

# Statistical Analysis of Awareness, Acceptance, and Effectiveness Among a Sample of Beneficiaries of the Hadith Academy

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Received: 12 Sep. 2024, Revised: 12 Oct. 2025, Accepted: 23 Oct. 2025.

Published online: 1 Nov. 2025.

**Abstract:** This paper examines beneficiary awareness, acceptance, and perceived effectiveness of a specialized academic program. Employing descriptive, field-analytic, and statistical methods, data was obtained via a questionnaire administered to 231 beneficiaries. Analysis shows that more than 80% of respondents reported awareness of the program, acceptance of its offerings, and perceived its activities as effective in promoting the field of study. Key findings underscore the high value participants place on the program while identifying opportunities for enhancement. Based on these results, the study recommends formalizing the initiative as a regular educational institution, broadening and diversifying its program portfolio, and attracting contemporary scholarly expertise to strengthen outreach and impact. This research provides the first empirical assessment of awareness, acceptance, and effectiveness for the initiative and offers data-driven recommendations to support its development.

**Keywords:** Academic, Hadith, Effectiveness, Acceptance, Awareness.

## 1. Introduction

Academic program evaluation is a fundamental component of quality assurance in higher education, providing essential feedback for curriculum development and institutional effectiveness. Understanding beneficiary perspectives, including their awareness, acceptance, and perceived effectiveness of academic programs constitutes a critical dimension of comprehensive program assessment that informs strategic decision-making and continuous improvement initiatives [1]. The relationship between stakeholder awareness and program acceptance has been extensively documented in educational research literature. Studies have demonstrated that beneficiary awareness significantly influences participation rates and overall satisfaction with academic offerings [2]. Furthermore, perceived effectiveness serves as a key indicator of program quality and sustainability, directly impacting long-term engagement and institutional reputation [3].

In the context of specialized academic programs, particularly those focused on religious and Islamic studies, empirical assessment of beneficiary perspectives remains relatively underdeveloped. While numerous studies have examined program effectiveness in general higher education contexts [4], limited research has specifically addressed awareness, acceptance, and effectiveness within Islamic higher education institutions, creating a gap in the literature that this study aims to address. The academic program under investigation represents a specialized initiative in Hadith studies, operating within the framework of Al-Azhar University and its collaborative partnership with Universiti Islam Pahang Sultan Ahmad Shah (UNIPSAS). This program serves as a case study for understanding how beneficiaries perceive specialized religious education initiatives and what factors contribute to their engagement and satisfaction.

This research employs a descriptive, field-analytic, and statistical methodology to examine beneficiary awareness, acceptance, and perceived effectiveness of the academic program. Data collection was conducted through a structured questionnaire administered to 231 program beneficiaries, providing a robust empirical foundation for analysis. Preliminary findings indicate that more than 80% of respondents reported awareness of the program, acceptance of its offerings, and perceived its activities as effective in promoting the field of study [5].

The significance of this research extends beyond the immediate program context. As higher education institutions increasingly emphasize accountability and outcome-based assessment [6], empirical studies of beneficiary

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perspectives provide valuable models for program evaluation methodologies that can be adapted across institutional contexts. Additionally, this research contributes to the broader discourse on quality assurance in Islamic higher education, an area that has received increasing scholarly attention in recent years [7]. Based on the findings, this study offers data-driven recommendations for program development, including formalizing the initiative as a regular educational institution, broadening and diversifying its program portfolio, and attracting contemporary scholarly expertise to strengthen outreach and impact. These recommendations align with established best practices in academic program development and institutional capacity building [8].

This research represents the first empirical assessment of awareness, acceptance, and effectiveness for this specific initiative, providing a foundational contribution to the literature on program evaluation in Islamic higher education contexts and offering practical insights for administrators and policymakers involved in similar educational endeavors.

## **2. Research Problem and Methodology**

### **2.1 Research Problem**

The research problem emerges from the multifaceted challenges confronting the recently established Hadith Academy at Sultan Ahmad Shah Islamic University in Pahang. As a nascent academic institution, the Academy faces the imperative need to comprehensively assess its current standing regarding beneficiary awareness, acceptance, and perceived effectiveness [9]. This assessment is essential for identifying areas requiring improvement while reinforcing existing strengths. The fundamental problem lies in the absence of systematic empirical data regarding how beneficiaries perceive, interact with, and evaluate the Academy's programs and activities. Without such data-driven insights, strategic planning and evidence-based decision-making for institutional development remain constrained [10].

The significance of investigating awareness, acceptance, and effectiveness stems from their interconnected nature as indicators of institutional impact and sustainability [11]. Awareness reflects the extent to which target communities recognize and understand the Academy's offerings; acceptance measures the degree of satisfaction and engagement with these offerings; and effectiveness indicates the tangible outcomes and benefits derived from participation [12]. The interplay among these three dimensions provides a comprehensive framework for evaluating institutional performance and identifying pathways for enhancement [13].

### **2.2 Significance of Research**

This study represents the first systematic empirical investigation to evaluate and explore beneficiary awareness, acceptance, and perceived effectiveness of the Hadith Academy [14]. Its significance is manifested through several distinctive contributions:

First, the research addresses a critical gap in the literature by providing empirical data on beneficiary perspectives within specialized Hadith education institutions in Malaysia [15]. This contribution is particularly valuable given the Academy's recent establishment and the need for evidence-based guidance in its developmental trajectory [16]. Second, the findings offer actionable insights for institutional stakeholders, including administrators, faculty members, and policymakers, enabling them to make informed decisions regarding program development, resource allocation, and strategic planning [17]. Third, the methodology employed in this study establishes a replicable framework for evaluating similar academic initiatives, thereby contributing to the broader field of educational assessment in Islamic higher education contexts [18]. Fourth, by identifying strengths to reinforce and weaknesses to address, the research provides a foundation for continuous quality improvement aligned with international standards of academic program evaluation [19].

### **2.3 Research Questions**

This study seeks to address the following research questions:

1. What is the current level of awareness, acceptance, and perceived effectiveness of the Hadith Academy among its beneficiary community [20]?
2. To what extent do the programs and activities offered by the Hadith Academy contribute to achieving

awareness, acceptance, and effectiveness among beneficiaries [21]?

