

Contextualization of Distance Learning Perspective of Tarbawi Hadith

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ABSTRACT

The development of digital technology encourages the implementation of Distance Learning (PJJ), but the practice still faces pedagogical and ethical challenges and is often understood as a purely modern phenomenon. In fact, the Islamic scientific tradition has recognized the transmission of knowledge through intermediary media, as reflected in the hadith about the scientific interaction between Marwān bin al-Ḥakam and Zayd bin Thābit. This research aims to analyze the relevance of the tarbawi hadith in building the conceptual framework of PJJ in the digital era. The research uses a literature study method with a qualitative-descriptive approach. Primary data is sourced from *Al-Muwaṭṭa'* by Imam Mālik and Islamic educational literature, while secondary data is obtained from contemporary digital learning studies. The analysis was carried out through content analysis to identify tarbawi values that are relevant to the characteristics of PJJ. The results of the study show that the hadith contains the principles of scientific trust, information verification, communication manners, message documentation, and flexibility of learning methods. These findings confirm that PJJ has historical roots in Islamic traditions and can be developed as an effective, ethical, and spiritually valuable digital learning model.

1. INTRODUCTION

The development of information technology in the digital era has brought significant changes to various aspects of human life, especially in the world of education. Digital transformation requires the learning process to adapt to new mechanisms that no longer rely on physical meetings between teachers and students. (Hariyono et al., 2025) According to (Muddin, 2025) this is increasingly relevant after the emergence of global situations such as the COVID-19 pandemic which forced educational institutions around the world to implement Distance Learning (PJJ) as a form of sustainability of the teaching and learning process. This dynamic shows that the integration of technology in education is no longer just an option, but an urgent need in the face of increasingly complex changes in the times. (Widiantie, 2025). Under ideal conditions, (Herlina, Nurbaya, Farkhaini, Ulfa, & Zuhriyah, 2025) expect the world of education to be able to provide a flexible, adaptive, and responsive learning process to the needs of students. These expectations include achieving educational goals through quality learning experiences, even though learning is done remotely. Students are expected to remain able to understand the material, interact actively, and develop critical thinking skills through the support of digital devices. (Cynthia & Sihotang, 2023) This expectation is in line with the demands of 21st century education that prioritize collaboration, creativity, communication, and problem-solving as core competencies that students must have. (Hariyono et al., 2025). However, the reality of implementing PJJ in various educational contexts shows that there are challenges that cannot be ignored. Some students

experience limited facilities such as digital devices and stable internet access.(Safaruddin, 2024) In addition, (Munarti, 2025) stated that the lack of parental assistance, low learning motivation, and lack of pedagogical interaction with teachers cause the quality of learning to be suboptimal. On the other hand, teachers also face difficulties in preparing digital materials, managing virtual classes, and conducting assessments effectively. The difference in adaptability between educators and students further widens the disparity in the quality of learning during the PJJ period.(Haryono, Judijanto, Panggalo, Wati, & Mawara, 2025)

This mismatch between the conditions of reality and expectations is what creates *gaps* in the implementation of education. On the one hand, education is required to continue without barriers of distance and time, but on the other hand, its implementation faces technical, psychological, and pedagogical obstacles.(Hasan & Zubairi, 2023) This gap demands a new approach that considers not only technological aspects, but also the philosophical foundations and values of education.(Purwoko & Susarno, 2025) One of the sources of these values comes from the Islamic scientific tradition, especially through the tarbawi hadiths that contain the principles of the Prophet's education. Tarbawi hadith provides basic concepts such as sincerity, earnestness of learning, scientific responsibility, and a culture of questioning which are all relevant to distance learning.(Jasmaludin & Syabuddin, 2025). In this context, the hadith about the long-distance scientific interaction between Marwan bin al-Hakam and Zaid bin Tsabit becomes very interesting to study. The hadith shows that the process of transmitting knowledge does not have to occur through direct meetings, but can be done through intermediaries such as letters or messengers. This is a form of distance learning practice in the classical Islamic period. This mechanism shows flexibility in the learning process and underlines the importance of continuity of knowledge even though it is hindered by geographical distance. Thus, this hadith can be positioned as a historical and normative foundation for the concept of PJJ in the modern era. In line with that, a number of previous studies have discussed the theme of Distance Learning (PJJ) in various perspectives of Islamic education. First, a study (Erdiransyah, 2021) Analysis of the Effectiveness of Distance Learning in Islamic Religious Education during the COVID-19 Pandemic shows that the success of PJJ is greatly influenced by the readiness of technology and the adaptability of teachers and students. Second, the research (Rahayu, 2021) on the Efforts of Islamic Religious Education Teachers in Developing Students' Learning Activity in Distance Learning emphasizes that one of the main challenges of PJJ is low motivation and student participation, especially due to limited interaction. Third, a study (Achruh, 2021) on the Application of Distance Learning in Islamic Religious Education and Ethics Subjects at SMA Negeri Kota Bima found that teachers face pedagogical difficulties, so digital innovation is needed to maintain the quality of learning. Fourth, the research (Suherni, Muslimah, & Sapuadi, 2022).

