

Pedagogical Transformation of Qur'an-Hadith Learning Across Madrasah Levels

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ABSTRACT

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Qur'an-Hadith learning in Indonesian madrasahs continues to face pedagogical challenges, particularly due to the dominance of memorization-oriented instruction and the limited implementation of student-centered learning. This study aimed to examine the pedagogical transformation of Qur'an-Hadith learning across three levels of madrasah education (MI, MTs, and MA) by identifying instructional practices and the pedagogical challenges encountered by teachers. This study employed a qualitative multi-site comparative design involving 18 Qur'an-Hadith teachers from six madrasahs. Data were collected through classroom observations, semi-structured interviews, and document analysis, and were analyzed thematically using NVivo. The findings reveal a gradual pedagogical transformation across educational levels. Learning at the MI level remains predominantly memorization-based. At the MTs level, teachers increasingly adopt interactive and deep-learning approaches, whereas at the MA level, they emphasize contextual, student-centered learning supported by digital technology. Across all levels, the major challenges include students' varying levels of Qur'anic literacy, limited learning environments, and teachers' readiness to integrate technology into instruction. These findings indicate that Qur'an-Hadith pedagogy in madrasahs is evolving from traditional teacher-centered practices toward more contextual and learner-centered approaches. This study contributes to contemporary Islamic education by providing comparative insights into pedagogical transformation that can inform curriculum development and teacher professional development in madrasahs.

Keywords: *Qur'an-Hadith Learning; Pedagogical Transformation; Islamic Pedagogy; Madrasah Education; Student-Centered Learning*

ABSTRAK

Pembelajaran Al-Qur'an-Hadis madrasah di Indonesia masih menghadapi berbagai tantangan pedagogis, terutama akibat dominannya pembelajaran yang berorientasi pada hafalan dan masih terbatasnya penerapan pembelajaran yang berpusat pada peserta didik. Penelitian ini bertujuan untuk mengkaji transformasi pedagogi pembelajaran Al-Qur'an-Hadis pada tiga jenjang pendidikan madrasah (MI, MTs, dan MA) dengan mengidentifikasi praktik pembelajaran serta tantangan pedagogis yang dihadapi oleh guru. Penelitian ini menggunakan desain kualitatif komparatif multisitus yang melibatkan 18 guru Al-Qur'an-Hadis dari enam madrasah.

Data dikumpulkan melalui observasi pembelajaran di kelas, wawancara semi-terstruktur, dan analisis dokumen, kemudian dianalisis secara tematik menggunakan NVivo. Hasil penelitian menunjukkan adanya transformasi pedagogi yang berlangsung secara bertahap pada setiap jenjang pendidikan. Pembelajaran pada jenjang MI masih didominasi oleh pendekatan berbasis hafalan. Pada jenjang MTs, guru semakin banyak menerapkan pendekatan pembelajaran interaktif dan deep learning, sedangkan pada jenjang MA pembelajaran lebih menekankan pendekatan kontekstual yang berpusat pada peserta didik serta didukung oleh pemanfaatan teknologi digital. Pada seluruh jenjang, tantangan utama yang dihadapi meliputi perbedaan tingkat literasi Al-Qur'an peserta didik, keterbatasan lingkungan belajar, dan kesiapan guru dalam mengintegrasikan teknologi ke dalam pembelajaran. Temuan ini menunjukkan bahwa pedagogi pembelajaran Al-Qur'an-Hadis di madrasah sedang mengalami perkembangan dari praktik pembelajaran tradisional yang berpusat pada guru menuju pendekatan yang lebih kontekstual dan berpusat pada peserta didik. Penelitian ini memberikan kontribusi bagi pengembangan pendidikan Islam kontemporer melalui penyediaan pemahaman komparatif mengenai transformasi pedagogi yang dapat menjadi dasar bagi pengembangan kurikulum dan peningkatan profesionalisme guru di madrasah.

Kata-kata Kunci: Pembelajaran Al-Qur'an-Hadis; Transformasi Pedagogi; Pedagogi Islam; Pendidikan Madrasah; Pembelajaran Berpusat Pada Peserta Didik

1. INTRODUCTION

Qur'an-Hadith learning in madrasahs still faces several pedagogical challenges in its classroom implementation, primarily related to the dominance of memorization approaches, the limited development of Higher Order Thinking Skills (HOTS), and the suboptimal integration of technology into the learning process. This condition is evident across all levels of madrasah education, where learning tends to be teacher-centered and does not fully encourage active student involvement in the process of interpreting religious texts. This situation indicates a gap between the demands of the Islamic education curriculum, which emphasizes meaningful and contextual learning, and the learning practices that occur in the field. Qur'an-Hadith learning is intended not only to develop students' ability to read and memorize verses and hadith but also to foster an understanding of the values embedded in these texts so that they can be used as guidelines for thinking, acting, and behaving in everyday life. Through this learning, students are guided to internalize moral and spiritual values derived from the Qur'an-Hadith as the basis for character and moral formation (Sufyan Ats-Tsauri & Fatonah, 2020). The Qur'an-Hadith subject in the madrasah education system also functions to strengthen religious understanding and develop students' abilities in facing various life problems by referring to the principles of Islamic teachings (Rincon-Flores et al., 2024). However, research findings indicate a gap between this ideal and learning practices in the field, which still tend to be oriented toward memorization and textual understanding. Parhan, Syahidin, Somad, Abdulah, & Nugraha (2024) explain that learning often stops at a low

cognitive level, emphasizing text mastery over contextual meaning. This condition highlights a gap between the demands of 21st-century learning, which emphasize Higher-Order Thinking Skills (HOTS) and technology integration, and the reality of Qur'an-Hadith learning practices in madrasahs (Muttaqin, Krisnawati, Maftuhah, Syam, & Mustolihudin, 2025).

Qur'an-Hadith learning in madrasahs has tended to be oriented toward mastery of the text through memorization and literal understanding, placing the teacher at the center of the learning process. Putri dan Setiawan (2022) reported that Islamic education learning is still dominated by a teacher-centered approach with teachers as the main actors in transmitting religious knowledge. These findings are consistent with those of Berglund and Gent (2018), who reported that which show that the memorization practices and a strong emphasis on teacher-directed instruction are the main characteristics of structured and teacher-centered learning in a religious context as well as the formation of students' discipline, perseverance, and cognitive abilities.

However, the development of modern education demands a broadening of learning orientations that focus not only on mastering material but also on developing 21st-century competencies. Learning that is too teacher-centered and oriented towards knowledge reproduction tends to provide little space for students to develop critical, reflective, collaborative, and creative thinking skills. Therefore, the transformation of global education is driving a shift towards a more student-centered approach (student-centered learning), which allows students to actively participate in the process of constructing knowledge and making meaning of the material being studied (Ping, Vongkulluksn, Liu, & Liu, 2024).

