



Pedagogical Learning Model Integrative Based on the Quran-Hadith in Contemporary Islamic Education

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Abstract

Contemporary Islamic education faces a serious dichotomy due to the dominance of modern learning models that focus solely on academic intelligence, thereby neglecting spiritual, emotional, and social intelligence. This condition is contrary to the true purpose of Islamic education, which is oriented towards the development of a complete person (*Insan Kamil*). This study aims to analyze the urgency of integrating modern pedagogy with the fundamental values of the Quran and Hadith in order to formulate a holistic learning approach. Using the library research method with a descriptive qualitative approach, this study conducts a conceptual synthesis and reviews the literature on integrative pedagogy. The analytical framework is reinforced by Amin Abdullah's concept of interconnection integration and Ismail Raji Al Faruqi's idea of Islamization of knowledge, which offer a philosophical basis for eliminating dichotomy. The results of the study show that contextualizing the values of the Quran and Hadith can strengthen the spiritual, moral, emotional, and social intelligence of students by developing the aspects of *Ar Rub*, *Al Qalb*, *Al Nafs*, and *Al Aql*. It also improves critical thinking and social awareness. Modern learning models such as Problem Based Learning, Project Based Learning, Flipped Classroom, and Gamification become effective and religiously meaningful through this integration. The main contribution of this research is to offer a comprehensive conceptual framework for the development of an integrative Islam-based model that not only emphasizes cognitive mastery but also fosters a strong religious character. This integration is a strategic path towards a comprehensive vision of Islamic education.

INTRODUCTION

Contemporary Islamic education faces various problems that hinder the implementation of learning to optimize students' spiritual aspects. This causes the focus of learning to be only on academic intelligence, while teaching must also

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consider other intelligences (Zainuddin et al., 2025). such as spiritual and emotional intelligence. This problem is one of the consequences of implementing a learning model that fails to achieve the goals of Islamic education, which is essentially to guide students towards becoming well-rounded individuals, also known as “*Insan Kamil*” (Maduerawa et al., 2025). Ultimately, after completing their education, students are unable to apply spiritual values in their environment and are even unaware of their position as *Khalifah Fil Ard*. Furthermore, students' emotional intelligence does not develop optimally. Research shows that students are unable to manage their emotions in educational and social environments. This indicates that contemporary learning models need to be developed through the integration of the values of the Quran and Hadith (Kotyk et al., 2022).

Applying the values of the Quran and Hadith is one way to develop academic, spiritual, and emotional intelligence (Kaema & Ulwi, 2025; Z. A. Rahman & Shah, 2015). These values help students become individuals who are able to focus on understanding the subject matter, both inside and outside the classroom. Students also develop spiritual intelligence by comprehensively adopting and practicing these values, such as sincerity in seeking knowledge, the feeling of always being watched by Allah, and the ability to think before speaking and acting, whether it will have a positive or negative impact. Emotional intelligence makes students patient in learning, able to manage their feelings, know the situation and conditions when to express disappointment and anger, and even have the ability to process their own emotions to evaluate mistakes in learning. Most importantly, students have the mental readiness to criticize, formulate questions, and be open to other people's views (Nuh et al., 2025).

Contemporary learning models still focus on academic intelligence, such as problem-based learning, project-based learning, flipped classrooms, and gamification-based teaching methods. Most of these models and approaches focus on students' cognitive abilities, seemingly neglecting other intelligences that are also important for student development, preparing them to adapt to the outside world and survive in the modern era (Eltoukhi et al., 2025; Hojjati et al., 2014; Kurniyati & Abdurrohman, 2022; slahuddin et al., 2025). These modern learning models can be easily integrated with the values of the Quran and Hadith, resulting in more meaningful and holistic learning. As heirs to civilization, students must be thoroughly prepared through a learning process that integrates modern learning models and the values of the Quran and Hadith.

However, to date, research that thoroughly examines the integration of the values of the Quran and Hadith in integrative pedagogical models is still limited. Most studies only highlight partial effectiveness, for example, related to aspects of memory (Nováková & Giertlová, 2016; Renda & Kuys, 2015). creativity, or ecological awareness without formulating a comprehensive theoretical framework. Therefore, this study is highly relevant to fill this disparity by developing a theoretical analysis that integrates religious normative forces with empirical findings in an integrative pedagogical framework. This study is very important to enrich the scientific knowledge of learning in Islamic education. Its application can be carried out in the learning of each subject so that the output of the learning process is in accordance with the expected outcomes in Islamic education.