Implementation of Distance Learning at SDIT Al-Ghazali Palangka Raya explains that PJJ requires strong collaboration between schools and parents so that the learning process remains conducive. Fifth, the study (Adkha & Nasikha, 2023) Islamization of Education in Distance Learning Syed Naquib Al-Attas's Perspective emphasizes that digital transformation in education needs to be supported by spiritual values so that it is not just formally technological. The five studies make an important contribution to understanding the challenges, opportunities, and dynamics of PJJ in the context of modern education. A number of studies have examined the transformation of Islamic learning in a digital context, but have not specifically placed the tarbawi hadith as the conceptual foundation of distance learning (PJJ). The study on the contextualization of hadith in character education confirms the relevance of adab values, scientific mandate, and moral responsibility in modern education (Alfani & Anwar, 2024) Other research shows that the digitization of the pedagogy of the Qur'an and Hadith through LMS and interactive media is able to increase the involvement of the millennial generation, but focuses more on technological aspects and engagement (Yaqin & Santosa, 2025). The empirical study of the effectiveness of digital media in PAI also emphasizes increasing motivation and learning outcomes, without discussing the integration of hadith values as an epistemological framework for online learning (Rahayu, 2021). Meanwhile, research on PJJ quality assurance highlights the importance of quality assurance and governance of online learning systems (Selvia, Patimah, Warisno, & Murtafiah, 2024), but has not yet linked it to the principles of information verification and scientific trust in the hadith tradition.

Based on this study, it appears that previous research was more oriented towards the effectiveness of technology, student involvement, and quality management of digital learning. The unanswered problem (research gap) lies in the absence of a PJJ model formulation that systematically lowers the values of tarbawi hadith such as information verification, communication manners, message documentation, and scientific responsibility into the operational design of digital learning. This research is here to fill this gap by formulating the conceptualization of the tarbawi hadith as a philosophical and pedagogical foundation in the development of Distance Learning in the digital era. However, all of these studies still have limitations because most of them focus on aspects of technology, learning psychology, collaboration, or pedagogical strategies in Islamic education. There has been no research that explicitly examines distance learning through the perspective of tarbawi hadith, especially hadith that describes the learning process through intermediary media as done by the companions and tabi'in. This research *gap* opens up an important space for a more in-depth study of the relevance of the tarbawi hadith to the concept of distance learning in the context of modern education.

The novelty of this research lies in the effort to integrate the concept of modern PJJ with the tradition of classical Islamic education recorded in the hadith. This research reveals that the practice of distance learning is not only a contemporary phenomenon born from the development of digital technology, but also has historical roots through the practice of transmitting knowledge by scholars, companions, and the early generation of Islam who utilize intermediaries such as messengers and letters. This approach provides a new perspective that PJJ can be developed not only through the mastery of technology, but also through the internalization of the Prophet's educational values such as trust, scientific prudence, and manners in the distance learning process. Therefore, this research is important because it makes an academic contribution in two main aspects. First, this research enriches the discourse of distance learning through the tarbawi hadith approach which has been rarely studied, especially in relation to the reconstruction of classical Islamic education practices to answer the challenges of the digital era. Second, this research offers a value-based conceptual framework that can be used by educators and educational institutions in designing distance learning models that are not only technology-oriented, but also aligned with the principles of Islamic ethics and spirituality. Thus, this study is expected to be able to provide a comprehensive understanding of the relevance of the tarbawi hadith in building a quality and valuable digital education system.

