Integration of Qur'an and Hadith Values as Pedagogical Innovation to Improve the Quality of Islamic Education

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Abstract	This study aims to analyze the integration of Qur'anic and Hadith values into learning methodologies to enhance the quality of Islamic education. This research employs a qualitative approach with a literature study method, utilizing primary sources from the Qur'an and Hadith and secondary sources from books, journal articles, and other scholarly references on Islamic pedagogy. Data was collected through document analysis, identifying relevant texts discussing Islamic educational principles and their applications in contemporary learning frameworks. The data were analyzed using content analysis, focusing on extracting key educational themes from Qur'anic and Hadith texts and their alignment with modern pedagogical approaches. The findings reveal that Islamic educational principles, including *tarbiyah* (holistic education), *ta'lim* (knowledge transmission), and *ta'dib* (character formation), can be effectively implemented through various innovative teaching strategies. These include project-based learning, technology-assisted instruction, and participatory methods emphasizing dialogue, critical thinking, and experiential learning. Such approaches ensure that Islamic education remains rooted in traditional values while adapting to contemporary educational needs. The study further finds that integrating Qur'anic and Hadith-based innovations enhances students' motivation, critical thinking skills, and ability to balance faith with scientific knowledge. These pedagogical transformations contribute to developing a dynamic and sustainable Islamic education system that is contextually relevant and future-oriented.
Keywords	Al-Qur'an; Hadith; Islamic Education; Pedagogical Innovation; Transformation

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1. INTRODUCTION

Islamic education has undergone a significant transformation in line with the demands of an increasingly complex era. As an education system rooted in the values of the Qur'an and Hadith, Islamic education is expected to be able to answer various challenges of the modern era, such as technological developments, globalization, and socio-cultural changes. However, these transformation efforts are often faced with challenges in the form of stigma that Islamic education tends to be conservative and less adaptive to change. This demands pedagogical innovation that not only maintains the essence of spirituality but is also relevant to the needs of contemporary society (Latifah, 2017)

Education based on the Qur'an and Hadith has great potential to become a source of pedagogical

innovation. The Qur'an explicitly encourages humanity to think critically and develop science, as stated in the Qur'an. Al-Alaq: 1-5 (Salahudin dkk., 2024). The hadith also strengthens the importance of education, for example, in the words of the Prophet PBUH: *"Whoever takes a path to seek knowledge, Allah will make it easy for him to go to heaven." (HR. Muslim).*

These verses and hadiths emphasize the importance of education and direct Muslims to always innovate in conveying knowledge. In the context of modern education, this can be translated into developing pedagogical strategies that suit the needs of students. The need for pedagogical innovation in Islamic education is even more urgent when data shows that there is a gap between the quality of Islamic education and general education (Edy & Sumarta, 2024; Sahin, 2018). According to UNESCO data from NarasiPost.com, the literacy level in Muslim-majority countries such as Indonesia is still below the global average, with the literacy rate reaching 96.07% in 2021. Still, the quality of learning is often lagging. In addition, the World Economic Forum report noted that the readiness index of Muslim students for the digital era is still low compared to developed countries (Suheriadi, 2021). This fact indicates the need for a change in the pedagogical approach in Islamic educational institutions to be more adaptive to the changing times.

Integrating Qur'an and Hadith values in Islamic education has become the focus of growing studies. Previous studies have shown that Islamic values in the Qur'an and Hadith can be applied to various learning innovations. For example, research conducted by (Khosyiin dkk., 2024). Shows that applying Islamic values in digital technology-based learning can increase student understanding by up to 45% better than conventional methods. Meanwhile, research conducted by (Rizal, 2012). Emphasizes the effectiveness of Hadith-based active learning methods in increasing student participation in modern Islamic boarding schools by up to 30%.

