

Developing an Integrative-Inclusive Qur'an-Hadith Learning Model for Strengthening Religious Moderation in Madrasah Aliyah

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Abstract: The increasing exposure of students to digital religious radicalism presents significant challenges for Islamic education in fostering balanced religious understanding and social cohesion. Previous studies have discussed integrative learning, inclusive education, religious moderation, and Qur'an-Hadith instruction separately, yet few have systematically integrated these perspectives into a unified pedagogical framework. This study aims to develop an Integrative-Inclusive Qur'an-Hadith Learning Model for strengthening religious moderation in Madrasah Aliyah. Using a qualitative library research design, the study systematically reviewed scholarly books, peer-reviewed journal articles, educational policy documents, and classical as well as contemporary Islamic educational literature. The selected literature was analyzed through qualitative content analysis involving thematic categorization and conceptual synthesis. The study produced a conceptual model comprising six interconnected components: (1) Qur'anic and Prophetic epistemological foundations, (2) an integrative-inclusive pedagogical framework, (3) a theoretical mechanism linking integrative learning, holistic religious understanding, inclusive interaction, critical religious literacy, and religious moderation, (4) a six-stage learning syntax, (5) curriculum alignment with KMA No. 347 of 2022, and (6) multidimensional implementation indicators. Unlike previous studies that address these dimensions independently, the proposed model integrates theological foundations, pedagogical processes, curriculum implementation, and measurable learning outcomes within a single conceptual framework. This study

contributes a theoretically grounded and pedagogically operational model that provides a reference for strengthening religious moderation and enhancing students' resilience to digital radicalism through Qur'an-Hadith learning.

Keywords: *Qur'an-Hadith Learning, Integrative-Inclusive Learnin, Religious Moderation, Critical Religious Literacy, Digital Radicalism, Madrasah Aliyah.*

Introduction

The rapid advancement of digital technology has transformed educational environments by expanding access to knowledge while simultaneously increasing students' exposure to diverse ideological content. Among the emerging challenges is the growing dissemination of religious extremist narratives through digital platforms, including social media, video-sharing applications, and online gaming communities. These platforms enable the rapid circulation of fragmented religious interpretations that often escape educational supervision, potentially encouraging exclusivism, intolerance, and radical attitudes among adolescents who lack adequate religious literacy and critical thinking skills (Azis, Musonif, et al., 2026; Daheri, 2022; Musonif, Romadona, et al., 2026; Rofik & Misbah, 2021). Consequently, digital radicalism has become not only a security concern but also an educational challenge that requires systematic pedagogical responses.

The urgency of this issue is evident in Indonesia. According to a report released by the Public Relations Division of the Indonesian National Police based on findings from the Special Detachment 88 Counterterrorism Unit (Densus 88), the number of children exposed to radical ideologies through digital media increased from 17 identified cases during 2011–2017 to 110 cases in 2025, involving adolescents aged 10–18 years across 23 provinces (Polri, 2025). Significantly, recruitment occurred entirely through online interactions without direct physical contact, demonstrating that digital environments have become influential spaces for ideological construction among young people. These findings reinforce previous studies showing that digital technology simultaneously expands access to religious knowledge while increasing vulnerability to extremist narratives when learners lack critical religious literacy (Fahrezi et al., 2026; Musonif et al., 2026; Ramadona et al., 2026; Saifudin et al., 2026).

From the perspective of Islamic education, this phenomenon should be addressed through educational transformation rather than merely preventive security measures. A thematic interpretation (*tafsīr mawḍūʿī*) of the Qur'an demonstrates that moderation (*wasatīyyah*), justice, wisdom, and respect for diversity constitute fundamental educational principles. Qur'an 2:143 describes Muslims as *ummataṇ wasaṭan*, a community characterized by balance and justice; Qur'an 49:13 presents human diversity as a divine reality intended to foster mutual understanding (*taʿāruf*); and Qur'an 16:125 instructs believers to communicate religious teachings through wisdom, good counsel, and respectful dialogue. Complementing these Qur'anic principles, the Prophet Muhammad emphasized compassion, moderation, and social responsibility through his instruction to "make things easy and do not make them difficult" (Al-Bukhari, 2002; al-Hajjaj, 2006) and his encouragement that the best people are those who are most beneficial to others (Al-Tabarani, 1995). Collectively, these sources indicate that Qur'an-Hadith learning should extend beyond textual transmission to cultivate balanced religious understanding, ethical conduct, and peaceful coexistence.

These theological principles are consistent with the philosophical tradition of Islamic education. Classical Muslim scholars such as Al-Ghazali viewed education as a process of moral and spiritual formation, while Ibn Khaldun emphasized its role in preparing learners to engage constructively with society (Al-Ghazali, 2013; Khaldun & Rosenthal, 1967). Among contemporary Muslim educational thinkers, Al-Attas (1991) provides the most appropriate philosophical foundation for the present study through his concept of *ta'dīb*, which integrates knowledge, ethics, and civilized conduct within a unified educational process. This perspective is particularly relevant because the proposed model seeks not only to integrate religious and contemporary knowledge but also to cultivate moderation, empathy, and responsible social interaction. In comparison, Al-Faruqi (1982) primarily emphasizes the epistemological integration of revealed and acquired knowledge, an important foundation that informs the integrative dimension of the model. Accordingly, while Al-Faruqi explains the integration of knowledge, Al-Attas offers a broader pedagogical framework that connects knowledge, character formation, and ethical behaviour, making it more suitable as the principal philosophical foundation of the proposed model.

Despite these normative and philosophical foundations, the implementation of Islamic Religious Education (IRE), particularly Qur'an-Hadith learning in Madrasah Aliyah, continues to face significant pedagogical challenges. Previous studies indicate that

instruction remains predominantly teacher-centred, textual, and normative, providing limited opportunities for contextual interpretation, interdisciplinary learning, dialogical interaction, and critical engagement with contemporary social issues (Daheri, 2022; Gunawan et al., 2021; Musonif, Maharani, et al., 2026; Rizal et al., 2026). Consequently, students frequently acquire religious knowledge without developing the interpretive competence required to respond critically to religious diversity and digital religious information. As learners increasingly encounter religious narratives from various online sources, inadequate digital literacy and limited pedagogical innovation further increase their vulnerability to ideological manipulation (Aji et al., 2026; Azis et al., 2026; Az-zahra et al., 2026; Hasanah et al., 2026).

These challenges require learning approaches that integrate Islamic teachings with scientific knowledge, contemporary social realities, and humanitarian values while simultaneously fostering inclusive interaction and critical religious literacy. Within the Indonesian educational context, this orientation is consistent with the National Education System Law No. 20 of 2003 and the Merdeka Curriculum for Madrasah, which emphasize holistic learner development, democratic values, and responsible citizenship. In particular, Qur'an-Hadith learning occupies a strategic position because it directly introduces students to the primary sources of Islamic teachings and therefore provides an appropriate context for developing religious moderation. An integrative-inclusive learning approach responds to these demands by combining interdisciplinary knowledge integration with dialogical, participatory, and reflective learning processes. Integration enables students to understand Islamic teachings comprehensively in relation to contemporary realities, whereas inclusivity transforms this understanding into respectful interaction, empathy, and peaceful coexistence. Together, these complementary dimensions create learning experiences that strengthen both cognitive understanding and ethical engagement.

Although previous studies have examined integrative learning, inclusive education, religious moderation, and Qur'an-Hadith instruction, these strands of scholarship remain largely fragmented. Studies on integrative learning primarily emphasize the integration of religious and scientific knowledge, whereas research on inclusive education focuses on diversity, participation, and educational equity. Likewise, studies on religious moderation generally concentrate on value internalization or curriculum implementation, while research on Qur'an-Hadith learning predominantly examines teaching materials or classroom practices. As a result, existing pedagogical models provide

limited explanation of how Islamic epistemology, interdisciplinary learning, inclusive pedagogy, critical religious literacy, and religious moderation can be systematically integrated within a single instructional framework capable of addressing students' exposure to digital radicalism.

