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Culture and Technology Acculturation: Efforts to Revitalize the Prophetic Tradition in the Modern Worldview Era

Abdul Mufid
Institut Agama Islam Khozinatul Ulum Blora
abdulmufid@iaikhozin.ac.id

Nawal Miza Mufida
Universitas Islam Negeri Sunan Kalijaga Yogyakarta
24102030054@student.uin-suka.ac.id

Muhammad Ismail
Institut Agama Islam Khozinatul Ulum Blora
muhammadismail@iaikhozin.ac.id

Muhammad Syaiful
Institut Agama Islam Khozinatul Ulum Blora
muhammadsyaiful@iaikhozin.ac.id

Agus Ilham
Institut Agama Islam Khozinatul Ulum Blora
kesekianilham@gmail.com

Abstract

This research explored the intersection between cultural heritage and technological progress in revitalizing and rejuvenating prophetic traditions. The research aimed to bridge the gap between traditional practices and contemporary challenges by utilizing the profusion of prophetic traditions, especially in

Islamic teachings. Research questions included how technology can bridge the gap between traditional prophetic teachings and modern cultural contexts, what challenges and opportunities arise from this integration, and how revitalizing prophetic traditions through technology can contribute to cultural preservation and augmentation. Through a multidisciplinary approach with insights from cultural studies, religious studies, and technology, this research contributed to the ongoing discourse on preserving and revitalizing cultural heritage in the digital era. Research findings revealed that although technology offered new opportunities to revitalize prophetic traditions, such as through digital archives and social media, there were also challenges, including authenticity and cultural adaptation issues.

Keywords: Cultural Heritage; Digital Revitalization; Prophetic Traditions; Social Media Outreach

A. Introduction

The prophetic tradition in Islam has long been a moral and ethical foundation for Muslims worldwide. As a custodian of the religious values inherited by the Prophet Muhammad (PBUH), this tradition covers various aspects of daily life from worship to social interaction. However, religious traditions often face new challenges from technological advances in this modern era.[1] Information and communication technology development has accelerated globalization and influenced how humans interact, including

[1] Jennifer Karns Alexander, "Introduction: The Entanglement of Technology and Religion," *History and Technology* 36, no. 2 (2020): 165–186, doi:10.1080/07341512.2020.1814513; Kirk A. Bingaman, "Religious and Spiritual Experience in the Digital Age: Unprecedented Evolutionary Forces," *Pastoral Psychology* 69, (2020): 291–305, https://doi.org/10.1007/s11089-020-00895-5; Godspower Ugboh, "Thechurchandtechno-Theology: A Paradigmshift of Theology and Theological Practice to Overcome Technological Disruptions," *Journal of Ethics in Entrepreneurship and Technology* 3, No. 2 (2023): 59-78, http://Dx.Doi.Org/10.1108/JEET-02-2023-0004; Antje Jackelén, "Technology, Theology, and Spirituality in The Digital Age," *Zygon* 56, no. 1 (2021): 6-18, https://doi.org/10.1111/zygo.12682; Robert Geraci, "Technology and Religion," In: Bainbridge, W., Roco, M. (eds) Handbook of *Science and Technology Convergence*, (2016): 907–917, Springer, Cham, https://doi.org/10.1007/978-3-319-07052-0_78.

understanding and practicing religion.[2] In this context, it is essential to understand how technology can strengthen and revitalize prophetic traditions while maintaining their essence and values. The article addresses questions such as: How can technology be integrated into the practice of prophetic traditions? And what role does culture play in maintaining the integrity of these traditions in the face of technological change?

Despite the importance of prophetic traditions in Islam, these traditions are increasingly confronted with the challenges of rapid technological development and changing social norms. One major challenge is ensuring the relevance and applicability of these traditions in the modern context. Information technology has significantly altered how people learn, interact, and worship, often leading to a mismatch between normative religious practices and the realities of contemporary life. This gap underscores the need for research that explores how to maintain and revitalize prophetic traditions while adapting them to the evolving cultural and technological landscape.

The primary goal of this article is to investigate how technology can be employed to strengthen and renew prophetic traditions in Islam, with a particular focus on how cultural values are maintained and enriched in the process. This research examines the role of technology in understanding and reviving these traditions, exploring how cultural values can be preserved in this framework. The study uses qualitative approach, combining literature review, case studies, and interviews with religious scholars and technology experts to understand the practical applications of technology

[2] Marinko Skare and Domingo Riberio Soriano, "How Globalization is Changing Digital Technology Adoption: An International Perspective," *Journal of Innovation & Knowledge* 6, no 4 (2021): 222-233, https://doi.org/10.1016/j.jik.2021.04.001. (https://www.sciencedirect.com/science/article/pii/S2444569X21000202); Narcyz Roztocki et al., "The Role of Information and Communication Technologies in Socioeconomic Development: Towards A Multi-Dimensional Framework," *Information Technology for Development* 25, no. 2 (2019): 171–183, doi:10.1080/02681102.2019.1596654.

in the religious domain. Ultimately, the study aims to offer new insights into how technology can be effectively utilized in a religious context while enhancing the distinct cultural identity of Islam. The findings are intended to provide practical guidance for Muslims in revitalizing prophetic traditions in daily lives.

Although numerous researches have been conducted on the relationship between religion and technology, only a few of the research explicitly considers the implementation of technology in understanding and updating religious traditions, especially in the Islamic context. Existing research focused on religion's theological or philosophical aspects without considering how technology can strengthen religious traditions in Muslims' daily lives. Besides, they also tended to pay less attention to the culture's roles in revitalizing religious traditions. Accordingly, there was still a great need to examine the interaction between technology, culture, and religion in a more comprehensive context. This research can fill this gap by identifying and analyzing how technology can be used effectively in strengthening and renewing prophetic traditions in Islam while still paying attention to distinctive cultural values. Thus, this research can significantly contribute to developing studies on the relationship between technology, culture, and religion and provide practical guidance for Muslims in understanding and revitalizing prophetic traditions in daily life.

B. Cultural and Technological Foundations in Revitalizing Prophetic Traditions

1. The Importance of Prophetic Tradition

The traditions of the Prophet, commonly known as Hadith, are an essential foundation in Islamic thought and practice because Hadith contains teachings and examples directly from the Prophet Muhammad.[3] Hadith is not only an explanation and concrete

[3] Ulvi Karagedik, "The Islamic Prophet and the Hadith as Bases for Peace Education,"

example of the teachings of the Qur'an but also a second source of law in the Islamic religion.[4] The existence of Hadith enriches Muslims' understanding of the Qur'an, brings moral and ethical messages to life in the context of daily life, and provides practical guidance in various aspects of life,[5] from worship to social affairs.

Besides that, Hadith also plays a vital role in maintaining the authenticity and integrity of Islamic teachings.[6] The process of transferring Hadith from generation to generation is carried out strictly by the scholars, ensuring that the Hadith remains authentic and not distorted.[7] This quality makes Hadith as reliable source for understanding the historical and social context of the emergence of Islamic teachings and providing teachings that can be applied relevantly in the context of modern times.[8]

In: Hermansen, M., Aslan, E., Erşan Akkılıç, E. (eds) *Peace Education and Religion: Perspectives, Pedagogy, Policies*. Wiener Beiträge zur Islamforschung. Springer VS, Wiesbaden, (2022): 185–203, https://doi.org/10.1007/978-3-658-36984-2_10; Budimansyah Budimansyah et al., "Religious Social Tolerance During the Time of the Prophet Muhammad SAW and Its Relevance in the Development of a Pluralistic Society in Indonesia," *Analisis: Jurnal Studi Keislaman* 23, no. 1 (2023): 113-136, http://dx.doi.org/10.24042/ajsk.v23i1.18169; Uswatun Hasanah, "Historical Approach in Understanding Hadith," *UMRAN - Journal of Islamic and Civilizational Studies* 10 no. 2 (2023):37-51, https://doi.org/10.11113/umran2023.10n2.598; Dahuri Dahuri et al., "Interpretation of Hadith-Sunnah from Schacht's Perspective: Multidisciplinary Study," *Amorti: Jurnal Studi Islam Interdisipliner* 2, no. 3 (2023):148-159, https://doi.org/10.59944/amorti.v2i3.100.