2. METHODS

This research is a qualitative research with a type of library *research* that uses a descriptive-analytical approach. This research does not involve field respondents, but rather focuses on scientific texts and literature as research subjects. The research subject consists of primary sources and secondary sources. The primary source is a hadith narrated by Imam Mālik about the scientific interaction between Marwān bin al-Ḥakam and Zayd bin Thābit in *Al-Muwatta'*, along with relevant sharia books and hadith literature to understand their historical context and normative meaning. The secondary sources include books, scientific journal articles, and previous research that discusses the tarbawi hadith, the concept of distance learning (PJJ), Islamic education theory, and modern digital pedagogy. Thus, the unit of analysis in this study is hadith texts and educational literature that have conceptual relevance to the theme of PJJ contextualization. The data collection technique is carried out through documentation studies and systematic literature search. The researcher identifies and selects hadith that has relevance to the practice of transmitting knowledge through intermediary media, then examines the hadith books and their syarah to obtain a comprehensive understanding of the content of tarbawi values. In addition, the search for Islamic education literature and distance learning theories is carried out through scientific journals, academic books, and credible and up-to-date education regulations. Each source is selected based on academic authority, relevance to the research focus, and novelty of the publication to ensure the validity and quality of the data.

The data analysis technique uses content *analysis* with the stages of data reduction, thematic categorization, contextual interpretation, and conceptual synthesis. Data reduction is carried out by sorting out the parts of the text that are relevant to the concept of distance learning, then grouping the values of tarbawi such as scientific mandate, information verification, communication manners, documentation, and access to knowledge into certain thematic categories. Furthermore, these values are interpreted within the framework of modern education theory and digital learning to find their relevance in the practice of PJJ in the contemporary era. The final process in the form of conceptual synthesis was carried out to formulate the contribution of the value of the tarbawi hadith as a philosophical and pedagogical foundation in the development of distance learning based on Islamic values. In this study, the researcher plays a role as the main instrument in the text interpretation process, while maintaining the validity of the data through triangulation of sources and cross-checking between literature.