This study addresses that conceptual gap by developing an Integrative-Inclusive Qur'an-Hadith Learning Model for strengthening religious moderation in Madrasah Aliyah. Unlike previous studies, the proposed model does not merely combine integrative and inclusive educational approaches; rather, it explains the theoretical mechanism through which integrative learning fosters holistic religious understanding, inclusive pedagogy promotes ethical interaction, and critical religious literacy mediates the development of religious moderation and students' resilience to digital radicalism. Furthermore, the model translates these theoretical relationships into an operational pedagogical framework consisting of epistemological foundations, instructional components, learning syntax, curriculum alignment with KMA No. 347 of 2022, and multidimensional implementation indicators. Accordingly, this study contributes to Islamic education by providing a coherent conceptual model that bridges Islamic educational philosophy, contemporary pedagogy, and curriculum implementation while offering a systematic reference for strengthening religious moderation through Qur'an-Hadith learning in Madrasah Aliyah.

Method

This study employed a qualitative library research design to develop an Integrative-Inclusive Qur'an-Hadith Learning Model for strengthening religious moderation in Madrasah Aliyah. Library research was selected because the objective of the study was to synthesize, interpret, and reconstruct existing scholarly knowledge into a coherent conceptual framework rather than to investigate empirical phenomena directly in educational settings. In qualitative library research, the researcher functioned as the primary research instrument responsible for identifying, selecting, interpreting, comparing, and synthesizing relevant literature through iterative and reflective analytical processes (Schreier, 2012; Sugiyono, 2008).

The literature search was conducted systematically between January and March 2026 using Scopus, Web of Science (WoS), Directory of Open Access Journals (DOAJ), Google Scholar, and Garuda (Garba Rujukan Digital Indonesia). Additional references were identified from official institutional websites and educational policy repositories, including the Ministry of Religious Affairs of the Republic of Indonesia

and UNESCO. The search strategy employed combinations of keywords such as *Qur'an-Hadith learning*, *integrative learning*, *inclusive education*, *religious moderation*, *Islamic education*, *multicultural education*, *digital radicalism*, *Islamic pedagogy*, *tafsīr mawḍū'ī*, and *Madrasah Aliyah* using Boolean operators (AND, OR) to broaden or refine search results.

The selection of literature followed predetermined inclusion and exclusion criteria to ensure methodological transparency and conceptual relevance. Publications were included when they (1) discussed Qur'an-Hadith learning, Islamic education, religious moderation, integrative learning, inclusive education, multicultural education, or digital radicalism; (2) were published as peer-reviewed journal articles, scholarly books, conference proceedings, educational policy documents, or authoritative institutional reports; (3) were published between 2015 and 2026 to capture recent developments, while seminal works published before 2015 were retained when considered essential for establishing the philosophical and theoretical foundations of the proposed model; and (4) were available in English, Indonesian, or Arabic. Publications were excluded if they were unrelated to the research objectives, duplicated other sources, lacked identifiable scholarly review, or provided insufficient conceptual or methodological information.

The literature identification and selection process followed a PRISMA-inspired workflow adapted from the PRISMA 2020 Statement (Page et al., 2021) to enhance transparency while accommodating the characteristics of qualitative library research (Figure 1). The initial search identified [n] records from the selected databases. After duplicate removal, [n] records remained for title and abstract screening. Subsequently, [n] publications underwent full-text assessment based on conceptual relevance, methodological rigor, theoretical contribution, and source credibility. Following this assessment, [n] publications were excluded because they did not satisfy the inclusion criteria or lacked sufficient theoretical relevance. Ultimately, [n] publications constituted the final corpus used for conceptual synthesis and development of the Integrative-Inclusive Qur'an-Hadith Learning Model. Figure 1. PRISMA-inspired workflow for literature identification and selection adapted from the PRISMA 2020 Statement (Page et al., 2021).

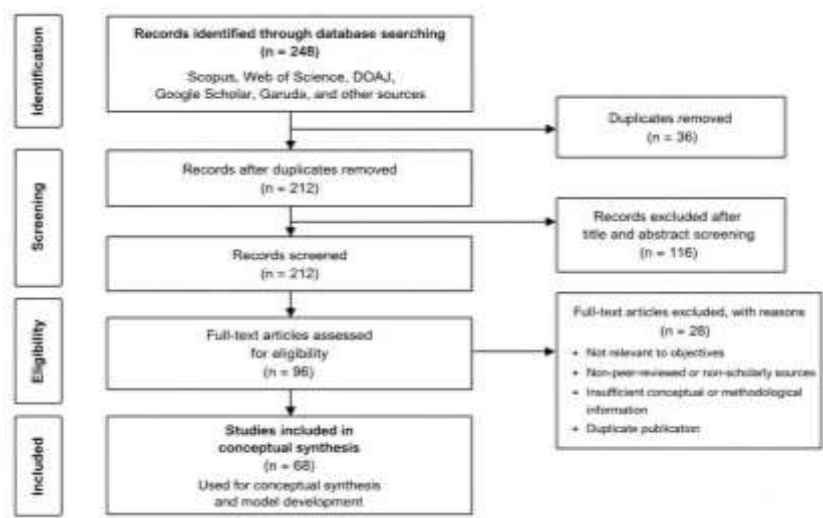


Figure 1. PRISMA-inspired workflow for literature identification and selection adapted from the PRISMA 2020 Statement (Page et al., 2021).

The selected literature was analyzed using qualitative content analysis following Schreier (2012). The analysis was conducted manually through four iterative stages. First, open coding was performed to identify meaningful concepts, educational principles, and theoretical propositions within each publication. Initial codes represented recurring concepts related to Qur'anic values, Prophetic traditions, Islamic educational philosophy, integrative learning, inclusive pedagogy, curriculum implementation, religious moderation, and digital radicalism.

Second, axial coding was employed to compare and relate the initial codes by grouping conceptually similar ideas into broader thematic categories. Through constant comparison across the literature, these categories were organized into themes such as Islamic epistemological foundations, integrative pedagogy, inclusive learning principles, holistic religious understanding, critical religious literacy, curriculum implementation, instructional strategies, and religious moderation.

Third, selective coding was undertaken to integrate the thematic categories into a coherent explanatory framework. Through iterative synthesis, six interrelated components of the proposed Integrative-Inclusive Qur'an-Hadith Learning Model emerged, comprising the epistemological foundation, pedagogical framework, theoretical mechanism, instructional syntax, curriculum alignment, and implementation indicators. These components were retained because

they consistently appeared across the reviewed literature and demonstrated coherent theoretical relationships.

Finally, thematic synthesis was conducted to refine the conceptual framework by continuously comparing theoretical perspectives across the selected literature. This process ensured that the proposed model represented an integrated interpretation of Islamic educational philosophy, contemporary pedagogical theory, and educational policy rather than merely summarizing previous studies. The resulting conceptual framework subsequently served as the analytical basis for presenting the proposed model in the Results and Discussion sections.

To enhance the trustworthiness of the findings, several validation strategies were employed. First, literature triangulation was conducted by comparing perspectives derived from classical Islamic scholarship, contemporary Islamic educational theories, empirical educational research, and official educational policy documents to identify conceptual convergence and divergence across different knowledge traditions.

Second, the preliminary conceptual framework underwent an expert review conducted by one senior lecturer with expertise in Islamic education and curriculum studies. The expert evaluated the conceptual coherence of the proposed model, the logical relationships among its components, the consistency between the philosophical foundations and pedagogical framework, and its relevance to Qur'an-Hadith learning in Madrasah Aliyah. The feedback was documented and incorporated through iterative revisions to improve the clarity, consistency, and theoretical robustness of the conceptual model.

Finally, an audit trail was maintained throughout the research process by documenting the literature search strategy, database selection, screening procedures, coding decisions, thematic development, conceptual synthesis, and revisions resulting from the expert review. This documentation enhanced the credibility, dependability, and transparency of the analytical process while ensuring that the proposed conceptual model was grounded in systematic interpretation of scholarly evidence rather than subjective assumptions.

Results and Discussion

Results

Proposed Conceptual Framework of Integrative-Inclusive Qur'an-Hadith Learning

The principal result of this study is the development of a Conceptual Framework of Integrative-Inclusive Qur'an-Hadith Learning for strengthening religious moderation in Madrasah Aliyah.