[4] Rafat Y. Alwazna, "Islamic Law: Its Sources, Interpretation and the Translation of It into Laws Written in English," *International Journal for the Semiotics of Law - Revue internationale de Sémiotique juridique* 29, (2016): 251–260, https://doi.org/10.1007/s11196-016-9473-x; Ahmad Ḥasan, "The Sources of Islamic Law," *Islamic Studies* 7, no. 2 (1968): 165–184, http://www.jstor.org/stable/20832913; Aisha Y. Musa, "Al-Shāfi'ī, the Ḥadīth, and the Concept of the Duality of Revelation," *Islamic Studies* 46, no. 2 (2007): 163–197, http://www.jstor.org/stable/20839066; Farooq A. Hassan, "The Sources of Islamic Law," *Proceedings of the Annual Meeting (American Society of International Law)* 76 (1982): 65–75, http://www.jstor.org/stable/25658109.

[5] Aisha Rahman and Javed Ahmad Ghamidi, "Exploring the Five Pillars of Islam," *Al-Awan* 2, no 1 (2024): 19-28, https://al-awan.com.pk/index.php/Journal/article/view/34.

[6] Mansoureh Ebrahimi and Kamaruzaman Yusoff, "Islamic Identity, Ethical Principles and Human Values," *European Journal of Multidisciplinary Studies* 2, no 6 (2017): 325-336, https://doi.org/10.26417/ejms.v6i1.p325-336; Muhammad Usman Khalid et al., "The Sources and Importance of Unity and Integrity: A Critical and Analytical Study," *Pakistan Journal of Islamic Philosophy* 1, no. 2 (2019):1-19, http://www.pakjip.com/index.php/pjip/article/view/29.

[7] Muhammad Fawwaz Muhammad Yusoff, "A Ḥadīth Collection over the Generations: The Transmission of Ṣaḥīḥ Ibn Ḥibbān," *ISLĀMIYYĀT* 42, 2 (2020): 15 – 21, https://doi.org/10.17576/islamiyyat-2020-4202-02.

[8] Umar Muhammad Noor, "The Revival of Hadith Study in Modern Time," In

In scientific studies, the Hadith is the main object in the field of *ulūm al-hadīs* (Hadith science), which includes the study of the *sanad* (chain of narrators) and *matan* (text) of each Hadith.[9] Textual criticism and other analytical methods are used to verify the authenticity and validity of each Hadith. In addition, the Hadith is also a source of inspiration in the development of religious thought and Islamic law because the Hadith provides flexibility in interpreting Islamic teachings according to the context and needs of the times.

The Prophet's tradition as the main foundation of Muslim life has profound relevance in the context of religious theology and ethics.[10] This concept is rooted in the belief that Allah SWT appointed the Prophet Muhammad SAW as the bearer of His revelations to humanity. As the best role model in life, the Prophet's traditions reflect the actual application of religious teachings in daily life, worship rituals, and social interactions. The Prophet's actions were not only formal regulations but also carried deep meaning and values in morals and ethics which strengthens Muslims' beliefs and provides clear moral guidance in various life contexts. For instance, in a Prophet's hadith, it is stated that a

N. Samat, J. Sulong, M. Pourya Asl, P. Keikhosrokiani, Y. Azam, & S. T. K. Leng (Eds.), Innovation and Transformation in Humanities for a Sustainable Tomorrow. *European Proceedings of Social and Behavioural Sciences* 89, (2020): 711-719. European Publisher. https://doi.org/10.15405/epsbs.2020.10.02.66; Emha Taufiq Luthfi et al., "Digital Hadith Authentication: A Literature Review and Analysis," *Journal of Theoretical and Applied Information Technology* 96, no. 15 (2018): 5054-5068; Farid Binbeshr et al., "A Systematic Review on Hadith Authentication and Classification Methods," *ACM Transactions on Asian and Low-Resource Language Information Processing* 20, no. 2 (March 2021): 1-17, https://doi.org/10.1145/3434236

[9] Tasmin Tangngareng, "Understanding Hadith of The Prophet: The Image and Variety of Muslims' Awareness in the Region of Gowa," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 18, no 1 (2017): 39-58, https://doi.org/10.14421/esensia.v18i1.1469; Nur Kholis, "An Introduction to Contemporary Hadith Science: A Critical Study of the Book Al-Wasīṭ fī 'Ulūm Wa Muṣṭalaḥ Al-Ḥadīṡ," *Taqaddum: Journal of Quran and Hadith Studies* 3, no. 2 (2023): 193-209, https://doi.org/10.12928/taqaddumi.v3i2.9990

[10] Mansouri Abdelhak, "The Muslim Society During the Life of the Prophet Mohammed and After His Death," In: Tiliouine, H., Estes, R. (eds) *The State of Social Progress of Islamic Societies*. International Handbooks of Quality-of-Life. Springer, Cham, (2016): 3-23, https://doi.org/10.1007/978-3-319-24774-8_1

person's faith is not perfect until he loves his fellow human beings as he loves himself, emphasizing the importance of compassion and brotherhood in Islamic teachings.[11] In addition, the Prophet's practices include social norms that reflect wisdom in interacting with fellow humans and the surrounding environment, such as eating and drinking etiquette, integrity in business, and concern for the natural environment, which shows harmony between religious teachings and daily life practices.[12]

In a historical context, the Prophet's example is also a source of inspiration and motivation for Muslims to face various challenges.[13] Even though more than 14 centuries have passed since the Prophet Muhammad (PBUH) departed, the traditions he left behind are still relevant and can be applied in the context of modern life. It indicates the depth of meaning and value in the Prophet's traditions, shaping a solid foundation for Muslims to live their lives.

Meanwhile, in the worship context, the Prophet's habits provide a concrete example of how to carry out the acts of worship stipulated in the Islamic religion's teachings. For instance, the Prophet gave examples of how to pray, fast, and perform the Hajj perfectly so that Muslims can follow the correct procedures in carrying out these acts of worship. Thus, the Prophet's teachings

[11] Muhammad Alwi et al., "Debate on Work Ethos in Reflection of The Prophet's Hadith," *Pappaseng: International Journal of Islamic Literacy and Society* 1, no. 1 (2022): 33-46, https://doi.org/10.56440/pijilis.v1i1.38.

[12] Harold G. Koenig and Saad Al Shohaib, "Muslim Beliefs, Practices, and Values," In: *Health and Well-Being in Islamic Societies*. Springer, Cham, (2014): 27-41, https://doi.org/10.1007/978-3-319-05873-3_2; Harun Joko Prayitno et al., "Prophetic Educational Values in the Indonesian Language Textbook: Pillars of Positive Politeness and Character Education," *Heliyon* 8, no. 8 (2022): e10016, https://doi.org/10.1016/j.heliyon.2022.e10016. (https://www.sciencedirect.com/science/article/pii/S2405844022013044); Murjazin Murjazin et al., "Community Social Education in the Perspective of the Hadith of the Prophet Muhammad SAW," *IJECA: International Journal of Education and Curriculum Application* 6, no. 2 (2023): 161-170, https://doi.org/10.31764/ijeca.v6i2.16418

[13] Mohamed Buheji, "Realising the True Inspiration of Muhammad (PBUH) in Muslims Life Today," *International Journal of Applied Sociology* 10, no. 1 (2020): 25-33, doi:10.5923/j.ijas.20201001.03

provide instructions on what to do and how to carry out correctly and solemnly.