The development of digital technology and the Society 5.0 era has challenged the world of education to integrate technology to increase the effectiveness and relevance of learning to meet the needs of the times. This condition encourages the need for pedagogical transformation from a memorization-based approach to more contextual, interactive, and student-centered learning so that the values of the Qur'an and Hadith remain relevant to the challenges of contemporary life. This demand is increasing because various studies show that madrasa teachers still face limitations in implementing digital-based learning, especially in Islamic religious education (Pabbajah, Hassan, & Widyanti, 2025). These limitations are structural and pedagogical, including internet access and devices, teachers' digital competence in operating and integrating technological devices into learning, including designing interactive digital learning designs and utilizing technology-based learning media that involve students (Mintasih, Sukiman, & Purnama, 2024). This transformation also introduces new challenges, including the abundance of information from sources that are not always verified, such as the abundance of knowledge sources that are not always verified, as well as the need to ensure that the use of technology in religious learning remains in line with Islamic values and the formation

of students' character ([Halimah, Fitriah, Marissa, & Chasifah, 2025](#)). This context demonstrates that Society 5.0 emphasizes the harmony between digital technology and human life. Education is no longer concerned solely with knowledge transmission but also with developing higher-order thinking skills and learners' adaptability. Strengthening HOTS in Islamic Religious Education learning is crucial for improving students' critical and analytical thinking abilities ([Nasir, Wardani, & Apriliani, 2025](#)). The integration of technology accompanied by the strengthening of HOTS will then become a challenge as well as a strategic opportunity in developing a pedagogical approach that is more contextual, adaptive, and relevant to the realities of students' lives in the digital era.

Changes in learning patterns in the digital era have changed the way students interact with knowledge sources and participate in the learning process. This condition requires teachers to develop learning strategies that are more innovative, contextual, and adaptive to the dynamics of modern education ([Al Lily, Ismail, Abunasser, & Alhajhoj Alqahtani, 2020](#)). Recent studies have identified several challenges there are still a number of challenges, such as low student learning motivation, limited variety of learning methods, and students' difficulties in understanding the meaning of verses and hadiths in depth ([Zulkarpian, Tolchah, & Zakariya, 2024](#)). Several pedagogical innovations have been proposed to address these challenges, including through contextual learning and integration of Islamic values including the Qur'an and Hadith with modern learning models ([Gucandra, Charles, Nasution, Rahma, & Pratama, 2025](#); [Parhan, Syahidin, Somad, Abdulah, & Nugraha, 2024](#)), strengthening HOTS and research-based learning ([Nasution, Ratnawati, Meldina, & Yonita, 2025](#)) and the use of digital media which has been proven to increase student participation, motivation, and problem-solving abilities ([Astuti & Nurlaili, 2025](#)). However, these studies generally still focus on the effectiveness of certain learning models, strategies, or media, so they do not provide a comprehensive picture of the implementation of Al-Qur'an and Hadith learning pedagogy at various levels of madrasah.

Several studies have attempted to develop Qur'an-Hadith learning so that it is not only oriented towards mastering material through memorization, but also on developing students' thinking skills. Research by [F. Aulia, Nurul, Maulana, Asy-syahida, & Nursobah \(2025\)](#) examined the application of learning strategies involving analysis, discussion, and contextual interpretation in Qur'an-Hadith learning. The results of their research indicate that these strategies can improve students' critical thinking skills and expand the function of religious learning as a means of developing higher-order cognitive abilities. However, this research still focuses on the implementation of specific learning strategies and does not explain how these pedagogical practices develop at different levels of madrasah. Meanwhile, [Swai \(2025\)](#) examined the implementation of student-centered learning supported by the integration of digital technology in a modern learning environment. The study found that the use of technology can create a more interactive and participatory

learning process so that students are more active in constructing their own knowledge. However, this study focuses more on the aspect of technology integration and does not specifically link it to the characteristics of Qur'an-Hadith learning pedagogy. These findings are supported by [Balalle \(2024\)](#) who examined the use of digital media and multimedia devices in the learning process. The results showed that digital media can increase student motivation and engagement during learning, although its effectiveness is strongly influenced by the teacher's pedagogical design. However, this study did not examine the integration between technology use, learning strategies, and pedagogical characteristics in Islamic education.

Previous research related to madrasah education has also developed various innovative approaches to improve the effectiveness of Qur'an-Hadith learning. [Rozaq and Nugroho \(2024\)](#) examined the application of the talaqqi method at the MTs level and found it effective in improving Qur'an reading skills while strengthening students' understanding of the learning material. However, this study focused only on one method and one educational level and therefore does not provide a picture of variations in pedagogical practices at other madrasah levels. Furthermore, [Hasanah & Nur Habibi \(2024\)](#) through a literature study identified various learning methods, such as peer tutoring, index card matching, and contextual teaching and learning, that can be used to improve students' understanding of tajwid and the Qur'an-Hadith material. The results of this study indicate that diversification of learning strategies is an important factor in improving the quality of religious learning. However, this research is still conceptual and does not explain how the implementation of these various strategies takes place in learning practices in the field. Based on all previous research, it can be understood that studies on Qur'an-Hadith learning have discussed method innovation, strengthening HOTS, the application of student-centered learning, and technology integration. Despite these advances, little is known about how Qur'an-Hadith pedagogy develops across different levels of madrasah education and how pedagogical practices evolve from MI to MA.

Most research still focuses on the effectiveness of certain methods or is limited to a single level of education, thus not providing a comprehensive picture of the development of pedagogical practices at various levels of madrasah. In addition, studies linking pedagogical practices with the strengthening of HOTS, student-centered learning approaches, and the demands of learning in the digital era and Society 5.0 are still relatively limited and generally conducted partially. In fact, differences in student characteristics, learning objectives, and material complexity at each level have the potential to cause significant variations in pedagogical practices ([Januarti, Akrom, & Ruwaida, 2025](#)). This gap highlights the need for a study that systematically maps the dynamics of Qur'an-Hadith learning more comprehensively by considering the integration between traditional approaches and contemporary pedagogical demands.

This study contributes to the literature by providing a comparative mapping of the implementation and pedagogical challenges of Qur'an-Hadith learning across the MI, MTs, and MA levels. Theoretically, this study expands the study of Islamic pedagogy by integrating learning implementation and pedagogical challenges into a unified framework that explains the transformation of learning practices. Methodologically, this study uses a multi-site qualitative approach with cross-level comparative analysis supported by NVivo-assisted analysis to produce a more systematic conceptual synthesis. Practically, this study provides an empirical basis for the development of Qur'an-Hadith learning strategies that are more adaptive to strengthening HOTS, student-centered learning, and technology integration.

This study contributes by presenting a comprehensive picture in presenting a comprehensive picture of the pedagogical transformation from a memorization-based approach to more contextual and learner-oriented learning, but also in confirming that this transformation is part of the development of contemporary Islamic pedagogy. In 21st-century learning, madrasas are required to integrate Islamic values with the development of critical, collaborative, creative, and adaptive thinking skills through the use of digital technology ([Ismail et al., 2025](#)). Accordingly, the application of a contextual approach, the use of digital media, and blended learning designs have the potential to increase students' active engagement and conceptual understanding in a more meaningful way ([Marcellis, Frerejean, Bredeweg, Brand-Gruwel, & Merrienboer, 2024](#)).

Based on this background, this study aims to analyze, this study aims to analyze the pedagogical dimensions of Qur'an-Hadith learning in madrasas by focusing on two main aspects: learning implementation and pedagogical challenges faced by teachers at every level of education. The findings are expected to provide an empirical contribution through mapping pedagogical practices that are not only descriptive, but also indicate the direction of transformation of Qur'an-Hadith learning towards a more contextual, technology-based approach and oriented towards the development of HOTS and student-centered learning in accordance with the demands of the Society 5.0 era. Practically, these findings are expected to serve as a basis for teachers and madrasah administrators in designing learning strategies that are more adaptive to the characteristics of students at each level as well as being a consideration for policy makers in developing programs to improve the pedagogical competence of Al-Qur'an-Hadith teachers. This analytical approach is in line with the principles of Islamic education that emphasize the integration of content, methods, and learning contexts to build a deep understanding and the ability to apply the values of the Qur'an and Hadith in everyday life ([Fakhrudin, Anwar, & Islamy, 2025](#)).