The framework was constructed through qualitative content analysis and conceptual synthesis of literature on Qur'an-Hadith learning, Islamic educational philosophy, integrative learning, inclusive education, and religious moderation (Schreier, 2012). Unlike previous studies that discuss these concepts separately, the proposed framework integrates them into a coherent instructional model linking epistemological foundations, pedagogical processes, mediating competencies, educational outcomes, and long-term educational impacts.

The framework identifies the Qur'an and the Hadith as the epistemological foundation of learning. These foundations are operationalized through two complementary pedagogical dimensions: integrative learning, which connects revealed knowledge with scientific and social perspectives (Al-Attas, 1991; Al-Faruqi, 1982; Musonif & Misbah, 2026), and inclusive learning, which promotes dialogue, participation, mutual respect, and appreciation of diversity in accordance with the principles of *wasatiyyah* (Kamali, 2015; UNESCO, 2021).

The interaction between these pedagogical dimensions develops two key mediating competencies, namely holistic religious understanding and critical religious literacy. These competencies support the formation of religious moderation as the primary educational outcome while simultaneously strengthening students' resilience against extremist narratives and religious misinformation in digital environments.

Overall, the proposed framework conceptualizes religious moderation as the cumulative outcome of an instructional process that integrates Islamic epistemology, interdisciplinary learning, inclusive pedagogy, and critical religious literacy. The relationships among these components are presented in Figure 2.

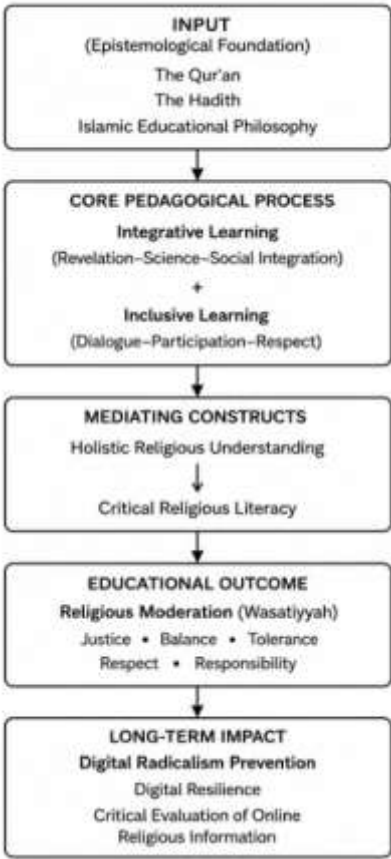


Figure 2. Proposed Conceptual Framework of Integrative-Inclusive Qur'an-Hadith Learning

Figure 2 presents the proposed Integrative-Inclusive Qur'an-Hadith Learning Framework, which was developed through qualitative content analysis and conceptual synthesis of the selected literature. The framework conceptualizes religious moderation as the outcome of a sequential instructional process linking epistemological foundations, pedagogical processes, mediating competencies, educational outcomes, and long-term educational impacts. Unlike previous pedagogical frameworks that generally emphasize isolated aspects of Islamic learning, the proposed framework integrates these components into a coherent instructional model for strengthening religious moderation in Madrasah Aliyah.

The first component represents the epistemological foundation consisting of the Qur'an, the Hadith, and Islamic educational philosophy. These sources provide the normative and philosophical basis for instructional design by integrating theological values with educational objectives. Rather than functioning solely as doctrinal references, the Qur'an and Hadith are interpreted contextually through

Islamic educational philosophy to support ethical reasoning, social responsibility, and balanced religious understanding. This epistemological foundation ensures that religious moderation is grounded in authentic Islamic teachings rather than merely promoted as a contemporary educational discourse.

Building upon this foundation, the framework integrates two complementary pedagogical approaches: integrative learning and inclusive learning. Integrative learning connects revealed knowledge with scientific inquiry and contemporary social realities, enabling students to understand Islamic teachings holistically. Inclusive learning complements this process by encouraging dialogue, participation, mutual respect, and appreciation of diversity. Together, these approaches create a learning environment in which students actively construct knowledge while developing openness toward differing religious perspectives.

The interaction between integrative and inclusive learning develops two mediating competencies: holistic religious understanding and critical religious literacy. Holistic religious understanding enables students to interpret Islamic teachings comprehensively by considering textual, contextual, ethical, and societal dimensions. Critical religious literacy further equips learners to evaluate religious information critically, distinguish credible sources from misinformation, and respond constructively to diverse religious narratives encountered in digital environments. These competencies function as the primary mechanisms linking instructional processes to educational outcomes.

The immediate educational outcome of the proposed framework is the development of religious moderation (*wasatiyyah*), characterized by justice, balance, tolerance, mutual respect, and social responsibility. Unlike conventional instructional models that often emphasize memorization of religious texts or isolated value transmission, the proposed framework conceptualizes religious moderation as the cumulative outcome of integrated epistemological, pedagogical, and cognitive processes. Consequently, moderation is not treated merely as an educational slogan but as a measurable competency developed through systematic learning experiences.

The framework further proposes that strengthened religious moderation contributes to long-term resilience against digital radicalism. Existing pedagogical frameworks frequently fail to address digital radicalism effectively because they emphasize doctrinal knowledge, epistemological integration, or inclusive values independently, without systematically developing students' critical religious literacy. Consequently, learners may possess adequate religious

knowledge while remaining vulnerable to fragmented religious interpretations, misinformation, and extremist narratives disseminated through digital media. By integrating Islamic epistemology, interdisciplinary learning, inclusive pedagogy, and critical religious literacy within a single instructional framework, the proposed model provides a more comprehensive theoretical mechanism for fostering digital resilience and preventing online religious radicalization.

Although the proposed framework offers a comprehensive conceptual model, it remains theoretical and has not yet undergone empirical validation. Accordingly, the relationships among its components should be interpreted as conceptual propositions rather than empirically verified causal relationships. Future studies are therefore recommended to validate and refine the model through expert review, Delphi techniques, focus group discussions involving Islamic education practitioners, design-based research, and pilot classroom implementation in Madrasah Aliyah. Such investigations would provide empirical evidence regarding the feasibility, practicality, and effectiveness of the proposed framework in strengthening religious moderation and preventing digital radicalism.

Comparison with Previous Models

To demonstrate the novelty of the proposed framework, this study compares it with previous studies on integrative learning, inclusive education, religious moderation, and Qur'an-Hadith learning. The comparison indicates that existing studies have generally examined these perspectives separately, emphasizing either epistemological integration (Al-Attas, 1991; Al-Faruqi, 1982), inclusive and multicultural education (Banks, 2016; UNESCO, 2021), religious moderation (Daheri, 2022; Gunawan et al., 2021; Musonif et al., 2026), or moderation values in Qur'an-Hadith learning materials (Alnashr & Hakim, 2024; Baeti et al., 2026).

The analysis shows that previous models have made significant contributions to their respective fields but have not integrated theological foundations, pedagogical mechanisms, learning syntax, curriculum implementation, assessment, and expected educational outcomes into a unified instructional framework for Qur'an-Hadith learning at the Madrasah Aliyah level.

The proposed model addresses this gap by integrating five interrelated dimensions: (1) Qur'anic and Hadith epistemological foundations, (2) integrative and inclusive pedagogical processes, (3) holistic religious understanding and critical religious literacy as mediating competencies, (4) operational learning components consisting of learning syntax, curriculum alignment, and

implementation indicators, and (5) digital radicalism prevention as the long-term educational impact. The comparative results are summarized in Table 1.