METHODS

This study uses library research with a descriptive qualitative approach (Ath-Thukhi et al., 2025; Engkizar et al., 2022; Istiqamah et al., 2024; Sabrina et al., 2022). This approach was taken because the purpose of this study was to develop a theoretical analysis of the integration of the values of the Quran and Hadith in modern pedagogical models. The purpose of this study was to explore, compare, and

synthesize various theories and concepts as well as relevant research results. The data sources in this study used primary sources derived from the thoughts of Amin Abdullah and Ismail Raji Al Faruqi. The secondary sources come from relevant journals, books discussing modern learning models, and similar research results. After collecting the data sources, the author identified relevant literature based on the themes of integrative pedagogy and the values of the Quran and Hadith. The data sources collected are the latest data from the last 5 years, which were then classified according to the research topic. Content analysis in this study used patterns of gaps and opportunities for integration to synthesize theory (Abdurrahman, 2024; Adlini et al., 2022; Febriani et al., 2020; Kotyk et al., 2022; Maduerawa et al., 2025; Oktavia et al., 2024; Snyder, 2019).

Conceptual synthesis, which is formulating a modern integrative pedagogical model with the values of the Quran and Hadith by connecting the results of modern literature analysis and Islamic values, and mapping them with the thoughts of Amin Abdullah and Ismail Raji Al Faruqi. The validity of the analysis results is reinforced by triangulation theory and sources, namely by comparing findings from various theoretical approaches and previous studies to avoid interpretive bias (Akem et al., 2025; Ardi et al., 2023; Baroud, 2024; Engkizar et al., 2025; Htay et al., 2025; Jaafar et al., 2025; Ummah et al., 2025; Wulandari et al., 2024). This research produced a comprehensive conceptual framework, not in the form of empirical data, but in the form of a conceptual theoretical framework of a modern integrative pedagogy model linked to the values of the Quran and Hadith, which can be used as a basis for the development of modern learning models in the future (Albshkar et al., 2024; Engkizar, 2024; Mutathahirin et al., 2022; I. Rahman et al., 2025).

RESULT AND DISCUSSION

The implementation of values in the Quran and Hadith shows an increase in the spiritual intelligence of students in learning by emphasizing the characteristics of the Prophet, so that students can adopt these values in their daily lives. Furthermore, the values in the Quran and Hadith increase individuals' spiritual awareness and religious behavior. These values emphasize the importance of honesty, trustworthiness, discipline, responsibility, and wisdom as part of spiritual character. The development of spiritual intelligence in the context of education, especially Islamic education, is very important for shaping the character and morals of students. Research confirms that strengthening key domains such as Al-Ruh (Spirit), Al-Qalb (Heart), Al-Nafs (Soul), and Al-Aql (Intellect) can increase students' spiritual and moral awareness (Mohammad Rifqi, 2022; Yusri et al., 2023). In educational practice, the application of this concept of spiritual intelligence can help students understand and internalize the values of faith, piety, and Islamic ethics holistically.

In addition, the development of this spiritual aspect also contributes to improving the mental health and emotional well-being of students because they are able to manage their emotions and stress through closeness to God and appreciation of religious teachings. The integration of spiritual intelligence based on Islamic teachings in the learning process can shape individuals who are not only academically intelligent but also have strong moral and spiritual character, enabling them to contribute positively to society and religious life (Baharuddin & Ismail, 2015).

The integration of science and religion in learning can develop character, critical thinking, and good social attitudes, as well as increase awareness of the importance of protecting the environment and being grateful. In addition, this integration helps instill values such as honesty, responsibility, and faith in Allah, which are reflected in daily behavior and attitudes. This model uses a thematic and interactive approach that links scientific concepts with religious principles, such as verses from the Quran and Islamic teachings, making the learning process more

meaningful and relevant. The integrative learning model successfully strengthens the relationship between science and religion and provides a holistic and meaningful learning experience for students (Ningsih et al., 2022).