2. METHOD

This study employed a qualitative approach using a multi-site study design to explore and compare the pedagogical practices of Qur'an-Hadith learning across three levels of madrasah education: MI, MTs, and MA. A qualitative approach was adopted because it enabled an in-depth understanding of how teachers construct, implement, and interpret pedagogical practices in Qur'an-Hadith learning within authentic madrasah contexts. This approach was chosen because the study focused on identifying learning methods, instructional strategies, learning media, learning outcomes, and the pedagogical challenges teachers encountered in addressing diverse student characteristics across educational levels. This approach enabled a holistic understanding of learning practices, including memorization-based instruction, interactive learning, contextual approaches, and the integration of digital media within the social and institutional contexts of each madrasah (Creswell & Poth, 2018).

A multi-site study design was adopted to address the research objectives across three levels of madrasah education (MI, MTs, and MA). This design was chosen because the study not only aimed to describe pedagogical practices at each level but also to compare their implementation and challenges, identify patterns of pedagogical development, and develop a conceptual understanding of Qur'an-Hadith learning across educational levels. The unit of analysis was the pedagogical dimension, encompassing learning implementation (methods, strategies, media, and learning outcomes) and the pedagogical challenges encountered by teachers. The analysis consisted of two stages: within-case analysis to examine each educational level individually and cross-case analysis to identify similarities, differences, and patterns of pedagogical transformation across levels. According to Yin (2018) and Mynott & Kager (2024), a multi-site design allows logical replication across cases, thereby strengthening the understanding of a phenomenon. Creswell & Creswell (2018) assert that this approach is effective for building broader conceptualizations through varying social contexts. Therefore, the use of a multi-site design in this study not only supports comparative analysis across levels but also supports the study's contribution by mapping the development of Qur'an-Hadith pedagogy across educational levels.

The study was conducted in six madrasahs located in Karawang Regency, West Java, Indonesia. Population mobility has created a heterogeneous social environment a heterogeneous social environment with diverse cultural backgrounds, customs, and educational experiences, resulting in madrasahs in this region having relatively diverse student characteristics. This diversity provided a representative context for examining how teachers adapted pedagogical practices to students' diverse backgrounds and learning needs. Furthermore, Karawang Regency's characteristics as an industrial area present unique challenges for teachers in creating a conducive learning environment while

maintaining the effectiveness of Qur'an-Hadith learning amid the community's social and cultural dynamics.

Participants were selected through purposive sampling based on criteria relevant to the research objectives (Ahmad & Wilkins, 2025; Campbell et al., 2020). The inclusion criteria were Qur'an-Hadith teachers at the MI, MTs, and MA levels with at least two years of teaching experience, active involvement in classroom instruction, and willingness to participate in the study. The study involved 18 teachers, with six participants representing each educational level, to obtain rich data and enable cross-level comparative analysis. The sample size was considered adequate because the participants possessed extensive experience in implementing Qur'an-Hadith instruction and addressing pedagogical challenges in practice (Creswell & Creswell, 2018).

Data were collected through classroom observations, semi-structured interviews, and document analysis. Classroom observations were conducted during Qur'an-Hadith lessons in six participating madrasahs, with each session lasting approximately 70–90 minutes. Observations focused on instructional strategies, teaching methods, learning media, and classroom interactions. In-depth interviews were conducted individually in one semi-structured session lasting approximately 40–60 minutes per informant. The interviews explored teachers' experiences and reflections regarding instructional methods, learning strategies, media use, HOTS-oriented learning, technology integration, learning outcomes, and pedagogical challenges. All interviews were audio-recorded with participants' consent and transcribed verbatim. Learning documents, including teaching modules, lesson plans (RPP), Qur'an-Hadith teaching materials, and assessment instruments, were also analyzed to support and verify the field findings. The integration of these three techniques enabled the acquisition of in-depth, comprehensive, and complementary data regarding the pedagogical practices and challenges of Qur'an-Hadith learning at the MI, MTs, and MA levels (Miles, Huberman, & Saldana, 2014).

The credibility and trustworthiness of the findings were enhanced through source triangulation, method triangulation, and member checking. Source triangulation was conducted by comparing data obtained from Qur'an-Hadith teachers at each level, while method triangulation was conducted by confirming the findings through interviews, classroom observations, and document analysis. Information obtained from interviews regarding learning methods, instructional strategies, and learning media was verified through classroom observations and supporting documents, including teaching modules, lesson plans, and assessment instruments. Furthermore, member checking was conducted by returning interview summaries and preliminary interpretations to participants for verification and clarification. The application of these three techniques helped minimize interpretation bias, increase consistency between data sources, and strengthen the credibility and trustworthiness of the research findings (Nowell, Norris, White, & Moules, 2017).

Data were analyzed in stages using a thematic analysis approach. The analysis began with transcribing interviews, organizing field notes and documents, and conducting open coding to identify meaningful units relevant to the research objectives. Codes with similar characteristics were then grouped into conceptual categories and developed into main themes that represent the implementation and pedagogical challenges of Qur'an-Hadith learning (Woods, Paulus, Atkins, & Macklin, 2016). The next stage involved cross-case analysis to compare pedagogical practices across the MI, MTs, and MA levels and identify similarities and differences among them. NVivo software was used to support data organization, coding, and interpretation. NVivo's visualization features including word clouds, word-frequency analysis, comparison charts, and mind maps were used to support data interpretation rather than merely presenting the data (Dalkin, Forster, Hodgson, Lhussier, & Carr, 2021). Word clouds, word-frequency analysis, comparison charts, and mind maps were used to support data visualization and facilitate thematic interpretation. This integration of thematic analysis and visualization enabled a more systematic identification of pedagogical patterns and supported the development of comprehensive conceptual findings regarding Qur'an-Hadith learning in madrasahs (Mortelmans, 2025).

3. RESULT AND DISCUSSION

a. Visualization of Qur'an-Hadith Learning Practices in Madrasahs

Initial analysis of interview, observation, and documentation data was conducted to obtain a general overview of the pedagogical practices used by teachers in teaching the Qur'an and Hadith in madrasahs. All transcribed data were analyzed using NVivo qualitative data analysis software to generate visualizations in the form of word clouds and word-frequency analyses. These visualizations were used as a first step to identify keywords that most frequently appeared in teachers' experiences when describing classroom learning practices. The resulting word cloud illustrates the dominance of several key terms, such as "Qur'an," "hadith," "students," "learning," "teaching," and "memorization." This pattern indicates that Qur'an-Hadith pedagogy in madrasahs still centers on mastery of Islamic teachings as the core learning material, with interaction between teachers, students, and teaching materials as the main element of the pedagogical process. In addition, the emergence of terms related to learning media, such as "projector" and "infocus," indicates that teachers are beginning to utilize technology as part of learning innovation. The word cloud visualization not only illustrates the frequency of recurring terms but also reflects the pedagogical dynamics that combine strengthening mastery of religious texts with efforts to adapt to developments in educational technology.