Table 1. Comparison of Previous Models and the Proposed Integrative-Inclusive Qur'an-Hadith Learning Model

Previous Study	Primary Focus	Limitation	Contribution of the Proposed Model
Al-Faruqi (1982)	Integration of Islamic and modern knowledge	Focuses on epistemological integration without pedagogical implementation	Integrates epistemology with instructional design, learning syntax, and assessment
Al-Attas (1991)	Islamic philosophy of education (<i>ta'dīb</i>)	Emphasizes educational philosophy rather than classroom learning models	Translates Islamic educational philosophy into an operational instructional framework
Banks (2016)	Multicultural and inclusive education	Not specifically developed within Islamic Religious Education	Integrates inclusive pedagogy with Qur'an-Hadith learning and Islamic values
Daheri (2022)	Religious moderation in Islamic Religious Education	Does not provide a structured learning model or implementation mechanism	Develops a complete conceptual model linking pedagogy, moderation, and digital resilience
Gunawan et al. (2021)	Internalization of religious moderation values	Focuses on value internalization without conceptual learning architecture	Explains pedagogical mechanisms through mediating competencies and instructional stages
Alnashr & Hakim (2024)	Moderation values in Qur'an-Hadith textbooks	Limited to textbook content analysis	Develops a comprehensive learning model for Madrasah Aliyah,

		at Madrasah Ibtidaiyah	including syntax, curriculum alignment, and assessment
This Study	Integrative- Inclusive Qur'an-Hadith Learning	—	Integrates theological foundations, integrative and inclusive pedagogy, mediating constructs, learning syntax, curriculum alignment, implementation indicators, and digital radicalism prevention within one conceptual framework

Table 1 demonstrates that the proposed model extends previous conceptualizations by integrating epistemological, pedagogical, curricular, and outcome-oriented dimensions within a single framework for strengthening religious moderation through Qur'an-Hadith learning.

Components of the Proposed Integrative-Inclusive Qur'an-Hadith Learning Model

The proposed Integrative-Inclusive Qur'an-Hadith Learning Model is operationalized through six interrelated instructional components that translate the conceptual framework into classroom practice. These components function as an integrated pedagogical system in which learning objectives, content, strategies, classroom interaction, assessment, and learning outcomes are systematically aligned to strengthen religious moderation.

The model expands conventional Qur'an-Hadith instruction by integrating cognitive, affective, and social competencies within every instructional component. Learning objectives emphasize contextual understanding of the Qur'an and Hadith alongside the development of tolerance, critical thinking, and social responsibility (Daheri, 2022; Indonesia, 2022). Learning content connects Islamic teachings with contemporary scientific, technological, environmental, and social issues, thereby promoting interdisciplinary understanding (Al-Faruqi, 1982; Fahrezi et al., 2026; Musonif et al., 2026; Yusuf & Ali, 2025).

Learning strategies combine inquiry, contextual learning, collaborative discussion, and reflective activities to facilitate active knowledge construction while fostering inclusive interaction (Banks, 2016; Sapruni et al., 2024).

Furthermore, the model positions classroom interaction as a dialogical process that encourages participation, mutual respect, and collaborative learning. Authentic assessment is employed to evaluate not only conceptual understanding but also reflective thinking, ethical behaviour, and the internalization of moderation values (Gunawan et al., 2021). Collectively, these instructional components are expected to develop holistic religious understanding, critical religious literacy, and students' resilience against digital radicalism. The operational structure of the model is summarized in Table 2.

Table 2. Components of the Proposed Integrative-Inclusive Qur'an-Hadith Learning Model

Model Component	Integrative Dimension	Inclusive Dimension	Expected Moderation Outcome
Learning Objectives	Integrate Qur'anic and Hadith knowledge with scientific and social competencies	Foster tolerance, empathy, and respect for diversity	Balanced religious understanding and social responsibility
Learning Content	Connect scriptural teachings with contemporary issues (science, environment, technology, society)	Present themes of justice, compassion, dialogue, and humanity	Contextual interpretation of Islamic teachings
Learning Strategies	Contextual learning, inquiry, problem-based learning, interdisciplinary discussion	Collaborative learning, dialogical interaction, participatory learning	Critical thinking and constructive engagement with diversity
Learning Interaction	Facilitate interaction between religious	Encourage mutual respect, active	Inclusive classroom culture and

	knowledge and lived experiences	participation, and intercultural dialogue	peaceful coexistence
Assessment	Evaluate conceptual understanding and application of Qur'an-Hadith values	Assess reflective attitudes, collaboration, and ethical behaviour	Internalization of religious moderation competencies
Learning Outcomes	Holistic religious understanding and critical religious literacy	Moderate attitudes, empathy, democratic participation	Religious moderation and resilience against digital radicalism

Table 2 presents the operational architecture of the proposed model by demonstrating how integrative and inclusive principles are embedded within each instructional component. Together, these components provide a coherent framework for implementing moderation-oriented Qur'an-Hadith learning in Madrasah Aliyah.

Learning Syntax

To operationalize the proposed Integrative-Inclusive Qur'an-Hadith Learning Model, this study develops a six-stage learning syntax that systematically translates the conceptual framework into classroom practice. The syntax is designed to guide students progressively from textual understanding to the application of Islamic values in authentic social contexts. Unlike conventional Qur'an-Hadith instruction, which often emphasizes memorization and textual interpretation, the proposed syntax integrates interdisciplinary learning, reflective dialogue, collaborative inquiry, and authentic action to foster religious moderation.

The instructional sequence begins with Textual Exploration, where students examine selected Qur'anic verses and Hadith to establish a sound theological foundation. It is followed by Contextual Integration, in which scriptural teachings are connected with scientific knowledge and contemporary social issues. The third stage, Dialogical Reflection, encourages critical discussion and appreciation of multiple perspectives, while Collaborative Inquiry engages students in analysing authentic cases related to religious diversity and digital challenges.

The final two stages focus on value formation and social practice. Moderation Internalization facilitates the development of justice, tolerance, empathy, and balanced religious attitudes through reflective

learning activities. Subsequently, Authentic Action provides opportunities for students to demonstrate these values through community engagement, collaborative projects, or digital campaigns promoting peaceful religious narratives. Collectively, the six stages operationalize the integrative and inclusive dimensions of the proposed model and provide a structured pathway for strengthening religious moderation in Madrasah Aliyah. The learning sequence is presented in Figure 3, while the instructional characteristics of each stage are summarized in Table 3.

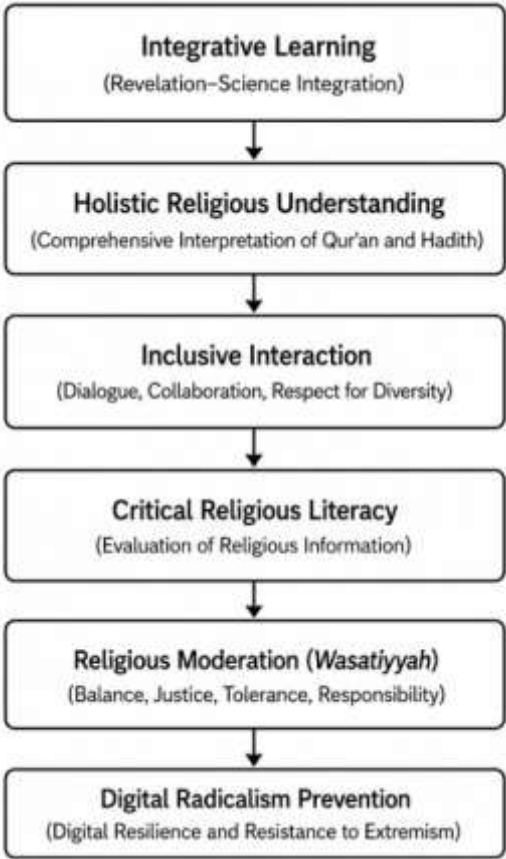


Figure 3. Learning Syntax of the Integrative-Inclusive Qur'an-Hadith Learning Model

Table 3. Six Stages of the Integrative-Inclusive Qur'an-Hadith Learning Syntax

Stage	Learning Activities	Teacher's Role	Expected Student Competencies
Textual Exploration	Explore Qur'anic verses and Hadith through textual analysis	Facilitate interpretation and identify key concepts	Accurate understanding of scriptural meanings
Contextual Integration	Connect Islamic teachings with science, technology, and social realities	Guide interdisciplinary learning	Holistic religious understanding
Dialogical Reflection	Conduct critical discussion and reflective dialogue	Moderate discussion and encourage multiple perspectives	Critical religious reasoning and openness
Collaborative Inquiry	Analyse authentic social and religious cases collaboratively	Facilitate inquiry and teamwork	Collaboration and problem-solving skills
Moderation Internalization	Reflect on moderation values through journals and discussions	Encourage reflective learning	Internalization of tolerance, justice, and empathy
Authentic Action	Implement community projects or digital moderation campaigns	Mentor project implementation and evaluation	Religious moderation competencies and digital resilience

The six-stage syntax provides an operational procedure for implementing the proposed model by aligning scriptural learning, interdisciplinary integration, inclusive interaction, and authentic social practice within a coherent instructional sequence.

