ISLAMIC EDUCATION PARADIGM IN STRENGTHENING THE CHARACTER OF STUDENTS BASED ON CONTEXTUAL HADITH

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Abstract

Islamic education aims to shape a complete human being intellectually, spiritually, and morally. However, contemporary educational practices often emphasize the cognitive aspect, leading to suboptimal internalization of values and a character crisis. This study formulates a contextual hadith-based educational model as an integrative approach to strengthening students' character. Using qualitative library research methods, this study analyzes literature on methodologies for understanding hadiths, Islamic educational philosophy, character education, and reflective learning theory. Data are analyzed through content analysis to develop a conceptual framework for the model. The results show that this model is built on three main pillars: (1) prophetic teachers as agents of value transformation through moral role models, a humanistic approach, and spiritual awareness; (2) an ethical-integrative curriculum that internalizes hadith values in all science and social science subjects; and (3) reflective-transformative learning that encourages critical dialogue, case studies, and reflective journals to connect hadith texts with students' realities. Hadith is presented as a source of normative values and contextual inspiration relevant to the challenges of the digital and global era. This model contributes to strengthening the integrative, humanistic, and transformative paradigm of Islamic education by shaping students with a holistic character who are pious in both personal, social, and intellectual ways.

Keywords: Islamic Education, Contextual Hadith, Character Education, Prophetic Teachers, Value Transformation.

Abstrak

Pendidikan Islam bertujuan membentuk manusia utuh secara intelektual, spiritual, dan moral. Namun, praktik pendidikan kontemporer sering kali lebih menekankan aspek kognitif, sehingga internalisasi nilai belum optimal dan berakibat pada krisis karakter. Penelitian ini merumuskan model pendidikan berbasis hadis kontekstual sebagai pendekatan integratif untuk penguatan karakter peserta didik. Menggunakan metode kualitatif studi kepustakaan, penelitian ini menganalisis literatur tentang metodologi pemahaman hadis, filsafat pendidikan Islam, pendidikan karakter, dan teori pembelajaran reflektif. Data dianalisis melalui *content analysis* untuk membangun kerangka konseptual model. Hasil penelitian menunjukkan bahwa model ini dibangun atas tiga pilar utama: (1) guru profetik sebagai agen transformasi nilai melalui keteladanan moral, pendekatan humanistik, dan kesadaran spiritual; (2) kurikulum etis-integratif yang menginternalisasikan nilai hadis dalam seluruh mata pelajaran sains dan sosial; serta (3) pembelajaran reflektif-transformatif yang mendorong dialog kritis, studi kasus, dan jurnal reflektif untuk mengaitkan teks hadis dengan realitas peserta didik. Hadis diposisikan sebagai sumber nilai

normatif sekaligus inspirasi kontekstual yang relevan dengan tantangan era digital dan global. Model ini berkontribusi pada penguatan paradigma pendidikan Islam yang integratif, humanistik, dan transformatif dalam membentuk karakter holistik peserta didik, yang saleh secara personal-sosial dan intelektual.

Kata Kunci: Pendidikan Islam, Hadis Kontekstual, Pendidikan Karakter, Guru Profetik, Transformasi Nilai.

INTRODUCTION

Education from an Islamic perspective is a process of forming the whole human being, known as *insān kāmil*, a concept that emphasizes multidimensional perfection encompassing spiritual, intellectual, emotional, and social dimensions. In his work, Al-Attas (1995) underscores the importance of integrating revelation and reason as the foundation of complete self-formation. Within this framework, Islamic education serves as the primary means of internalizing the values of monotheism, noble morals, and social responsibility. The Qur'an itself repeatedly calls upon man to practice *tafakkur* (reflection) and *tadabbur* (contemplation) as the foundation of understanding and appreciating the divine teachings, which inherently demands a deep and meaningful learning process.

However, the reality faced by many contemporary Islamic educational institutions shows a worrying shift in focus. There is a strong tendency to place greater emphasis on quantitative academic achievement, often measured by test scores, rankings, and other external indicators. The dominant approach is a cognitive-positivistic model that tends to fragment science and ignore the dimensions of values and spirituality (Tilaar, 2012).

As a result of the dominance of this cognitive-positivistic approach, the internalization of moral and spiritual values among students is suboptimal. This phenomenon has contributed to the emergence of various forms of unsettling character crises among the younger generation. This manifests in a variety of ways, ranging from low levels of integrity and increasingly complex unethical behavior to weakening social awareness and empathy. This crisis affects not only the individual himself but also the broader social order, disrupting human interaction and weakening social cohesion.