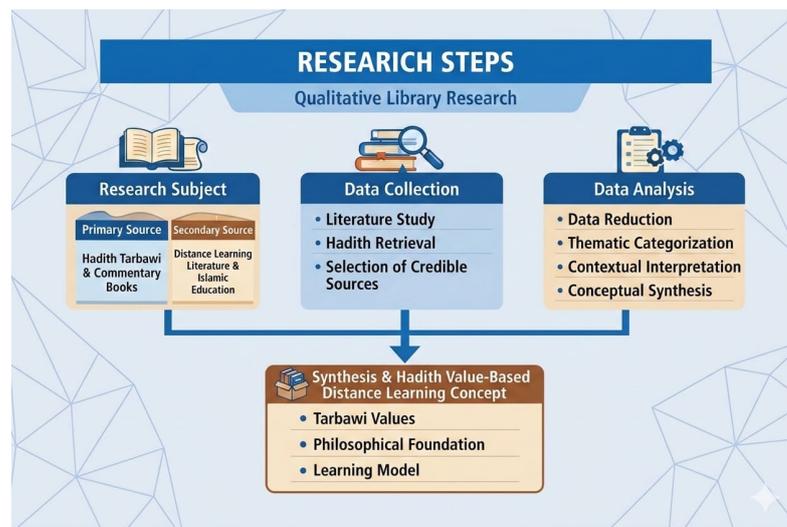


Figure 1. Research methods

3. RESULTS AND DISCUSSION

Based on the results of the study (Mālik ibn Anas ibn Mālik ibn 'Āmir al-Aṣḥabī al-Madanī, 1985) shows that distance learning has a long history and has undergone significant transformation over time. Historically, the distance learning system has been known since the 1870s in the form of correspondence, which is the process of delivering learning materials to students through correspondence which at that time was intended primarily for adults. According to (Anderson, 2008) this model emphasizes the indirect delivery of material through intermediary media that allows the learning process to continue even though educators and students are located far away. In the context of modern education, distance learning develops through the support of information technology so that it is able to reach more students and create learning flexibility (Garrison, 2016). Furthermore, based on Law Number 20 of 2003 Article 15, distance learning is defined as a learning process that is carried out separately between educators and students by utilizing information and communication technology as the main learning resource (Putri & Dewi, 2019). This is emphasized in Permendikbud Number 109 of 2013 which explains that distance learning is an organized educational process that bridges the physical separation between educators and students using various media (Fepriyanti & Wiyani, 2020). Some experts such as (Hodges, Moore, Locke, Trust, & Bond, 2020) also explain that distance learning is open learning that uses a structured learning program without face-to-face face-to-face, giving students the flexibility to learn independently without space and time limits. These findings confirm that the main characteristics of PJJ are learning independence, system order, and the use of educational media as a link. Learning media used in the context of PJJ include print media, television broadcasts, and telecommunication devices, and in the digital era it has developed into online platforms such as videoconferencing, *Learning Management Systems* (LMS), and communication applications. The use of these various media serves as a means of connecting educators and students so that the

learning process continues to run effectively even without face-to-face (Paling et al., 2024). In the context of the study of the hadith tarbawi is also explained as the following words of the Prophet Muhammad (peace be upon him):

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ مَرْوَانَ بْنَ الْحَكَمِ، أُتِيَ بِإِنْسَانٍ قَدِ اخْتَلَسَ مَتَاعًا فَأَرَادَ قَطْعَ يَدِهِ. فَأَرْسَلَ إِلَى زَيْدِ بْنِ ثَابِتٍ يَسْأَلُهُ عَنْ ذَلِكَ. فَقَالَ زَيْدُ بْنُ ثَابِتٍ: «لَيْسَ فِي الْخُلْسَةِ قَطْعٌ»

Meaning: Malik has narrated to me, from Ibn Shihab, that Marwan bin al-Hakam was once brought by a man who had taken goods secretly (ikhtilās). So Marwan wanted to cut off his hand. Then he sent (messengers) to Zaid bin Tsabit to inquire about the law. So Zaid bin Tsabit said: 'In the case of clandestine taking (ikhtilās), there is no (punishment) for cutting off the hands' (Mālik ibn Anas ibn Mālik ibn 'Āmir al-Aṣḥabī al-Madanī, 1985).

This finding has relevance to the practice of indirect learning in the time of the Prophet and the Companions. One example is the hadith above about the scientific interaction between Marwan bin al-Hakam and Zaid bin Tsabit, where the learning process takes place through intermediary media (messengers or letters) rather than through direct meetings. These findings confirm that the practice of distance learning in the form of indirect communication has been known in the Islamic scientific tradition, and is an important basis for contextualizing PJJ in the perspective of tarbawi hadith in the digital era.

3.1 Analysis of the Value of Tarbawi in the Hadith of Marwan bin al-Hakam and Zaid bin Tsabit

The hadith narrated by Imam Mālik about the incident of Marwān bin al-Hakam who sent someone to inquire about the law to Zayd bin Thābit provides an important picture of the practice of transmitting knowledge in the classical Islamic tradition. Although the initial context of the hadith is related to the issue of theft law, pedagogically this hadith contains tarbawi values that are very relevant to the dynamics of distance learning in the modern era. These events show that learning activities do not always have to be carried out through face-to-face (Hoeruman, Prihatin, & Assingkiy, 2025). The geographical distance between students, in this case a regional leader and legal scholars, is not an obstacle to the process of imparting knowledge. The medium used is indeed simple, namely human intermediaries who bring questions orally or in writing, but it already represents the initial form of ta'allum ghayr mubāsyir or indirect learning (Idris, 2021). This is in line with the basic principles of today's distance learning that utilizes communication media to connect two physically distant parties (Sarwa, 2021). In the context of distance learning, this value remains relevant because one of the challenges of PJJ is the loss of ethical interaction between teachers and students which often blurs the boundaries of manners, for example through hasty communication, lack of politeness, or not following academic ethics. This hadith teaches a lesson that even though learning is done remotely, respect for scientific authority must still be maintained. In addition, the hadith reflects the principle of scientific trust (Mikdar, 2022). Zayd bin Thābit answered Marwān's question carefully and carefully because the legal decision had a serious impact, thus showing that educators even though they are not face-to-face still bear full responsibility to ensure that the information conveyed is accurate and accountable. In modern digital learning, (Halimah et al., 2024) said that when information can spread very quickly and the risk of misinformation increases, this hadith reminds that educators must maintain scientific integrity and avoid delivering unverified information, even through short messages or fast digital media.