Modern learning models that are often applied in educational institutions, such as cooperative learning, problem-based learning, and project-based learning, produce fairly good results, but students only focus on improving their academic intelligence, thereby hindering the development of other abilities, such as spiritual and emotional abilities. Similarly, other modern pedagogical models, such as the Flipped Classroom model, emphasize mastery of educational technology and focus on academic intelligence or improving science learning. Modern learning models such as Problem-Based Learning and Project-Based Learning have been proven to have an impact on improving students' understanding of the material taught when integrated with the Quran and hadith (Mokhele-Ramulumo et al., 2024; Munawaroh et al., 2022).

A well-developed pedagogical model can motivate students to learn, so that they do not stop pursuing academic achievement or drop out of school. A well-designed learning model will stimulate students' interest in learning by exploring more knowledge, enabling them to gain real and in-depth learning experiences. Modern pedagogical models have indeed proven to be effective in developing students' academic intelligence. The current educational needs of Islam in terms of learning model development are the integration of modern learning models with the values of the Quran and Hadith (Poon & Tang, 2025).

Integration of Modern Learning Models with the Values of the Quran and Hadith in the Perspectives of Amin Abdullah and Ismail Raji Al-Faruqi

This paper critiques contemporary learning models that tend to focus on academic intelligence and are not fully integrated with the values of the Quran and Hadith, thereby hindering the development of students' spiritual and emotional intelligence. To overcome this dichotomy and achieve the holistic goals of Islamic education, namely to shape “Insan Kamil” the integration of modern learning models with Islamic values is very important. This discussion will analyze the urgency of this integration through the perspectives of Amin Abdullah's thoughts on the integration of science and Ismail Raji Al-Faruqi's thoughts on the Islamization of knowledge, enriching the argument with empirical findings from the article.

Criticism of Dichotomy and the Urgency of Integration in Islamic Education

Contemporary Islamic education faces serious challenges due to its narrow focus on academic intelligence, neglecting the spiritual and emotional dimensions of students (Zainuddin et al., 2025). This phenomenon creates a dichotomy that contradicts the essence of Islamic education, which aims to guide students towards becoming well-rounded individuals, or “Insan Kamil”.

The Problem of Intelligence Dichotomy: Contemporary learning models, such as the Flipped Classroom, Problem-Based Learning, Project-Based Learning, and Gamification, while effective in improving cognitive abilities, tend to neglect spiritual and emotional intelligence. This creates a gap between Islamic and Western learning theories, which ultimately results in a dichotomy between the three aspects of intelligence that students should possess (Wahyu Aji et al., 2023). As a result, students are unable to apply spiritual values in their environment, and their emotional intelligence does not develop optimally, such as the inability to manage emotions in educational and social environments.

The Urgency of Integrating the Values of the Quran and Hadith: this study explicitly states that the development of contemporary learning models must involve the integration of the values of the Quran and Hadith. The application of these values is a fundamental way to develop academic, spiritual, and emotional intelligence simultaneously. Values such as sincerity in seeking knowledge, awareness of Allah supervision, and the ability to think before speaking and acting directly contribute to

the development of spiritual intelligence (Nuh et al., 2025). Meanwhile, patience in learning, the ability to manage feelings, and mental readiness to criticize and be open to other views are indicators of optimal emotional intelligence development.

Integration of Knowledge in Amin Abdullah's Perspective: Relevance to Contemporary Islamic Education

Amin Abdullah's idea of “interconnected integration” of knowledge offers a solid theoretical framework for overcoming the dichotomy in Islamic education. This concept goes beyond simply adding religious material to the general curriculum, but calls for an epistemological and methodological synthesis between Islamic sciences and general sciences.

Transcending Traditional Dichotomies: Amin Abdullah argues that the separation of religious and general knowledge is a historical construct that is not connected in the Islamic intellectual tradition (Dasrizal et al., 2024). Instead, he advocates an approach that views all forms of knowledge as part of a larger unity, rooted in tawhid. This is particularly relevant to the article's critique of the dichotomy of intelligence, where modern learning focused on the cognitive seems separate from spiritual and emotional development. The integration proposed by Amin Abdullah allows modern learning models, such as problem-based or project-based learning, to not only improve students' conceptual understanding but also intrinsically instill the values of the Quran and Hadith.