Other research also underscores the importance of stories in the Qur'an as a source of innovation in Islamic education. The study conducted by (Setyaningrum dkk., 2024) Discusses how the story in the Qur'an can be used to instill the educational values of monotheism, morality, intellectuality, and spirituality in the Islamic education curriculum. Similarly, research (Alim, 2021) highlights how innovations in learning the Qur'an and Hadith can shape the character of *da'i* Allah *'ala bashiroh* among madrasah students. However, these studies still have limitations in examining how the values of the Qur'an and Hadith can be specifically integrated into innovative learning methods in Islamic education to improve the quality of education holistically. In addition, there has not been much research that discusses how the integration of these values can be applied in the context of formal education in higher education, especially in responding to the challenges of globalization and technological developments.

This research aims to fill this gap by analyzing how the values of the Qur'an and Hadith can be integrated into learning methods to improve the quality of Islamic education. Using a qualitative approach based on literature studies, this research will explore how values such as *tarbiyah* (education), *ta'lim* (teaching), and *ta'dib* (the formation of *adab*) can be applied in innovative learning models, such as project-based learning, the use of digital technology in teaching, and participatory learning methods that emphasize dialogue and critical reflection.

Technological developments are also the main driving factor for the pedagogical transformation based on the Qur'an-Hadith. The use of digital technology in Islamic education has opened up great opportunities for innovation, such as AI-based Qur'an learning applications, interactive hadith learning platforms, and technology-based evaluation systems (Isti'ana, 2024; Rusdiana & AR, 2024; Sukmawati, 2024). However, challenges in terms of infrastructure readiness and teachers' ability to utilize this technology are still obstacles (Alfiyanto dkk., 2024; Alfiyanto & Hidayati, 2022; Anas & Iswantir, 2024; Wahyudi dkk., 2024). Based on a report by the Indonesian Ministry of Education and Culture, only about 40% of Islamic schools in Indonesia have adequate access to digital facilities. This fact shows the importance of training and mentoring programs for teachers to optimize technology as a learning medium (Kemendikbud, 2023).

Theoretically, the pedagogical transformation based on the Qur'an-Hadith is also in line with the theory of Islamic education which emphasizes the importance of harmony between *naqli* (revelation) and *aqli* (intellect) (Baba dkk., 2021) This theory affirms that Islamic education not only aims to hone intellectual abilities but also to shape students' character and spirituality (Khaidir & Suud, 2020; Maidugu dkk., 2024). In this context, pedagogical innovations based on the Qur'an and Hadith can be a solution to achieve these goals. The concept of *Tarbiyah Islamiyah* developed by Hasan Al-Banna, for example, emphasizes the importance of holistic education that includes spiritual, intellectual, and physical aspects (Aswanda dkk., 2023). Pedagogical innovations that integrate these values will be able to produce a generation that is not only intellectually intelligent but also morally and spiritually strong (Ditboya Hukubun dkk., 2024).

In addition, the relevance of Qur'an-Hadith-based Islamic education in the global context is further strengthened by the need for value-based education. Amid the moral crisis that has hit the world, such as the increasing rate of juvenile crime and environmental damage, Islamic education rooted in the Qur'an and Hadith can be a solution-based value-based education model. This view aligns with the character-based education theory developed by Thomas Lickona, who emphasized education's importance in forming moral human beings (Lickona, 2009)**.** In Islamic education, hadith can be a source of deep value to build students' character. For example, a hadith that advocates honesty, discipline, and caring for others can be translated into project-based or collaborative learning methods. In this way, students learn theoretically and internalize those values through practical experience. The transformation of Islamic education through pedagogical innovations based on the Qur'an and Hadith is urgently needed to address the times' challenges. This study aims to analyze how the values of the Qur'an and Hadith can be integrated into learning methods to improve the quality of Islamic education. This research mainly focuses on identifying pedagogical principles in the Qur'an and Hadith that can be applied in innovative learning models, such as project-based learning, the use of digital technology in teaching, and participatory learning methods that emphasize dialogue and critical reflection.

2. METHODS

This study uses a qualitative method with a descriptive-analytical approach (Sugiyono, 2018). This approach aims to understand and explain how the values of the Qur'an and Hadith can be implemented in pedagogical innovations and their impact on Islamic education. The type of research used is library research, which involves in-depth analysis of relevant literature, including tafsir books, hadith books, scientific journals, and books that support this study (Abd. Muin Salim, Mardan, 2011). The data used in this study consists of primary and secondary data. Primary data includes Qur'an and Hadith texts on educational concepts and learning innovations. Secondary data is obtained from reputable scientific journals, including Sinta and Scopus-indexed journals, and other academic references from Google Scholar, primary books, and relevant previous research.