On the other hand, this event shows the existence of open access to knowledge, which in the current context is known as the principle of *democratization of knowledge* (Dessimoz & Thomas, 2024). Marwān, despite being in a distant region, still has the opportunity to ask for expert opinions and get valid answers. This confirms that Islam from the beginning provides space for anyone to access knowledge, even though it is hindered by distance and physical limitations. (Thariq & Amrullah, 2025) also said that these conditions are highly relevant to the characteristics of modern distance learning that emphasize inclusivity, flexibility, and learning opportunities that

are not limited by space and time. This hadith is historical evidence that open access to knowledge has a strong precedent in the Islamic educational tradition (Nur, 2022). Another value that can be taken from the hadith is the documentation and verification aspects. The medium of submitting questions, both in the form of letters and verbal messages delivered by the courier, has a character that can be recorded, repeated, and verified. This shows that the process of learning in distance requires evidence or a track record of communication to minimize misunderstandings (Fauzi, 2022). In the current context of distance learning, the existence of a digital track record through *Learning Management System* (LMS) platforms, email, or written messages is an important part of maintaining the accuracy of information (Husain & Basri, 2021). Thus, the documentation practices that appear in this hadith are relevant to modern academic needs that require every learning process to be clearly documented (Amriyadi, Warsah, & Murniyanto, 2023).

3.2 The Relevance of Hadith to the Concept of Distance Learning in the Digital Era

The hadith narrated by Imam Mālik regarding the scientific interaction between Marwān bin al-Ḥakam and Zayd bin Thābit has a strong relevance to the concept of distance learning in the digital era, especially in seeing how the process of transmitting knowledge can take place effectively even though it is not done face-to-face (Mikdar, 2022). The event of sending a messenger to convey questions and receive answers from a scholar is an initial representation of the basic principle of PJJ, namely the continuity of the learning process even if educators and students are in different locations. In the context of modern education, this principle is the foundation for various technology-based learning models, such as Learning Management System (LMS), video conferencing, and digital discussion platforms (Jubaeli et al., 2025). This shows that the practice of indirect learning is not a new concept, but has a historical basis in the Islamic scientific tradition, where the mechanism of transmitting knowledge can take place through an intermediary medium while maintaining the validity of information and scientific authority (Tantowi, 2022). On the other hand, this hadith is relevant to the concept of assessment and verification of information, two crucial aspects of digital learning. Zayd's emphatic answer, "Laysa fī al-khulṣah qat'," shows that a scholar does not give a decision except after ascertaining the validity of the law and prudence in the determination of fatwas. This attitude reflects the principle of *quality assurance* in distance learning, where educators are responsible for ensuring that the information, teaching materials, and instructions provided are sourced from valid and accountable references (Selvia et al., 2024). In the digital era, especially when access to information is very wide and students can obtain materials from various online sources, the role of teachers as *gatekeepers of knowledge* remains crucial. Teachers are not only the presenters of the material, but also the guardians of scientific accuracy so that students are not trapped in misinformation or incredible sources (Hasyim Mahmud Wantu et al., n.d.). Thus, this hadith provides legitimacy that the indirect learning process will remain of quality if it is supported by scientific commitment in ensuring the correctness of information.

The relevance of the hadith is also seen in the context of digital learning ethics, an aspect that is increasingly important in the modern era. The online learning process often makes the relationship between teachers and students less formal, and even vulnerable to losing the boundaries of scientific manners due to communication carried out through fast and informal digital media (E. Irawan et al., 2020). The hadith actually provides an example that even though the learning process occurs without a face-to-face meeting, the manners towards experts must be maintained. Marwān, who was the ruler, remained respectful, did not make his own decisions, and humbled himself to a legal scholar. This value teaches that distance learning is not just information transfer, but also a process of internalizing academic ethics such as respect for teachers, politeness in asking questions, seriousness in seeking knowledge, and a humble attitude in accepting explanations (DL, 2022). In the context of modern digital learning, (Hariyono, Andrini, Tumber, Suhirman, & Safitri, 2024) explained that these values can be applied through written communication ethics, polite use of language in discussion rooms, adherence to academic guidelines, and respect for the time and role of educators. In addition, this hadith is also relevant in establishing the concept of scientific collaboration without space limits, which is one of the main characteristics of the digital era. The Marwān incident of requesting a fatwa from Zayd shows the existence of a scientific network that crosses regions and political authorities, a practice that is now