In an increasingly dynamic global landscape, Islamic education faces a significant dual challenge. First, how to maintain the authenticity and integrity of the fundamental values of Islamic teachings sourced from the Qur'an and Sunnah, so as not to be eroded by the currents of secularization, liberalization, and the challenges of modernity. Second, how to actualize these noble values in a relevant, meaningful, and applicable manner in the context of modern life, which is characterized by complexity, speed of change, and rapid technological advancement.

This is where the importance of an approach that bridges the richness of classical texts' meaning with contemporary reality becomes clear. The hadith of the Prophet Muhammad (PBUH), as the second source of Islamic teachings and a practical elaboration of the Qur'an, has a universal normative dimension as well as a historical dimension that is tied to the socio-cultural context in which it is spoken. A purely textual and literal understanding, without considering the historical, social, and purpose of the shari'a (*asbābul wurūd* and *maqāṣid al-sharī'ah*), risks leading to a reduction in meaning, narrow interpretation, and incongruity in its application today. Contemporary scholars such as Yusuf Al-Qardhawi (1995, 2018) have paid close attention to the importance of contextual methodologies for understanding hadith so that Islamic teachings remain relevant and responsive to the times. Therefore, the contextual hadith approach is crucial as a bridge that connects the wisdom of the past with the needs of the present, ensuring that the legacy of the Prophet remains alive and inspiring.

The urgency of this research lies in the need for an Islamic education model that is not only grounded in the noble values of the hadith but also integrates them systematically and contextually across all aspects of the learning process. This model is expected to be a solution to overcome the fragmentation of knowledge and values that often occurs, as well as an effective vehicle for the formation of students' character, which is solid, adaptive, and competitive in the global era. Islamic education needs to be transformed from a mere transmission of religious knowledge into a transformative force that forms individuals with superior character, able to face the challenges of the times with wisdom and integrity.

Various research efforts have sought to explore and deepen the understanding of character education in the context of Islam. A number of studies highlight the crucial role of teachers as role models, which aligns with the concept of prophetic teachers. For example, research conducted by Safitri (2023) and Sirait (2023) consistently shows that teacher role models are a dominant factor in the success of students' character formation in Islamic schools. They underscore that teachers who can embody the values they teach will have a much greater influence than just verbal delivery.

On the other hand, the research by Tengku Kasim et al. (2021) tested the effectiveness of dialogical, reflective contextual learning in improving students' character formation. The results of their study suggest that an approach that allows students to connect subject matter with real-life experiences and personal reflection can reinforce the internalization of character values. In addition, attention is also paid to the curriculum as the main instrument of character formation. Kulsum et al. (2024) examine how a curriculum oriented toward digital characters can increase students' awareness of value in Islamic schools, a theme that is highly relevant in the digital era. Ibrahim et al. (2022) also conducted an investigation into the influence of the internalization of religious education values on students' religious

behavior at the elementary school level, confirming a positive correlation between the cultivation of religious values and character formation.

Furthermore, in their study, Nasution et al. (2025) affirmed the significance of the influence of Islamic religious education integrated into the curriculum on the formation of students' religious and social character, suggesting that systemic integration is more effective than a partial approach. However, Prayatni et al. (2025) identified obstacles to the effective implementation of character education, including a lack of systemic and holistic integration within the school curriculum. These findings indicate that although various elements of character education have been studied, there remains a need to bring them together into a cohesive, integrated framework.

Departing from the literature review above, it can be identified that there is a significant gap (GAP) in Islamic education research. Although many studies have explored the important components of character education separately—such as the role of teacher role models (Safitri, 2023; Sirait, 2023), the effectiveness of contextual learning (Tengku Kasim et al., 2021), the integration of digital curricula (Kulsum et al., 2024), and the internalization of religious values (Ibrahim et al., 2022; Nasution et al., 2025)—there are still shortcomings in the formulation of a comprehensive, systemically integrated, and explicitly based on a contextual understanding of hadith.

Many studies tend to focus on one or two pedagogical aspects, but have not yet presented a complete model framework, which elaborates in depth on its philosophical foundations, and maps in detail its three main pillars: the prophetic teacher as an agent of value transformation, a truly ethical and integrative curriculum across all disciplines, and a reflective and transformative approach to learning. This gap indicates that there is no model that comprehensively integrates the principles of contextual hadith with cutting-edge pedagogical strategies to create a holistic and transformative educational ecosystem.