The word cloud was used as an exploratory visualization to identify dominant concepts emerging from the qualitative data rather than as the primary analytical

One notable finding from the word cloud visualization is the dominance of the word "memorization," indicating that memorization remains the primary foundation for learning the Qur'an and Hadith. This finding aligns with research showing that educational practices in various contexts still tend to be oriented toward delivering text-based knowledge, despite the demands of developing conceptual understanding and critical thinking skills (Darling-Hammond, Flook, Cook-Harvey, Barron, & Osher, 2020). From a traditional Islamic pedagogical perspective, memorization is a fundamental step in maintaining the authority and transmission of religious knowledge, thus rote learning is seen as the initial foundation for the process of internalizing Islamic values (Boyle, 2004). However, pedagogical developments have encouraged attention to HOTS-oriented learning. Meanwhile, in the context of Qur'anic education, mastery of texts through memorization is not merely positioned as an end in itself but can serve as a foundation for developing analytical skills, reflection, and appreciation of values, as long as supported by an appropriate pedagogical approach (Mohd Saad, Mohamad, Mohd Ataa, & Amran, 2025). In line with this, recent studies also show that memorization-based learning is still dominant in the basic stages of Qur'anic education, although it is gradually being combined with a more contextual and learner-centered approach (Arifi, Zurqoni, & Robingatin, 2026). The findings of this study indicate that Qur'an-Hadith pedagogy in

madrasahs is in a transitional phase, namely maintaining the function of memorization as a classical pedagogical heritage while accommodating the demands of 21st-century learning.

On the other hand, the simultaneous emergence of the terms "student," "learning," and "teaching" indicates a shift toward more dynamic and student-centered pedagogical interactions. This finding indicates that the pedagogical dimension of Qur'an-Hadith learning is no longer solely oriented toward the transmission of knowledge by teachers, but is beginning to move toward student-centered learning that encourages active engagement, reflection, and the development of higher-order thinking skills ([Schindler, Burkholder, Morad, & Marsh, 2017](#)). However, the implementation of this approach is not yet fully consistent because it is still influenced by the tradition of textual and memorization-based learning. Therefore, the results of this study confirm that Qur'an-Hadith pedagogy in madrasahs is undergoing a gradual transformation from a teacher-centered approach to student-centered learning, in line with developments in contemporary Islamic education ([Emawati, Zulfikar, Habiburrahim, & Sundusiyah, 2024](#)).

Furthermore, the emergence of terms such as "projector" and "infocus" indicates that technology has begun to be utilized in Qur'an-Hadith learning, but its use still tends to be instrumental as a medium for delivering material. Various studies have shown that the use of technology in learning will be more meaningful when integrated with pedagogical designs that encourage interaction, collaboration, and active student involvement ([Bond, Bedenlier, Marín, & Händel, 2021](#)). These findings indicate that the main challenge is not only the availability of devices, but also the readiness of teachers to integrate aspects of pedagogy, content, and technology as described in the Technological Pedagogical Content Knowledge (TPACK) framework ([Mishra & Koehler, 2006](#)). These results are also in line with research by [Azman, Hamzah, & Baharudin \(2025\)](#), which shows that most madrasah teachers have been able to utilize digital devices, but their use is still predominantly for presentations and learning administration, thus failing to support the creation of innovative and student-centered learning. This condition is an important challenge in facing the Society 5.0 era, where teachers are not only required to have digital literacy but also the ability to design adaptive, creative, and contextual learning by utilizing technology as an instrument for developing 21st-century competencies without neglecting spiritual and humanitarian values ([Fukumiya, 2018](#)). Therefore, the results of this study indicate that the transformation of Qur'an-Hadith pedagogy is not enough only through the provision of technological facilities, but also requires strengthening teachers' digital pedagogical competencies and the development of HOTS-based learning models and student-centered learning that are in accordance with the characteristics of contemporary Islamic education.

Overall, the emergence of these words shows that the practice of learning the Qur'an and Hadith does not only emphasize mastery of the text through memorization but also reflects the existence of pedagogical interactions between teachers and students and the use of learning media in the teaching process. The context of Islamic education shows that learning the Qur'an and Hadith in madrasahs is not only directed at students' ability to read and understand verses and hadith, but also emphasizes the process of internalizing religious values that can be applied in everyday life, thereby forming the religious character of students (M. G. Aulia & Nafisah, 2023). To complement the qualitative interpretation of the word cloud, a word frequency analysis was conducted to identify the most frequently occurring concepts across interview, observation, and document data. The results are presented in Table 1.

Table 1. Word Frequency

Word	Length	Count
Quran	5	182
Hadith	6	117
Student	8	84
Teacher	7	73
Learning	8	72
Method	6	66
Teaching	8	59
Material	8	57
Media	5	56
Children	8	54
Example	7	46
Methods	7	46
Memorization	12	45
Reading	7	45
Verses	5	33
Question	6	32
Understand	9	31
Answer	8	29
Achievement	6	28
Discussion	10	16

The word frequency analysis revealed four dominant thematic groups within the dataset: religious texts, pedagogical interaction, learning strategies, and learning assessment. Collectively, these themes provide an overview of the pedagogical characteristics of Qur'an-Hadith learning in madrasahs. The first thematic group consists of terms related to religious texts, including Qur'an, Hadith, and verses. Their high frequency indicates that Qur'an-Hadith learning continues to place the primary sources of Islamic teachings at the center of instructional activities. The second group comprises pedagogical interaction terms such as teacher, student, and learning, suggesting that classroom instruction increasingly involves reciprocal interaction rather than one-way

knowledge transmission. Together, these findings indicate that traditional text mastery is gradually being complemented by more interactive pedagogical practices (Nurjannah, Rizkiyah, & Sumedi, 2024).

Furthermore, the interconnectedness between terms representing teachers, students, and learning activities illustrates that Qur'an-Hadith learning is built through collaborative pedagogical relationships. Teachers not only act as transmitters of material but also as facilitators who guide students in understanding and internalizing Islamic values through meaningful learning experiences. From a constructivist perspective, this interaction is an important prerequisite for the formation of in-depth knowledge and reflection because students actively construct their understanding through dialogue and involvement in learning (Slavin, 2018).

Another important finding is the frequent occurrence of the term "memorization", indicating that memorization remains a primary strategy in Qur'an-Hadith learning, especially at the elementary level. Memorization in Islamic education functions not only as a cognitive activity but also as a process of internalizing religious values that is carried out repeatedly and structured (Neliwati, Batubara, Darwis, & Desriadi, 2025). This finding aligns with Boyle (2004) research, which places memorization pedagogy as an important foundation in Qur'an learning. However, this study also expands on previous findings by showing that the dominance of memorization methods gradually decreases at the MTs and MA levels, which begin to integrate interactive learning, deep learning, and student-centered learning (Riswadi, Amrullah, Nisa, Mubarak, & Sali, 2025). Therefore, the practice of memorization in Qur'an-Hadith learning is not replaced by pedagogical innovation but rather develops into a foundation for the implementation of a more contextual learning approach.

This finding was consistently reflected in teachers' narratives. One MI teacher explained that students were expected to memorize selected verses before participating in activities aimed at understanding their meanings and practical applications in everyday life. The frequent occurrence of the terms "verses" and "understand" indicates that Qur'an-Hadith learning is no longer solely oriented towards mastering the text, but is beginning to move towards developing a conceptual understanding of the meaning of verses and hadith. In the context of Islamic education, conceptual understanding is a crucial foundation for students to not only read and memorize but also internalize the values contained in the Qur'an and Hadith. Based on the revised Bloom's Taxonomy, the ability to understand is an important initial stage in the development of HOTS. This ability is not limited to remembering information but also includes the ability to interpret, explain, and connect various concepts before students are able to analyze, evaluate, and create (Krathwohl, 2002; Setyowati, Susanto, & Munir, 2022). The high frequency of the word "understand" indicates a shift from rote-based learning to pedagogical practices that encourage students to interpret and contextualize the values of the Qur'an and Hadith, so

that the knowledge built is not only textual but also meaningful and applicable. These findings indicate that Qur'an-Hadith pedagogy has the potential to develop HOTS through a more student-centered approach and is oriented towards the formation of an integrated knowledge structure (Indah & Abimanyu, 2025).