Curriculum Alignment with the Madrasah Aliyah Curriculum

The proposed Integrative-Inclusive Qur'an-Hadith Learning Model is designed to support the implementation of the Madrasah Aliyah curriculum as stipulated in the Decree of the Minister of Religious Affairs (KMA) No. 347 of 2022. Rather than introducing new curriculum content, the model serves as a pedagogical framework that operationalizes existing curriculum components through integrative and inclusive learning principles (Indonesia, 2022).

The model aligns curriculum objectives with instructional practice by integrating Qur'anic and Hadith learning with interdisciplinary knowledge, reflective dialogue, collaborative inquiry, and authentic assessment. This alignment supports the achievement of learning outcomes (Capaian Pembelajaran), learning objectives (Tujuan Pembelajaran), learning objective flow (Alur Tujuan Pembelajaran), teaching modules (Modul Ajar), learning activities, and competency-based assessment. Consequently, the model strengthens the implementation of the Merdeka Curriculum while promoting holistic religious understanding, critical religious literacy, and religious moderation competencies.

The alignment between the proposed model and the Madrasah curriculum is presented in Table 4.

Table 4. Alignment of the Proposed Integrative-Inclusive Qur'an-Hadith Learning Model with KMA No. 347 of 2022

Curriculum Component (KMA No. 347/2022)	Curriculum Orientation	Implementation in the Proposed Model	Expected Learning Outcome
Learning Outcomes (CP)	Understanding and applying Qur'anic and Hadith values	Holistic interpretation integrated with scientific and social perspectives	Holistic religious understanding
Learning Objectives (TP)	Achievement of cognitive, affective, and behavioural competencies	Objectives integrate theological understanding, critical thinking,	Religious moderation competencies

		and moderation values	
Learning Objective Flow (ATP)	Sequential competency development	Six-stage learning syntax guides progressive competency development	Structured learning progression
Teaching Modules (Modul Ajar)	Student-centred and contextual learning	Contextual integration, collaborative inquiry, dialogical reflection, and authentic action	Active and meaningful learning experiences
Learning Activities	Inquiry, collaboration, and reflection	Interdisciplinary discussion, project-based learning, and reflective dialogue	Critical religious literacy and collaborative competence
Assessment	Authentic and competency-based evaluation	Observation, reflective journals, project assessment, peer assessment, and digital literacy tasks	Internalization of moderation values and responsible behaviour

The alignment presented in Table 4 demonstrates that the proposed model functions as a pedagogical operationalization of the Merdeka Curriculum by systematically linking curriculum components with integrative-inclusive learning principles to strengthen religious moderation in Madrasah Aliyah.

Implementation Indicators

To facilitate the practical application of the proposed Integrative-Inclusive Qur'an-Hadith Learning Model, this study develops a set of implementation indicators that operationalize the conceptual framework into measurable instructional outcomes. The indicators encompass instructional implementation, student competencies, behavioural transformation, and long-term educational impact. Rather than focusing solely on cognitive achievement, the model evaluates the extent to which students internalize religious moderation values

through learning processes, classroom interaction, and authentic social practice.

The proposed indicators assess teachers' implementation of integrative and inclusive pedagogies, students' holistic religious understanding and critical religious literacy, the development of moderate attitudes and behaviours, and students' resilience toward digital radicalism. Together, these indicators provide an operational framework for evaluating the effectiveness of the proposed model in Madrasah Aliyah. The implementation indicators are summarized in Table 5.

Table 5. Implementation Indicators of the Integrative-Inclusive Qur'an-Hadith Learning Model

Implementation Component	Indicator	Evidence of Achievement	Assessment Method
Learning Objectives	Students demonstrate contextual understanding of Qur'anic verses and Hadith	Ability to relate Islamic teachings to contemporary issues	Written assignments, oral presentations
Learning Process	Integrative and inclusive learning strategies are consistently implemented	Active participation in dialogue, collaboration, and inquiry	Classroom observation, teacher reflection
Critical Religious Literacy	Students critically evaluate religious information from multiple sources	Identification of credible religious references and rejection of misinformation	Case analysis, reflective essays, digital literacy tasks
Religious Moderation Competencies	Students demonstrate tolerance, justice, empathy, openness, and balanced	Respectful interaction, constructive dialogue, collaborative behaviour	Observation checklist, peer assessment, self-assessment

	religious attitudes		
Authentic Action	Students apply moderation values in school and community activities	Participation in social projects, intergroup collaboration, digital campaigns	Project assessment, portfolio, field documentation
Long-Term Educational Impact	Students demonstrate resilience against digital radicalism and extremist narratives	Responsible digital engagement and critical response to online religious content	Digital portfolio, authentic performance assessment

The multidimensional indicators presented in Table 5 provide measurable criteria for evaluating the implementation of the proposed model across instructional processes, competency development, behavioural outcomes, and long-term educational impact.

Discussion
Theoretical Foundation of Integrative-Inclusive Qur'an-Hadith Learning

The proposed Integrative-Inclusive Qur'an-Hadith Learning Model is theoretically grounded in the Qur'an, the Sunnah, and the intellectual tradition of Islamic education. Rather than introducing an entirely new pedagogical paradigm, the model reinterprets foundational Islamic educational principles to address contemporary challenges, particularly religious polarization, multicultural interaction, and the spread of digital radicalism. Accordingly, integrative and inclusive learning are conceptualized not as externally adopted educational approaches but as pedagogical manifestations of Islamic epistemology and ethics.

From the perspective of *tafsīr mawḍūʿī* (thematic Qur'anic exegesis), the model is anchored in three interrelated Qur'anic principles: *wasatīyyah* (moderation), *taʿāruf* (mutual recognition), and *ḥikmah* (wise pedagogy). The principle of *wasatīyyah* derives from Qur'an 2:143, where the Muslim community is described as *ummataṉ wasaṭan*. Classical and contemporary exegetes interpret this concept as representing justice (*ʿadl*), balance (*tawāzun*), proportionality, and excellence, rather than merely occupying a middle position between opposing extremes (Kamali, 2015; Musonif & Azis, 2026; Shihab,

2002). Consequently, the model positions religious moderation as the principal educational outcome because moderation constitutes a normative characteristic of Islamic identity itself.

The second theological foundation is provided by Qur'an 49:13, which explains that human diversity is divinely intended to encourage *ta'āruf* (mutual understanding). From the perspective of thematic exegesis, this verse rejects exclusivism by presenting diversity as a divine reality that should stimulate dialogue and cooperation rather than conflict (Al-Farmawi, 1994; Shihab, 2002). Therefore, inclusivity in the proposed model should not be understood as theological relativism but as an educational commitment to respecting human dignity while maintaining Islamic beliefs. This distinction is essential because the model seeks to strengthen moderation without weakening students' religious identity.

The third Qur'anic foundation is Qur'an 16:125, which establishes *ḥikmah*, *al-maw'izah al-ḥasanah*, and respectful dialogue (*mujādalah bi-allaṭi hiya aḥsan*) as the ethical principles of Islamic teaching. These principles provide direct support for the dialogical and collaborative learning processes incorporated into the proposed syntax. Rather than relying on one-way transmission of religious knowledge, Qur'an-Hadith learning should facilitate inquiry, reflection, and reasoned dialogue, enabling students to understand Islamic teachings both textually and contextually.

These Qur'anic principles are reinforced by the Prophetic tradition. The well-known hadith narrated by al-Bukhari and Muslim, "*Yassirū wa lā tu'assirū, bashshirū wa lā tunaffirū*" ("Make things easy and do not make them difficult; give glad tidings and do not drive people away"), illustrates that Islamic education should cultivate compassion, accessibility, and constructive engagement rather than rigidity and exclusion (Al-Bukhari, 2002; al-Hajjaj, 2006). Likewise, the hadith "*Khayru al-nās anfa'uhum li al-nās*" ("The best of people are those who are most beneficial to others"), reported by Al-Tabarani (1995), broadens the educational objective from individual piety to social responsibility. Together, these traditions demonstrate that Islamic learning is expected to produce individuals who contribute positively to society, thereby providing an ethical foundation for integrating religious knowledge with humanitarian values.