3. What are the principal strengths and weaknesses in awareness, acceptance, and effectiveness as perceived by beneficiaries of the Hadith Academy [22]?
4. What evidence-based proposals can enhance the study of Hadith at the Academy while addressing identified weaknesses in awareness, acceptance, and effectiveness [23]?

## 2.4 Research Objectives

The primary objectives guiding this research are:

To examine the operational reality of the Hadith Academy at Sultan Ahmad Shah Islamic University in Pahang and analyze its role in serving the discipline of Prophetic Hadith [24]. To evaluate the extent to which the Academy's activities contribute to achieving awareness, acceptance, and effectiveness among its beneficiary population [25]. To identify specific strengths and weaknesses in the Academy's performance regarding awareness, acceptance, and effectiveness, thereby establishing a foundation for reinforcing positive aspects and addressing areas requiring improvement [26]. To formulate evidence-based proposals and practical solutions designed to enhance awareness, acceptance, and effectiveness while advancing the study of Hadith within the Academy [27].

## 2.5 Research Hypotheses

Based on the theoretical framework and preliminary observations, this study tests the following hypotheses [28]:

**H<sub>1</sub>:** There is a positive correlation between the diversity and appropriateness of the Hadith Academy's programs and activities and their capacity to meet the needs of different societal segments, resulting in elevated levels of awareness, acceptance, and effectiveness among beneficiaries [29].

**H<sub>2</sub>:** Programs and activities that serve as positive sources of constructive change for beneficiaries demonstrate higher levels of acceptance and effectiveness, indicating their value and relevance to target communities [30].

**H<sub>3</sub>:** Higher levels of attendance, sustained follow-up, and active participation by beneficiaries in Academy programs and activities are associated with increased levels of acceptance and perceived effectiveness [31].

**H<sub>4</sub>:** The Academy's contribution to the dissemination and scholarly advancement of Hadith studies at local and international levels positively reflects its influence and institutional strength, thereby enhancing awareness, acceptance, and effectiveness among beneficiaries [32].

## 2.6 Research Scope

This study examines the activities and programs offered by the Hadith Academy at Sultan Ahmad Shah Islamic University in Pahang during the academic year 2022/2023 [33]. The investigation focuses specifically on three interconnected dimensions: beneficiary acceptance, awareness, and perceived effectiveness [34]. The research employed a questionnaire-based survey administered to a purposive sample comprising lecturers, students, and administrative personnel who directly benefit from the Academy's offerings [35]. This sampling strategy ensures comprehensive representation of diverse stakeholder perspectives, thereby enhancing the validity and generalizability of findings within the institutional context [36].

## 2.7 Previous Studies

### 2.7.1 Review of Related Literature

"Hadith and Its Sciences in Private Schools in Kedah, Malaysia: An Evaluative Study of Three Schools" by Muhammad Arif Nazari, supplementary research for master's degree, International Islamic University, Faculty of Revealed Knowledge, January 5, 2005 [37]. This study examined three private educational institutions in Kedah, evaluating their Hadith curricula and pedagogical approaches. The researcher assessed curriculum content, teaching methodologies, and learning outcomes [38]. These private schools differ fundamentally from the Hadith Academy in terms of institutional structure, curriculum design, methodology, and scope of study, rendering them distinct from the current research context [39].

Specialized Scientific Centers Serving the Prophetic Hadith in the Contemporary Islamic World: The Institute of Hadith Studies (INHAD) in Malaysia as a Model" by Dr. Sayed Abdulmajeed Al-Ghouri [40]. This 16-page study introduced prominent Islamic centers dedicated to Hadith studies, with particular focus on INHAD in Malaysia. The research examined INHAD's objectives, institutional structure, and scholarly contributions through contemporary academic works. While valuable for understanding specialized Hadith institutions, this study differs from the present research in its focus, methodology, and scope, as it provides a descriptive overview rather than an empirical assessment of beneficiary perspectives [41].

The Hadith Academy at Sultan Ahmad Shah Islamic University in Pahang Between Evaluation and Development from the Perspective of Hadith Specialists: A Theoretical and Field Study" by Dr. Muhammad Ahmed Muhammad Abdel Aal, published in Al-Azhar University Journal (2023) [42]. This study included a theoretical examination and a survey of 32 Hadith specialists who evaluated the Academy's vision, mission, objectives, and activities. While providing valuable insights from expert perspectives, this research differs fundamentally from the current study, which focuses specifically on a statistical analytical field investigation of beneficiaries to assess awareness, acceptance, and effectiveness [43].

### 2.7.2 Research Gap

Based on comprehensive review of previous studies, consultation of Islamic library resources, systematic examination of online databases, and discussions with Malaysian academic experts, the researcher identifies clear distinctions between this study and prior research in terms of objectives, scope, methodology, and application [44]. The research gap addressed by this study lies in the absence of systematic empirical investigation into beneficiary awareness, acceptance, and perceived effectiveness of the Hadith Academy [45]. No prior study has examined these interconnected dimensions from the perspective of those directly engaged with the Academy's programs and activities. This research distinguishes itself by conducting a rigorous field study, analyzing its results through appropriate statistical methods, and formulating evidence-based recommendations designed to enhance awareness, acceptance, and effectiveness while addressing identified weaknesses [46].

## 3. Analysis of the Results

This field study targeted a sample of beneficiaries of the Hadith Academy, including students, lecturers, and administrators at Sultan Ahmad Shah Islamic University in Pahang, utilizing two questionnaires designed electronically via Google Forms. To ensure the validity and reliability of the instrument, a series of validation procedures were undertaken. For validity, the researcher relied on logical validity through expert judgment, where the initial version of the questionnaire was presented to four expert reviewers specializing in Hadith, Islamic studies, curricula, and teaching methods from Assiut University (Egypt), Sultan Zain Al-Abidin University, Sultan Abdul Halim Mu'adzam Shah International Islamic University, and Sultan Ahmad Shah Islamic University (Malaysia). Their feedback aimed to ensure alignment between statements and intended concepts, identify ambiguous wording, and remove irrelevant items, resulting in modifications and deletions based on repetition or lack of relevance to sample characteristics. Following revision, the questionnaire achieved an agreement rate between 80% and 100% among reviewers, who also approved the response options at the same rate, yielding a final version of 22 items deemed valid in appearance and content, which was then applied to a pilot sample for finalization. Reliability was measured using Cronbach's Alpha method, yielding an overall reliability coefficient of 0.766, which is considered high and indicates good reliability for the questionnaire.