The frequent occurrence of the terms "question" and "answer" indicates that the question-and-answer method is a fairly dominant strategy in the Qur'an-Hadith learning process. This pattern reflects a two-way interaction between teachers and students aimed at exploring students' understanding of the material being studied. The question-and-answer method is a form of interactive approach that can encourage active student involvement in the learning process, while also helping teachers directly assess students' level of understanding. The application of the question-and-answer method in Qur'an-Hadith learning shows an increase in student activeness through involvement in the question-and-answer process. Through this interaction, students have the opportunity to respond to questions and express their opinions, so that the learning process is not only one-way, but more interactive and involves direct student participation (Immanuella, Tantu, & Ani, 2023).

On the other hand, the occurrence of the word "discussion" indicates that the discussion method has begun to be implemented in the learning process, although its intensity is still relatively low compared to other methods. This indicates that a dialogical learning approach has not yet fully become the main practice in Qur'an-Hadith learning. In fact, the discussion method has the potential to improve students' conceptual understanding and encourage critical thinking skills in understanding the meaning of verses and hadith. Thus, the low frequency of use of the discussion method indicates an opportunity to develop a more participatory and student-centered learning approach. Furthermore, the results of the word frequency analysis revealed that Qur'an-Hadith learning practices in madrasahs are still dominated by text-based approaches and traditional methods such as memorization, but are beginning to shift toward more interactive learning with active student involvement. This pattern reflects a gradually developing pedagogical dynamic, where the integration of traditional and modern approaches is a key characteristic of current Qur'an-Hadith learning (Gucandra et al., 2025).

These findings indicate that the practice of learning the Qur'an and Hadith does not only focus on memorization but also involves pedagogical interaction through question-and-answer sessions, understanding the meaning of verses, and the use of learning media. This aligns with the view that effective religious learning requires integrating cognitive, affective, and practical approaches so that students not only understand religious texts but also internalize their values in their daily lives (Pranajaya, Idris, Abidin, & Mahdi, 2023).

b. Dimensions of Pedagogical Implementation of Qur'an-Hadith Learning

Based on the results of NVivo-assisted data analysis, the open coding of interview transcripts, classroom observation notes, and learning documents generated a number of meaningful units related to teachers' pedagogical practices and experiences in Qur'an-Hadith learning. Similar codes were subsequently grouped into conceptual categories through a systematic categorization process.

This process resulted in five main categories: learning methods, learning strategies, learning media, learning outcomes, and pedagogical challenges. These categories were then synthesized into two broader dimensions: pedagogical implementation and pedagogical challenges, which form the basis of the comparative analysis presented in [Table 2](#).

Codes with similar characteristics were then grouped through a categorization process to form five main categories: learning methods, learning strategies, learning media, learning outcomes, and pedagogical challenges. The learning methods category contains various approaches used by teachers in delivering material, such as memorization and interactive learning. The learning strategies category represents how teachers manage the learning process, including contextual approaches, deep learning, and student-centered learning. Meanwhile, the learning media category includes various sources and tools used, including the Qur'an, print media, and digital media. The learning outcomes category describes the orientation of learning outcomes developed at each level, while the pedagogical challenges category contains various obstacles faced by teachers during the learning process. Furthermore, the five categories are synthesized into two main dimensions: pedagogical implementation, which consists of methods, strategies, media, and learning outcomes, and pedagogical challenges, which represent various obstacles in implementing Qur'an-Hadith learning in madrasahs. At the MI level, memorization dominates, with contextual learning using the Qur'an and psychomotor tests. At the MT level, the majority implement interactive methods with in-depth learning strategies using the Qur'an and printed media, as well as psychomotor tests. At the MA level, similar to the MTs level, interactive methods with contextual and student-centered strategies, media utilizing digital media, and cognitive tests are used.

[Table 2](#). Comparison of Pedagogical Implementation Dimensions

Pedagogical Dimension	MI	MTs	MA
Method	Memorization	Interactive	Interactive
Strategy	Contextual	Deep learning	- Contextual - Student-Centered
Media	Al-Qur'an	- Al-Qur'an - Print media	Digital media
Learning Outcomes Assessment	Psychomotor	Psychomotor	Cognitive

Overall, [Table 2](#) demonstrates a progressive pedagogical shift across madrasah education levels. The findings indicate a transition from memorization-oriented instruction at the MI level toward more contextual, technology-supported, and student-centered learning at the MA level. At the MI level, learning is still dominated by memorization methods, using the Qur'an as the primary medium and emphasizing psychomotor skills. This pattern reflects the characteristics of basic learning, which is oriented towards strengthening religious literacy and mastering reading and memorization skills through repeated practice. This approach is relevant to the developmental stage of elementary school students, who still require gradual strengthening of memory and basic skills ([Slavin, 2018](#)). Furthermore, the application of contextual learning strategies enables students not only to memorize texts but also to understand moral messages and Islamic values related to everyday life ([Ananda, Arlina, Hakim, & Hutasuhut, 2025](#)). These findings are consistent with previous studies on Qur'an-Hadith pedagogy at the elementary level, which show that reading, memorizing, and repeating verses remain key strategies for developing students' fundamental competencies ([Dimyathi, Thabrani, Syairozi, Wibowo, & Fatihunnada, 2025](#); [Malikah, Purnama, & Sholihah, 2021](#)). However, these research findings demonstrate that memorization is no longer positioned as the ultimate goal of learning, but rather as a foundation for developing a more contextual understanding. This indicates a gradual transformation from teacher-centered learning to more meaningful learning oriented toward active student involvement, which further develops at the MTs and MA levels.

At the MTs level, learning practices show a tendency to use interactive methods that engage students in discussions, questions and answers, and analysis of verse meanings. The use of these methods not only helps students understand the text literally but also encourages them to construct meaning and internalize Islamic values through a more participatory learning process. The media used at this level are not only the Qur'anic manuscripts, but also printed teaching materials that help students understand the context of verses and hadith, with achievement assessments still oriented towards psychomotor aspects. Furthermore, learning strategies are starting to move towards a deep learning approach, namely learning that encourages students to understand concepts more deeply and not simply memorize information ([Fullan, Quinn, & Mceachen, 2018](#)). These findings indicate a shift from teacher-centered learning to more student-centered learning. The results show that interactive approaches tend to be more effective in increasing student participation and understanding of Qur'an-Hadith material because they provide space for dialogue and reflection. This finding is consistent with previous studies showing that activity-based Qur'an-Hadith learning can increase student engagement in the learning process because interactive strategies such as discussions, quizzes, and the use of digital media make students more active participants, enthusiastic, and directly involved in the learning process ([Astuti & Nurlaili, 2025](#)). However, the effectiveness of

its implementation is still influenced by several factors, especially students' basic ability to read the Qur'an, teacher readiness in managing interactive learning and the availability of supporting learning resources. The success of implementing interactive learning at the MTs level is not only determined by the methods used, but also by the teacher's pedagogical readiness and student characteristics.

