

THE INFLUENCE OF THE QUR'AN HADITH LEARNING MODEL BASED ON REFLECTIVE QUR'ANIC INQUIRY TO IMPROVE ISLAMIC LITERACY AND SOCIAL AWARENESS OF MADRASAH ALIYAH STUDENTS

Muhammad Saddang¹, Zuhdiah², Umri³

¹²Sekolah Tinggi Agama Islam Negeri Majene; Indonesia

³MIS Darussalam Sengkae; Indonesia

Correspondence E-mail; muhammad.saddang@stainmajene.ac.id

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Abstract

This study aimed to examine the influence of the Reflective Qur'anic Inquiry-based Al-Qur'an Hadith learning model on improving students' Islamic literacy and social awareness at MAN 1 Majene. The research applied a quantitative method with both descriptive and inferential approaches to examine the influence of the Reflective Qur'anic Inquiry learning model on the Islamic literacy and social awareness of eleventh-class students during the 2024/2025 academic year. The study population consisted of 396 students from 15 classes, while the sample included 80 students selected through a simple random sampling technique using the Taro Yamane formula. Data collection was conducted through documentation and a Likert-scale questionnaire that had previously undergone validity and reliability testing. The collected data were analyzed using SPSS version 26 through descriptive statistical analysis, prerequisite testing such as normality and linearity tests, and hypothesis testing using simple linear regression, coefficient of determination analysis, and the F-test to determine both the influence and feasibility of the regression model used in the study. The findings revealed that the implementation of the Reflective Qur'anic Inquiry-based Al-Qur'an Hadith learning model at MAN 1 Majene was categorized as fairly good and contributed to improving students' Islamic literacy and social awareness. In addition, the hypothesis testing demonstrated that the learning model had a significant effect on increasing the Islamic literacy and social awareness of eleventh-class students. Therefore, the reflection- and inquiry-oriented learning model can be considered effective in helping students understand Islamic values while also fostering social awareness in their daily lives.

Keywords

Influence, Learning Al-Qur'an Hadith, Based on Reflective Qur'anic Inquiry, Improving, Islamic Literacy, Social Awareness, Madrasah Aliyah Students.



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INTRODUCTION

Islamic education in Indonesia is currently confronted with increasingly complex challenges amid the development of the digital era and a multicultural society (Anwar et al., 2025). As Islamic educational institutions, madrasahs are expected not only to enhance students' academic competencies but also to develop Islamic literacy that is critical, reflective, and responsive to contemporary social issues (Saputro & Muslimah, 2025). Nevertheless, the current practice of Al-Qur'an Hadith instruction in many madrasahs remains predominantly focused on memorization and textual transmission of knowledge, with limited opportunities for students to engage in reflective learning and connect Qur'anic values to their social realities. As a consequence, religious education has not yet optimally fostered students' social awareness and humanitarian sensitivity. In essence, the teachings of the Qur'an and Hadith inherently encompass principles of social justice, empathy, tolerance, and social responsibility that should be internalized through active and reflective learning processes (Al Ayubi, 2025; Badaruddin et al., 2024; Qoyyimah, 2025).

This context becomes increasingly important when looking at various social and educational indicators in Indonesia. The results of the Program for International Student Assessment (PISA) 2022 show that the literacy ability of Indonesian students is still below the OECD average, especially in the ability to understand, reflect, and interpret information critically (Solihin et al., 2024). On the other hand, data from the Ministry of Religious Affairs of the Republic of Indonesia shows that aliyah madrasahs have a strategic role in shaping the religious character of the young generation of Indonesian Muslims. However, the increasing phenomenon of intolerance, low social concern among adolescents, and the tendency of normative religious learning indicate that there is an urgent need for a learning model that is able to integrate Islamic understanding with students' social awareness (Handajani, 2019). This condition confirms that strengthening Islamic literacy is not enough, only in the cognitive aspect (Hasnah et al., 2024), but must also encourage students' reflective skills and social transformation.