**Table 1:** Cronbach's Alpha Coefficients

Dimension	Cronbach's Alpha
Awareness	0.789
Acceptance	0.765
Effectiveness	0.745
Total	0.766

To further assess the reliability of the scale, the researcher employed the Modal Probability Method following its application to the pilot sample. This method involves calculating the modal probability using a specific equation

(Equation 6), after which the reliability of each individual item in the questionnaire is determined by applying the designated formula for item-level reliability estimation.

$$R = \frac{n}{n-1} \left( P - \frac{1}{n} \right) \tag{1}$$

where:

*n*: The number of choices available for a single item and *P*: The **Modal Probability**, which is calculated as:

$$\text{Modal Probability (P)} = \frac{\text{Highest Frequency}}{\text{Total Frequencies}}$$

The reliability of the questionnaire was calculated through a two-step process: first, the reliability of each dimension (axis) was determined by calculating the average (mean) of the reliability coefficients for the items within that dimension; second, the overall reliability of the questionnaire as a whole was established by computing the average of the reliability coefficients for all dimensions comprising the instrument. It is important to note that an item or dimension is considered reliable and stable if the reliability value (R) is equal to or greater than 0.19 [3, 8].

**Table 2:** Reliability Coefficients of Questionnaire Items

No.	Correlation Coefficient	No.	Correlation Coefficient	No.	Correlation Coefficient
1	0.39	9	0.39	17	0.56
2	0.52	10	0.42	18	0.48
3	0.33	11	0.32	19	0.41
4	0.29	12	0.34	20	0.48
5	0.41	13	0.40	21	0.46
6	0.48	14	0.56	22	0.47
7	0.39	15	0.52		
8	0.37	16	0.47		

The researcher employed several statistical techniques for data analysis, including Cronbach's Alpha for reliability testing, mode probability for reliability assessment, weighted mean calculations, and the analysis of frequencies and percentages.

### 3.3 Analysis of Questionnaire Results:

A random sample was selected to represent the broader study population. To determine the sample size scientifically, several formulas were considered, including those of Stephen Thompson, Robert Mason, Richard Geiger, and Herbert Arkin. The final sample size for this study was 231 beneficiaries of the Hadith Academy, including students, lecturers, and administrators at Sultan Ahmad Shah Islamic University in Pahang.

**Table 3: Total Numbers and Percentages of Lecturers, Students, and Administrators (Study Sample) by Gender for the Year 2022**

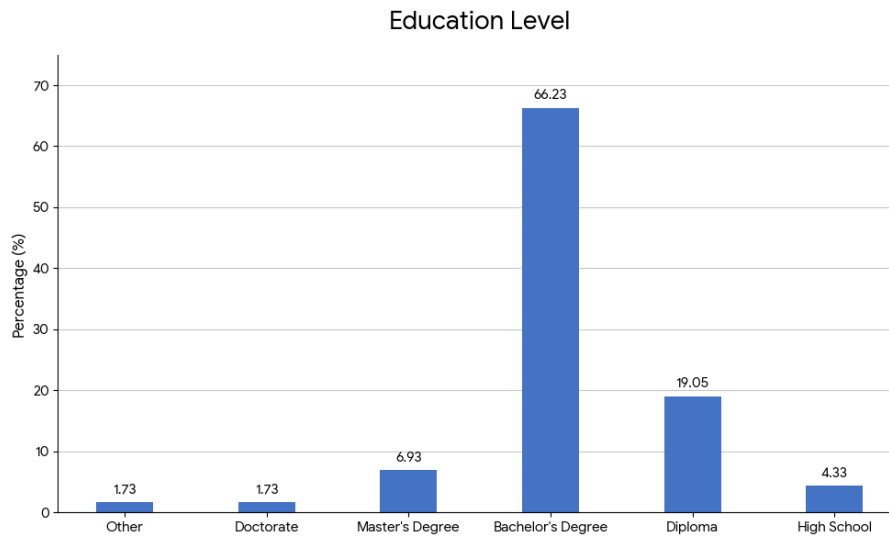
Gender	Frequency (No.)	Percentage (%)
Male	104	45.02%
Female	127	54.98%
<b>Total</b>	<b>231</b>	<b>100%</b>

**Table 4: Total Numbers and Percentages of Lecturers, Students, and Administrators (Study Sample) by Age for the Year 2022**

Age Group	Frequency (No.)	Percentage (%)
20–29 years	201	87.0%
30–39 years	14	6.1%
40–49 years	13	5.6%
50 years and above	3	1.3%
<b>Total</b>	<b>231</b>	<b>100%</b>

**Table 5: Total Numbers and Percentages of Lecturers, Students, and Administrators (Study Sample) by Educational Level for the Year 2022**

Educational Level	Frequency (No.)	Percentage (%)
Secondary (Pre-University)	10	4.33%
Diploma	44	19.05%
Bachelor’s Degree	153	66.23%
Master’s Degree	16	6.93%
Doctorate (PhD)	4	1.73%
Other	4	1.73%
<b>Total</b>	<b>231</b>	<b>100%</b>



**Fig. 1: Total Numbers and Percentages of Lecturers, Students, and Administrators (Study Sample) by Educational Level for the Year 2022**

**Table 6: Total Numbers and Percentages of Lecturers, Students, and Administrators (Study Sample) by Participant Type for the Year 2022**

Participants	Frequency (No.)	Percentage (%)
Students	205	88.74%
University Staff	26	11.26%
<b>Total</b>	<b>231</b>	<b>100%</b>

To calculate this, relative weights were computed, and then the level of achievement (degree of realization) was determined for each statement and each axis of the questionnaire using the following formula:

**Level of achievement** =  $(N - 1) / N$ , where N represents the number of response options (N = 5).

Thus:

**Level of achievement** =  $(5 - 1) / 5 = 0.80$

**Table 7: Level of Response for Each Statement and Axis of the Questionnaire**

Response Level	Weight Value	Range (From)	Range (To)
Very high level of agreement	5	4.20	5.00
High level of agreement	4	3.40	4.20
Moderate level of agreement	3	2.60	3.40
Low level of agreement	2	1.80	2.60
Very low level of agreement	1	1.00	1.80

**3.4 Results related to the overall responses of lecturers, students, and administrators on the first axis:**

**First Axis: Awareness (SEDARAN)**

**Table 8: Frequencies, Percentages, and Weighted Means for the First Axis (n = 231)**

Item No.	Strongly Agree		Agree		To Some Extent		Disagree		Strongly Disagree		Weighted Mean			Chi-Square
	A	%	A	%	A	%	A	%	A	%	Value	Rank	Level	
S1	157	(67.97%)	64	(27.71%)	10	(4.32%)	0	(0.00%)	0	(0.00%)	4.64	2	Very High	393.35
S2	96	(41.56%)	107	(46.32%)	24	(10.39%)	0	(0.00%)	4	(1.73%)	4.26	7	Very High	229.11
S3	135	(58.44%)	85	(36.80%)	10	(4.33%)	0	(0.00%)	1	(0.43%)	4.53	4	Very High	322.05
S4	164	(71.00%)	64	(27.71%)	3	(1.29%)	0	(0.00%)	0	(0.00%)	4.70	1	Very High	440.02
S5	147	(63.64%)	75	(32.47%)	9	(3.89%)	0	(0.00%)	0	(0.00%)	4.60	3	Very High	360.23
S6	131	(56.71%)	84	(36.36%)	16	(6.93%)	0	(0.00%)	0	(0.00%)	4.50	5	Very High	298.72
S7	127	(54.98%)	85	(36.80%)	16	(6.93%)	0	(0.00%)	3	(1.29%)	4.44	6	Very High	280.23
S8	97	(41.99%)	86	(37.23%)	45	(19.49%)	0	(0.00%)	3	(1.29%)	4.19	8	High	176.77
<b>Axis Average</b>	<b>%57.03</b>		<b>%35.17</b>		<b>%7.20</b>		<b>%0.00</b>		<b>%0.60</b>		4.48	1st	Very High	<b>312.56</b>

**The tabulated Chi-square value at a significance level of 0.05 is: 9.48.**

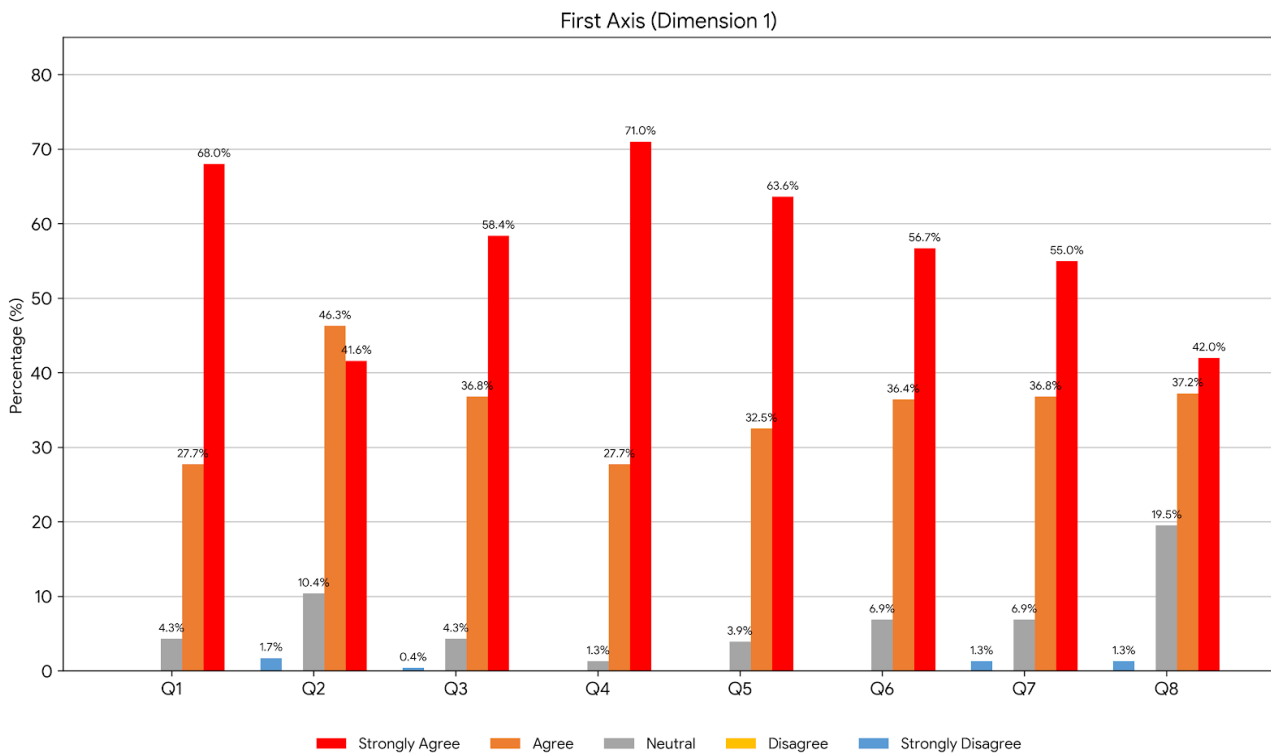
As presented in Table (8), the analysis of the awareness axis reveals consistently high levels of beneficiary awareness across all statements, with overall statistical significance. The weighted mean for statement (1), which states: *“I am aware of the existence of the Hadith Academy,”* was 4.64, ranking second within the axis. This falls within the very high level of achievement (strongly agree). The percentage of respondents selecting “strongly agree” was 67.97%, followed by “agree” at 27.71%, and “to some extent” at 4.32%, while “disagree” and “strongly disagree” were 0.00%. The differences among respondents were statistically significant, as the calculated Chi-square value (393.35) exceeds the tabulated value, with differences favoring the “strongly agree” response.