reflected in academic collaboration through digital platforms such as webinars, online conferences, scientific forums, and global research databases (Anton, Nadia, Violina, Putri, & Ariandi, 2024). In contemporary education, this collaboration enriches the learning experience and broadens the horizons of learners who can interact with various experts in their respective fields. Therefore, the values contained in the hadith are in line with the *global knowledge exchange paradigm* that is a characteristic of 21st century education (Ahida et al., 2025).

Thus, this hadith has relevance to the concept of flexibility and adaptability in the learning process, a value that is highly emphasized in modern pedagogy. The learning process carried out through intermediaries shows adaptation to conditions that do not allow direct interaction (Fernandes et al., 2021). This principle of adaptability becomes very important in the digital era, especially when various situations such as pandemics, geographical conditions, or mobility limitations require the implementation of online learning (E. Irawan et al., 2020). The hadith not only provides historical legitimacy for distance learning, but also offers a foundation of value that flexibility in the method of delivering knowledge is part of the Islamic scientific tradition that is in line with the needs of modern education. To clarify the relationship between the values of the tarbawi hadith and the principles of Distance Learning (PJJ) in the digital era, a systematic conceptual mapping is needed. The hadith about the transmission of knowledge through intermediary media shows the relevance of aspects of information verification, scientific mandate, and communication ethics in online learning. The following chart presents the relationship in a structured manner.

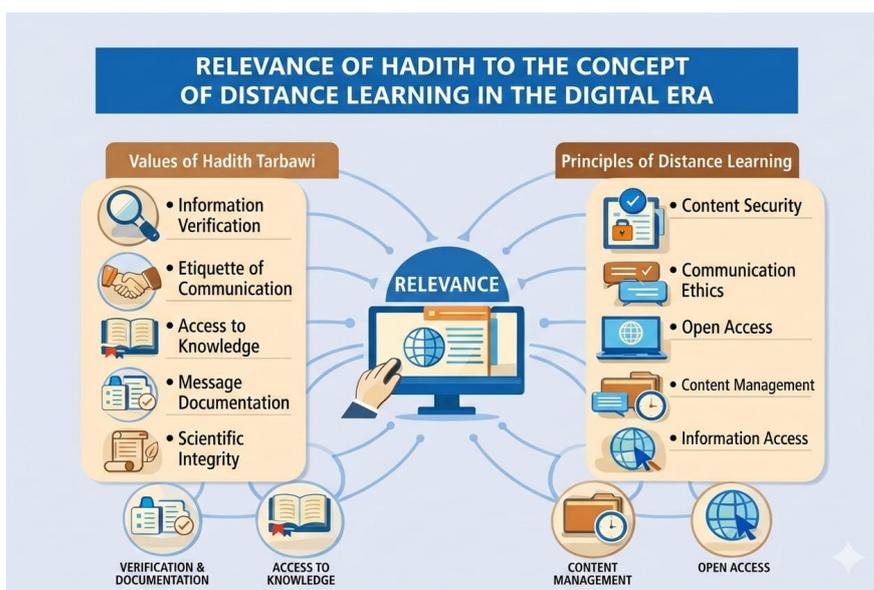


Figure 2. Relevance of Hadith

3.3 Conceptual Hadith in the Practice of Distance Learning in the Digital Era

The contextualization of hadith in distance learning practices in the digital era is an effort to connect the values of Islamic education that live in the tradition of the Prophet and the early generations with modern pedagogical needs based on technology (Yaqin & Santosa, 2025). If in the past, intermediary media such as letters or messengers were used as a means of transmitting knowledge, then today the mechanism has found its equivalent through digital platforms, *Learning Management Systems* (LMS), and various online communication applications (Fauzi, 2022). The historical context recorded in the hadith is not only a normative foundation, but can also be a source of inspiration for the formulation of a more meaningful, civilized, and quality-oriented distance learning model. This section presents this form of contextualization through several operational aspects that can be applied to the implementation of today's digital learning (Suyudi, Putra, & Pd, 2024).