The proposed model is further supported by classical Islamic educational thought. Al-Ghazali argues that the ultimate purpose of education is the cultivation of virtuous character (*tahdhīb al-akhlāq*) and spiritual purification (*tazkiyat al-nafs*), rather than the accumulation of knowledge alone (Al-Ghazali, 2013). This perspective legitimizes the

inclusion of reflection, value internalization, and authentic action within the proposed learning syntax. Similarly, Ibn Khaldun views education as a process closely connected to social life, emphasizing that knowledge should enable learners to understand and contribute to civilization (*'umrān*) (Khaldun & Rosenthal, 1967). This conception supports the contextual and collaborative orientation of the proposed model, in which Qur'an-Hadith learning is linked to contemporary societal challenges rather than confined to textual interpretation.

Contemporary Islamic educational thought complements these classical perspectives by strengthening the model's epistemological foundation. Al-Attas (1991) conceptualizes education as *ta'dīb*, emphasizing the formation of disciplined intellect and ethical conduct through the harmonious relationship between revelation, reason, and action. This perspective implies that educational integration is not merely interdisciplinary but also moral and spiritual. Likewise, Al-Faruqi (1982) the integration of revealed and acquired knowledge to overcome the dichotomy between religious and secular sciences. However, the present model extends Al-Faruqi's epistemological project by incorporating inclusivity as the pedagogical mechanism through which integrated knowledge is translated into dialogical competence, empathy, and social responsibility. In other words, integration explains what students should understand, whereas inclusivity explains how that understanding should be practiced within diverse social contexts.

Although Al-Faruqi's epistemological integration provides an important foundation for overcoming the dichotomy between revealed and acquired knowledge, it offers limited pedagogical guidance regarding how integrated knowledge should be translated into classroom interaction and the development of students' religious moderation competencies. Likewise, Al-Attas' concept of *ta'dīb* emphasizes ethical formation but does not explicitly explain instructional mechanisms for responding to contemporary educational challenges such as digital religious radicalism. The proposed model extends these philosophical perspectives by integrating their epistemological and ethical principles within a structured pedagogical framework consisting of learning syntax, curriculum alignment, mediating competencies, implementation indicators, and expected educational outcomes.

Finally, Kamali (2015) conceptualization of *wasatīyyah* provides the contemporary bridge linking Islamic theology with educational practice. Kamali argues that moderation is a dynamic process of maintaining justice, balance, and proportionality when responding to changing circumstances rather than a passive compromise between opposing

positions. This interpretation is highly consistent with the proposed model, which conceptualizes religious moderation as a multidimensional educational competency developed through the interaction of theological understanding, interdisciplinary learning, inclusive dialogue, and critical religious literacy.

Taken together, these Qur'anic principles, Prophetic traditions, and classical and contemporary Islamic educational philosophies establish a coherent theoretical foundation for the proposed Integrative-Inclusive Qur'an-Hadith Learning Model. The model therefore derives its legitimacy from the Islamic intellectual tradition while responding to contemporary educational challenges through a systematic pedagogical framework. On this basis, the following section explains the theoretical mechanism through which the integration of integrative and inclusive learning contributes to the development of religious moderation and the prevention of digital radicalism.

Theoretical Mechanism: Why Integrative and Inclusive Learning Must be Combined

A central argument of this study is that integrative learning and inclusive learning should not be viewed as independent pedagogical approaches but as sequential and mutually reinforcing mechanisms for developing religious moderation. This proposition responds directly to the limitations of previous studies, which have generally emphasized either epistemological integration or inclusive pedagogy without explaining how both dimensions interact to influence students' religious understanding and behaviour. The proposed model argues that religious moderation emerges only when cognitive integration is accompanied by ethical and social transformation.

Integrative learning primarily addresses the epistemological dimension Al-Faruqi (1982) and Al-Attas (1991), it seeks to overcome the dichotomy between revealed (*naqlī*) and acquired (*'aqlī*) knowledge by connecting Qur'anic teachings and Prophetic traditions with scientific inquiry, historical understanding, technological development, and contemporary social realities. Through this process, students develop a comprehensive understanding of Islam as a worldview that integrates faith, knowledge, and social responsibility rather than as a collection of isolated religious doctrines.

However, the conceptual synthesis conducted in this study indicates that epistemological integration alone is insufficient to cultivate religious moderation. Students may demonstrate strong interdisciplinary knowledge while continuing to hold exclusivist, intolerant, or literalistic perspectives. Knowledge integration therefore strengthens what students know, but it does not necessarily transform

how they relate to others. This limitation explains why previous integrative learning models have been effective in reducing disciplinary fragmentation but have paid limited attention to interpersonal competence and social cohesion.

This limitation explains why many existing integrative learning models remain effective for interdisciplinary knowledge construction but demonstrate limited capacity to address students' exposure to fragmented religious narratives circulating through digital media. Without explicit mechanisms for developing critical religious literacy and dialogical competence, epistemological integration alone cannot adequately prepare students to evaluate competing religious claims in contemporary digital environments.

For this reason, the proposed model incorporates inclusive learning as the complementary pedagogical mechanism. Inclusive learning emphasizes dialogue, participation, empathy, collaboration, and respect for diversity (Banks, 2016; UNESCO, 2021). Within Islamic education, these values are not external educational ideals but derive directly from the Qur'anic principles of *ta'āruf* (Qur'an 49:13), *ḥikmah* and *mujādalah bi-allatī hiya aḥsan* (Qur'an 16:125), and *wasatīyyah* (Qur'an 2:143). Consequently, inclusivity provides the educational environment in which integrated knowledge is translated into constructive social interaction.

The interaction between these two approaches first produces holistic religious understanding. Rather than interpreting Qur'anic verses and Hadith solely through literal or doctrinal perspectives, students learn to consider theological principles, historical context, scientific knowledge, ethical objectives (*maqāṣid al-sharī'ah*), and contemporary social realities simultaneously. This holistic understanding reduces fragmented religious reasoning and encourages balanced interpretation consistent with the Islamic tradition of moderation.

Holistic understanding subsequently enables inclusive interaction, which represents the second mechanism of the model. Through dialogical reflection, collaborative inquiry, and classroom participation, students encounter different perspectives and learn to negotiate disagreement through evidence-based discussion rather than ideological confrontation. These experiences cultivate empathy, mutual respect, and the ability to cooperate across social and cultural differences. Thus, cognitive understanding is transformed into interpersonal competence.

The next stage involves the development of critical religious literacy, which functions as the bridge between classroom learning and students' engagement with digital religious information. In

contemporary digital environments, students are continuously exposed to competing religious narratives originating from both authoritative scholars and extremist groups. Critical religious literacy equips learners with the ability to evaluate the authenticity of religious sources, examine interpretive context, assess scholarly credibility, and distinguish normative Islamic teachings from ideological manipulation. This competency represents an increasingly important educational objective because digital radicalization often exploits limited religious literacy rather than the absence of religious commitment.

The cumulative outcome of these interconnected mechanisms is the development of religious moderation (*wasatiyyah*). In the proposed model, moderation is conceptualized not merely as an individual attitude but as a multidimensional educational competency encompassing balanced religious understanding, justice, tolerance, openness, responsibility, and peaceful coexistence (Kamali, 2015). Religious moderation therefore emerges through a gradual educational process linking epistemological integration, inclusive interaction, and critical religious reasoning rather than through moral instruction alone.

Ultimately, this mechanism contributes to digital radicalism prevention. The present model argues that preventing radicalization requires strengthening students' cognitive, ethical, and digital competencies simultaneously. Students who possess holistic religious understanding, participate in inclusive learning environments, and demonstrate critical religious literacy are more capable of recognizing extremist narratives, resisting ideological polarization, and engaging responsibly with religious information encountered through digital media. Consequently, digital resilience becomes the logical educational consequence of religious moderation rather than an independent instructional objective.

The theoretical mechanism proposed in this study is illustrated in Figure 4, which demonstrates the sequential relationship among the model's core constructs.