The weighted mean for statement (2), *“The activities implemented by the Hadith Academy are always widely publicized,”* was 4.26, ranking seventh. This is also at a very high level (strongly agree). Responses were: 41.56% strongly agree, 46.32% agree, 10.39% to some extent, 0.00% disagree, and 1.73% strongly disagree. The Chi-square value (229.11) indicates significant differences, favoring the “agree” response. The weighted mean for statement (3), *“The Hadith Academy plays an important role in conducting research related to Hadith,”* was 4.53, ranking fourth, at a very high level (strongly agree). Responses were: 58.44% strongly agree, 36.80% agree, 4.33% to some extent, 0.00% disagree, and 0.43% strongly disagree. The Chi-square value (322.05) shows significant differences, favoring “strongly agree.”

The weighted mean for statement (4), “I trust that the Hadith Academy can contribute to the dissemination of Hadith studies in Malaysia,” was 4.70, ranking first, at a very high level (strongly agree). Responses were: 71.00% strongly agree, 27.71% agree, 1.29% to some extent, and 0.00% for both disagree options. The Chi-square value (440.02) indicates significant differences, favoring “strongly agree.” The weighted mean for statement (5), “I believe that the Hadith Academy can contribute to the dissemination of Hadith studies internationally,” was 4.60, ranking third, at a very high level (strongly agree). Responses were: 63.64% strongly agree, 32.47% agree, 3.89% to some extent, and 0.00% for both disagree options. The Chi-square value (360.23) shows significant differences, favoring “strongly agree.”

The weighted mean for statement (6), “The Hadith Academy has a wide network of religious relations at the national and international levels,” was 4.50, ranking fifth, at a very high level (strongly agree). Responses were: 56.71% strongly agree, 36.36% agree, 6.93% to some extent, and 0.00% for both disagree options. The Chi-square value (298.72) indicates significant differences, favoring “strongly agree.” The weighted mean for statement (7), “I know that the Hadith Academy at Sultan Ahmad Shah Islamic University in Pahang provides activities to disseminate Hadith-related knowledge,” was 4.44, ranking sixth, at a very high level (strongly agree). Responses were: 54.98% strongly agree, 36.80% agree, 6.93% to some extent, 0.00% disagree, and 1.3% strongly disagree. The Chi-square value (280.23) indicates significant differences, favoring “strongly agree.”

The weighted mean for statement (8), “I know the function and role of the Hadith Academy at Sultan Ahmad Shah Islamic University in Pahang,” was 4.19, ranking eighth, at a high level (agree). Responses were: 41.99% strongly agree, 37.23% agree, 19.49% to some extent, 0.00% disagree, and 1.29% strongly disagree. The Chi-square value (176.77) indicates significant differences, favoring “strongly agree.” The overall weighted mean for the first axis (awareness) was 4.48, ranking first among the questionnaire axes, at a very high level (strongly agree). Responses were: 57.03% strongly agree, 35.17% agree, 7.20% to some extent, 0.00% disagree, and 0.60% strongly disagree. The Chi-square value (312.56) indicates statistically significant differences, favoring the “strongly agree” response.



**Fig. 2:** Percentages of responses of the study sample to the items of the first axis: (Awareness) (n = 231).

**3.5 Results Related to the Overall Responses of Lecturers, Students, and Administrators on the Second Axis:  
Second Axis: Acceptance (PENERIMAAN)**

**Table 9: Frequencies, Percentages, and Weighted Means for the Second Axis (n = 231)**

Item No.	Strongly Agree		Agree		To Some Extent		Disagree		Strongly Disagree		Weighted Mean			Chi-Square
	A	%	A	%	A	%	A	%	A	%	Value	Rank	Level	
Q1	83	%35.93	105	%45.45	41	%17.76	1	%0.43	1	%0.43	4.16	4	High	193.18
Q2	40	%17.32	87	%37.66	86	%37.23	4	%1.73	14	%6.06	3.58	8	High	132.14
Q3	82	%35.50	103	%44.59	43	%18.61	1	%0.43	2	%0.87	4.13	5	High	184.30
Q4	79	%34.20	108	%46.75	41	%17.75	1	%0.43	2	%0.87	4.13	6	High	193.05
Q5	125	%54.11	92	%39.83	12	%5.19	0	%0.00	2	%0.87	4.46	1	Very High	293.61
Q6	93	%40.26	102	%44.16	33	%14.28	2	%0.87	1	%0.43	4.23	3	Very High	205.08
Q7	122	%52.81	94	%40.69	13	%5.64	1	%0.43	1	%0.43	4.45	2	Very High	286.12
Q8	80	%34.63	96	%41.56	52	%22.51	2	%0.87	1	%0.43	4.09	7	High	165.65
<b>Axis Average</b>	%38.10		%42.59		%17.36		%0.65		%1.30		4.16	3 <sup>rd</sup>	High	312.56

The tabulated Chi-square value at a significance level of 0.05 is: 9.48.

As presented in Table (9), the following findings are evident: The weighted mean for statement (1), “*I am interested in participating in the activities carried out by the Hadith Academy,*” was 4.16, ranking fourth within the axis. This falls within a high level of achievement (agree). The percentage of respondents was 35.93% strongly agree, 45.45% agree, 17.76% to some extent, and 0.43% for both disagree and strongly disagree. The calculated Chi-square value (193.18) exceeds the tabulated value, indicating significant differences in favor of the “agree” response.