In the context of the survival of the Muslim community, the history of the Prophet's life has an indispensable role. This history guides religious life and is a source of inspiration and strength for Muslims facing various challenges as time changes.[14] By preserving the history of the Prophet's life, Muslims can maintain their identity and the continuity of the teachings of the Islamic religion in the present and the future.

Furthermore, the Prophet's teachings provide an example of how to interact with fellow humans fairly, kindly, and respectfully. It also teaches the importance of tolerance, compassion, and peace in dealing with fellow humans, regardless of differences in ethnicity, religion, or race.[15] In many hadiths, the Prophet signified that the Prophet's teachings taught kindness to fellow humans and emphasized the importance of maintaining harmonious relationships in society. Moreover, the Prophet's guidance also helps Muslims maintain the integrity of the Islamic teachings amidst the challenges of the modern era. By following the guidelines set by the Prophet Muhammad (PBUH), Muslims can avoid deviations or wrong interpretations of religious teachings, thus keeping them relevant in facing increasingly complex and diverse developments.

Primarily, the importance of the Prophet's traditions in the lives of Muslims cannot be doubted. This tradition is not just a rule that must be followed but a valuable heritage that every Muslim must guard and preserve. The Prophet's traditions include religious teachings, morality, ethics, and life principles, which serve as guidelines for Muslims' daily lives.

[14] Mansouri Abdelhak, "The Muslim Society During the Life of the Prophet Mohammed and After His Death," In: Tiliouine, H., Estes, R. (eds) *The State of Social Progress of Islamic Societies*. International Handbooks of Quality-of-Life. Springer, Cham, (2016): 3-23, https://doi.org/10.1007/978-3-319-24774-8_1

[15] Taofeek Muhammed Thani et al., "The Teaching Methods and Techniques of the Prophet (PBUH): An Exploratory Study," *Journal of Hadith Studies* 6, no. 1 (June 2021): 61-69.

2. Cultural Influence on Prophetic Traditions

Studying cultural influences on prophetic traditions is an exciting and essential domain in understanding religion. Culture has a significant role in shaping and influencing religious traditions, including the prophetic tradition in Islam.[16] In this context, the prophetic tradition is understood as a collection of teachings or practices passed on from the Prophet Muhammad and a product of complex interactions between religious teachings and the values, norms, and cultural practices in the society of where the teachings are developed.

One example is the influence of Arab culture during Prophet Muhammad's life, which is reflected in various aspects of the prophetic tradition.[17] For example, the concepts of honor and dignity, which were significant in pre-Islamic Arab culture, were later integrated into Islamic teachings. It is reflected in many hadiths that emphasize the importance of maintaining one's honor and dignity, as well as respecting others.

Cultural influences are essential in shaping and interpreting prophetic traditions in Islamic societies. These influences are closely tied to existing social norms, practices, and beliefs, often interspersed with religious teachings to create a rich fabric of tradition.[18] One key aspect of cultural influence is how these

[16] Abdulaziz Alqasir and Keis Ohtsuka, "The Impact of Religio-Cultural Beliefs and Superstitions in Shaping the Understanding of Mental Disorders and Mental Health Treatment among Arab Muslims," *Journal of Spirituality in Mental Health*, (2023): 1–24, doi: 10.1080/19349637.2023.2224778; Federico Settler and Anupama Ranawana. "Transitions in Culture and Religion I: The Where, Whom and What of Religion, Race and Coloniality," *Culture and Religion* 21, no. 3 (2020): 215–221, doi:10.1080/14755610.2020.2153436.

[17] Mansouri Abdelhak, "The Muslim Society During the Life of the Prophet Mohammed and After His Death," In: Tiliouine, H., Estes, R. (eds) *The State of Social Progress of Islamic Societies*. International Handbooks of Quality-of-Life. Springer, Cham, (2016): 3–23, https://doi.org/10.1007/978-3-319-24774-8_1; Suleyman Sertkaya, "What Changed in Medina: The Place of Peace and War in the Life of Prophet Muhammad," *Religions* 14, no. 2: (2023): 193, https://doi.org/10.3390/rel14020193

[18] Minas N. Kastanakis and Benjamin G. Voyer, "The effect of culture on perception and cognition: A conceptual framework," *Journal of Business Research* 67, no. 4 (2014): 425-433, https://doi.org/10.1016/j.jbusres.2013.03.028. (https://www.sciencedirect.com/science/article/pii/S0148296313001227); Ahmed S. Latif, "The Importance of Understanding Social

traditions are conveyed and preserved through spoken narratives, art, and ritual. These cultural practices reflect the diversity of Islamic society and highlight the dynamic nature of the prophetic tradition, which is constantly evolving and adapting to cultural contexts.

In addition, cultures can also influence the interpretation and understanding of prophetic traditions. Different cultures may emphasize certain aspects of these traditions based on unique historical and social contexts.[19] For instance, the emphasis on hospitality in Arab culture may lead to a deeper appreciation and practice of the prophetic tradition of welcoming guests. Likewise, the emphasis on communal living in some cultures may influence interpretations of prophetic traditions relating to social interaction and community well-being.

Furthermore, cultural influence can also be seen in how prophetic traditions are implemented daily. Practices such as dress, cuisine, and etiquette are generally influenced by cultural norms and traditions, which may vary widely among Islamic societies. These cultural practices reflect the diversity of Islamic culture and demonstrate the dynamic nature of the prophetic tradition, which is continually interpreted and adapted to the changing cultural contexts.

3. **Technological Progress in the Modern Era**

In the modern era, technological advances have significantly impacted prophetic traditions.[20] One of the main impacts is the

and Cultural Norms in Delivering Quality Health Care-A Personal Experience Commentary," *Tropical Medicine and Infectious Disease* 5, no. 1 (2020): 22, https://doi.org/10.3390/tropicalmed5010022

[19] Lina Bentahila et al., "Universality and Cultural Diversity in Moral Reasoning and Judgment," *Frontiers in Psychology* 12, (2021): 764360, https://doi.org/10.3389/fpsyg.2021.764360

[20] M. Khoirul Hadi al Asy ari and Muhammad Rahman, "Technology: Technological Advances and Changes in Human Lifestyles in a Socio-Cultural Perspective," *Proceeding International Conference on Science and Engineering* 3 (April):721-730, https://doi.

ease of spreading religious teachings through social media and the internet. Ulema and preachers can use digital platforms to convey religious messages widely and quickly, creating a new space for the effective spread of *da'wah*.

The application of technology is reflected in efforts to disseminate information related to religious practices. For example, digital applications and platforms have been developed to help people carry out their worship, such as prayer schedule applications, guides to the Hajj and Umrah pilgrimages, and applications to remind users about breaking the fast and *imsak* (refraining from eating) times during Ramadan.[21] It helps people to commit to their religious obligations based on religious guidance.

Technology can affect the way we understand and practice religious teachings. For example, Islamic applications and websites that provide various features, such as worship guides, Hijri calendars, and references to hadith and tafsir, enable Muslims to carry out their worship and deepen their religious knowledge more efficiently. Not only that, technological advances also influence the practice of worship. For instance, the digital Qibla application facilitates Muslims to determine the Qibla direction wherever they are, while the prayer schedule application reminds prayer times automatically based on the user's location.