The data collection technique is carried out through documentation studies, namely by reviewing and reviewing relevant literature sources. In choosing library data, some of the main considerations used are the publisher's reputation, the source's recency, and the relevance to the research theme. This study uses content analysis to analyze the data, including the stages of interpretation, categorization, and synthesis. The analysis is carried out by connecting concepts in the Qur'an and Hadith with modern pedagogical theories to find learning innovations that meet the needs of contemporary education. The analysis process is conducted inductively and deductively to synthesize classical Islamic sources with modern educational practices.

3. FINDINGS AND DISCUSSIONS

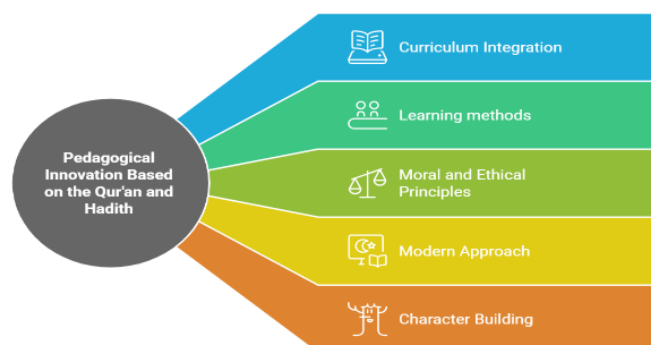### *The Concept of Pedagogical Innovation Based on the Qur'an and Hadith*

This study shows that pedagogical innovations in Islamic education that integrate the Qur'an and Hadith values can significantly impact the quality of learning. Some innovative approaches in this study include project-based learning, digital technology, and participatory methods that emphasize dialogue and critical reflection. These approaches aim to develop students' cognitive competencies and reinforce the moral and spiritual values of the Qur'an and Hadith. Thus, Islamic education can develop to be more relevant and adaptive to the challenges of the times while still adhering to fundamental Islamic principles.

This finding aligns with previous research emphasizing the importance of integrating Qur'an and Hadith values in innovative learning methods. For example, (Sabic-El-Rayess, 2020) Highlights how revelation-based approaches can be adapted to answer the challenges of modern education. Approaches such as project-based learning have been widely applied in Islamic education as a way to increase student engagement and creativity (Rofiq & Suwandi, 2023). The use of digital technology is also supported by (Othman, 2023). Who stated that technology can strengthen the delivery of Islamic values more engagingly and interactively.

However, this study also shows that technology must be used carefully to focus on advancing learning techniques and prioritizing students' moral and spiritual values. This is in line with (Van, 2021) Who stated that the use of technology in a socio-academic context needs to pay attention to cultural and social contexts, not to sacrifice existing values. Integrating modern pedagogical theories and Islamic values through a revelation-based approach creates a more holistic and characterful education.

These findings also complement research by (Nasution, 2023), underscoring the importance of revelation-based education in shaping students' moral and spiritual character. Innovative approaches based on Qur'an and Hadith values have been proven to increase student's motivation to learn, which is not only limited to academic understanding but also includes the development of critical thinking skills and forming a balanced character between science and faith. This research also strengthens the research conducted by (Taufiqurrahman dkk., 2025) Which states that integrating spiritual values in learning can create a generation that is not only intelligent but also has a good character.

Overall, this study shows that transforming Islamic education through integrating Qur'an and Hadith values in innovative learning methods is a strategic step to create a more relevant, inclusive, and sustainable Islamic education. By combining a modern pedagogical approach with Islamic values, Islamic education can answer the challenges of the times and maintain a deep Islamic identity and values.