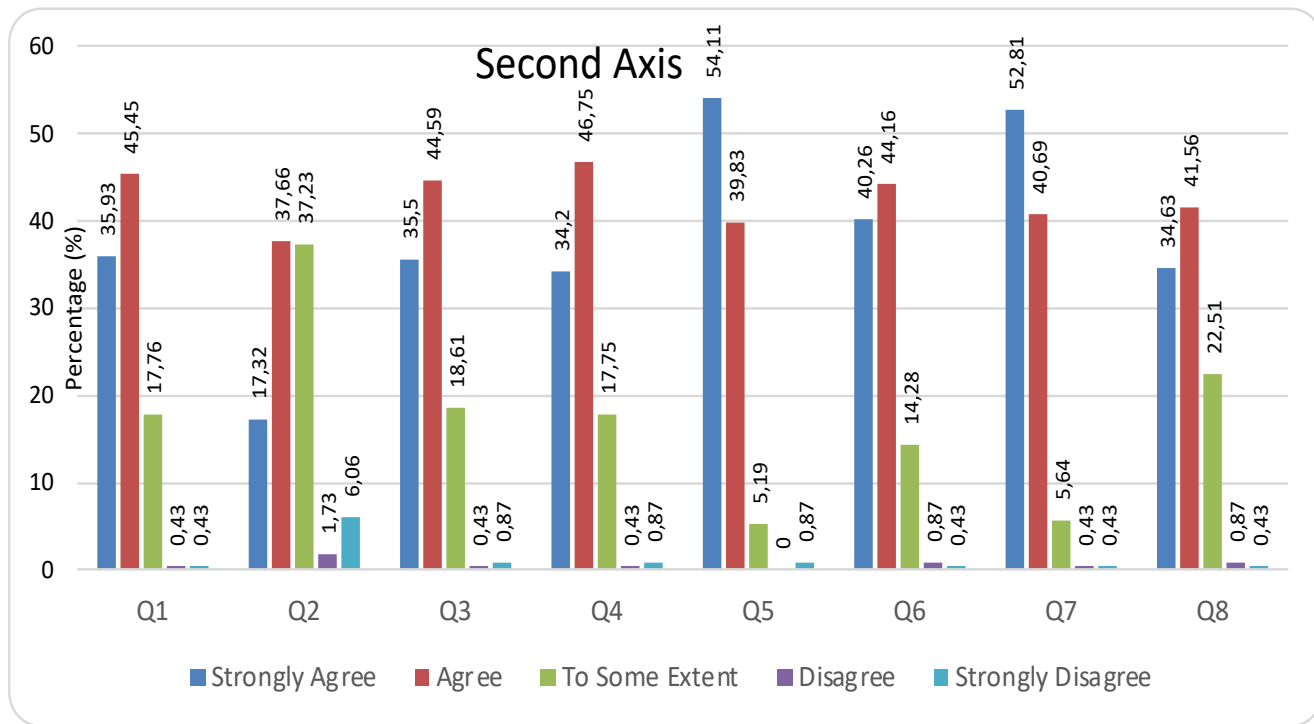
The weighted mean for statement (2), “*I always follow the activities of the Hadith Academy, whether online or face-to-face,*” was 3.58, ranking eighth, at a high level (agree). Responses were: 17.32% strongly agree, 37.66% agree, 37.23% to some extent, 1.73% disagree, and 6.06% strongly disagree. The Chi-square value (132.14) indicates significant differences, favoring “agree.” The weighted mean for statement (3), “*I feel very reassured about the activities of the Hadith Academy,*” was 4.13, ranking fifth, at a very high level (strongly agree). Responses were: 35.50% strongly agree, 44.59% agree, 18.61% to some extent, 0.43% disagree, and 0.87% strongly disagree. The Chi-square value (184.30) indicates significant differences, favoring “agree.”

The weighted mean for statement (4), “*I will participate in more Hadith Academy activities in the future,*” was 4.13, ranking sixth, at a high level (agree). Responses were: 34.20% strongly agree, 46.75% agree, 17.75% to some extent, 0.43% disagree, and 0.87% strongly disagree. The Chi-square value (193.05) indicates significant differences, favoring “agree.” The weighted mean for statement (5), “*The activities of the Hadith Academy are highly suitable for various aspects of life,*” was 4.46, ranking first, at a very high level (strongly agree). Responses were: 54.11% strongly agree, 39.83% agree, 5.19% to some extent, 0.00% disagree, and 0.87% strongly disagree. The Chi-square value (293.61) indicates significant differences, favoring “strongly agree.”

The weighted mean for statement (6), “*I intend to follow the programs implemented by the Hadith Academy,*” was 4.23, ranking third, at a very high level (strongly agree). Responses were: 40.26% strongly agree, 44.16% agree, 14.28% to some extent, 0.87% disagree, and 0.43% strongly disagree. The Chi-square value (205.08) indicates significant differences, favoring “agree.” The weighted mean for statement (7), “*I will support the programs implemented by the Hadith Academy,*” was 4.45, ranking second, at a very high level (strongly agree). Responses were: 52.81% strongly agree, 40.69% agree, 5.64% to some extent, 0.43% disagree, and 0.43%

strongly disagree. The Chi-square value (286.12) indicates significant differences, favoring “strongly agree.”

The weighted mean for statement (8), “*I will always follow the programs offered by the Hadith Academy,*” was 4.09, ranking seventh, at a high level (agree). Responses were: 34.63% strongly agree, 41.56% agree, 22.51% to some extent, 0.87% disagree, and 0.43% strongly disagree. The Chi-square value (165.65) indicates significant differences, favoring “agree.” The overall weighted mean for the second axis (acceptance) was 4.48, ranking third among the questionnaire axes, at a high level (agree). Responses were: 38.10% strongly agree, 42.59% agree, 17.37% to some extent, 0.65% disagree, and 1.30% strongly disagree. The Chi-square value (206.64) indicates statistically significant differences, favoring the “agree” response.



**Fig. 3:** Percentages of responses of the study sample to the items of the Second Axis: Acceptance (PENERIMAAN) (n = 231).