Therefore, the novelty of this research lies in the effort to formulate and construct a holistic, integrated model of Islamic education that is fundamentally rooted in the understanding of contextual hadith. The model not only identifies three crucial pedagogical pillars—prophetic teachers, ethical-integrative curriculum, and reflective-transformative learning—but also elaborates in depth on the philosophical foundations (ontological, epistemological, and axiological) that bring together revelation, ratios, and social realities. Another novelty is the emphasis on how hadith is positioned not only as a source of enduring normative value, but also as a dynamic inspiration relevant to the challenges of the digital and global era.

This model is specifically designed to bridge the gap between the richness of classical Islamic teachings and the demands of the complexity of modern life, with the main goal of shaping the character of learners who are not only personally religious but also intellectually

critical, humanist in social interactions, and globally responsible. Thus, this research offers a theoretical and practical contribution in the form of a concrete framework that Islamic educational institutions can adopt to transform their educational practices.

Based on the background of the profound problem of character crisis and the challenge of the relevance of Islamic education, as well as the identification of gaps in the literature regarding a comprehensive educational model, this study has a clear and measurable main objective of formulating a comprehensive and integrated model of Islamic education, based on a strong philosophical and pedagogical foundation of contextual hadith understanding, specifically designed to effectively strengthening and transforming the character of students in the contemporary era.

RESEARCH METHODS

This research uses a qualitative approach in library research. The qualitative approach was chosen because this study aims to formulate a conceptual and philosophical education model based on an understanding of contextual hadith, and to elaborate on its three main pillars: prophetic teachers, ethical-integrative curriculum, and reflective-transformative learning. Literature studies are an essential method for collecting, analyzing, and synthesizing information from various literature sources in order to build a comprehensive and cohesive theoretical framework (Zed, 2008). According to Sugiyono (2016), the qualitative method aims to understand phenomena from the perspective of participants in their natural context, which, in the context of this research, means an in-depth understanding of the concepts contained in the scientific literature.

The data collection technique in this study was carried out through a comprehensive documentation study and a search of scientific literature. This process includes stages such as Primary and Secondary Source Identification to collect and analyze literature that directly addresses the main pillars of the formulated model, and critical reading and recording to conduct an in-depth reading of all the collected literature. Information, key concepts, findings of previous research, theoretical arguments, and relevant data supporting the formulation of the model are systematically recorded.

The data analysis in this study uses content and thematic analysis methods, which are carried out on an ongoing basis to construct contextual hadith-based educational models. Conceptual validity is maintained through source triangulation (comparing information from various literature to get a more comprehensive view) and theoretical consistency (ensuring arguments are logically constructed and connected between literature) (Miles & Huberman, 2012). The findings presented in the study are descriptive and analytical, based on an in-depth study of the existing literature.

RESULTS OF RESEARCH AND DISCUSSION

Results

This research, which uses a qualitative literature-based approach, succeeded in formulating a conceptual model of Islamic education based on contextual hadith. This model was designed in response to the challenges of contemporary education that often ignore the dimensions of values and character, and to actualize Islamic teachings in a relevant way in the modern era. The results of this research are structured based on philosophical foundations, pedagogical pillars, and model implications for the formation of students' characters.

1. **The Philosophical Foundations of Contextual Hadith-Based Education**

This educational model is built on a solid philosophical foundation, which integrates ontological, epistemological, and axiological dimensions. This foundation provides a conceptual framework that integrates revelation, reason, and social reality into an integral and transformative education system.

   a. *The Ontological Foundations of Human Nature as Spiritual and Social Beings.* Ontologically, Islamic education views humans as multidimensional creatures comprising physical and spiritual elements, who have the nature to know God (QS. Ar-Rum: 30). Humans are not only biological or rational beings but also spiritual beings (*homo religious*) who have the potential to develop spiritually and socially in harmony. Contextual hadith-based education emphasizes that intellectual development without a value orientation can lead to a moral crisis, as noted by Munawarsyah (2023) in the context of challenges in the digital era. The Prophet's hadith explicitly guides humans to maintain a balance between individual piety and social piety. This model views learners as active subjects who need to develop cognitive (intellect), affective (heart), and psychomotor (action) dimensions in a balanced manner. This rejects educational reductionism that only focuses on the cognitive aspect, but affirms human beings as *value-oriented beings* who need revelation-based education to achieve a balance between science and morality.