Holistic Character Building through Interconnection: By adopting an integrated interconnection approach, Islamic education can effectively shape students' holistic character. This article finds that the implementation of the values of the Quran and Hadith increases individual spiritual awareness and religious behavior, emphasizing honesty, trustworthiness, discipline, responsibility, and wisdom as part of spiritual character. Amin Abdullah's approach allows these values to be integrated into each subject, not as an addition, but as a lens for understanding and applying knowledge, thereby producing “Insan Kamil” who are able to manage emotions and stress through closeness to Allah and appreciation of religious teachings.

Islamization of Knowledge by Ismail Raji Al-Faruqi: The Philosophical Foundation of Pedagogical Integration

Ismail Raji Al-Faruqi, through the concept of Islamization of knowledge, provides a strong philosophical foundation for the integration of Islamic education. He sees Islamization as a systematic process of reforming knowledge to align it with the Islamic worldview, overcoming the crisis caused by the adoption of Western knowledge without filtering.

Re-evaluation and Reformulation of Knowledge: Al-Faruqi argues that knowledge originating from other civilizations must be tested, evaluated, and reformulated to conform to Islamic principles (Syihabuddin et al., 2024). In the context of pedagogy, this means that modern learning models are not only adopted, but also adapted and infused with Islamic values. This article supports this view by stating that modern learning models “can be easily integrated” with the values of the Quran and Hadith to produce more meaningful and holistic learning. This integration is not merely a pasting, but an effort to instill awareness that science is part of the signs of Allah's greatness, as reflected in the integration of science and religion, which has been proven to develop character and critical thinking.

Shaping Individuals with Tawhid Awareness: The main goal of Islamizing knowledge is to shape individuals who have a deep awareness of tawhid, who see the oneness of Allah in every aspect of reality and knowledge. This is in line with the vision of Islamic education to shape “Insan Kamil” who are not only academically intelligent but also have strong moral and spiritual character. By integrating the values of the Quran and Hadith into modern learning models, students are encouraged to develop honesty, responsibility, and faith in Allah, which is reflected

in their daily behavior and attitudes. It also helps students to understand and internalize the values of faith, piety, and Islamic ethics holistically.

Implementation and Challenges of Integrating Islamic Pedagogy

Although the urgency and benefits of integration have been proven theoretically and supported by preliminary findings, its implementation still faces challenges and requires further development. Comprehensive Intelligence Improvement: Empirical findings in the article show that the implementation of the values of the Quran and Hadith significantly improves the spiritual intelligence of students, encourages them to adopt the characteristics of the Prophet, and increases spiritual awareness and religious behavior. Strengthening the domains of Al-ruh (spirit), Al-qalb (heart), Al-nafs (soul), and Al-aql (mind) is essential for shaping students' character and morals.

Meaningful and Relevant Learning: The integration of science and religion through a thematic and interactive approach, which links scientific concepts with religious principles such as verses from the Quran, has been proven to develop character, critical thinking, and good social attitudes as well as increase awareness of the importance of protecting the environment and being grateful. This model successfully strengthens the relationship between science and religion, providing a holistic and meaningful learning experience for students. The following is an integration of the integrative pedagogical model.

Table 1: Comparison Table of Modern Learning Models and the Values of the Quran & Hadith

Aspect	Modern Learning Model	Relevant Values of the Quran & Hadith	Integrasi (Sintesis)
Main fokus	Emphasizing academic intelligence, critical thinking skills, and technological mastery.	Emphasizes spiritual intelligence (faith, piety), morals, and emotional intelligence (patience, self-control).	Producing individuals who are knowledgeable and have morals, forming Human Kamil.
Commonly Used Model	Problem Based Learning, Project Based Learning, Flipped Classroom, Gamifikasi.	The Prophet's exemplary character, honesty, trustworthiness, responsibility, discipline, and awareness of being watched by Allah (muraqabah).	The modern model is contextualized with verses from the Quran and Hadith to give it religious meaning.
Learning Orientation	Based on cognitive and practical skills (problem solving, collaboration, innovation).	Based on faith, manners, morals, spiritual development, heart, soul, and intellect	Integrating academic achievement with the strengthening of Islamic character and awareness of monotheism.
excess	Effectively improves conceptual understanding, critical thinking, and 21st century skills.	Effectively shapes religious personality, social ethics, and spiritual mental health.	Providing meaningful, holistic learning experiences that are relevant to life.