**3.6 - The results of the total responses of faculty members on the third axis**  
**THIRD AXIS: EFFECTIVENESS: KEBERKESANAN**

**Table (10) frequencies, percentages and weighted weights of the third axis (n = 231)**

number Paragraph	Strongly agree		Ok		Kind of		Disagree		Strongly disagree		Weighted average			S q u a r e K a y
	as	%	as	%	as	%	as	%	as	%	Value	Order	Level	
Q1	69	29.87%	97	41.99%	56	24.24%	2	0.87%	7	3.03%	3.95	6	big	144.74
Q2	119	51.52%	96	41.56%	15	6.49%	0	0.0%	1	0.43%	4.44	1	Extra Large	279.89
Q3	109	47.19%	103	44.59%	18	7.79%	0	0.0%	1	0.43%	4.38	3	Extra Large	262.83
Q4	121	52.38%	92	39.83%	16	6.92%	0	0.0%	2	0.87%	4.43	2	Extra Large	274.74
Q5	92	39.83%	104	45.02%	32	13.85%	2	0.87%	1	0.43%	4.23	5	Extra Large	208.59
Q6	104	45.02%	113	48.92%	13	5.63%	0	0.0%	1	0.43%	4.38	4	Extra Large	283.18
Medium Axis		44.30%		43.65%		10.82%		0.29%		0.94%	4.30	Second	Extra Large	242.33

As presented in Table (10), the following findings are evident: The weighted mean for statement (1), *“The activities implemented by the Hadith Academy are offered at appropriate times,”* was 3.95, ranking sixth within the axis. This falls within a high level (agree). Responses were: 29.87% strongly agree, 41.99% agree, 24.24% to some extent, 0.87% disagree, and 3.03% strongly disagree. The calculated Chi-square value (144.74) exceeds the tabulated value, indicating significant differences in favor of the “agree” response.

The weighted mean for statement (2), *“The activities of the Hadith Academy increase my knowledge related to Hadith,”* was 4.44, ranking first, at a very high level (strongly agree). Responses were: 51.52% strongly agree, 41.56% agree, 6.49% to some extent, 0.00% disagree, and 0.43% strongly disagree. The Chi-square value (279.89) indicates significant differences, favoring “strongly agree.” The weighted mean for statement (3), *“The activities of the Hadith Academy have changed my attitude to become more positive,”* was 4.38, ranking third, at a very high level (strongly agree). Responses were: 47.19% strongly agree, 44.59% agree, 7.79% to some extent, 0.00% disagree, and 0.43% strongly disagree. The Chi-square value (262.83) indicates significant differences, favoring “strongly agree.”

The weighted mean for statement (4), *“The activities of the Hadith Academy are a source of inspiration for society and communities,”* was 4.43, ranking second, at a very high level (strongly agree). Responses were: 52.38% strongly agree, 39.83% agree, 6.92% to some extent, 0.00% disagree, and 0.87% strongly disagree. The Chi-square value (274.74) indicates significant differences, favoring “strongly agree.” The weighted mean for statement (5), *“I will invite friends and relatives to follow the activities of the Hadith Academy,”* was 4.23, ranking fifth, at a very high level (strongly agree). Responses were: 39.83% strongly agree, 45.02% agree, 13.85% to some extent, 0.87% disagree, and 0.43% strongly disagree. The Chi-square value (208.59) indicates significant differences, favoring “agree.”

The weighted mean for statement (6), *“I will put into practice the knowledge gained from the activities of the Hadith Academy,”* was 4.38, ranking fourth, at a very high level (strongly agree). Responses were: 45.02% strongly agree, 48.92% agree, 5.63% to some extent, 0.00% disagree, and 0.43% strongly disagree. The Chi-square value (283.18) indicates significant differences, favoring “agree.” The overall weighted mean for the third axis (effectiveness) was 4.30, ranking second among the questionnaire axes, at a very high level (strongly agree). Responses were: 44.30% strongly agree, 43.65% agree, 10.82% to some extent, 0.29% disagree, and 0.94%

strongly disagree. The Chi-square value (242.33) indicates statistically significant differences, favoring “strongly agree.”

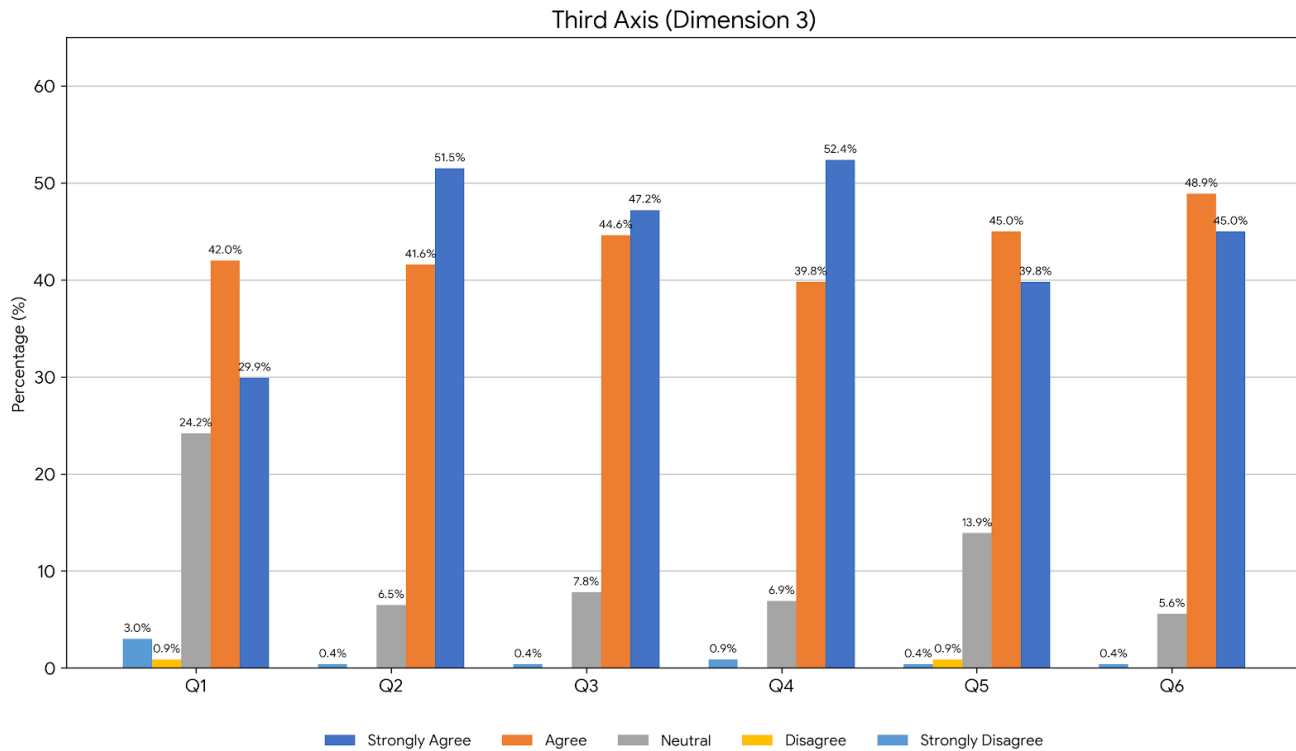


Fig.4: Percentages of responses of the study sample to the items of the third axis (Effectiveness) (n = 231).