3.3.1 Formulation of Hadith-Based Digital Learning Principles

One of the first steps in contextualizing hadith into distance learning is to formulate basic principles that can be used as practical guidelines for educators and students. Values such as rigor, scientific trust, and questioning ethics reflected in the dialogue between Marwān and Zayd bin Thābit can be translated into the principles of *connectivity*, *clarity*, and *academic integrity* in a digital learning environment. The principle of *connectivity* emphasizes the importance of providing official and structured communication channels, such as discussion forums, question and answer features in LMS, and academic consultation channels, so that scientific interactions can take place in an orderly manner as intermediary media was used during the time of the friends (Uyuni, Adnan, Al Adawiyah, Jiwanto, & Sirojuddin, 2024). The principle of *clarity* requires educators to prepare instruction, materials, and explanations that can be understood without face-to-face attendance, considering that students rely on written messages or recordings as the main source of learning. *Academic integrity* requires teachers and students to maintain academic honesty, prudence in disseminating information, and respect for authoritative sources, in line with Zayd bin Thābit's scientific attitude in giving verified answers. The formulation of this principle is in line with the concept of *quality online learning* mentioned in the study (Hodges et al., 2020), that the quality of PJJ depends on the clarity of structure, access to information, and academic ethics.

3.3.2 Tarbawi Value-Based Distance Learning Model

The learning model is a concrete form of applying hadith values in the practice of PJJ. One relevant model is the *virtual messenger model* that positions digital technology as the modern equivalent of scientific intermediaries. In this model, educators provide structured question rooms, scheduled consultation schedules, and clear communication flow arrangements so that students can ask questions in an orderly manner (Azami & Basukiyatno, 2022). This mechanism exemplifies how Marwān sent envoys to obtain an authoritative answer from Zayd, which is a scientific process that does not rely on face-to-face. Another model is the *verified digital documentation model*, which emphasizes the importance of providing video recordings, written notes, and archives of *replayable instruction* materials (Sukmawati et al., 2022). This approach reflects the character of the message in the hadith that can be brought, repeated, and verified by competent parties. Both models support the idea (Kim & Gurvitch, 2020) of a *community of inquiry* that emphasizes structure, sustainability of access, and documentation in online learning.

3.3.3 Didactic Implementation Based on Hadith in Digital Classrooms

Contextualization of hadith can also be done through the development of didactic strategies that are in line with tarbawī values. In the management of digital classrooms, according to (Shovmayanti, 2024), educators can set communication rules, such as the format of writing questions, the use of polite language, and academic ethical standards when interacting via chat, discussion forums, or email. This rule is a form of application of scientific manners shown by Marwān when he asked Zayd for an explanation with humility and respect for scientific authority. In addition, educators can design concise yet comprehensive materials, following the principle of message clarity that was an important feature of long-distance communication in classical times (Thariq & Amrullah, 2025). The use of infographics, short structured videos, and step-by-step guides can support the self-study process that is at the core of PJJ as described (Anderson, 2008). In the context of assessment, *the strategy of authentic assessment* and emphasis on academic integrity can be the implementation of the value of scientific trust inherited from the practice of friends.

3.3.4 Contextualization of Technology as an Intermediate Media of Science

The hadith about Marwān and Zayd provides a historical basis for the use of intermediary media as a means of communication between seekers of knowledge and scholars. In the digital era, information technology takes the position of an intermediary medium, so the contextualization of hadith requires an understanding of how technology can be used effectively, ethically, and worthily (Alfani & Anwar, 2024). Platforms such as LMS, videoconferencing applications, and digital repositories can be seen as digital messengers that carry scientific messages, so educators need to optimize features such as forums, announcements, and *assignments* to ensure that educational messages are conveyed accurately (Rizqiyah, Jauhari, Fawaied, & Maudy, 2025). In addition, the

technology's ability to store digital traces allows for a more robust documentation and verification process than in the classical period. This is relevant to the concept of *digital traceability* mentioned (Aksenta et al., 2023) as an important aspect in ensuring the accuracy and reproducibility of information.