Figure 1. The Concept of Pedagogical Innovation Based on the Qur'an and Hadith

Application of Qur'an-Hadith Values in Learning Methods

a.   Collaboration-Based Interactive Methods

Pedagogical methods based on the values of the Qur'an and Hadith have become a pivotal concern in developing an education system that aims not only to prioritize the transfer of knowledge but also the building of character. One of the key verses that provide a methodological foundation is QS. An-Nahl: 125 reads: *"Call (people) to the way of your Lord with good wisdom and lessons, and refute them in a good way."* This verse emphasizes the importance of a thoughtful, value-oriented, and dialogical approach to imparting knowledge. In the educational context, this approach lays the foundation for a dialogical learning method, which teaches material and encourages students to understand and internalize the values being imparted.

The verse in QS. An-Nahl: 125 has a deep and multifaceted meaning. Wisdom is not just understood as knowledge but also as a way of delivering that knowledge that is relevant, contextual, and meets the needs of students. In practice, this method is often implemented through group discussions, where students are invited to share their opinions, analyze material, and provide arguments based on their understanding. This collaborative process creates an inclusive and interactive learning atmosphere, encouraging students to develop critical thinking skills while building mutual respect (Nasaruddin & Mubarak, 2022). This approach promotes an inclusive and collaborative learning environment, enabling students to engage meaningfully with one another and the content.

Collaborative learning is integral to this approach, where students work in teams to solve problems or complete tasks. This method does not only focus on enhancing cognitive abilities but also fosters the development of social and emotional skills. These skills are crucial, as they align with the spirit of da'wah taught in the Qur'anic verse, which calls for conveying goodness with empathy and brotherhood. The Prophet's Hadith further strengthens the importance of this dialogical approach to education. One relevant hadith states: *"Make it easy, don't make it difficult. Give good tidings, and do not make people flee."* (HR. Bukhari, No. 67). This hadith highlights that the learning process should be designed to ensure that students feel comfortable and motivated, rather than pressured or alienated. Therefore, the dialogical method is derived from QS. An-Nahl: 125 and the hadith is foundational for creating an effective, harmonious, and conducive learning environment.

The application of this pedagogical method has had positive effects on student learning outcomes. The dialogical approach has been shown to enhance students' understanding of the subject matter while strengthening social relationships among students (García-Carrión dkk., 2020; Gillies, 2019; Teo, 2019). Collaborative learning methods based on Islamic values have proven to help students internalize religious principles more deeply by learning to respect differences of opinion and work together in the spirit of ukhuwah (Eryandi, 2023).

Ultimately, the pedagogical approach derived from QS. An-Nahl: 125 and the Prophet's hadith provides a framework for effective teaching methods and contributes to forming a critical, collaborative, and morally upright generation. This highlights that the Qur'an and Hadith values are relevant in shaping effective learning strategies and adaptable to modern educational contexts. With a deep understanding and contextual application, these values provide flexibility in contemporary education systems.

b.   Integration of Tawhid Value-Based Learning

Islamic education has a unique characteristic: making monotheism (*tauhid*) the core of the learning process. The Qur'an explicitly highlights this fundamental role, particularly in Al-Baqarah 2:2: *"This book (Qur'an) has no doubt about it; guidance for those who are pious."* This verse emphasizes that the Qur'an is not merely a book of religious laws but also a comprehensive guideline for all aspects of life, including education. Integrating monotheism into the curriculum reflects the understanding that all knowledge comes from Allah. Consequently, every subject—whether science, mathematics, or social sciences—

must be directed to affirm the oneness of Allah (Nurdiyanto dkk., 2023).

For example, in science education, monotheism can be applied by appreciating that the laws of nature, such as gravity or thermodynamics, are manifestations of Allah's Supreme Wisdom. Educators can explain that the order of nature—the precise and harmonious system observed in the world—is a testament to Allah's power and oneness, as mentioned in QS. Ali Imran: 190: *"Indeed, in the creation of the heavens and the earth and the alternation of night and day, there are signs (of Allah's greatness) for those who are wise."* Similarly, in mathematics, the unity and regularity of numbers can be associated with monotheism. The number one, for instance, can symbolize the unity of Allah, which serves as the basis of all mathematical operations (Surani dkk., 2024). This alignment of exact science and faith encourages students to appreciate the harmonious relationship between religion and knowledge.