Moreover, technology also plays an essential role in documenting and understanding hadith. Various applications and

org/10.14421/icse.v3.592; Zhuldizay T. Kulzhanova et al., "Impact of Technology on Modern Society—A Philosophical Analysis of the Formation of Technogenic Environment," *Media Watch* 11, no. 3 (2020): 537-549, DOI:10.15655/mw/2020/13082020

[21] Marina Bondi and Silvia Cacchiani, "Knowledge Communication and Knowledge Dissemination in A Digital World," *Journal of Pragmatics* 186, (2021): 117-123, https://doi.org/10.1016/j.pragma.2021.10.003. (https://www.sciencedirect.com/science/article/pii/S037821662100343X); Hannah Trittin-Ulbrich et al., "Exploring the Dark and Unexpected Sides of Digitalization: Toward A Critical Agenda," *Organization* 28, no. 1 (2021): 8-25, https://doi.org/10.1177/1350508420968184; Debra Laxton et al., "Translational Research in Action: The Use of Technology to Disseminate Information to Parents During The COVID-19 Pandemic," *British Journal of Educational Technology: Journal of the Council for Educational Technology* 52, no. 4 (2021): 1538–1553, https://doi.org/10.1111/bjet.13100

websites have been developed to provide easy and fast access to hadith collections, translations, and explanations, assisting Muslims in studying and refering to the teachings of their religion.[22] Technology is also used in textual and contextual analysis of hadiths, allowing researchers to explore the meaning of hadiths in more depth.

However, it is essential to remember that while technology provides convenience, the use of technology in a religious context also raises several ethical and legal issues, such as the problem of disseminating invalid or distorted information and the risk of losing traditional values due to the penetration of foreign cultural communities through digital media. Therefore, monitoring and adjusting technology use to align with religious teachings and cultural values is necessary.

4. The Relevance of Technology in Preserving Prophetic Traditions

Technology is essential in preserving and spreading prophetic traditions in the contemporary realm.[23] With digital tools and platforms, preserving these traditions has become more accessible and widespread. One of the main advantages of technology in this context is its ability to reach a global audience instantly.[24] Through

[22] D.I. Ansusa Putra and Mohammad Hidayaturrahman, "The Roles of Technology in al-Quran Exegesis in Indonesia," *Technology in Society* 63, (2020): 101418, https://doi.org/10.1016/j.techsoc.2020.101418. (https://www.sciencedirect.com/science/article/pii/S0160791X20303353)

[23] Bahattin Karagözoğlu,"Contribution of Muslim Scholars to Science and Technology," In: *Science and Technology from Global and Historical Perspectives*. Springer, Cham, 2017: 137–184. https://doi.org/10.1007/978-3-319-52890-8_6

[24] Anne Wagner and Marie-Sophie de Clippele, "Safeguarding Cultural Heritage in the Digital Era – A Critical Challenge," *International Journal for the Semiotics Law* 36, (2023): 1915–1923, https://doi.org/10.1007/s11196-023-10040-z; Xiaoxu Liang et al., "A Review of the Role of Social Media for the Cultural Heritage Sustainability," *Sustainability* 13, no. 3 (2021): 1055, https://doi.org/10.3390/su13031055; Vassilis Poulopoulos and Manolis Wallace, "Digital Technologies and the Role of Data in Cultural Heritage: The Past, the Present, and the Future," *Big Data and Cognitive Computing* 6, no. 3 (2022): 73, https://doi.org/10.3390/bdcc6030073; Federica Maietti,"Heritage Enhancement through Digital Tools for Sustainable Fruition—A Conceptual Framework," *Sustainability* 15, no. 15 (2023): 11799, https://doi.org/10.3390/su151511799; Paul J Meighan,"Decolonizing the Digital

online platforms, individuals from various cultural backgrounds can access and engage with prophetic traditions, fostering a sense of unity and share heritage among Muslims worldwide.[25]

Furthermore, technology has not only enabled the preservation of prophetic traditions more comprehensively and systematically through digital databases and archives for categorization and indexing of traditions but has also revolutionized how these traditions are disseminated and taught.[26] This organized approach facilitates easier access to these hadiths and enhances scientific research and analysis, leading to a deeper understanding and appreciation of the Prophet's legacy. For instance, online courses, webinars, and mobile apps provide innovative platforms for learning and engaging with these traditions, making learning more accessible to a broader audience and offering different learning styles and preferences; thus, the Prophetic traditions remain relevant and impactful in the modern world.

Technology facilitates the preservation of prophetic traditions through multimedia formats and empowers individuals to participate in actively preserving and disseminating these traditions. Audio recordings, videos, and interactive graphics provide engaging and immersive experiences for individuals

Landscape: The Role of Technology in Indigenous Language Revitalization," *AlterNative: An International Journal of Indigenous Peoples* 17, no. 3 (2023): 397-405, https://doi.org/10.1177/11771801211037672

[25] Xuequn Wang and Zilong Liu, "Online Engagement in Social Media: A Cross-Cultural Comparison," *Computers in Human Behavior* 97, (2019): 137-150, https://doi.org/10.1016/j.chb.2019.03.014. (https://www.sciencedirect.com/science/article/pii/S0747563219301062); Mui Joo Tang and Eang Teng Chan, "Social Media: Influences and Impacts on Culture," In: Arai, K., Kapoor, S., Bhatia, R. (eds) Intelligent Computing, *Advances in Intelligent Systems and Computing* 1228. Springer, Cham, (2020): 491–501, https://doi.org/10.1007/978-3-030-52249-0_33; Rumika Suzuki Hillyer, "Staying Connected: Effects of Online Platforms on Transnational Family Relations and Social Capital," *Contemporary Japan* 33, no. 1 (2021): 3–23, doi:10.1080/18692729.2020.1847389.

[26] Aqil M. Azmi et al., "Computational and Natural Language Processing Based Studies of Hadith Literature: A Survey," *Artificial Intelligence Review* 52, (2019): 1369–1414, https://doi.org/10.1007/s10462-019-09692-w; María Antonia Diaz Mendoza et al., "Technologies for the Preservation of Cultural Heritage—A Systematic Review of the Literature," *Sustainability* 15, no. 2 (2023): 1059, https://doi.org/10.3390/su15021059

wishing to learn about this tradition. Meanwhile, social media platforms, blogs, and online forums allow individuals to share their insights, reflections, and interpretations, encouraging dynamic and ongoing discourse around the legacy of the Prophet.

The relevance of technology in preserving prophetic traditions is significant in the contemporary context, where advances in digital tools offer unique opportunities for scholars and the public. One crucial aspect is digitizing ancient manuscripts and texts related to the prophetic tradition, enabling them to be more accessible and searchable. It supports researchers in scientific pursuits and allows a broader audience to engage with these traditions more effectively.

However, technology has not only enabled the creation of interactive platforms and applications that facilitate the learning and understanding of prophetic traditions but also has revolutionized how these traditions are studied and analyzed.[27] These platforms can offer multimedia experiences, including videos, audio recordings, and interactive modules, enhancing the learning process and making it more engaging for users of all ages and backgrounds. Additionally, computational tools and algorithms can now be used to analyze large traditional data sets and identify patterns, relationships, and insights that may be difficult to uncover using traditional methods.

Another aspect is the role of social media and online communities in spreading awareness and knowledge about prophetic traditions. Individuals can share authentic traditions, scientific insights, and relevant discussions through platforms like Twitter, Facebook, and Instagram, instantly reaching a global audience.