3.3.5 Digital Learning Challenges and Hadith-Based Solutions

Contextualizing hadith also means providing solutions to new challenges that arise in digital learning. One of these challenges is the phenomenon of *information overload* that can confuse students. The value of Zayd bin Thābit's prudence in providing answers can be used as a guideline for educators to curate the material strictly, conveying only information that is relevant, valid, and in accordance with the learning objectives. Another challenge is the reduced quality of interaction and the loss of digital manners, especially when communication is carried out through short messages or less formal media (Shovmayanti, 2024). Hadith-based solutions can be in the form of the preparation of digital ethical guidelines that regulate how to ask questions, the tempo of responses, and the manners in discussing. Other problems related to low motivation and discipline for independent learning in PJJ can be overcome through an approach that emphasizes personal responsibility and the seriousness of studying as shown by the companions in asking for explanations from experts (Amelia, 2023). These solutions are in line with the recommendations of modern educational literature such as (A. W. Irawan, Dwisona, & Lestari, 2020) which highlights the importance of *self-regulated learning* in PJJ.

3.3.6 Practical Recommendations for Teachers and Educational Institutions

As a form of contextualization that is more operational, teachers and educational institutions can develop operational standards for distance learning based on tarbawi values (Yantika, Putri, & Akmansyah, 2025). These recommendations include: the provision of formal academic communication channels, the creation of digital ethics guidelines for students, structured documentation for all teaching materials, a consistent consultation schedule, curation of scholarly sources to avoid misinformation, and strengthening the role of teachers as guardians of the quality and integrity of science (Bustamam, Kholis, & Nugroho, 2022). Institutions can also develop training models for educators to improve digital pedagogical skills that are in line with Islamic values. With this step, the contextualization of hadith does not stop at the conceptual realm, but really becomes part of educational practice (Ningsih & Zalisman, 2024). To facilitate understanding, the values of the tarbawi hadith need to be mapped into the practice of Distance Learning in a systematic manner. The following table presents this form of conceptualization in the context of digital learning.

Table 1. Conceptualization of Hadith in the Practice of Remote Learning in the Digital Era

The Value of Tarbawi Hadith	Principles of PJJ in the Digital Era	Practical Implementation
Verify Information	Validitas & Quality Assurance	Curation of credible material, citation of sources, selection of scientific references
Scientific Trust	Academic Integrity	Anti-plagiarism rules, authentic assessments, digital learning contracts
Communication Manners	Digital Learning Ethics	Communication guidelines in forums, academic language in LMS
Access to Knowledge	Open & Inclusive Learning	Recording materials, digital modules, flexible access with no space limits
Message Documentation	Digital Traceability	Discussion archives, lecture recordings, structured assignment storage

Scientific Rigor	Clarity & Structured Instruction	Clear task instructions, detailed assessment rubrics, consultation schedule
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4. CONCLUSION

Based on the results of research and discussion, it can be concluded that the hadith about the scientific interaction between Marwān bin al-Ḥakam and Zayd bin Thābit provides a historical and conceptual foundation for the practice of distance learning in modern education. The hadith shows that the process of transmitting knowledge through intermediary media has been known in the Islamic scientific tradition since the time of the Companions, so it becomes legitimate that indirect learning is not a new concept. Tarbawi values such as scientific trust, prudence in verifying information, regularity of communication, ethics of questioning, and open access to knowledge have proven to be relevant to the principles of digital learning in the modern era. The findings of the study show that the integration of tarbawi values into PJJ is able to strengthen the quality of scientific interaction, maintain academic integrity, and increase the meaning of the learning process which is not only oriented to technical aspects, but also to ethical and spiritual dimensions. Referring to the purpose of the research to examine the relevance of the tarbawi hadith and contextualize it in the practice of PJJ in the digital era, this research offers a new idea in the form of a conceptual framework that places the values of the hadith as a pedagogical foundation in online learning. Hadith is not only used as a normative reference, but also operationalized into principles, models, didactic strategies, and practical recommendations for educators and educational institutions. This conceptualization resulted in a new thought that the development of quality PJJ must combine technological skills with tarbawi values such as scientific manners, clarity of delivery, structured documentation, and moral responsibility in maintaining the accuracy of knowledge. Thus, this research makes a substantive contribution to the development of Islamic education in the digital era and opens up opportunities for further research on curriculum design and digital learning models based on tarbawi hadith.

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