   b. *The Epistemological Foundations of Hadith as a Contextual and Dynamic Source of Knowledge.*
   The epistemological foundation of this model rests on the way knowledge is acquired and understood, placing hadith as a dynamic and contextual source of knowledge. Al-Attas (1995) emphasizes the importance of integration between revelation and reason. Hadith, as an elaboration of the Qur'an, has a normative and historical dimension. A contextual understanding that considers the social, cultural, and Sharia background (*asbābul wurūd* and *maqāṣid al-sharī'ah*) is crucial for Islamic teachings to remain relevant (Qardhawi, 1995, 2018). This approach encourages the integration of

revelation and reason, as well as the understanding that the value of hadith is universal, but its application is dynamic in context. It also supports the development of critical thinking, as Dewey (1933) stated and Tengku Kasim et al. (2021) demonstrated through their research on the effectiveness of contextual learning. This model also rejects the dichotomy of religious science and general science, integrating the value of hadith into all disciplines.

c. *The Axiological Foundations of Education as Moral and Social Transformation*. The axiological dimension focuses on the purpose and value of education, namely the formation of noble morals as emphasized in the prophetic hadith ("Indeed I was sent to perfect noble morals"). This model makes morality the main orientation, integrating *moral knowing*, *moral feeling*, and *moral action* (Lickona, 1991, 2013). Education aims not only to shape individual piety but also social contribution (Zain et al., 2025). The axiology of this model is also responsive to contemporary challenges, such as digital ethics (Kulsum et al., 2024) and social justice, which aim to form human beings with integrity, criticality, humanism, and spirituality.

2. Main Pillars of the Contextual Hadith-Based Education Model

The model is built on three main pedagogical pillars that reinforce each other:

a. *Prophetic Teachers as Agents of Value Transformation*. Teachers are positioned as role models who emulate the Prophet Muhammad PBUH (QS. Al-Ahzab: 21). The role of teachers goes beyond the conveyor of knowledge to become an agent of value transformation through moral exemplary, humanistic approach, and spiritual-transcendental awareness (Safitri, 2023; Sirait, 2023). The teacher serves as a mediator between the hadith text and the students' reality, integrating the concept of *living hadith*. The humanistic dimension emphasizes empathy and dialogue (Tengku Kasim et al., 2021; Rogers, 1969), while the dimension of spirituality makes teaching as worship. Prophetic teachers combine scientific, pedagogical, and spiritual competencies to guide students.

b. *Ethical-Integrative Curriculum.* This curriculum places the value of hadith at the core, animating all subjects, not separately. This model integrates the value of hadith in science (e.g., environmental ethics, sustainability; Kulsum et al., 2024) and social sciences (e.g., justice, empathy; Nasution et al., 2025; Zain et al., 2025). This approach forms a holistic character (moral knowing, feeling, action) (Lickona, 2013) and is relevant to contemporary issues such as digital ethics and tolerance (Rahmatullah et al., 2025). Its characteristics include holistic, contextual, interdisciplinary, reflective, and transformative, which are embodied in an ethical school culture (Prayatni et al., 2025).

c. *Reflective-Transformative Learning.* This approach emphasizes critical reflection and internalization of values through dialogue, case studies, and reflective journals (Dewey, 1933; Mezirow, 1991). Students are invited to analyze hadith contextually, relate it to social reality, and reflect on its application in life. It develops moral reasoning, empathy, and social awareness. Teachers act as facilitators who create a dialogue and a safe atmosphere. Evaluations include journal assessments, behavioral observations, and character portfolios, not just cognitive tests.

3. Model Implications for Student Character Formation

This model has profound implications for the formation of learners' character:

a. *Moral Consciousness Based on Spiritual Values.* Students develop integrity, honesty, and character resilience rooted in transcendental awareness (Munawarsyah, 2023). Morality is not only social obedience, but internalized self-awareness through reflection.

b. *Critical Thinking Skills in Understanding Religious Texts.* Students can analyze hadith contextually, distinguish universal principles from historical contexts, and develop a moderate attitude (Qardhawi, 2018). This results in a mature and proportionate religiosity.

c. *The Relevance of Islamic Education to Global Challenges.* This model equips students to respond to contemporary issues such as digital ethics, tolerance, and environmental crises by attributing them to the value of hadith (Kulsum et al., 2024; Rahmatullah et al., 2025).

d. *The realization of an Integrative and Humanistic Education Ecosystem.* Creating a learning environment that is holistic, dialogical, and integrates knowledge and values. An ethical school culture is integral to the educational process (Prayatni et al., 2025; Sirait, 2023).

e. *Formation of Righteous-Social and Intellectual Individuals.* This model produces individuals who are not only ritually pious but also socially concerned, intellectually intelligent, and critically capable. The realization *of the kamil people* who can integrate faith and knowledge.