[27] Ashraf Alam and Atasi Mohanty, "Educational Technology: Exploring the Convergence of Technology and Pedagogy through Mobility, Interactivity, AI, and Learning Tools," *Cogent Engineering* 10, no. 2 (2023), doi:10.1080/23311916.2023.2283282 ; Chengliang Wang et al., "Education Reform and Change Driven by Digital Technology: A Bibliometric Study From A Global Perspective," *Humanities and Social Sciences Communications* 11, (2024): 256, https://doi.org/10.1057/s41599-024-02717-y

C. Bridging Culture and Technology: Challenges and Strategies

1. Challenges in Bridging Culture and Technology

In facing an era of increasingly advanced globalization, it is necessary to understand and overcome the challenges of bridging culture and technology. One of the main challenges is the digital gap between developed and developing countries, exacerbating disparities in technology access and use.[28] It can complicate efforts to bridge culture and technology because developing countries' rich and diverse cultures may not be fully accessible or fairly represented through technology.

In addition, rapid cultural changes are also a challenge in bridging culture and technology. Technology often develops quickly and changes how people interact and communicate, but culture is often slower to adapt. It can create tension between traditional values and global influences brought by technology, such as consumerist lifestyles or individualism, that conflict with local cultural values.[29]

The complexity of adapting culture to technological developments is also a significant challenge. Solid and traditional

[28] Anuradha Mathrani et al., "Digital Divide Framework: Online Learning in Developing Countries during the COVID-19 Lockdown," *Globalisation, Societies and Education* 20, no. 5 (2022): 625–640, doi:10.1080/14767724.2021.1981253; Sophie Lythreatis et al., "The Digital Divide: A Review and Future Research Agenda," *Technological Forecasting and Social Change* 175, (2022): 121359, https://doi.org/10.1016/j.techfore.2021.121359. (https://www.sciencedirect.com/science/article/pii/S0040162521007903); Polyxeni Vassilakopoulou and Eli Hustad, "Bridging Digital Divides: A Literature Review and Research Agenda for Information Systems Research," *Inf Syst Front* 25, (2023): 955–969, https://doi.org/10.1007/s10796-020-10096-3

[29] Yeun Joon Kim et al., "Culture Creation and Change: Making Sense of the Past to Inform Future Research Agendas," *Journal of Management* 48, no. 6 (2022): 1503-1547, https://doi.org/10.1177/01492063221081031; Mariella Combi, "Cultures and Technology: An Analysis of Some of the Changes in Progress—Digital, Global and Local Culture," In: Borowiecki, K., Forbes, N., Fresa, A. (eds) *Cultural Heritage in a Changing World*, Springer, Cham, (2016): 3-15, https://doi.org/10.1007/978-3-319-29544-2_1; Narayan Gopalkrishnan, "Cultural Competence and Beyond: Working Across Cultures in Culturally Dynamic Partnerships," *The International Journal of Community and Social Development* 1, no. 1 (2019): 28-41, https://doi.org/10.1177/2516602619826712.

cultures often encounter resistance to new technologies as a threat to their values or cultural identity. Understanding and overcoming this resistance requires a sensitive and detailed approach to the values and beliefs underlying the culture.[30]

Another challenge in linking culture with technology is the gap in the availability and mastery of technology, which can increase the social and economic gap between those who master technology and those who do not.[31] In addition, managing cultural data and information safely and ethically in a digital environment is also a challenge because the use of technology can open up the potential for abuse or exploitation. Good policies and practices are needed to protect cultural integrity and individual privacy. Additionally, creating a legal and ethical framework that can facilitate the harmonious integration of culture and technology is also a challenge because differences in regulations and cultural norms between countries or regions can complicate efforts to create a conducive environment to the beneficial culture and technology.

Differences in language and cultural representation in technology also challenge bridging culture and technology. Inaccurate cultural translations or inadequate technological representation can render misunderstandings or distortions in cultural experiences, hindering efforts to build deeper understanding and appreciation for different cultures. Moreover, the challenges of maintaining cultural diversity also need to be considered.[32] Technology often leads to the homogenization or

[30] Mrinmoy Majumder and Arun Kumar Tripathi, "Transformative Power of Technologies: Cultural Transfer and Globalization," *AI & Soc* 38, (2023): 2295–2303, https://doi.org/10.1007/s00146-021-01144-w; Shireen Wei Yuin Chua et al., "Making Sense of Cultural Diversity's Complexity: Addressing an Emerging Challenge for Leadership," *International Journal of Cross-Cultural Management* 23, no. 3 (2023): 635-659, https://doi.org/10.1177/14705958231214623

[31] Mariella Combi, "Cultures and Technology: An Analysis of Some of the Changes in Progress—Digital, Global and Local Culture," In: Borowiecki, K., Forbes, N., Fresa, A. (eds) *Cultural Heritage in a Changing World*, Springer, Cham, (2016): 3-15, https://doi.org/10.1007/978-3-319-29544-2_1

[32] Melinda Dooly and Claudia Vallejo Rubinstein, "Bridging Across Languages and

domination of global culture; thus, maintaining the uniqueness of local culture in a technological context can be a significant challenge.

Ultimately, the challenge must address understanding and appreciating the cultural values underlying technology. Culture often provides a philosophical or moral foundation for technology, and a lack of understanding of these aspects of culture can lead to the use of technology that is insensitive or detrimental to specific cultural values.

Adopting an inclusive approach based on cooperation between cultural, technological, and government stakeholders is essential in addressing these challenges. Close cooperation between various parties is needed to overcome gaps in access, understand the cultural values underlying technology, and create an environment conducive to a harmonious and mutually beneficial encounter of culture and technology.

2. Strategy for Integrating Culture and Technology in Revitalizing Prophetic Traditions

Integrating culture and technology in revitalizing prophetic traditions is crucial in maintaining high-value cultural heritage.[33]

Cultures in Everyday Lives: An Expanding Role for Critical Intercultural Communication," *Language and Intercultural Communication* 18, no. 1 (2018): 1–8, doi:10.1080/14708477.2017.1400508; Nathalie Aichhorn and Jonas Puck, "Bridging the Language Gap in Multinational Companies: Language Strategies and the Notion of Company-Speak," *Journal of World Business* 52, no. 3 (2017): 386-403, https://doi.org/10.1016/j.jwb.2017.01.002. (https://www.sciencedirect.com/science/article/pii/S1090951617300287); Paula Helm et al., "Diversity and Language Technology: How Language Modeling Bias Causes Epistemic Injustice," *Ethics Inf Technol* 26, no. 8 (2024), https://doi.org/10.1007/s10676-023-09742-6

[33] Abrar Hiswara et al., "Cultural Preservation in a Globalized World: Strategies for Sustaining Heritage," *West Science Social and Humanities Studies* 1, no. 03 (2023): 98-106, https://doi.org/10.58812/wsshs.v1i03.250; Vassiliki Kamariotou et al., "Digital Transformation Strategy Initiative in Cultural Heritage: The Case of Tate Museum," In: Ioannides, M., Fink, E., Cantoni, L., Champion, E. (eds) Digital Heritage. Progress in Cultural Heritage: Documentation, Preservation, and Protection. EuroMed 2020. Lecture Notes in Computer Science(), vol 12642, (2021), Springer, Cham, https://doi.org/10.1007/978-3-030-73043-7_25; María Antonia Diaz Mendoza et al., "Technologies for the Preservation of Cultural Heritage—A Systematic Review of the Literature," *Sustainability* 15, no. 2 (2023): 1059, https://doi.org/10.3390/su15021059.