### 3.7 Questionnaire Analysis

This questionnaire aimed to evaluate the reality of the Hadith Academy in terms of awareness, acceptance, and effectiveness. A total of 231 participants from Sultan Ahmad Shah Islamic University in Pahang took part, including lecturers, administrators, and students. Participants varied in age, with the majority (87%) aged 20–29 years. Students formed the largest group (88.74%), and the most represented educational level was Bachelor’s degree holders (66.23%), followed by Diploma holders (19.5%), with smaller proportions of Master’s and PhD holders. These figures indicate that الشباب (youth), especially students, are the most engaged group, highlighting the importance of the Hadith Academy particularly for them.

There is a very high level of awareness of the Hadith Academy among participants. Agreement levels (strongly agree + agree) exceeded 90% for most items (especially items 1–6), while items 7 and 8 also showed high agreement but with slightly higher uncertainty. Disagreement rates did not exceed 2%, indicating strong overall awareness and the effectiveness of the Academy’s efforts. There is a high level of acceptance of the Hadith Academy. Agreement exceeded 90% in some items (notably items 5 and 7), but acceptance levels declined somewhat in other items—particularly item 2, where agreement was about 55%. Although rejection rates were low, the presence of “uncertain” responses suggests a need to strengthen audience engagement, especially in following activities online. Overall, acceptance is achieved but requires further support.

The results indicate a very high level of effectiveness of the Hadith Academy, with agreement rates ranging between 80% and 90% across most items. However, item 1 (regarding timing of activities) received the lowest agreement and a relatively higher level of uncertainty. This suggests a need to review the scheduling of activities to enhance effectiveness further. Despite this, overall effectiveness among the audience is clearly strong.

### 3.8 Recommendations

Based on the comprehensive analysis of the field study findings, several strategic recommendations emerge for enhancing the Hadith Academy's performance and impact. First, there is a critical need to develop and diversify the Academy's programs and activities to more effectively achieve awareness, acceptance, and effectiveness among beneficiaries. This diversification should be accompanied by continuous improvement of the academic and professional qualifications of lecturers, alongside increasing the number of both teaching and administrative staff to support expanded operations. To address the challenges confronting the Academy, targeted programs should be implemented to foster appreciation for the Sunnah and its sciences among university students and the broader beneficiary community. Additionally, expanding the beneficiary base and increasing enrollment in Academy programs and activities will amplify institutional reach and influence. The Academy should also increase qualifying courses for both students and lecturers to ensure proper understanding and engagement with the Prophetic Sunnah. A fundamental institutional development involves transforming the Hadith Academy into a formal educational institution, which would significantly enhance its effectiveness and sustainability. Furthermore, a thorough review of the timing of Academy activities is necessary to maximize acceptance, effectiveness, and overall impact, while online activities require redesigning to be presented in more attractive and engaging formats that capture contemporary audience interest.

### 4. Conclusion

The successful completion of this important research, aimed to assess the levels of awareness, acceptance, and effectiveness of the Hadith Academy and to propose evidence-based pathways for its development. The study successfully achieved its stated objectives by systematically exploring the operational reality of the Academy through comprehensive evaluation of these three interconnected dimensions among its beneficiary population. The research conclusively demonstrated the Academy's significance and its active role in disseminating Prophetic Hadith knowledge within Sultan Ahmad Shah Islamic University in Pahang and throughout the wider community. The findings underscore the Academy's position as a valuable institution for youth engagement, with 87% of the 231 respondents representing young participants including students, lecturers, and administrators, highlighting the Academy's relevance to the most critical demographic for sustainable institutional impact.

The research yielded several significant findings that collectively inform a comprehensive understanding of the Academy's current performance. Regarding awareness, the results demonstrated exceptionally high levels exceeding 90% agreement across most statements. However, the statement "I know the function and role of the Hadith Academy at Sultan Ahmad Shah Islamic University in Pahang" received less than 80% agreement with a relatively high uncertainty rate, indicating an urgent need to enhance the Academy's media and communication strategies to better articulate its mission and functions. Analysis of acceptance revealed generally high levels, though with notable variation; while agreement rates exceeded 90% for some items, they declined to approximately 55% for others. Although rejection rates remained minimal, the presence of uncertainty across multiple items suggests a need to strengthen beneficiary engagement, particularly in following Academy activities through online platforms. The effectiveness dimension showed consistently high levels, with beneficiaries perceiving the Academy as a positive and impactful influence in their lives. However, findings indicate that reviewing activity timing could further enhance effectiveness. Additional findings underscore the importance of developing and diversifying programs and activities to accommodate different societal segments, as well as increasing training programs and courses for both lecturers and students to deepen understanding and proper engagement with the Prophetic Sunnah.

Based on these findings, the study proposes several recommendations for future research and institutional development. Future studies should employ personal interviews with Hadith specialists, education experts, and external beneficiaries to qualitatively identify strengths, weaknesses, and development opportunities that surveys may not capture. Comparative studies between the Hadith Academy and similar institutions in other Islamic countries would enable beneficial exchange of experiences and best practices. Institutionally, the Academy should expand recruitment of qualified Hadith science specialists, broaden community engagement through diversified programs and activities, and strategically develop its offerings to achieve its noble objectives of serving the Prophetic Sunnah and advancing Islamic knowledge in contemporary society.

## Acknowledgment:

Sincere thanks and appreciation to Sultan Ahmad Shah Islamic University in Pahang, Malaysia, for its support and assistance in conducting this research on a sample of students, lecturers, and administrators.

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