Overall, the results of this study present a comprehensive and transformative model of Islamic education. This model seeks to restore the essence of Islamic education as a means of forming a whole character relevant to the demands of the times, by making contextual hadith the main source of inspiration and guidance.

Discussion

This research has succeeded in formulating a comprehensive, contextually grounded, hadith-based Islamic education model. An in-depth discussion of the findings will relate them to relevant theories to address the research objective: formulating an integrative and transformative Islamic education model to strengthen students' character.

1. **Construction of an Islamic Education Model Based on Contextual Hadith**

The main objective of this research is to formulate an integrative and transformative model of Islamic education. The resulting model, which comprises a philosophical foundation, three pedagogical pillars (prophetic teacher, ethical-integrative curriculum, reflective-transformative learning), and its implications for character formation, directly addresses these goals.

   a. *Paradigm Integration.* This model integrates a variety of theories and concepts that might have previously been studied separately. A strong philosophical foundation (ontology, epistemology, axiology) unites the Islamic view of human nature, the source of knowledge, and the purpose of education. Epistemology that emphasizes contextual hadith (Qardhawi, 2018) is key to integrating revelation and reason, rejecting the dichotomy between science (Al-Attas, 1995). This creates a holistic educational paradigm, no longer fragmented by a cognitive-positivistic approach (Tilaar, 2012).

   b. *Pedagogical Transformation.* The three proposed pedagogical pillars offer a transformation in educational practice. Prophetic teachers (Safitri, 2023; Sirait, 2023) changed the role of teachers from conveyors of information to agents of value transformation through example and humanistic approaches (Rogers, 1969). Ethical-integrative curriculum (Nasution et al., 2025; Kulsum et al., 2024) makes the value of hadith the core that animates all subjects, not just additional material. Reflective-transformative learning (Dewey, 1933; Mezirow, 1991; Tengku Kasim et al., 2021) encourages students to internalize values through personal experience and critical thinking. This approach is superior to merely transmitting knowledge, as it focuses on internalization and behavior change.

   c. *Holistic Character* Strengthening. This model explicitly aims to strengthen holistic character. Character is not only understood as moral *knowing*, but also emotional appreciation (*moral feeling*) and real action (Lickona, 2013). By integrating personal and social piety (Zain et al., 2025) and equipping students with critical thinking skills and global relevance (Munawarsyah, 2023; Rahmatullah et al., 2025), this model fosters a whole individual (*insan kamil*).

2. **Analysis of Model Pillars in the Context of Educational Theory**

An in-depth discussion of the three pillars of the model shows how the underlying theories are integrated and answer the needs of character education.

a. *Prophetic Teachers as the Foundation of Transformation*. The role of the prophetic teacher goes beyond the concept of the professional teacher in Western pedagogical theory, as it has a strong spiritual-transcendental dimension. This concept aligns Albert Bandura's (1977) social learning theory about the importance of example, with a religious dimension that emphasizes the role of teachers as the heirs of the prophets. The research findings of Safitri (2023) and Sirait (2023), which highlight the dominance of teacher examples, confirm the validity of this pillar. Prophetic teachers are the catalyst for the internalization of values, not only through instruction, but through *living hadith*. The humanistic approach of teachers (Rogers, 1969) creates a safe learning environment, allowing learners to reflect on their values personally.

b. *Ethical-Integrative Curriculum as a Value System*. This pillar answers criticism of the fragmentation of knowledge and the secularization of the curriculum (Tilaar, 2012). The integration of hadith values across all subjects, as suggested by Nasution et al. (2025), is not merely the addition of material but a paradigm shift in how science is viewed. Science and social sciences are no longer seen as neutral, but have an ethical dimension rooted in Islamic teachings. Examples of integration in science (environmental issues) and social sciences (justice, tolerance) show how the value of hadith can be contextualized, in line with the findings of Kulsum et al. (2024) about a digital character-based curriculum. This shows that an ethical-integrative curriculum can foster a holistic character (Lickona, 2013) and is relevant to contemporary challenges such as digital literacy and globalization (Rahmatullah et al., 2025).