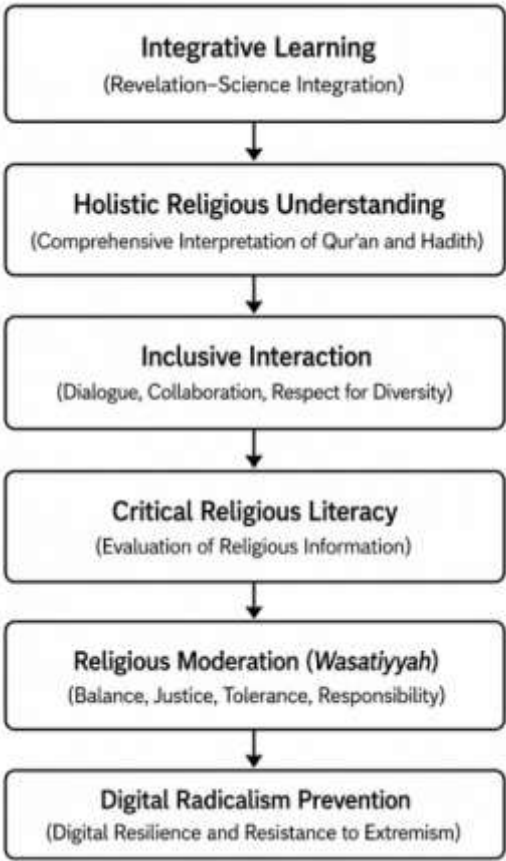


Figure 4. Theoretical Mechanism of the Integrative-Inclusive Qur'an-Hadith Learning Model

The mechanism presented in Figure 3 demonstrates that integration and inclusivity are not parallel educational approaches but complementary stages within a coherent pedagogical process. Integrative learning establishes the cognitive architecture of Islamic understanding, whereas inclusive learning transforms that understanding into ethical interaction and responsible citizenship. Together, these processes provide the theoretical explanation for how Qur'an-Hadith learning can strengthen religious moderation and enhance students' resilience against digital radicalism in Madrasah Aliyah.

Critical Comparison with Previous Models

The proposed Integrative-Inclusive Qur'an-Hadith Learning Model advances existing scholarship by addressing a major limitation in previous studies, namely the tendency to examine integrative learning, inclusive education, and religious moderation as separate educational constructs. The present model argues that strengthening religious

moderation requires not only the integration of knowledge but also a pedagogical mechanism that explains how integrated knowledge is transformed into moderate attitudes and responsible social behaviour. Consequently, the novelty of this study lies not in introducing entirely new concepts but in synthesizing existing theories into a coherent explanatory model.

Research on religious moderation has primarily emphasized normative values rather than pedagogical mechanisms. Daher (2022), for example, positions religious moderation, inclusive education, and global citizenship as strategic directions for Islamic Religious Education in madrasahs. Likewise, Gunawan et al. (2021) demonstrate that moderation values can be internalized through classroom learning and school culture. Although these studies successfully establish the educational importance of religious moderation, they primarily discuss moderation as a normative educational value rather than explaining the instructional mechanisms through which moderation competencies are progressively developed in classroom learning. The present model addresses this gap by linking these elements through sequential pedagogical stages that culminate in the development of religious moderation and digital resilience.

The proposed model also extends previous studies on Qur'an-Hadith learning. Alnashr & Hakim (2024) successfully identify moderation values embedded in Qur'an-Hadith textbooks for Madrasah Ibtidaiyah, demonstrating that curriculum content contains substantial potential for promoting tolerant religious attitudes. However, identifying moderation values within textbooks does not automatically explain how those values are transformed into students' competencies. However, textbook-based analyses provide limited guidance for teachers regarding how moderation values should be translated into instructional design, classroom interaction, learning activities, and assessment. The present study therefore shifts the focus from content identification to instructional model development, proposing explicit learning syntax, curriculum alignment, implementation indicators, and authentic assessment to operationalize moderation-oriented learning.

From the perspective of Islamic educational philosophy, the model expands the epistemological integration proposed by Al-Faruqi (1982) and Al-Attas (1991). Both scholars advocate overcoming the dichotomy between revealed and acquired knowledge, thereby providing a strong philosophical foundation for integrative learning. Nevertheless, their works primarily address the philosophical orientation of Islamic education and provide limited guidance regarding classroom implementation. Consequently, previous philosophical models provide

a strong epistemological foundation but remain insufficient as practical instructional frameworks for addressing contemporary educational issues, particularly students' exposure to digital religious radicalism. The present model translates these philosophical principles into an operational pedagogical framework by integrating interdisciplinary learning with inclusive classroom interaction, reflective dialogue, collaborative inquiry, and authentic action. In this respect, the model bridges the gap between Islamic educational philosophy and contemporary instructional design.

The model also complements international perspectives on multicultural and Islamic education. Banks (2016) argues that inclusive education should promote democratic participation, equity, and respect for diversity, whereas Halstead (2018) emphasizes that Islamic education seeks to develop morally responsible individuals through the integration of intellectual, ethical, and spiritual dimensions. Although these perspectives share similar educational aspirations, neither explicitly explains how Qur'an-Hadith learning can integrate Islamic epistemology, interdisciplinary knowledge, and inclusive pedagogy within the context of Madrasah Aliyah. Nevertheless, these perspectives are generally developed within broader multicultural education and do not specifically explain how Islamic epistemology, Qur'an-Hadith learning, and religious moderation can be systematically integrated into classroom instruction in Madrasah Aliyah. By synthesizing these perspectives, the proposed model demonstrates that inclusivity can be developed as an intrinsic expression of Islamic educational principles rather than as an external pedagogical agenda.

A distinctive contribution of the present study is the incorporation of critical religious literacy as a mediating construct linking classroom learning with students' engagement in digital environments. Previous studies have generally discussed religious moderation within face-to-face educational settings, paying limited attention to the growing influence of digital media on students' religious understanding. In contrast, the proposed model argues that strengthening religious moderation in the twenty-first century requires students to evaluate online religious information critically, distinguish authoritative scholarship from ideological manipulation, and respond constructively to religious diversity in digital spaces. By integrating critical religious literacy into the conceptual framework, the model extends previous moderation studies toward the emerging challenge of digital radicalism.

Another important advancement is the explicit alignment of the model with the implementation of the Merdeka Curriculum in Madrasah through KMA No. 347 of 2022 (Indonesia, 2022). Previous

conceptual discussions rarely explain how theories of integrative learning, inclusive education, and religious moderation can be translated into curriculum planning, learning syntax, authentic assessment, and competency development. The proposed model addresses this limitation by connecting philosophical foundations, pedagogical processes, curriculum components, implementation indicators, and expected learning outcomes within a single instructional framework. This integration enhances both the theoretical coherence and the practical applicability of the model.

Collectively, previous pedagogical models have made significant contributions to Islamic education by strengthening epistemological integration, inclusive education, curriculum development, or religious moderation. Nevertheless, these models remain fragmented because they generally address only one or two dimensions of the educational process. Few studies explain how Islamic epistemology, interdisciplinary learning, inclusive pedagogy, critical religious literacy, curriculum implementation, and measurable learning outcomes can be systematically operate within a single instructional framework. Consequently, existing models provide limited guidance for addressing emerging educational challenges, particularly students' exposure to digital religious radicalism. The proposed Integrative-Inclusive Qur'an-Hadith Learning Model addresses this limitation by connecting these dimensions through a coherent pedagogical mechanism linking epistemological foundations, instructional processes, mediating competencies, educational outcomes, and long-term societal impact.

Overall, the proposed Integrative-Inclusive Qur'an-Hadith Learning Model should be understood as a conceptual model development rather than a simple synthesis of existing literature. Its principal contribution lies in explaining the causal relationship between integrative learning, holistic religious understanding, inclusive interaction, critical religious literacy, religious moderation, and digital radicalism prevention. By integrating Islamic epistemology, contemporary pedagogy, curriculum implementation, and measurable educational outcomes, the model provides a more comprehensive framework for strengthening religious moderation through Qur'an-Hadith learning in Madrasah Aliyah.