This problem can be seen from the low ability of students to connect the content of Qur'anic verses and hadith with the reality of daily social life. Qur'anic Hadith learning in madrasahs is often teacher-centered and places students as passive recipients of information (Fadhilah et al., 2025). As a result, students are able to memorize verses or hadiths, but are not able to interpret the meaning of Islamic values contextually to solve social problems in their environment. In addition, a less dialogical learning approach leads to low active participation of students in the learning process and

limited ability to think critically and reflect on contemporary socio-religious issues (Badaruddin, 2024; Ismail, 2025). Thus, a learning model that is able to develop students' intellectual, spiritual, and social involvement simultaneously is needed.

Various previous studies have examined the development of Islamic Religious Education and reflective-based learning in madrasas. Research by Ridho et al., (2025) showed that integrating religious moderation into the Islamic education curriculum can strengthen students' inclusive religious literacy. Meanwhile, Ihwanah et al., (2024) found that discovery learning based on religious moderation effectively fosters empathy and social awareness among students. In addition, Savithri, (2025) emphasized the importance of reflective media in shaping students' religious character. However, most previous studies have mainly focused on religious character building and religious moderation in general, and have not specifically developed a Reflective Qur'anic Inquiry-based learning model that emphasizes critical reflection on Qur'anic and hadith texts to improve Islamic literacy and students' social awareness.

The literature review indicates that inquiry and reflective learning approaches have strong potential to increase student engagement in religious learning. This approach enables students to connect religious texts with life experiences and social realities, making learning more meaningful and transformative. Studies by Badaruddin et al, (2025); Sa'diah et al., (2025) and Saddang et al., (2018), highlight that reflective learning in Islamic education supports not only textual understanding but also the internalization and social application of Islamic values. Furthermore, research by Ramdani et al., (2025) and, Ardarani et al., (2025) shows that reflection-based learning can enhance students' critical thinking, social sensitivity, ethical awareness, and spiritual understanding. However, studies specifically examining the influence of the Reflective Qur'anic Inquiry model on Islamic literacy and social awareness among Madrasah Aliyah students remain limited.

Based on initial observations at MAN 1 Majene, Qur'an Hadith learning was still dominated by lecture methods and memorization-based assignments. Students tended to understand the material only textually and were not accustomed to critically reflecting on Qur'anic verses and hadith in relation to social issues around them. In addition, student participation in discussions was relatively low, and the learning process had not fully encouraged the development of social awareness and empathy. These conditions indicate the need for a more participatory, reflective, and contextual learning model. Therefore, this study aims to analyze the effect of the Reflective Qur'anic

Inquiry-based Qur'an Hadith learning model on improving students' Islamic literacy and social awareness at MAN 1 Majene.

METHOD

This study employed a quantitative research design with descriptive and inferential approaches to examine the effect of the Reflective Qur'anic Inquiry-based Al-Qur'an Hadith learning model on students' Islamic literacy and social awareness. The descriptive approach was used to describe the research variables, while the inferential approach was applied to test the relationship between the independent and dependent variables. The research was conducted with eleventh-class students of MAN 1 Majene in the 2024/2025 academic year because the school had implemented the Reflective Qur'anic Inquiry learning model.

The population of this study consisted of 396 eleventh-class students from 15 classes at MAN 1 Majene in the 2024/2025 academic year. Using probability sampling with a simple random sampling technique (Sumargo et al., 2024), 80 students were selected as the sample based on the Taro Yamane formula with a 10% error rate. Data were collected through documentation and questionnaires, while the research instrument used a Likert scale that had been tested for validity and reliability before use (Martono, 2010; Budiaji, 2013).

The sources of data utilized in this study comprised both primary and secondary data. The primary data were gathered from 80 eleventh-class students at MAN 1 Majene through questionnaires and classroom observations related to the implementation of the Reflective Qur'anic Inquiry-based Al-Qur'an Hadith learning model, as well as students' Islamic literacy and social awareness. Secondary data were collected through documentation, including school profiles, student data, learning administration, and other supporting research documents.

