exceed 0.70 and AVE values exceed 0.50 (Sekaran & Bougie, 2016).

Composite reliability is considered a better measure of estimating the internal consistency of a construct. The rule of thumb is that the CR value should exceed 0.7 (Ghozali, 2016). The CR values reported in the table, all greater than 0.7, demonstrate strong reliability for all constructs. The AVE values above 0.50 further confirm good convergent validity.

CONCLUSION

This study successfully developed and validated an instrument for Islamic communication based on the five conditions of authentic hadith. Overall, the analysis supports the view of Elango Periasamy and Halimah Badioze Zaman (2011), who argue that the higher the validity of an instrument, the more accurate the data obtained. This analysis has highlighted the importance of instrument validity in ensuring data accuracy and avoiding errors or defects, thereby guaranteeing the reliability of the research findings.

In addition, this analysis has succeeded in enhancing the reliability of the instrument through several criteria, such as clear and precise statements in the construction of instructions and questions, adherence to standardised and controlled data collection procedures, as well as

efforts to minimise interference with respondents during questionnaire administration. Moreover, confidentiality of information must be prioritised in order to reduce respondent anxiety. All these aspects are consistent with the standards recommended by Lee et al. (2018).

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