The teachings of the Prophet Muhammad PBUH further support the integration of monotheism in education. In one of his hadiths, narrated in Sunan Nasa'i, the Prophet states: *"Every deed depends on intention, and everyone gets a reward from his intention. Whoever migrates to Allah and His Messenger is recorded to Allah and His Messenger. On the other hand, whoever emigrates for the world or the woman he wants to marry, his emigration is only for his migration."* (HR. Sunan Nasa'i, No. 3383). This hadith teaches that every learning process must be based on the right intention to seek closeness to Allah. Thus, every knowledge taught, whether in science, technology, or art, should be directed toward understanding monotheism. Education, therefore, becomes a means of achieving worldly success and a way to get closer to Allah (Mastuki Hs, 2011).

Although the Qur'an and Hadith strongly support the integration of monotheism into Islamic educational curricula, challenges persist in its implementation, especially in modern contexts often marked by secularism (Qoriah dkk., 2018). For instance, the curriculum in many institutions tends to separate religious sciences from general sciences, resulting in a dualism in the education system. This separation contradicts the essence of holistic Islamic education, exemplified by the Prophet PBUH, which treats knowledge as a unified whole, religious or secular. (Ramdhan, 2019) Argues that tawhid-based education requires a curriculum contextualized with Islamic values, including religious knowledge and contemporary sciences.

Additionally, there is a lack of understanding among educators regarding the integration of monotheism into learning, which is another barrier to its effective implementation. To address this, training educators to effectively link subject matter with monotheistic values is necessary, ensuring that educational practices are academically enriching and spiritually grounding for students.
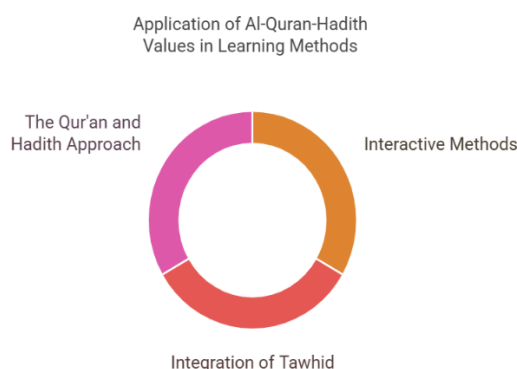

Figure 2. Application of Qur'an-Hadith Values in Learning Methods

Pedagogical Innovation Strategies: The Qur'an-Hadith as a Practical Guide

a. Experiential Learning Learning Method

The hadith of the Prophet Muhammad PBUH has long been an inspiration for various educational

approaches, particularly in the application of experiential learning methods. One of the relevant hadiths is: "*Whoever Allah wills to be good, Allah will make him faqih (knowledgeable) in religion. I am only the one who distributes while God gives. And as long as this ummah will stand above Allah's command, they will not suffer because of those who disagree with them until Allah's decision comes.*" (HR. Bukhari, no. 71; Muslim, no. 1037). This hadith highlights the significance of understanding (*fiqh*) in religion, positioning it as a path to goodness. In the context of education, it encourages students to comprehend religious sciences not merely theoretically but also applicably, emphasizing a practical understanding that extends beyond rote memorization.

This hadith is narrated by Imam Bukhari and Imam Muslims, indicating its high validity level as a mutawatir hadith (widely narrated). In his commentary on Fath al-Bari, Ibn Hajar al-Asqalani explains that "understanding religion" includes the ability to comprehend the essence of sharia law, the wisdom behind it, and how to apply it in everyday life (Al-Asqalani, 2010). This understanding goes beyond ritual practices, extending to ethics, *muamalah* (social interactions), and a way of life by Islamic teachings. Similarly, Al-Nawawi, in his commentary on Sahih Muslim, emphasizes that religious understanding is one of the greatest gifts Allah grants His servants (An-Nawawi, 2022). This reinforces the idea that learning is not limited to theoretical knowledge but must include practical application.