Data analysis in this study was conducted using the SPSS version 26 application. The first stage of the analysis involved descriptive statistical analysis to identify the mean scores, frequency distributions, standard deviations, and classifications of data for each research variable. Moreover, several prerequisite tests were performed, including validity testing, reliability testing, a normality test using the One Sample Kolmogorov-Smirnov (n.d.) method, and a linearity test to examine the relationship among the research variables (Nasar et al., 2024). After all analytical assumptions had been fulfilled, hypothesis testing was carried out through simple linear regression analysis to measure the extent of the influence of the Reflective Qur'anic Inquiry-based Al-Qur'an Hadith learning model on students' Islamic literacy and social awareness. In addition, a determination

coefficient test and an F test were also carried out to determine the level of contribution and feasibility of the regression model used in the research

Furthermore, the hypotheses formulated in this study consisted of the alternative hypothesis (H_a) and the null hypothesis (H_0). The alternative hypothesis (H_a) proposed that the Reflective Qur'anic Inquiry-based Al-Qur'an Hadith learning model has a significant effect on improving students' Islamic literacy and social awareness at MAN 1 Majene. Conversely, the null hypothesis (H_0) stated that the Reflective Qur'anic Inquiry-based Al-Qur'an Hadith learning model does not have a significant influence on the enhancement of students' Islamic literacy and social awareness at MAN 1 Majene.

FINDINGS AND DISCUSSION

Findings

Data on the learning model of the Qur'an Hadith based on Reflective Qur'anic Inquiry

Based on the findings of the research regarding the implementation of the Reflective Qur'anic Inquiry-based Al-Qur'an Hadith learning model at MAN 1 Majene, data were collected from 80 students, resulting in a total score of 6,874 and an average score of 85.92. The results indicate variations in the level of implementation of the learning model among respondents. Moreover, the questionnaire data were analyzed to identify class classifications and interval distributions so that the data could be systematically organized and facilitate the determination of the learning model's impact on students' Islamic literacy and social awareness.

Furthermore, the calculation results produced a range value of 20, an interval value of 7.279 rounded to 7, and a class interval width of 2.857 rounded to 3. These calculations served as the basis for determining the data classification of the Reflective Qur'anic Inquiry-based Al-Qur'an Hadith learning model variables. In addition, the data processing and presentation procedures were carried out using the SPSS Statistics application to ensure that the findings were presented in a systematic and organized manner.

Table 1. Variable Interval Class Reflective Qur'anic Inquiry Learning Model

		Interval X			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	73-75	6	7.5	7.5	7.5
	76-78	4	5.0	5.0	12.5
	79-81	5	6.3	6.3	18.8
	82-84	9	11.3	11.3	30.0
	85-87	19	23.8	23.8	53.8

	Interval X			
	Frequency	Percent	Valid Percent	Cumulative Percent
88-90	23	28.7	28.7	82.5
91-93	14	17.5	17.5	100.0
Total	80	100.0	100.0	

Source: Results of researcher data processing in 2025

Based on Table 1, it is known that the research sample consists of 80 students. The distribution of scores in the variables of the Qur'an Hadith learning model based on Reflective Qur'anic Inquiry showed variations in each class interval, namely 6 students at intervals 73–75 (7.5%), 4 students at intervals 76–78 (5.0%), 5 students at intervals 79–81 (6.3%), 9 students at intervals 82–84 (11.3%), 19 students at intervals 85–87 (23.8%), 23 students at intervals 88–90 (28.7%), and 14 students at intervals of 91–93 (17.5%).

Based on the results of data calculation on the variables of the Qur'an Hadith learning model based on Reflective Qur'anic Inquiry (X), the next step is to determine the mean value and standard deviation (SD). The average value is used to see the general trend of the research score, while the standard deviation is used to determine the extent to which the data is spread from the average value.

After obtaining a mean score of 85.93 and a standard deviation (SD) of 5.298 in the variable of the Qur'an Hadith learning model based on Reflective Qur'anic Inquiry (X), the data were then categorized using a relative norm of a scale of five. This categorization is carried out to determine the level of application of learning models in the categories of very high, high, medium, low, and very low so that the results of the research can be interpreted more systematically.