Meanwhile, at the MA level, Qur'an-Hadith learning demonstrates a more contextual and student-centered approach. Teachers no longer act merely as transmitters of material, but also as facilitators, encouraging students to interpret the messages of verses and hadith and connect them to various relevant social issues. The use of digital media such as visual presentations, learning videos, and projectors further strengthens learning effectiveness and student engagement ([Gucandra et al., 2025](#)), while the use of various media and learning strategies has been shown to support a deeper understanding of the material ([Tambunan & Nurlaili, 2025](#)). This approach aligns with the constructivist paradigm, which views knowledge as being built through the interaction between learning experiences and real-life contexts ([Almulla, 2023](#)). In contrast to previous studies that generally focused on only one level of education, the results of this study indicate that the Qur'an-Hadith pedagogy develops gradually across madrasah levels, namely from strengthening basic literacy based on memorization at the MI level, developing into interactive learning and deep learning at the MTs level, until reaching more contextual, technology-based, and student-centered learning at the MA level. This study not only describes variations in learning practices but also maps the transformation of the Qur'an-Hadith pedagogy as a continuous development process in accordance with the characteristics of students and the demands of 21st-century education.

The results of the comparative analysis at the three levels of madrasah show a tendency towards pedagogical development towards more reflective and contextual learning ([Fahrurrozi, Qomar, Sokip, & Abdulghani, 2025](#)). At the initial level, learning still focuses on mastering text through remembering and memorizing activities ([Abduh & Taqwa, 2022](#)), meanwhile, at the next level, teachers' efforts to encourage understanding of the meaning and relevance of the material to the context of students' lives are beginning to be seen. However, this shift has not occurred evenly and is still influenced by the characteristics of the material, teacher readiness, and the learning culture that develops at each level. This trend indicates that developing Qur'an-Hadith learning requires not only strengthening the aspect of material mastery, but also pedagogical strategies that can encourage deeper student cognitive engagement. In this context, strengthening HOTS-oriented approaches and student-centered learning can be considered as a direction for learning development, in line with the demands of 21st-century competencies that emphasize critical, reflective, and contextual thinking skills. This perspective is also relevant to the concept of Society 5.0, which places humans at the center of technology and knowledge development. Thus, the learning process is

expected to equip students with adaptive skills to social dynamics and developments (Fukumiya, 2018).

c. Dimensions of Pedagogical Challenges in Qur'an-Hadith Learning

In addition to pedagogical implementation, this study also identified various challenges faced by teachers in the Qur'an-Hadith learning process. The following comparison table is compiled to provide a comprehensive overview of the differences and similarities in the pedagogical challenges faced by teachers at each madrasah level. The findings indicate that pedagogical challenges extend beyond technical issues to include student readiness and the broader learning environment. At the MI level, the main challenges stem from student factors and the learning environment, while At the MTs and MA levels, the primary challenge relates to variations in students' Qur'an reading proficiency.

Table 3. Comparison of Pedagogical Challenges Dimensions

Pedagogical Dimension	MI	MTs	MA
Challenge	- Student Challenges - Environmental Challenges	Ability to read the Qur'an	Ability to read the Qur'an

Overall, the pedagogical challenges differed across educational levels, reflecting variations in students' readiness, learning environments, and teachers' instructional demands. These findings indicate that the challenges become increasingly pedagogical rather than merely technical as students progress through the madrasah system.

The pedagogical challenges in Qur'an-Hadith learning demonstrate a gap between traditional learning practices and the demands of contemporary pedagogy. This situation reflects the continued influence of knowledge-transmission-based approaches, while current educational developments point to the need for more reflective and contextual learning in understanding Islamic teachings (Sahin, 2018). The integration of technology into learning has also not been fully optimal due to limited teacher competency and uneven infrastructure support, so its use tends to be supportive rather than part of an integrated pedagogical design. The Self-Determination Theory perspective emphasizes that student engagement is strongly influenced by intrinsic motivation and a supportive learning environment, so that learning transformation is not only related to methods, but also to strengthening the learning ecosystem as a whole (Ryan & Deci, 2020). Based on these findings, the development of Qur'anic and Hadith pedagogy needs to be directed at increasing teacher capacity in implementing HOTS-based learning, student-centered learning, and the planned use of digital technology. Strengthening teachers' digital competencies and developing 21st-century skills are crucial steps to bridge the gap between learning practices in madrasahs and educational demands (Instefjord & Munthe, 2017; Voogt & Roblin, 2012). In line with this, learning transformation needs to be

supported by educational policies and ecosystems that are adaptive to developments in the digital era and Society 5.0 (OECD, 2019).

The main challenges at the Islamic elementary school (MI) level relate to student factors, including the diversity of students' initial abilities and a lack of focus in learning. Differences in Qur'anic reading abilities hinder the learning process from running uniformly, necessitating a more flexible approach. This finding aligns with research showing that variations in students' initial abilities in Qur'anic learning are a key factor influencing the success of the teaching and learning process. Some students already possess good reading skills, while others are still at a basic level and require intensive guidance. This variation in abilities indicates a gap in initial abilities between students, which impacts the classroom learning process. Therefore, teachers should consider these differences in abilities when designing more adaptive learning strategies tailored to students' needs (Marzoan, Raden Sumiadi, Ramzi, Sukarto, & Arum F, 2025). Implementation of the differentiated instruction approach requires teachers to adjust teaching methods, materials, and media to the ability level and learning style of students, so that student involvement and understanding can increase optimally (Goyibova, Muslimov, Sabirova, Kadirova, & Samatova, 2025). Other studies also confirm that adaptive teaching strategies help create an inclusive learning environment, where every student gets an equal opportunity to achieve maximum learning outcomes according to their respective potential (Langelaan, Gaikhorst, Smets, & Oostdam, 2024). In addition, environmental factors such as limited learning facilities and a lack of environmental support also influence students' concentration and ability to read and understand the Qur'an. This is supported by research showing that a conducive learning environment has a significant influence on MI students' academic achievement, including the physical condition of the classroom, learning facilities, and social support. Conversely, a less supportive environment can reduce student learning outcomes (Zaini, 2024).

The application of differentiated instruction in the context of Qur'an-Hadith learning at MI level can be realized by adjusting the objectives, activities, and forms of learning assistance based on the students' initial abilities. Students who already have good Qur'anic reading skills can be directed to activities that understand the meaning of verses, relate the verses' content to everyday life, or complete simple problem-solving-based tasks. Conversely, students who are still at the basic level can be given gradual reading guidance through the talaqqi method, repeated practice (drilling), and small group assistance. Differentiation can also be implemented through the use of various learning media, such as verse cards, audio murattal, learning videos, and simple digital applications that allow students to learn according to their own pace and learning style. This approach has the potential to help teachers accommodate the diversity of students' initial abilities and create a more inclusive and learner-centered learning environment. These characteristics align with the concept of differentiated instruction developed by

Tomlinson (2017), which emphasizes the importance of adjusting the learning process, content, and products based on differences in students' readiness, interests, and learning profiles.