Experiential learning becomes highly relevant from this hadith, particularly in teaching *fiqh* (Islamic jurisprudence). For instance, students can be invited to engage in prayer, ablution, or hajj procedures through direct practice and simulation. Instead of memorizing the pillars and conditions of worship, students will be encouraged to understand the meaning and wisdom behind these rituals. In such a process, students are given verbal explanations or theoretical discussions and invited to practice the rituals directly under the teacher's guidance. For example, in ablution (*wudu*), students can be led through the steps of the procedure and invited to reflect on why certain actions are performed in a specific order, the wisdom behind the use of water, and how it represents self-purification (Amin & Novriyana, 2024). This hands-on approach increases the learning retention rate as students experience the process firsthand, building emotional and intellectual connections with the material.

Experiential learning involves four primary stages: concrete experience, reflective observation, abstract conceptualization, and active experimentation. This aligns with Islamic principles that encourage learning grounded in real-life experiences, as demonstrated by the Prophet PBUH in educating his companions. The Prophet frequently employed practical methods to teach religion, such as demonstrating prayer, teaching morals through example, and engaging students in hands-on activities. These methods embody the experiential learning cycle, where students learn by doing, reflecting, and applying their learning in practical, real-world situations.

b.   Evaluation Based on Morals and Values

The hadith of the Prophet Muhammad PBUH reads: *"Indeed, I am sent to perfect human morality"* (HR. Ahmad). The hadith is the main foundation for building a character-based evaluation system. This hadith affirms the mission of the Prophet as a moral and ethical guide for humans, directing every Muslim to make noble moral values the core of education. Evaluation in Islamic education does not only rely on cognitive aspects but must also include affective and psychomotor aspects, as reflected in Q.S. Luqman: 13-19: "*And when Luqman said to his son when he taught him, 'O my son, do not associate with Allah. Indeed, to associate with Allah is a great iniquity. And We command man (to do good) to his parents; His mother had conceived him with increasing difficulty and weaned him in two years. Be thankful to Me and your parents; only to Me is your place of return. And if they force you to associate Me with something you do not know, then do not follow them. Get along well with the two in the world, and follow the path of the one who returns to Me. Then only to Me is the place of your return, and I will tell you what you have done. O my son, if it were as heavy as a mustard seed, and it was in the rock, or the heavens, or on the earth, Allah would surely bring it. Indeed, Allah is the Most Subtle and the Most Conscientious. O my son, establish prayer, command to do good, forbid unlawful deeds, and be patient with what befalls you. Such things are important things to strive for. Do not turn*

your face away from men because of pride, and do not walk on the face of the earth haughtily. Indeed, Allah does not like everyone who is arrogant and proud. Simplify your steps when walking, and soften your voice. Indeed, the worst sound is the sound of a donkey."

In this verse, Allah emphasizes the importance of avoiding shirk, humility, and speaking gently, pillars of individual character formation. According to Zakiah Daradjat, Islamic education aims to form a balanced personality between faith, knowledge, and charity. Character-based evaluation systems must reflect this balance by assessing students' attitudes, behaviors, and integrity in daily life (Manggaberani & Putro, 2024; Zurqoni dkk., 2018). This is reinforced by Al-Ghazali's view, which emphasizes the importance of moral education in shaping an ideal human being. He said that good character is a reflection of the perfection of one's faith (Al-Gazali, 2016)

Character-based evaluation strategies can be carried out through observation, self-assessment, and portfolios that record student behavior in various activities. This implementation not only produces knowledgeable individuals but also a generation that has noble morals. Abdullah Nashih Ulwan, in his book *Tarbiyatul Aulad fil Islam*, emphasized that strong character education is the foundation of the success of a society (Ulwan, 2020). By referring to this principle, the character-based evaluation system is an important instrument to encourage the formation of an intellectually intelligent and morally superior generation.
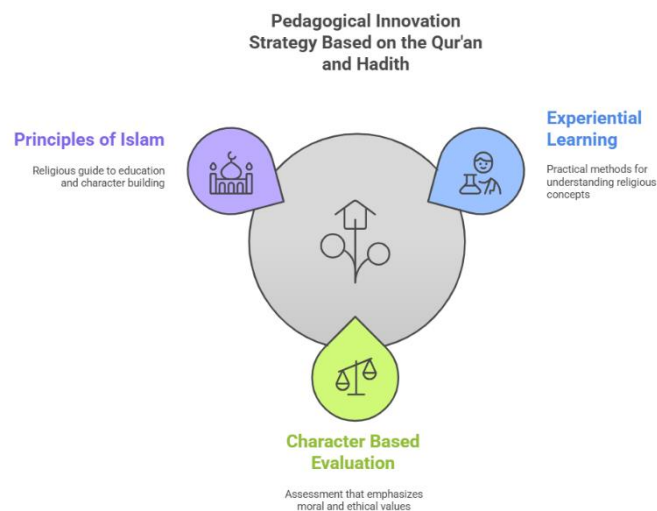
Figure 3. Pedagogical Innovation Strategies Based on the Qur'an and Hadith