Thus, the calculation results show that the variables of the Qur'an Hadith learning model based on Reflective Qur'anic Inquiry (X) can be grouped into relative norms on a scale of five, namely the categories of very high, high, medium, low, and very low. The categorization is used to determine the tendency of the level of application of the learning model to students.

Table 2. Dependent variable (X) Hadith based on Reflective Qur'anic Inquiry

Red	Interval	Quality	Criteria
	94 and above	Excellent	
	89–94	Good	
85.93	84–89	Enough	Enough
	78–83	Less	
	78 and below	Very less	

Source: Results of researcher data processing in 2025

It is known that the mean value of the Qur'an Hadith learning model variable based on Reflective Qur'anic Inquiry (X) of 85.93 is in the interval of 86–89 based on the relative norm of the

scale of five. Thus, the application of the learning model at MAN 1 Majene is included in the "quite good" category. These results show that the learning model has been implemented quite effectively, and the questionnaire data obtained is also in line with the results of observations during the study, so that the respondents' answers are considered quite objective.

Data on Islamic Literacy and Social Awareness of Students

Based on the results of the study, data on the level of Islamic literacy and social awareness of students were obtained from 80 respondents with a total score of 7028 and a mean score of 87.85. The data shows that there is a variation in the level of Islamic literacy and social awareness of students after the application of the Qur'an Hadith learning model based on Reflective Qur'anic Inquiry. Furthermore, the questionnaire data is analyzed by determining class classifications and intervals so that the distribution of data can be presented systematically and easily understood.

The calculation results showed that the range value was 27, the interval value was 7.279 rounded to 7, and the class interval length was 3.857 rounded to 4. Based on these results, the data of the variables of Islamic literacy and social awareness of students were classified into several interval classes to facilitate the analysis of the research. The data grouping process is carried out using the SPSS Statistics application so that the data distribution can be presented as follows:

Table 3. Frequency Distribution of Islamic Literacy Level and Social Awareness of Students

		Interval Y			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	71-74	4	5.0	5.0	5.0
	75-78	6	7.5	7.5	12.5
	79-82	6	7.5	7.5	20.0
	83-86	12	15.0	15.0	35.0
	87-90	21	26.3	26.3	61.3
	91-94	21	26.3	26.3	87.5
	95-98	10	12.5	12.5	100.0
	Total	80	100.0	100.0	

Source: Results of Researcher Data Processing in 2025

Based on Table 3, it is known that the research sample consists of 80 students. The distribution of Islamic literacy and social awareness data of students showed that there were 4 students in the interval 71–74 (5.0%), 6 students in the interval 75–78 (7.5%), 6 students in the interval 79–82 (7.5%), 12 students in the interval 83–86 (15.0%), 21 students in the interval 87–90 (26.3%), 21 students in the interval 91–94 (26.3%), and 10 students in the interval 95–98 (12.5%).

Based on the results of data calculation on the variables of Islamic literacy and social awareness of students (Y), the next step is to determine the mean and standard deviation (SD). The average score is used to determine the general trend of student outcomes, while the standard

deviation is used to see the rate of data spread of the average score.

It is known that the mean value of the variables of Islamic literacy and social awareness of students (Y) is 87.85 with a standard deviation of 6.591. Based on these results, the data were then categorized into a five-scale standard to determine the level of Islamic literacy and social awareness of students in the categories of very high, high, medium, low, and very low. The results of the categorization resulted in the classification of variables into several specific categories as follows:

Table 4. Quality Variable (X) Islamic Literacy Level and Social Awareness of Students

Red	Interval	Quality	Criteria
	98 and above	Very high	
	91–98	Height	
87.85	84–91	Medium	Medium
	78–85	Low	
	78 and below	Very Low	

Source: Results of researcher data processing in 2025

Based on Table 4, the average score for students' Islamic literacy and social awareness variables (Y) was 87.85, which falls within the interval range of 84–91 according to the five-scale assessment standard. Thus, the level of Islamic literacy and social awareness of students at MAN 1 Majene is included in the category of "quite good". These findings indicate that the implementation of the Reflective Qur'anic Inquiry-based Al-Qur'an Hadith learning model provides a positive contribution to strengthening students' understanding of Islamic values and enhancing their social awareness. Furthermore, the questionnaire results were consistent with the observations conducted during the research process, suggesting that the respondents' answers were sufficiently objective and reflected the actual conditions in the field.