One effective strategy is using digital technology to spread prophetic teachings widely and quickly.[34] For example, social media platforms can be utilized to share quotations from relevant hadith and tafsir or hold online classes to study and deepen these teachings.[35]

In addition, integrating technology in worship can enrich the experience of Muslims. For instance, a prayer guide application that reminds them of prayer times and provides instructions according to religious guidance can help Muslims to commit to their worship.[36] Collaboration between *ulama* (Islamic scholars) and humanists is also an effective strategy in reviving prophetic traditions by conveying prophetic teachings in an appropriate language and context to local culture so that they are more readily accepted by society.[37] Attention to security and privacy is also significant in using technology to revive prophetic traditions; hence, data and information related to prophetic teachings remain safe and are not misused.[38]

[34] Israel Díaz, "Considering the Efficacy of Digital Technology as a Means of Evangelization in Christian Religious Education," *Religious Education* 116, no. 1 (2021): 3–15, doi:10.1080/00344087.2021.1872001

[35] Ria Candra Widayaningsih and Muhammad Irfan Helmy, "The Fiqh Al-Hadith Of Digital Media: The Method Of Hadith Understanding Of The Website Bincangsyariah.com and Its Contribution to The Moderate Islam Discourse," *Jurnal Ushuluddin* 29, no. 2 (2021): 163-175, http://dx.doi.org/10.24014/jush.v29i2.13954; Kharunnas Jamal and PBUHaluddin, "Qur'an and Hadiths in Social Media: Messages of the Qur'an and Hadith in using Social Media," In *Proceedings of the 1st International Conference on Recent Innovations* - ICRI; ISBN 978-989-758-458-9, SciTePress, (2020: 1864-1871, DOI: 10.5220/0009936618641871

[36] Jennifer Karns Alexander, "Introduction: The Entanglement of Technology and Religion," *History and Technology* 36, no. 2 (2020): 165–186, doi:10.1080/07341512 .2020.1814513; Kirk A. Bingaman, "Religious and Spiritual Experience in the Digital Age: Unprecedented Evolutionary Forces," *Pastoral Psychology* 69, (2020): 291–305; Hugh Davies, "Religious Devices: A Survey of Technologies of Worship.", *Communication* 7, no. 2 (2019), doi: https://doi.org/10.7275/2f6f-w963

[37] Wasman et al., "A Critical Approach to Prophetic Traditions: Contextual Criticism in Understanding Hadith," *Al-Jāmi'ah: Journal of Islamic Studies* 61, no. 1 (2023): 1-17, doi: 10.14421/ajis.2023.611.1-17; Shaheen Amid Whyte, "The Ulama: History, Institutions and Modernity," In: *Islamic Religious Authority in a Modern Age*. Palgrave Macmillan, Singapore, (2024): 29–53, https://doi.org/10.1007/978-981-99-7931-8_2; Issa Khan et al., (2020). "A Critical Appraisal of Interreligious Dialogue in Islam," *Sage Open* 10, no. 4 (2020), https://doi.org/10.1177/2158244020970560

[38] Frederik Schuster and Abdolrasoul Habibipour, "Users' Privacy and Security Concerns That Affect IoT Adoption in the Home Domain," *International Journal of Human–Computer Interaction* 40, no. 7 (2024): 1632–1643, doi:10.1080/10447318.2022.2147302;

The importance of cultural integration in reviving prophetic traditions cannot be ignored. Local culture can be used to convey prophetic teachings in a more familiar and easily understood way by the public.[39] For example, holding religious events within local culture, such as arts or traditional traditions, can be a media to introduce prophetic teachings to the broader community.

Education also plays a significant role in this cultural and technological integration strategy. Schools and educational institutions can incorporate prophetic teachings into their curriculum and use technology as a learning medium.[40] It can help the younger generation to know and love prophetic teachings from an early age.

Technology must also be considered when documenting and disseminating prophetic traditions. For instance, digital technology can be used to record religious lectures and other religious activities; thus, the wider community can access them, and it can be a good reference in studying prophetic teachings.

Sara Quach et al., "Digital Technologies: Tensions in Privacy and Data," *Journal of the Academy of Marketing Science* 50, (2022): 1299–1323, https://doi.org/10.1007/s11747-022-00845-y; PanJun Sun, "Security and Privacy Protection in Cloud Computing: Discussions and Challenges," *Journal of Network and Computer Applications* 160, (2020): 102642, https://doi.org/10.1016/j.jnca.2020.102642. (https://www.sciencedirect.com/science/article/pii/S1084804520301168); Carsten Maple, "Security and Privacy in the Internet of Things," *Journal of Cyber Policy* 2, no. 2 (2017): 155–184, doi:10.1080/23738871.2017.1366536.

[39] Murat Iyigun et al., "A Theory of Cultural Revivals," *European Economic Review* 135, (2021): 103734, https://doi.org/10.1016/j.euroecorev.2021.103734. (https://www.sciencedirect.com/science/article/pii/S0014292121000878); Richard Alba, "Culture's Role in Assimilation and Integration: The Expansion and Growing Diversity of U.S. Popular Culture," *Journal of Ethnic and Migration Studies* 50, no. 1 (2024): 27–46, doi:10.1080/1369183X.2023.2213046; Paul O'Callaghan, "Cultural Challenges to Faith: A Reflection on the Dynamics of Modernity," *Church, Communication and Culture* 2, no. 1 (2017): 25–40, doi:10.1080/23753234.2017.1287281.

[40] Patricia A. Young and Tutaleni I. Asino, "Cultural Implications in Educational Technology: A Survey," In: Bishop, M.J., Boling, E., Elen, J., Svihla, V. (eds) Handbook of *Research in Educational Communications and Technology*, Springer, Cham, (2020): 263–283, https://doi.org/10.1007/978-3-030-36119-8_11; Niyaz Panakaje et al., "Revolutionizing Pedagogy: Navigating the Integration of Technology in Higher Education for Teacher Learning and Performance Enhancement," *Cogent Education* 11, no. 1 (2024), doi:10.1080/2331186X.2024.2308430.

In integrating culture and technology, openness and inclusiveness are necessary.[41] Prophetic teachings must be conveyed in an acceptable way by all levels of society to avoid division or conflict. The government's role is crucial in developing cultural and technological integration strategies.[42] The government can provide the support and facilities needed to develop technology to support the revival of prophetic traditions and promotes cultural programs which strengthen the continuity of these prophetic traditions.

3. A Case Study of Successful Integration in Bridging Culture and Technology to Revitalize Prophetic Traditions

Culture and technology are often considered at odds, but wise integration of both can strengthen and enrich valuable religious traditions.[43] One successful example of integration is using social media to introduce and educate about prophetic teachings. Through platforms such as YouTube, Instagram, and Twitter (X), information about prophetic life and teachings can be conveyed interactively and interestingly, reaching youth who are more connected to technology.

The application of technology in maintaining prophetic traditions is also seen in the development of mobile applications. The app provides easy access to the study of prophetic teachings

[41] Chun-Yi Lin et al., "Integrating Culture and Tourism: A Resilient Scale for Digital Transformation Innovation," *Journal of the Knowledge Economy*, (2024), https://doi.org/10.1007/s13132-024-01753-y

[42] Yaron Katz, 2021. "Government's Role in Advancing Innovation". Randwick International of Social Science Journal 2 (2), 31-45, https://doi.org/10.47175/rissj.v2i2.213; Arik Sadeh et al., "Governmental Intervention and Its Impact on Growth, Economic Development, and Technology in OECD Countries," *Sustainability* 13, no. 1 (2021): 166, https://doi.org/10.3390/su13010166; Danielle Nel-Sanders and Peta Thomas, "The Role of Government in Promoting Innovation-Led Entrepreneurial Ecosystems," *Africa's Public Service Delivery & Performance Review* 10, no. 1 (2022): 13 pages, doi:https://doi.org/10.4102/apsdpr.v10i1.640.

[43] Andrew Murphie and John Potts, "Introduction: 'Culture' and 'Technology'," In: *Culture and Technology*. Palgrave, London, (2023). https://doi.org/10.1007/978-1-137-08938-0_1

and integrates in-depth cultural elements, such as Islamic fine arts, music, and poetry, to enrich their learning experience.