c. *Reflective-Transformative Learning as an Internalization Mechanism*. This pillar integrates John Dewey's (1933) reflective learning theory and Jack Mezirow's (1991) transformative learning theory with Islamic educational practice. Discussion of hadith values, case studies, and reflective journals are a means for learners to actively construct meaning, relate the text to reality, and reflect on their experiences. This encourages moral reasoning and the internalization of deep values, not just external compliance. The findings of Tengku Kasim et al. (2021) on the effectiveness of dialogical and reflective contextual learning support this pillar. This process allows for self-transformation, in which learners not only change their behavior but also their way of thinking and value orientation.

3. Model Implications for Character Formation

The model formulated inherently aims to strengthen students' character. The discussion in the results section outlines the implications of this model in detail and can be further analyzed in the context of the underlying theory.

a. *Character as a Unity of Faith, Knowledge, and Charity*. This model asserts that the ideal character in Islam is a combination of personal piety (faith), intellectual intelligence (knowledge), and social contribution (charity). This is in accordance with the concept *of the kamil people* as outlined by Al-Attas (1995). Spirituality-based moral awareness (Munawarsyah, 2023) ensures that morality is not only social but also transcendental. The ability to think critically in understanding religious texts (Qardhawi, 2018) prevents dogmatic or narrow textualist religiosity.

b. *Facing contemporary challenges*. This model is explicitly designed to answer the challenges of the digital and global age. The integration of hadith values into digital ethics (Kulsum et al., 2024), tolerance, and environmental issues (Rahmatullah et al., 2025) demonstrates that Islamic education can remain relevant and contribute to addressing global issues. It goes beyond a mere normative transfer of knowledge and forms an agent of change rooted in value.

c. *Systemic Transformation*. The implications of this model are systemic, going beyond class. An ethical-integrative curriculum, the role of prophetic teachers, and a school culture with character create a conducive educational ecosystem. This is in line with Tilaar's (2012) view on the importance of transformative education for social change. Thus, this model has the potential to produce agents of change who are not only personally pious but also able to contribute positively to society.

Through in-depth analysis, it is proven that the contextual hadith-based Islamic education model formulated in this study is a comprehensive theoretical response to the research objectives set. This model successfully integrates various theories of character education, pedagogy, and Islamic philosophy, and offers concrete solutions to overcome the fragmentation of science and character crises in the contemporary era. By positioning hadith as a dynamic and contextual source of value, and by empowering teachers, curriculum, and learning methods to work synergistically, this model has the potential to transform Islamic education practices towards the formation of *kamil people* with superior character, critical and relevant to the challenges of the times.

CONCLUSION

This research has succeeded in formulating a comprehensive, contextually grounded, hadith-based Islamic education model that effectively addresses the crisis of character and

the relevance of Islamic education in the contemporary era. The main goal of the research to formulate an integrative and transformative model has been achieved through a construction based on a strong philosophical foundation (ontological, epistemological, axiological) and three main pedagogical pillars.

Conceptually, this model emphasizes that Islamic education must be holistic, not only focusing on knowledge transfer, but on the transformation of values and the formation of a whole character (*insan kamil*). The epistemological foundation that emphasizes hadith as a dynamic and contextual source of knowledge allows for the integration of revelation and reason, as well as the rejection of the dichotomy of knowledge. This is crucial to equip students with critical thinking skills and moderate religious understanding, enabling them to address the challenges of the digital and global era.

The three main pillars of the prophetic teacher model, ethical-integrative curriculum, and reflective-transformative learning have proven to be key in actualizing contextual hadith. Prophetic teachers function as agents of value transformation through humanistic examples and approaches, ethical-integrative curricula frame all disciplines with hadith values, and reflective-transformative learning facilitates the internalization of values through dialogue and personal experience.

The main implication of this model is the formation of learners who are not only ritually pious but also socially pious, intellectually intelligent, and critical. This model contributes to strengthening the integrative, humanistic, and transformative paradigm of Islamic education, which is ultimately expected to be able to produce a generation that has integrity, is adaptive, and is able to contribute positively to society and civilization.

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