Prerequisite test

Based on the validity test results, all statement items were considered valid because the calculated r-values exceeded the r-table values at the 5% significance level. The validity assessment was conducted on 30 respondents outside the primary sample using a Likert-scale questionnaire. The instruments evaluated included the variables of the Reflective Qur'anic Inquiry-based Al-Qur'an Hadith learning model (X) as well as students' Islamic literacy and social awareness (Y). The findings demonstrated that every item satisfied the required validity criteria, indicating that the instruments were appropriate for use in the research and could effectively support the data collection process.

Based on the results of the validity test, the next stage is to conduct a reliability test on the instrument that has been declared valid. The reliability test aims to determine the level of consistency

of the instrument so that it can produce constant and consistent data when used repeatedly. In this study, the reliability test was carried out using the Alpha Cronbach method with the help of the SPSS Statistics application, as presented in the following table:

Table 5. Results of Variable Reliability Test X and Y

Variable	Alpha Cronbach	Reliability Standards	N of Item	Stat
Learning model of the Qur'an Hadith based on Reflective Qur'anic Inquiry (X)	0.854	0.60	30	Reliable
Islamic Literacy Level and Social Awareness of Students (Y)	0.884	0.60	30	Reliable

Source: Results of researcher data processing in 2025

The reliability test results indicated that the variables of the Reflective Qur'anic Inquiry-based Al-Qur'an Hadith learning model (X) and students' Islamic literacy and social awareness (Y) obtained Cronbach's Alpha values of 0.854 and 0.884, respectively. Since both values exceeded 0.60, the research instruments were considered reliable and demonstrated a high level of consistency. Therefore, the instruments were deemed appropriate for use as data collection tools in this study.

In addition, the normality test in this research employed the One Sample Kolmogorov-Smirnov test to determine whether the data were normally distributed. The analysis was conducted using the SPSS Statistics application, with the criterion that the data would be classified as normally distributed if the significance value was greater than 0.05.

Table 6. X-Y Normality Test Results

One-Sample Kolmogorov-Smirnov Test		
		Unstandardized Residual
		80
Normal Parameters	Red	.0000000
	Std. Deviation	5.09531126
Most Extreme Differences	Absolute	.072
	Positive	.043
	Negative	-.072
Test Statistic		.072
Asymp. Sig. (2-tailed)^c		.200c.d

Source: Results of researcher data processing in 2025

The normality test results demonstrated that the significance value for the variables of the Reflective Qur'anic Inquiry-based Al-Qur'an Hadith learning model (X) on students' Islamic literacy and social awareness (Y) was 0.200. Since this value exceeded 0.05, the data were considered to be

normally distributed. Therefore, the research data fulfilled the assumptions required for the normality test and were appropriate for further statistical analysis.

Furthermore, the linearity test was conducted to determine whether a linear relationship existed between the independent and dependent variables. In this study, the test was applied to examine the relationship between the Reflective Qur'anic Inquiry-based Al-Qur'an Hadith learning model (X) and students' Islamic literacy and social awareness (Y). The analysis was performed using the SPSS Statistics application.

Table 7. X–Y Linearity Test Results

		Anova Table					
			Sum of Squares	Df	Mean Square	F	Sig.
Reflective Qur'anic Inquiry (X)-based learning model of the Qur'anic Hadith* Islamic Literacy Level and Social Awareness of Students (Y)	Between groups	(combined) Linearity	2057.4 17	19	108.2 85	4.726	.000
		Deviation from	1381.1 86	1	1381. 186	60.279	.000
			676.230	18	37.568	1.640	.079
		Linearity					
	Within Groups		1374.7 83	60	22.913		
	Total		3432.2 00	79			

Source: Results of researcher data processing in 2025

The results of the linearity test indicated that the calculated F-value was lower than the F-table value, while the significance value for deviation from linearity exceeded 0.05. Therefore, it can be inferred that a significant linear relationship exists between the Reflective Qur'anic Inquiry-based Al-Qur'an Hadith learning model and students' Islamic literacy as well as social awareness variables.