On the other hand, technology in organizing religious rituals can also be a significant example.[44] For instance, using special applications to organize worship schedules, provide direct guidance on worship procedures, and connect congregants with virtual sermons and religious lectures allows more people to participate in religious practices.

A critical aspect of integrating culture and technology in revitalizing prophetic traditions is ensuring that the technology used does not conflict with the cultural values we wish to maintain.[45] For example, in the use of social media, there needs to be awareness of the dangers, such as the spread of false or inaccurate information that can damage the correct understanding of prophetic teachings.

In this context, a holistic and integrated approach to building bridges between culture and technology is the key to success. Collaboration between technology experts, cultural figures, and religious figures is required to create solutions based on the prophetic tradition values and utilize technology wisely to strengthen and expand the scope of prophetic teachings in this digital era.

Furthermore, it is also essential to consider the role of education in bridging culture and technology. By incorporating prophetic teachings into an educational curriculum integrated

[44] Anderson Blanton, "The Apparatus of Belief: Prayer, Technology, and Ritual Gesture," *Religions* 7, no. 6 (2016): 69, https://doi.org/10.3390/rel7060069; Kimberly Hope Belcher, "Ritual Systems, Ritualized Bodies, and the Laws of Liturgical Development," *Studia Liturgica* 49, no. 1 (2019): 89-110, https://doi.org/10.1177/0039320718808702

[45] Sun Sunny et al., "Impact of Cultural Values on Technology Acceptance and Technology Readiness," *International Journal of Hospitality Management* 77, (2019): 89-96, https://doi.org/10.1016/j.ijhm.2018.06.017. (https://www.sciencedirect.com/science/article/pii/S0278431918302287); Ovett Nwosimiri, "African Cultural Values, Practices and Modern Technology," In: Okyere-Manu, B.D. (eds) *African Values, Ethics, and Technology*. Palgrave Macmillan, Cham, (2021): 89–102, https://doi.org/10.1007/978-3-030-70550-3_6

with technology, the younger generation can grow up with a better understanding of their religious and cultural values.

The integration of culture and technology can be a force that drives the revitalization of prophetic traditions if done wisely and holistically. By combining cultural riches and technological advances, people can ensure that precious religious traditions remain alive and relevant in modern society.[46]

D. Ethical Considerations and Future Directions

1. Ethical Considerations in Revitalizing Prophetic Traditions

In revitalizing the prophetic tradition, ethical considerations are crucial.[47] As a researcher and academic involved in this study, the authors believe that efforts to rejuvenate the Prophet's traditions must be carried out by paying attention to high ethical values. First, it is essential always to respect existing religious and traditional sources, such as hadith and sunnah, to rejuvenate the Prophet's traditions. Second, in adopting technology to rejuvenate the Prophet's traditions, it is necessary to notice the fact that the technology used must be in accordance with religious values and not contradictory to Islamic teachings.

[46] Xue Zhao et al., "How Digitalization Promotes the Sustainable Integration of Culture and Tourism for Economic Recovery," *Economic Analysis and Policy* 77, (2023): 988-1000, https://doi.org/10.1016/j.eap.2023.01.005.

(https://www.sciencedirect.com/science/article/pii/S031359262300005X); Mrinmoy Majumder and Arun Kumar Tripathi, "Transformative Power of Technologies: Cultural Transfer and Globalization," *AI & Society* 38, (2023): 2295–2303, https://doi.org/10.1007/s00146-021-01144-w

[47] Abdullah Yousaf and Abdul Ghaffar, "Mian Muhammad Nazir Hussain Muhaddis Dehlawi: A Pillar of Islamic Scholarship and Hadith Revival," *VFAST Transactions on Islamic Research* 12, no. 1 (2024): 47-55; Mukhlisin Saad, "Reviving the Narrative of Muhammad's Life: Tariq Ramadan's Interpretative Strategies and Ethical Contextualization," *Mutawatir: Jurnal Keilmuan Tafsir Hadith* 13, no. 1 (2023):1-25, https://doi.org/10.15642/mutawatir.2023.13.1.1-25.

Hence, it is also essential to consider sustainability in rejuvenating the Prophet's traditions. Efforts to rejuvenate the Prophet's traditions must be sustainable and not just a temporary trend. Then, these efforts must also pay attention to the possible social and environmental impacts. Efforts to revive the prophetic tradition must be carried out attentively to social justice and equality for not causing inequality or conflict in society.[48]

In this context, involving *ulama* and scholars is crucial to rejuvenate the Prophet's traditions. Thus, efforts to rejuvenate the Prophet's tradition are carried out academically and gain approval and support from relevant stakeholders. Moreover, the engagement of Islamic ulema and scholars can also confirm that efforts to rejuvenate the Prophet's traditions are applied based on Islamic society's religious and cultural values.

To revive the prophetic tradition, it is necessary to consider that every action or innovation must be strongly based on Islamic teachings.[49] It aims to avoid misuse in rejuvenating the Prophet's traditions, which could damage Islamic teachings. Hence, it is also essential to notice the fact that efforts to rejuvenate the Prophet's traditions must be carried out with full awareness of moral and spiritual responsibility to prevent ambiguity or confusion among Muslims.

In reviving the prophetic tradition, it is essential to pay attention to the fact that the technology used must be inclusive and accessible to all levels of society. It aims to ensure that all Muslims can be beneficial of the efforts to rejuvenate the Prophet's

[48] Caroline Seymour-Jorn et al., "The American Prophetic Tradition and Social Justice Activism Among Muslims in Milwaukee, Wisconsin," *Contemporary Islam* 13, (2019): 155–181, https://doi.org/10.1007/s11562-018-0423-0

[49] Zulfahmi Alwi et al., "An Assessment on Islamic Banking Ethics Through Some Salient Points in The Prophetic Tradition," *Heliyon* 7, no. 5 (2021): e07103, https://doi.org/10.1016/j.heliyon.2021.e07103. (https://www.sciencedirect.com/science/article/pii/S2405844021012068); Wasman Wasman et al., "A Critical Approach to Prophetic Traditions: Contextual Criticism in Understanding Hadith," *Al-Jami'ah: Journal of Islamic Studies* 61, no. 1 (2023): 1-17, https://doi.org/10.14421/ajis.2023.611.1-17

traditions. The technology must also consider security and privacy aspects so that it does not cause new problems that harm society.

As an academic and researcher involved in studies on rejuvenating the Prophet's traditions, the authors believe this effort has great potential to provide significant benefits to Islamic society. However, this effort must also be carried out with full ethical consideration and caution; hence, it will not cause new problems that can harm Muslims. By paying attention to these ethical considerations, the efforts to rejuvenate the Prophet's traditions can be a way to strengthen religious and cultural values in Islamic society.