At the MTs and MA levels, the challenges that arise are more related to students' ability to read the Qur'an correctly, including limitations in reading and writing the Qur'an and understanding tajweed. This situation indicates that some students still experience difficulty recognizing the hijaiyah letters, applying tajweed rules, and reciting Qur'anic verses in tartil according to the correct rules (Hasanah & Nur Habibi, 2024). In addition, the low level of Al-Qur'an literacy is also influenced by the lack of continuous practice and the minimal use of varied and effective learning methods in the learning process in the classroom (Rozaq & Nugroho, 2024). On the other hand, differences in the background of students' initial abilities in reading the Qur'an are one of the factors that influence the success of learning, so teachers need to apply adaptive strategies that are centered on the needs of students (Haris & Khoirunnisa, 2024). Based on these conditions, strengthening remedial Qur'anic literacy as a form of pedagogical intervention is needed for students who have not yet achieved basic Qur'an reading competency. This can be done through structured relearning, intensive practice (drilling), and individual or small group guidance. Furthermore, the application of adaptive pedagogy is important in accommodating differences in student abilities by adjusting strategies, material difficulty levels, and flexible learning rhythms to suit student needs, as recommended in various studies on adaptive learning and learning differentiation (Langelaan, Gaikhorst, Smets, & Oostdam, 2024). The use of technology in Qur'an learning can be a strategic solution to support this process. Technologies such as interactive tajwid learning applications, digital audio murattal, and Qur'an reading practice platforms enable students to engage in independent, repetitive and more focused learning. In line with this, research on technology integration in Islamic education shows that digitalization of learning can increase learning personalization, student engagement, and the effectiveness of the learning process (Mintasih et al., 2024). This shows that the challenges of Al-Qur'an literacy can be seen as a pedagogical intervention space that can be optimized through a combination of remedial, adaptive approaches, and integration of learning technology.

d. Conceptual Synthesis of Research Findings: Towards Qur'an-Hadith Pedagogy in the Era of Society 5.0

Synthesis of research results through mind mapping shows that the pedagogical dimensions of Qur'an-Hadith learning can be categorized into two main aspects: pedagogical implementation and pedagogical challenges. The implementation dimension includes methods, strategies, media, and learning outcomes, while the challenge dimension includes internal factors, including teacher ability in classroom management, and external factors, namely the learning environment, students, and basic Qur'an reading skills

To synthesize the relationships among the identified themes, a conceptual mind map was developed based on the thematic analysis. Figure 2 illustrates this conceptual synthesis and shows how pedagogical implementation and pedagogical challenges are interconnected within Qur'an-Hadith learning across madrasah levels.

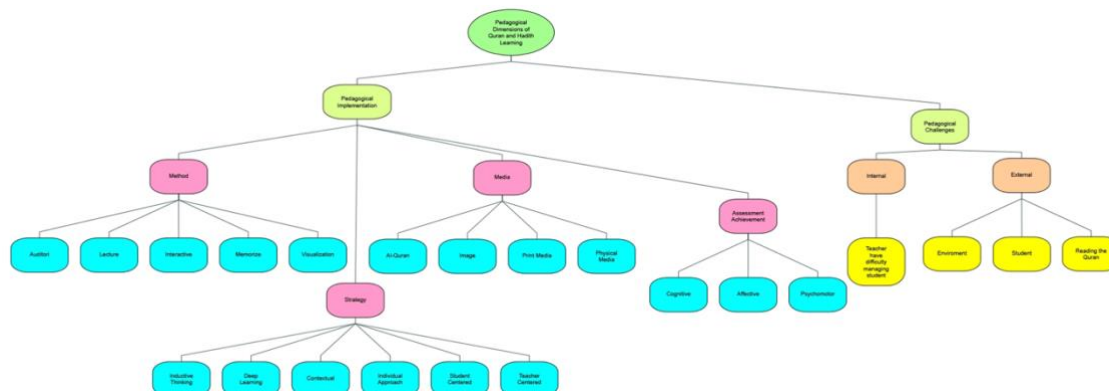


Figure 2. Mind Mapping of the Pedagogical Dimensions of Qur'an-Hadith Learning

Figure 2 illustrates that pedagogical practices implemented by teachers at various levels of madrasah are generally divided into two main dimensions: pedagogical implementation and pedagogical obstacles encountered during the learning process. The use of mind mapping in qualitative research serves to simplify data complexity and help researchers identify conceptual relationships between categories of findings so that pedagogical patterns can be understood more systematically. Mind mapping also serves to simplify data complexity and visualize relationships among the identified themes. This approach aligns with thematic analysis, which emphasizes the systematic identification, analysis, and interpretation of meaningful patterns in data through coding and theme development. Thematic analysis also provides researchers with the flexibility to explore phenomena contextually and in-depth (Byrne, 2022). This visualization technique in educational research is considered effective for displaying the relationship between learning concepts, including in studying teachers' pedagogical practices because it is able to provide a comprehensive picture of the interaction patterns between learning strategies, student responses, and obstacles encountered during the learning process (Miles et al., 2014).

The first dimension that emerged in the mapping was pedagogical implementation, reflecting the various learning approaches used by teachers in delivering Qur'an-Hadith material. In this dimension, learning practices demonstrate the diversity of methods used by teachers, including auditory methods, lectures or direct instruction, interactive methods such as demonstrations, discussions, and gamification, as well as memorization methods including kitabah, muroja'ah, sima'i, talaqqi musyafahah, and wahdah techniques. Furthermore, some teachers also used visualization approaches to help students understand the content of the material being studied. This variety of

methods indicates that Qur'an-Hadith learning does not only rely on traditional lecture-based approaches but also integrates interactive approaches that encourage active student involvement in the learning process. The use of these various methods aligns with J. Mark Halstead's view that Islamic education is holistic, encompassing intellectual, moral, and spiritual dimensions (Halstead, 2004). This idea is then reinforced by recent research which shows that its implementation in learning requires adaptive and contextual pedagogical strategies (Murniasih et al., 2024).

In addition to learning methods, pedagogical implementation also includes the learning strategies used by teachers in managing the learning process in the classroom. The analysis results show that the strategies that emerged in the practice of Qur'an-Hadith learning include inductive thinking strategies, deep learning, contextual learning, individual approaches, and a combination of student-centered and teacher-centered approaches. In the student-centered approach, teachers apply strategies such as discovery learning, cooperative learning, and project-based learning to encourage active student participation in the learning process. On the other hand, the teacher-centered approach is still used through expository strategies to convey basic material that requires direct explanation from the teacher. The combination of these two approaches shows that pedagogical practices in Qur'an-Hadith learning tend to be flexible and adapt to the material needs and characteristics of students. This is in line with the findings Pérez-Navío, Gavín-Chocano, Checa-Domene, & Prieto (2023), which showed that individual cognitive abilities and learning strategies influence learning engagement, and with Ryan & Deci (2020) who emphasize the role of intrinsic and extrinsic motivation in learning success, so that the learning approach needs to be adapted to the conditions of the students.. This is reinforced by research which shows that learning success is influenced by students' self-efficacy and motivation (Alrashidi & Alshammari, 2025). Self-efficacy is a mediator between motivation and academic outcomes (Shang & Ma, 2024). Learning strategies need to be adjusted to the psychological conditions of students so that the learning process is optimal (Mekheimer, 2025).

The use of various types of learning media to support the delivery of Qur'an and Hadith material is also a concrete form of pedagogical implementation. The mapping results show that teachers utilize various learning resources, including the Qur'an as the primary source, images as visual media, printed media such as textbooks, classical books, and student worksheets, as well as digital media such as audio, mobile phones, LCD projectors, PowerPoint presentations, and learning videos. Furthermore, physical media such as stationery and whiteboards remain supporting tools used in classroom learning activities. The use of various media shows that teachers strive to adapt their material delivery methods to the increasingly diverse developments in learning technology. The integration of varied learning media has the potential to encourage student engagement in the learning process, making them more active and responsive to the material presented

(Cabalbag, 2025). In addition, the use of diverse media can support students' understanding of the material, especially when the presentation follows the principles of multimedia learning which combine visual and verbal information in a directed manner (Çeken & Taşkın, 2022).