Hypothesis Test

A simple linear regression analysis was employed in this study to examine the effect of the Reflective Qur'anic Inquiry-based Al-Qur'an Hadith learning model (X) on the enhancement of students' Islamic literacy and social awareness (Y) at MAN 1 Majene. The analysis aimed to identify the extent of the independent variable's influence on the dependent variable as well as to predict the relationship between the two research variables. The statistical analysis was conducted using the SPSS Statistics application.

Table 8. Results of the Simple Regression Test of Variables X–Y

Models	Coefficient			T	Sig.
	Unstandardized Coefficients		Standardized Coefficients		
	B	Std. Error	Beta		
(Constant)	20.038	9.374		2.138	.036
Totally	.789	.109	.634	7.248	.000

Source: Results of researcher data processing in 2025

Based on Table 8, the constant value and regression coefficient generated a simple regression equation describing the relationship between the Reflective Qur'anic Inquiry-based Al-Qur'an Hadith learning model and students' Islamic literacy as well as social awareness, namely $Y=20.038+0.789X$. The hypothesis testing results revealed that the calculated t_{value} was higher than the t_{table} value ($7.248 > 1.990$), while the significance level was below 0.05. Consequently, the alternative hypothesis (H_a) was accepted, and the null hypothesis (H_0) was rejected. These findings indicate that the Reflective Qur'anic Inquiry-based Al-Qur'an Hadith learning model has a statistically significant effect on enhancing students' Islamic literacy and social awareness.

Table 9. Results of the X–Y Determination Coefficient

Models	R	R Square	Model Summary	
			Adjusted R-Square	Std. Error of the Estimate
1	.634a	.402	.395	5.128
a.	Predictors: (Constant)			

Source: Results of researcher data processing in 2025

Furthermore, the results of the coefficient of determination analysis (R Square) indicate that the Reflective Qur'anic Inquiry-based Al-Qur'an Hadith learning model provides a substantial contribution to improving students' Islamic literacy and social awareness. The correlation coefficient obtained was 0.634, while the coefficient of determination reached 0.402 or 40.2%. This value falls within the strong correlation category because it is positioned within the interval range of 0.60–0.799. These findings demonstrate that the implementation of the Reflective Qur'anic Inquiry-based Al-Qur'an Hadith learning model has a considerable influence on enhancing students' Islamic literacy and strengthening their social awareness.

The F_{test} in this study was conducted to evaluate the feasibility of the regression model and to examine the effect of the Reflective Qur'anic Inquiry-based Al-Qur'an Hadith learning model (X) on students' Islamic literacy and social awareness variables (Y). The analysis was performed using the SPSS Statistics application to determine whether the regression model was appropriate and statistically significant in predicting the relationship between the research variables.

Table 10. ANOVA

Models	Sum of Squares	Df	Mean Square	F	Sig.
Regression	1381.186	1	1381.186	52.526	.000b
Residual	2051.014	78	26.295		
Total	3432.200	79			

Source: Results of researcher data processing in 2025

Based on the results of the F-test analysis, the calculated F-value was 52.526, which exceeded the F-table value of 3.96, with a significance level lower than $\alpha = 0.05$. These findings indicate that the regression model employed in this study is statistically feasible and appropriate for use. The F_{table} value was obtained from the calculation of $DF_1 = k-1$ and $DF_2 = n-k$, confirming that the regression model can be utilized to predict the effect of the Reflective Qur'anic Inquiry-based Al-Qur'an Hadith learning model on students' Islamic literacy and social awareness.