2. Future Directions and Possibilities of Revitalizing the Prophetic Tradition

As technology advances, humans can update how they understand and apply the Prophet's teachings daily. One thing that can be done is to utilize digital platforms to spread and strengthen the understanding of the Prophet's traditions. People can access the Prophet's hadiths easily and in-depth through mobile applications or online platforms, enabling more people to learn and practice these teachings.[50]

An inclusive approach to local culture and local wisdom can be the key to rejuvenating the Prophet's traditions.[51] By understanding the cultural context of the Prophet's traditions dissemination, people can find new ways to interpret these teachings so that they

[50] G. Williamson McDiarmid and Yong Zhao (□□), "Time to Rethink: Educating for a Technology-Transformed World," *ECNU Review of Education* 6, no. 2 (2023): 189-214, https://doi.org/10.1177/20965311221076493; Sascha Kraus et al., "Digital Transformation: An Overview of the Current State of the Art of Research," *Sage Open* 11, no. 3 (2021), https://doi.org/10.1177/21582440211047576

[51] Amanuel Elias and Fethi Mansouri, "Towards A Critical Transformative Approach to Inclusive Intercultural Education," *Journal of Multicultural Discourses* 18, no. 1 (2023): 4–21, https://doi.org/10.1080/17447143.2023.2211568; Isnarmi Moeis et al., "Intercultural Values in Local Wisdom: A Global Treasure of Minangkabau Ethnic in Indonesia," *Cogent Arts & Humanities* 9, no. 1 (2022), https://doi.org/10.1080/23311983.2022.2116841

are relevant and acceptable to local communities.[52] For instance, they can create a stronger connection between the Prophet's traditions and local culture by adopting traditional art or local music to convey religious messages. A holistic approach to social welfare can also be part of efforts to rejuvenate the Prophet's traditions.[53] Prioritizing the values of solidarity, justice, and togetherness in the Prophet's teachings can be the basis for building a better society.[54] By integrating these values into public policies and development programs, they can create an environment that supports ecological practices based on the teachings of the Prophet.[55] In addition, they need to pay attention to issues related to technology and culture. Although technology can be an effective tool in rejuvenating the Prophet's traditions, its use should remain in line with the values and principles of these teachings. Notably, people should discuss

[52] R. Michael Feener, "Muslim Cultures and Pre-Islamic Pasts: Changing Perceptions of "Heritage"," In: Rico, T. (eds) The Making of Islamic Heritage. *Heritage Studies in the Muslim World*, Palgrave Macmillan, Singapore, (2017): 23–45, https://doi.org/10.1007/978-981-10-4071-9_3

[53] Erica Leeanne Lizano et al., "Caring for Our Child Welfare Workforce: A Holistic Framework of Worker Well-Being," *Human Service Organizations: Management, Leadership & Governance* 45, no. 4 (2021): 281–292, https://doi.org/10.1080/23303131.2021.1932658; Arto Reiman and Seppo Väyrynen, "Holistic Well-Being and Sustainable Organisations – A Review and Argumentative Propositions," *International Journal of Sustainable Engineering* 11, no. 5 (2018): 321–329, https://doi.org/10.1080/19397038.2018.1474397; Hartley Dean, "A Radical Humanist Approach to Social Welfare," *Ethics and Social Welfare* 14, no. 4 (2020): 353–368, https://doi.org/10.1080/17496535.2020.1777454

[54] Sumanto al-Qurtuby, "The Islamic Roots of Liberation, Justice, and Peace: An Anthropocentric Analysis of the Concept of 'Tawhīd'," *Islamic Studies* 52, no. 3/4 (2013): 297–325, http://www.jstor.org/stable/43997226; Harun Joko Prayitno et al., "Prophetic Educational Values in The Indonesian Language Textbook: Pillars of Positive Politeness and Character Education," *Heliyon* 8, no. 8 (2022): e10016, https://doi.org/10.1016/j.heliyon.2022.e10016. (https://www.sciencedirect.com/science/article/pii/S2405844022013044)

[55] Isabel Lopera-Arbeláez and Solveig Richter, "Transformative Approaches for Peace-Centred Sustainable Development: The Role of Social and Solidarity Economy," *World Development Perspectives* 34, (2024): 100593, https://doi.org/10.1016/j.wdp.2024.100593. (https://www.sciencedirect.com/science/article/pii/S2452292924000304); Kenneth Kernaghan, "Integrating Values into Public Service: The Values Statement as Centerpiece," *Public Administration Review* 63, no. 6 (2003): 711–719, http://www.jstor.org/stable/3542466; Meena Krishnamurthy, "Political Solidarity, Justice and Public Health," *Public Health Ethics* 6, no. 2 (2013): 129–141, http://www.jstor.org/stable/26644919; Alex R. Ingrams, "Integrating Values in the Public Sector." In: Farazmand, A. (eds) *Global Encyclopedia of Public Administration, Public Policy, and Governance*, Springer, Cham, (2018): 1-5, https://doi.org/10.1007/978-3-319-31816-5_1229-1

and share the impact of technology on religious understanding and practice.

In planning the future direction of rejuvenating the Prophet's traditions, it is necessary to consider the challenges that may be faced, including controversies and differences of opinion in interpreting the Prophet's traditions.[56] It requires an open and inclusive approach to differences of opinion while remaining firm in the principles of the Prophet's teachings. Beside technology, social and political changes can influence the future rejuvenation of the Prophet's traditions, such as conflict, intercultural tensions, and societal policies that can influence how people understand and live the Prophet's traditions. Therefore, it is necessary to have an adaptive and responsive strategy to these changes while still adhering to the universal values of the Prophet's teachings.

In addition, in planning for the future revitalization of the prophetic tradition, it is necessary to actively involve the younger generation to strengthen this tradition and create a solid spiritual legacy for future generations.[57] By engaging them in discussions, training, and relevant projects, we can inspire them to become agents of change in continuing the traditions of the Prophet while paying attention to aspects of poverty so that the steps taken are sustainable and can be passed on to future generations and requires a clear and sustainable strategy in developing programs for the rejuvenation of the Prophet's traditions, as well as actively involving various parties in this effort.

[56] Mansouri Abdelhak, *The Muslim Society During the Life of the Prophet Mohammed and After His Death*. In: Tiliouine, H., Estes, R. (eds) The State of Social Progress of Islamic Societies. International Handbooks of Quality-of-Life. Springer, Cham, (2016): 3-23. https://doi.org/10.1007/978-3-319-24774-8_1

[57] Elaine Champagne, "Spirituality and Traditions," *International Journal of Children's Spirituality* 24, no. 1 (2019): 1–4, https://doi.org/10.1080/1364436X.2019.1619538; Jordan P. Lewis, "Indigenous Cultural Generativity: Teaching Future Generations to Improve Our Quality of Life," In: Gu, D., Dupre, M.E. (eds) *Encyclopedia of Gerontology and Population Aging*, Springer, Cham, (2021), https://doi.org/10.1007/978-3-030-22009-9_636

The authors believe that people can design a bright and hopeful future for rejuvenating the Prophet's tradition by paying attention to these aspects. Using technology, paying attention to local culture, and actively involving various parties, we can build a more inclusive, equitable, and thriving society according to the Prophet's teachings.

E. Conclusion

Technology plays a significant role in preserving and revitalizing prophetic traditions in the modern era. Digital platforms, such as social media and mobile applications, provide new, easier, and faster ways to disseminate prophetic teachings globally. However, using technology presents challenges, especially related to maintaining the authenticity of teachings and adapting them to diverse cultures. While technology offers great opportunities to preserve prophetic traditions, it is essential to ensure that these innovations align with the cultural and religious values embedded in the teachings.

This article contributes significantly to the field that links religion, culture, and technology, particularly in revitalizing prophetic traditions in the digital era. It introduces a multidisciplinary approach that combines cultural studies, religious studies, and technology, offering new insights into how technology can help preserve and introduce prophetic traditions to younger generations and the global community. Another important contribution is the development of strategies for integrating local culture with technology, ensuring that prophetic traditions remain relevant without compromising their core religious values.

Several limitations need to be considered when evaluating this paper. One limitation is the lack of practical exploration regarding the impact of technology on prophetic traditions, especially in regions with limited access to technology. The research also does not fully address the ethical challenges posed by the use

of technology, such as issues related to privacy and the misuse of information. Furthermore, the article focuses more on theoretical concepts, and further empirical research is necessary to examine the real-world effects of integrating technology into religious and cultural practices in the daily lives of Muslims.

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