The Influence of Pedagogical Transformation on Islamic Education

a. **Increased Student Engagement in Learning**

The Qur'an and Hadith-based learning approach has significantly increased student participation in various educational contexts, including in Islamic boarding schools. One case study at a pesantren in Lombok shows that integrating Qur'anic values, such as deliberation, in interactive learning methods can create an inclusive and participatory learning environment. The value of deliberation enshrined in the Qur'an teaches the importance of joint decision-making and respecting opinions. In practice, students are invited to have active discussions, express opinions, and learn to work together in solving problems. As stated in Q.S. Ash-Shura: 38: *And those who accept (obey) the call of their Lord, establish prayers, and their affairs are decided by deliberation between them, and they give a portion of the sustenance that We give to the brand*

This approach not only increases cognitive engagement but also shapes the character of the student. As explained, the Qur'anic value-based learning method instills a strong Islamic personality, such as an attitude of tolerance, responsibility, and a sense of justice (H.M. Yahya & Rahmat, 2021;

Maidugu dkk., 2024). Through a deliberation process involving students, they not only understand the lessons theoretically but also practice noble moral values in daily life (Chowdhury, 2016). The study shows that this approach encourages students to be more confident, dare to express their opinions, and respect the views of others.

b.   Integration between Tradition and Modernity

Pedagogical innovations based on the Qur'an-Hadith can be a bridge that connects tradition and modernity in Islamic education. One of the real examples of this innovation is the application of digitization of hadith learning materials using technology-based applications. This approach increases the effectiveness of learning and makes the hadith material more contextual and relevant to the challenges of the times. Students can easily access hadith through digital applications, learn its interpretation and historical context, and discuss its practical applications in daily life (Herawati dkk., 2024).

Revelation-based education, particularly hadith, has the potential to educate students in a way that not only emphasizes cognitive knowledge but also shapes noble character and morals. As an integral part of revelation, Hadith contains universal values relevant in various times and places. However, in an increasingly digital age, educators must adapt to learning by utilizing technology without losing the essence of tradition. The digitization of hadith, with various applications that exist today, allows students to learn hadith in various forms of media, such as text, audio, and video, thus adding variety to the teaching and learning process (Maryam dkk., 2019).

The use of technology in education can increase student engagement and motivation. Technology-based hadith learning applications have been proven to increase student motivation more than conventional methods (Hidayah dkk., 2025). This happens because technology provides easy access and interactivity and can be accessed anytime and anywhere, making the learning process more flexible and enjoyable. Thus, students can more easily understand the messages of the hadith contained in the Qur'an and hadith more deeply.

However, it is important to note that digitization should not take away the essence of the hadith itself. As explained, revelation is the main source in shaping the character and morals of students, so even though using technology, educators must still maintain the basic values of the Qur'an and hadith in every material delivered (Karolina, 2018). This innovative approach, which combines revelation and technology, presents new challenges and opportunities for Islamic education to remain relevant in the modern era.
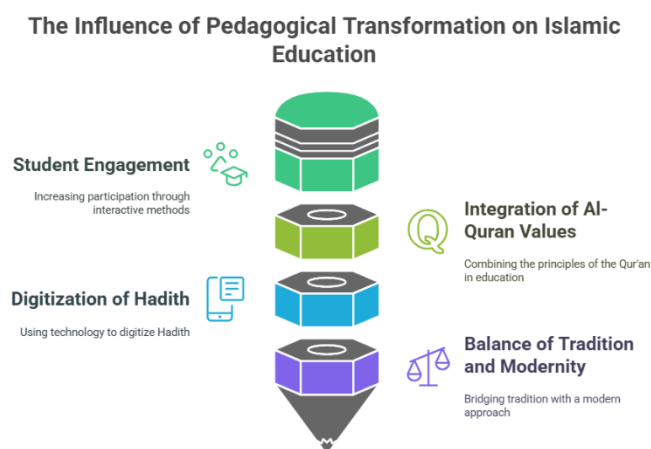
Figure 4. The Influence of Pedagogical Transformation on Islamic Education