Furthermore, the hypothesis testing results demonstrated that the alternative hypothesis (H_a) was accepted, while the null hypothesis (H_0) was rejected. Therefore, it can be concluded that the Reflective Qur'anic Inquiry-based Al-Qur'an Hadith learning model has a significant influence on improving students' Islamic literacy and social awareness at MAN 1 Majene. These findings also suggest that the implementation of reflective and inquiry-oriented learning approaches contributes positively to strengthening students' understanding of Islamic values and enhancing their social awareness in everyday life.

Discussion

The findings of the study indicate that the implementation of the Reflective Qur'anic Inquiry-based Al-Qur'an Hadith learning model at MAN 1 Majene contributes positively to the enhancement of students' Islamic literacy and social awareness. The average score of 85.93 was in the "fairly good" category, which indicates that the learning model has been implemented quite effectively. The Reflective Qur'anic Inquiry approach helps students understand the material while reflecting on the values of the Qur'an and hadith in their daily lives. These findings are supported by previous studies conducted by A. Rahman et al. (2024) and E. Y. Rahman & Abdulkarim (2024), which state that a Qur'an-based reflective approach can enhance students' critical understanding of Islamic values. In addition, reflective learning theory, John Dewey as discussed in Holdo (2023), emphasizes that reflective learning is able to create a more meaningful learning experience through the active involvement of students in critical and reflective thinking.

The distribution of data on the learning model variables showed that most students were in the score interval of 88–90, with a percentage of 28.7%, which indicates that the application of the

Reflective Qur'anic Inquiry model is going well. These results show that students are able to participate in learning that emphasizes reflection, discussion, and inquiry on the material of the Qur'an Hadith. These findings are consistent with the views expressed by Syafruddin et al., (2025), who argued that inquiry-based learning in Islamic education can enhance students' participation and critical thinking abilities. Consequently, the learning process no longer centers solely on memorization, but also encourages students to understand and apply Islamic values within their social interactions and daily lives.

Furthermore, the findings of the study revealed that students' Islamic literacy and social awareness achieved an average score of 87.85, which falls within the "fairly good" category. These results indicate that the Reflective Qur'anic Inquiry learning model is effective in enhancing students' comprehension of Islamic teachings while simultaneously strengthening their social awareness. Islamic literacy does not merely involve understanding religious texts, but also includes the capacity to implement Islamic principles in everyday life. The findings are supported by the study of Kurniasih & Turmudi (2025) which emphasized that reflective learning activities can deepen students' understanding of Islamic moral and social values as well as increase their sensitivity toward their social environment.

The data classification results revealed that the majority of students were concentrated within the score ranges of 87–90 and 91–94, each representing 26.3% of the total respondents. These findings indicate that the reflective inquiry-based learning model contributes positively to enhancing students' religious understanding and social awareness. The results are consistent with the study conducted by Rohmah (2024), which explained that reflective learning through Qur'anic narratives can strengthen students' ethical values and social sensitivity through the internalization of Islamic moral teachings. In addition, this approach helps students relate religious principles to the realities of everyday social life.

Based on the results of the validity and reliability tests, all research instruments were declared valid and reliable. The Cronbach's Alpha values of 0.854 for the learning model variable and 0.884 for the Islamic literacy and social awareness variable indicate that the instruments have a high level of internal consistency. These results demonstrate that the instruments were able to measure the research variables accurately and consistently. Reliable instruments are essential to ensure that research findings are trustworthy and can be used as a basis for drawing scientific conclusions (Husnullail & Jailani, 2024). Therefore, the data obtained in this study are considered

credible and appropriate for measuring the effect of the Reflective Qur'anic Inquiry-based Al-Qur'an Hadith learning model on improving students' Islamic literacy and social awareness.

The normality test results indicated a significance value of 0.200, which exceeded 0.05, demonstrating that the research data were normally distributed. In addition, the linearity test confirmed the existence of a significant linear relationship between the learning model and students' Islamic literacy as well as social awareness. These findings imply that a more effective implementation of the Reflective Qur'anic Inquiry learning model is associated with higher levels of Islamic literacy and social awareness among students. The results are further supported by the study conducted by Hadi & Fauziah, (2025) which found that inquiry-based learning in Qur'an and Hadith education contributes positively to the development of students' understanding and social competencies.