Furthermore, pedagogical implementation is also related to the achievement aspect of learning assessment, which includes the affective, cognitive, and psychomotor dimensions. In the affective dimension, assessment is conducted through observing students' discipline in muroja'ah or repetition of Qur'an memorization. In the cognitive dimension, assessment focuses on understanding the meaning of verses or hadith through oral and written tests. Meanwhile, in the psychomotor dimension, assessment is conducted through the practice of reading the Qur'an and memorizing verses carried out by students directly in front of the teacher. This assessment pattern shows that Qur'an-Hadith learning is not only oriented towards the cognitive aspect but also pays attention to aspects of religious attitudes and Qur'an reading skills as part of the basic competencies that students must possess. This is in line with the concept of Islamic education which emphasizes the formation of a complete human being through the integration of aspects of knowledge, attitudes, and deeds in everyday life. Research by Zaqiah, Hasanah, Heryati, & Rohmatulloh (2024) shows that systematic teacher professional development programs can improve Islamic Religious Education teachers' competencies, particularly in personality and professional behavior. Furthermore, Islamic-based teacher education strengthens teachers' professional identity and motivation to integrate religious values into their learning practices, enabling them to adapt learning methods and strategies to holistically shape students (Succarie, 2024). In addition, recent research shows that effective Qur'an and Hadith learning integrates cognitive, affective, and psychomotor assessments to improve understanding and practice of Islamic values in students' lives (Gucandra et al., 2025).

In addition to pedagogical implementation, the mapping of research findings also indicates various pedagogical challenges that influence the effectiveness of the Qur'an-Hadith learning process. These challenges can be categorized into two main groups: external and internal challenges. External challenges include environmental challenges such as limited learning facilities and an unsupportive learning environment, challenges in Qur'an reading skills, including limited Qur'anic literacy and students' understanding of tajweed, and challenges stemming from student characteristics, such as diverse learning abilities and lack of focus during the learning process. These findings indicate that the quality of Qur'an-Hadith learning is not only determined by the pedagogical methods used by teachers but is also influenced by the learning environment conditions that support the effectiveness of the learning process. A conducive learning environment can help create a more optimal learning atmosphere for students. In the context of Islamic

religious education, a supportive environment is related to the quality of learning, thus contributing to the quality of the learning process (Isa, Nasiri, & Mahmudah, 2024).

On the other hand, internal challenges also arise from the aspect of teacher professionalism in managing the classroom. Some teachers face difficulties in managing classroom dynamics with students of varying ability levels, particularly in maintaining student attention during the learning process. This condition indicates that classroom management is a crucial factor influencing the successful implementation of pedagogical strategies in Qur'an-Hadith learning. Classroom management strategies implemented by teachers contribute to the creation of a more effective learning process, especially when linked to lesson planning and the use of media or technology that supports student learning activities (Pangestika, 2025).

Conceptually, the results of this study indicate that the Qur'an-Hadith pedagogy in madrasahs is dynamic and develops according to the level of education and the learning context. The integration of adaptive learning strategies that combine various didactic techniques indicates a shift towards pedagogical practices that are more responsive to student needs, where the learning process is no longer uniform but adapts to the characteristics of the students (Rincon-Flores et al., 2024).

Taken together, these findings demonstrate that Qur'an-Hadith pedagogy develops progressively across madrasah levels, moving from memorization-based instruction toward more contextual, technology-supported, and learner-centered practices. This study therefore provides a conceptual framework for understanding pedagogical transformation in contemporary Islamic education and offers practical implications for curriculum development and teacher professional development in madrasahs. From a pedagogical transformation perspective, this study emphasizes that changes in learning practices in madrasahs occur gradually from traditional approaches to more modern approaches, characterized by the strengthening of student-centered learning and the integration of learning technology. This aligns with studies of digital-based Islamic education, which show that pedagogical transformation is strongly influenced by teacher readiness, the school ecosystem, and the support of learning technology (Zainadun, Salleh, Jamil, Rekan, & Jima'ain, 2025).

Furthermore, the study of Qur'an-Hadith learning theory as identified by Yaacob, Hasbulah, Noor, & Sabri (2025) shows that recent developments in Qur'anic learning studies point to a shift in orientation from mere textual transmission to a more contextual and adaptive approach to the needs of the times. These findings do not negate the importance of memorization but place it as part of a broader process that includes understanding (fahm), reflection (tadabbur), and connection to the realities of life. Departing from this trend, the Qur'an-Hadith learning theory framework in this study was developed to offer a conceptualization of the relationship between pedagogical practices and learning challenges across educational levels that lead to strengthening the learning

orientation from memorization to contextual and reflective understanding. The resulting model has the potential to become a conceptual basis for the development of Qur'an-Hadith learning that is more systematic, adaptive to technology, and oriented towards strengthening HOTS in responding to the dynamics of digital era education and Society 5.0.

4. CONCLUSION

This study comparatively mapped the pedagogical transformation of Qur'an-Hadith learning across the MI, MTs, and MA levels, providing a comprehensive understanding of how pedagogical practices evolve throughout madrasah education. Overall, the findings reveal a progressive transformation from memorization-oriented instruction at the elementary level to more interactive, contextual, and reflective learning at higher educational levels. This shift reflects the growing adoption of student-centered learning that promotes active student participation and fosters the development of Higher-Order Thinking Skills (HOTS). The findings further demonstrate that Qur'an-Hadith pedagogy in madrasahs is becoming increasingly responsive to the demands of 21st-century education through the integration of digital technology and learning approaches that are relevant to the Society 5.0 era. The study also shows that pedagogical transformation is reflected in the evolution of instructional media, moving from traditional resources toward digital technologies and indicating a transition from information transmission to more interactive and experiential learning. This development illustrates the integration of Islamic pedagogy with contemporary learning approaches that support the development of HOTS, where learning media function not only as instructional tools but also as instruments for fostering students' analytical and reflective thinking. Nevertheless, teachers continue to face significant pedagogical challenges, particularly regarding variations in students' Qur'anic reading abilities and differences in learning environments. These challenges directly influence student engagement and the effectiveness of Qur'an-Hadith learning. Collectively, the findings emphasize the importance of balancing cognitive, spiritual, and contextual dimensions to promote meaningful learning and character development within Islamic education. Conceptually, this study contributes to the development of Qur'an-Hadith pedagogy by demonstrating how pedagogical implementation, HOTS development, student-centered learning, and technology integration interact across different levels of madrasah education. The findings confirm that the gradual shift from memorization-based instruction toward more interactive, contextual, and reflective learning represents the core pedagogical transformation identified in this study. Practically, these findings provide important implications for the development of a Qur'an-Hadith curriculum that is more responsive to the needs of 21st-century learning, including the design of HOTS-oriented instruction, the strengthening of teachers' digital pedagogical competencies, and the optimization of

technology integration in madrasah classrooms. Improving the quality of Qur'an-Hadith learning therefore depends not only on appropriate instructional content but also on systematic pedagogical design supported by effective technology integration. The conceptual framework proposed in this study may serve as a foundation for developing more contextual and sustainable Qur'an-Hadith learning models. Future research should examine the effectiveness of digital Qur'an-Hadith learning models, investigate the relationship between pedagogical implementation and students' HOTS using quantitative or mixed-methods approaches, and conduct comparative studies across different madrasah contexts to strengthen the generalizability of these findings.

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