Challenges in the Implementation of Pedagogical Innovations Based on the Qur'an and Hadith

Applying pedagogical innovations based on the Qur'an and hadith offers many benefits, such as increasing the relevance of learning to daily life and strengthening the understanding of Islamic values. However, the implementation process is inseparable from challenges, especially in the context of Islamic educational institutions. One of the main challenges is resistance to change from those who still adhere to traditional teaching methods. Changes in education often face obstacles from deep-rooted cultures and habits (Poole, 2016). This condition causes some educators and managers of educational institutions to be reluctant to adopt new methods that are considered to damage the established teaching structure. A lack of understanding exacerbates this that innovative approaches do not contradict Islamic principles but rather enrich more relevant and applicable methods of imparting knowledge.

In addition, the limitation of human resources (HR) is a significant obstacle. Islamic education teachers often do not receive adequate training to integrate the Qur'an and hadith into deep pedagogical innovations. As stated by Tilaar, the success of educational innovation is highly dependent on the quality of educators as the main actors in the learning process (Ramirez-Montoya, 2020). Without a strong mastery of concepts and methods, this revelation-based pedagogical innovation has the potential to be suboptimal in its implementation.

Intensive training and professional development programs for educators are urgently needed to overcome this obstacle. This training should include theoretical understanding and practical skills in implementing Qur'anic and hadith values into contextual learning. As Fullan suggests, change in the education system requires transformational leadership that encourages innovation and creates an ecosystem that supports such change. In the long term, Islamic educational institutions need to internalize a culture of lifelong learning for their educators (Davies & Fullan, 1995). Thus, they can be more open to change and be able to answer the challenges of the times without losing their Islamic identity. Although it requires great effort in its implementation, Revelation-based pedagogical innovation remains a strategic step to produce a resilient, relevant, and adaptive generation of Muslims.

Figure 5. Challenges in Implementing Pedagogical Innovations Based on the Qur'an and Hadith

4. CONCLUSION

This research emphasizes that integrating Qur'an and Hadith values in innovative learning methods significantly improves the quality of Islamic education. The principles of *tarbiyah* (holistic education), *Salim* (teaching process), and tail (character building) not only remain relevant in traditional contexts but can also be adapted to modern learning approaches. Some key innovations include Project-Based Learning that increases active student engagement, using technology in teaching to expand access

to global learning resources, and participatory methods based on dialogue and critical reflection that encourage analytical thinking. With this approach, Islamic education not only maintains its fundamental values but also becomes more adaptive, relevant, and competitive at the global level. In addition, the application of Qur'an and Hadith-based innovations has been proven to increase students' motivation to learn, strengthen critical thinking skills, and build a balance between the values of faith and science.

The implications of this study show that Islamic educational institutions need to be more active in systematically developing and implementing learning methods based on the Qur'an and Hadith. Therefore, support from various parties, including educators, the government, and the community, is urgently needed to ensure the sustainability of this innovation. As a recommendation for further research, a broader empirical study is needed to measure the effectiveness of Islamic values-based learning models at various levels of education. In addition, a comparative study between Qur'anic and Hadith-based learning methods with conventional approaches can be conducted to assess the impact more objectively. The next research can also explore using digital technology, such as Artificial Intelligence (AI), e-learning, and interactive media, in supporting Islamic values-based learning systems. Thus, transforming Islamic education through pedagogical innovations based on the Qur'an and Hadith can create a holistic, relevant, and sustainable education system ready to face future challenges.

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