Weaknesses (On Their Own)	Tends to ignore spiritual and emotional dimensions; creates a dichotomy of knowledge.	If not linked to modern methods, it has the potential to be less adaptive to the needs of the 21st century.	Integration unites the strengths of both, eliminating the dichotomy between religious and secular knowledge.
Final descitation	Producing graduates who are academically competent and ready to face global challenges.	Shaping individuals who are faithful, pious, moral, and aware of their role as caliphs on earth.	Developing individuals who are intellectually, spiritually, emotionally, and socially intelligent (Insan Kamil).

Table 2: Table Integrating Modern Learning Models with the Values of the Quran and Hadith

Modrn models	Focus and Characteristics	Relevant Values of the Quran & Hadith	Integrative Implementation in the Classroom
Problem Based Learning	Emphasizes real-world problem solving through analysis, collaboration, and independent research.	Quranic letter. Al-'Alaq: 1–5 → the importance of reading, researching, and critical thinking.- Hadith: "The best people are those who are most beneficial to others." (HR. Ahmad)	The teacher presents a social problem (e.g., plastic waste). Students seek a scientific solution and then relate it to humanity's mandate to protect the earth (QS. Al-Baqarah:30)
Project Based Learning	Students learn through long-term projects that result in real products.	QS. Al-Mulk:15 → commandment to use the earth for benefit. - Hadith: "If the end of the world comes and you have a date palm seed in your hand, then plant it." (HR. Ahmad)	Islamic entrepreneurship project: students create environmentally friendly products, emphasizing Islamic business ethics (honesty, no cheating, QS. Al-Muthaffifin:1–3).
Flipped Classroom	Students study the material at home (videos, modules); class time is for discussion and practice.	QS. Al-Zumar:9 → the virtue of knowledgeable people and the responsibility to learn. - Hadith: "Seeking knowledge is obligatory for every Muslim." (HR. Ibn Majah).	The teacher showed a video on Islamic economic concepts. The class discussion focused on verses about justice in muamalah (QS. Al-Nisa':29).
Gamifikasi	Using game elements (points, levels, rewards) to increase learning motivation.	QS. Al-Mu'minun: 1–2 → Focus on worship and meaningful activities.	Teachers give challenges to memorize verses/hadiths using

- Hadith: “A strong believer is better and more beloved to Allah than a weak believer...” (HR. Muslim).	a point and level system. Rewards are not only material, but also appreciation for good character, such as honesty and cooperation.
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Based on these results, it can be concluded that: Modern Learning Models are effective in improving students' cognitive aspects and skills in line with the needs and challenges of the 21st century. The values of the Quran and Hadith complement the spiritual, moral, and emotional aspects of students. The integration of both produces holistic, meaningful, and Islamic learning in accordance with the objectives of Islamic education to form “Insan Kamil” (perfect human beings).

The Need for a Comprehensive Theoretical Framework: This paper critically highlights that research on the integration of the values of the Quran and Hadith in integrative pedagogical models is still limited, often only highlighting partial effectiveness such as memory or ecological. Therefore, this study is highly relevant to fill this disparity by developing a theoretical analysis that integrates religious normative forces with empirical findings within the framework of integrative pedagogy. This demonstrates the urgent need to formulate a comprehensive Islamic values-based integrative pedagogical model, which can be inspired and reinforced by the thoughts of Amin Abdullah and Al-Faruqi.

CONCLUSION

The use of modern learning models is quite effective in developing academic intelligence, but from a holistic Islamic education perspective, modern learning models currently require deep integration with the values of the Quran and Hadith to achieve the goals of holistic Islamic education, namely to form “Insan Kamil” (perfect human beings). Amin Abdullah's thoughts on the interconnection-integration of knowledge and Ismail Raji Al-Faruqi's thoughts on the Islamization of knowledge provide an essential philosophical and methodological foundation for this integration effort. This integration is not merely an addition, but a synthesis that enables the balanced development of intellectual, spiritual, and emotional intelligence, producing individuals who are not only cognitively intelligent but also have strong moral and spiritual character. Although initial findings indicate significant benefits from this integration, there is still an urgent need for further research to formulate a comprehensive theoretical framework and guide the practical implementation of an integrative pedagogical model based on Islamic values.

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