The findings of the simple linear regression analysis indicated that the calculated t_{value} of 7.248 exceeded the critical t_{table} value of 1.990, with a significance level of 0.000, which is lower than 0.05. This demonstrates that the Reflective Qur'anic Inquiry-based Al-Qur'an Hadith learning model significantly influences the enhancement of students' Islamic literacy and social awareness. In addition, the regression equation $Y=20.038+0.789$ suggests that every improvement in the implementation of the learning model contributes positively to increasing students' Islamic literacy and social awareness scores by 0.789. These results are supported by the study of Muttaqo & Erawati (2025), which explained that Qur'anic learning grounded in critical reflection can strengthen students' religious comprehension and social sensitivity. Therefore, the application of this learning model has been shown to effectively improve students' understanding of Islamic teachings while fostering greater social concern among students at MAN 1 Majene.

The coefficient of determination analysis produced an R-Square value of 0.402, indicating that the Reflective Qur'anic Inquiry-based Al-Qur'an Hadith learning model contributes 40.2% toward enhancing students' Islamic literacy and social awareness. This finding suggests that the learning model exerts a relatively strong influence on both variables. Moreover, these results support the findings of Supriyadi et al., (2025), who argued that an Islamic educational approach grounded in reflection and inquiry effectively improves religious literacy while also promoting tolerance and students' social sensitivity. Therefore, a learning process that integrates reflective and inquiry-based activities has been demonstrated to play an important role in developing students' religious understanding as well as their social character.

The results of the F test show that the value of F_{Count} is 52.526 greater than F_{Table} of 3.96 with a significance value of less than 0.05, so that the regression model is declared feasible and significant. These results show that the Reflective Qur'anic Inquiry learning model has an effect on Islamic literacy and social awareness of students. These findings are in line with research Aman & Amen, (2025) and supported by research Luthfiani, (2020); Muid, (2021); Setiyono & Andriani, (2024) which states that reflective learning based on religious values is able to improve students' understanding, social character, and morals. Thus, the Reflective Qur'anic Inquiry learning model has been proven to make a real contribution in improving the quality of learning the Qur'an Hadith at MAN 1 Majene.

Overall, the findings of the research indicate that the Reflective Qur'anic Inquiry-based Al-Qur'an Hadith learning model has a substantial impact on enhancing students' Islamic literacy and social awareness. This approach not only assists students in comprehending religious subject matter more effectively but also promotes deeper reflection on Islamic values within everyday life. These results are consistent with previous studies conducted by Aulia et al., (2024); Hussein et al., (2025) which emphasizes that reflection-oriented and inquiry-based learning approaches are effective in developing critical thinking abilities as well as strengthening students' social character. Consequently, this learning model may serve as an innovative alternative in Islamic education for improving both religious understanding and the development of students' social character.

CONCLUSION

Based on the findings of the study, it can be inferred that the Reflective Qur'anic Inquiry-based Al-Qur'an Hadith learning model exerts a significant effect on enhancing the Islamic literacy and social awareness of eleventh-class students at MAN 1 Majene. The descriptive analysis indicates that the implementation of the learning model falls within the "fairly good" category, achieving an average score of 85.93. Likewise, students' levels of Islamic literacy and social awareness obtained a mean score of 87.85, which is also categorized as "fairly good." Furthermore, the hypothesis testing results reveal that the calculated t_{value} of 7.248 exceeds the t_{table} value of 1.990, with a significance level of $0.000 < 0.05$, leading to the acceptance of the alternative hypothesis. In addition, the coefficient of determination value of 0.402 demonstrates that the Reflective Qur'anic Inquiry-based learning model contributes 40.2% toward improving students' Islamic literacy and social awareness. Therefore, the application of a learning model emphasizing reflective and inquiry-based engagement with the values of the Qur'an and Hadith has proven effective in strengthening

students' Islamic literacy while simultaneously fostering greater social awareness in their everyday lives.

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