Implications for Islamic Education and Madrasah Curriculum

The proposed Integrative-Inclusive Qur'an-Hadith Learning Model has important implications for the development of Islamic education, particularly in strengthening Qur'an-Hadith learning within Madrasah Aliyah. Rather than functioning solely as a framework for transmitting religious knowledge, the model repositions Qur'an-Hadith learning as a

means of developing holistic religious understanding, critical religious literacy, and religious moderation competencies. This shift responds to contemporary educational challenges, including religious polarization, multicultural interaction, and the rapid dissemination of religious information through digital media.

A primary implication concerns the reorientation of Qur'an-Hadith pedagogy. Conventional instruction has often emphasized textual mastery and memorization, whereas the proposed model promotes contextual interpretation by connecting Qur'anic and Hadith teachings with scientific knowledge, humanitarian values, and contemporary social issues. This orientation reflects the broader aims of Islamic education, which integrate intellectual, moral, and spiritual development (Al-Attas, 1991; Halstead, 2018).

The model also provides practical support for implementing the Merdeka Curriculum in Madrasah as stipulated in KMA No. 347 of 2022 (Indonesia, 2022). Its six-stage learning syntax operationalizes curriculum principles such as competency-based learning, contextual understanding, authentic assessment, and learner-centred instruction. Consequently, the model offers teachers a systematic framework for translating curriculum policy into classroom practice while maintaining the theological integrity of Qur'an-Hadith learning.

Another implication relates to strengthening religious moderation through instructional design rather than through value transmission alone. Previous initiatives have generally emphasized character education and school culture (Daheri, 2022; Gunawan et al., 2021; Kurniawan et al., 2026; Musonif et al., 2026). The proposed model complements these efforts by demonstrating that moderation can be cultivated through interdisciplinary learning, dialogical interaction, collaborative inquiry, and reflective practice. In this perspective, moderation emerges as an educational competency that develops progressively throughout the learning process rather than as an isolated moral objective (Kamali, 2015).

The model also highlights new demands for teacher professionalism. Qur'an-Hadith teachers are expected not only to master Islamic sources but also to facilitate interdisciplinary learning, moderate dialogue, integrate digital issues into classroom discussion, and implement authentic assessment. Accordingly, teacher professional development should strengthen pedagogical, digital, and facilitation competencies alongside theological expertise.

Finally, the model addresses the growing importance of critical religious literacy in Islamic education. As students increasingly encounter religious narratives through digital platforms, Qur'an-Hadith

learning should equip them to evaluate the credibility of religious information, recognize ideological manipulation, and respond critically without departing from authentic Islamic teachings. In this way, the proposed model contributes to developing students' digital resilience while reinforcing religious moderation in multicultural society.

Theoretical, Pedagogical, and Practical Contributions

The proposed Integrative-Inclusive Qur'an-Hadith Learning Model contributes to Islamic education at three complementary levels: theoretical, pedagogical, and practical.

Theoretically, this study advances the literature by integrating Islamic epistemology, integrative learning, inclusive pedagogy, and religious moderation into a single conceptual framework. Unlike previous studies that examine these concepts separately (Al-Attas, 1991; Al-Faruqi, 1982; Daheri, 2022), the proposed model explains the educational mechanism through which integrative learning promotes holistic religious understanding, inclusive interaction strengthens ethical engagement, and critical religious literacy mediates the development of religious moderation. By incorporating digital radicalism prevention as the model's long-term educational impact, the study extends existing theories of moderation into the context of contemporary digital society.

Pedagogically, the study provides an operational instructional model rather than a purely conceptual discussion. The integration of a conceptual framework, learning syntax, curriculum alignment, implementation indicators, and authentic assessment offers a structured guide for designing moderation-oriented Qur'an-Hadith learning. This contribution bridges the gap between Islamic educational philosophy and classroom implementation, enabling teachers to translate abstract educational principles into coherent instructional practice.

Practically, the model supports the implementation of KMA No. 347 of 2022 by providing a framework consistent with the competency-based orientation of the Merdeka Curriculum (Indonesia, 2022). It also offers practical guidance for strengthening teacher professionalism, developing students' critical religious literacy, and promoting responsible digital citizenship. Consequently, the model positions Qur'an-Hadith learning not only as a subject for understanding Islamic texts but also as a strategic educational instrument for cultivating tolerance, social responsibility, and resilience against digital radicalism.

Despite these contributions, the proposed model should be interpreted as a theoretically grounded conceptual framework rather than an empirically validated instructional model. Consequently, the

relationships among its components remain theoretical propositions that require further empirical verification. Future studies are therefore recommended to validate and refine the model through expert review, Delphi techniques, focus group discussions, design-based research, and pilot classroom implementation in diverse Madrasah contexts before wider educational adoption.

Overall, the proposed model offers a theoretically grounded, pedagogically structured, and practically applicable framework for strengthening religious moderation through Qur'an-Hadith learning. By integrating Islamic educational philosophy, contemporary pedagogy, curriculum implementation, and critical religious literacy, the model contributes to the ongoing development of moderation-oriented Islamic education in Madrasah Aliyah.

Conclusion

This study developed a conceptual model of Integrative-Inclusive Qur'an-Hadith Learning as a pedagogical framework for strengthening religious moderation in Madrasah Aliyah. Drawing upon thematic Qur'anic exegesis (*tafsīr mawḍūʿī*), relevant Prophetic traditions, classical and contemporary Islamic educational thought, and contemporary theories of integrative and inclusive learning, the model provides a coherent conceptual foundation for addressing the educational challenges posed by religious polarization and digital radicalism. Unlike previous studies that have generally examined integrative learning, inclusive education, or religious moderation as separate educational constructs, the present study synthesizes these perspectives into a unified instructional framework that connects Islamic epistemology, pedagogical processes, curriculum implementation, and expected learning outcomes.

The proposed model demonstrates that integrative learning and inclusive learning function as complementary pedagogical mechanisms rather than independent instructional approaches. Integrative learning promotes holistic religious understanding by connecting Qur'anic and Hadith teachings with scientific knowledge, social realities, and contemporary issues, while inclusive learning transforms this understanding into dialogical interaction, ethical engagement, and respect for diversity. Through this interaction, students progressively develop critical religious literacy, which strengthens religious moderation and enhances resilience against extremist narratives and religious misinformation circulating in digital environments.

A major contribution of this study is the development of a systematic conceptual model comprising a conceptual framework, theoretical mechanism, model components, six-stage learning syntax, curriculum alignment with KMA No. 347 of 2022, and multidimensional implementation indicators. These elements collectively extend previous scholarship by translating Islamic educational philosophy into an operational learning model that can guide the design, implementation, and evaluation of Qur'an-Hadith learning in Madrasah Aliyah. Accordingly, the study contributes to the advancement of Islamic education not only by enriching theoretical discussions on religious moderation but also by providing a practical framework for curriculum development, instructional innovation, authentic assessment, and teacher professional development.

Despite these contributions, the proposed model should be regarded as a theoretically grounded conceptual framework whose practical effectiveness has not yet been empirically established. Future research should therefore adopt a staged validation process. The first stage should involve expert validation through expert review or Delphi techniques to evaluate the conceptual coherence, pedagogical relevance, and content validity of the model. The second stage should employ focus group discussions with Qur'an-Hadith teachers, curriculum specialists, and Islamic education experts to refine the learning syntax, instructional components, and implementation indicators. The third stage should consist of pilot implementation using design-based research in selected Madrasah Aliyah to assess the feasibility and practicality of the model in authentic classroom settings. Finally, larger-scale empirical studies employing mixed-methods or quasi-experimental designs are recommended to examine the model's effectiveness in improving students' holistic religious understanding, critical religious literacy, religious moderation competencies, and resilience against digital radicalism across diverse educational contexts.

The proposed model is therefore intended to serve as a conceptual foundation for future empirical research rather than as a finalized instructional model ready for widespread implementation.

Overall, the Integrative-Inclusive Qur'an-Hadith Learning Model offers a theoretically grounded, pedagogically structured, and practically applicable framework for strengthening religious moderation within Islamic education. By integrating Qur'anic and Prophetic educational principles with contemporary pedagogical approaches and curriculum policy, the model provides a strategic reference for developing Qur'an-Hadith learning that is academically rigorous, socially responsive, and relevant to the demands of multicultural society and the digital era.

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