



ANALYSIS OF ACTIVE LEARNING STRATEGIES IN LEARNING THE QURAN AND HADITH

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ABSTRACT

This study analyzes active learning strategies in Qur'an and Hadith education and identifies challenges and strategic solutions for their implementation in Islamic education. It is motivated by the need to shift from conventional, teacher-centered methods toward more participatory and contextual approaches. Using a qualitative library research method, data were collected through documentation studies of books, scientific journals, academic articles, and educational documents published in the last ten years. The analysis employed descriptive-analytical and content analysis techniques to identify principles, challenges, and strategies of active learning in Qur'an and Hadith subjects. The study finds that the main challenges include teachers' low pedagogical competence in designing active learning activities, passive student attitudes, limited media and facilities, an inflexible curriculum, and conservative perceptions that Qur'an and Hadith must be taught rigidly. To address these issues, the study proposes five strategies: (1) enhancing teacher capacity through active pedagogical training, (2) providing interactive learning media, (3) adapting the curriculum for greater flexibility, (4) implementing authentic, process-based evaluation, and (5) fostering collaboration among teachers, students, and school stakeholders. Implementing these strategies is expected to promote a more contextual, participatory, and meaningful learning process in Qur'an and Hadith education.

1. Introduction

Quran and Hadith education is the main foundation in shaping the character, morals, and religious understanding of students. Through this education, students are expected to not only be able to read and memorize holy texts, but also understand the values of Islamic teachings comprehensively and internalize them in everyday life (Asyari, 2017). However, conventional methods that are still dominantly used in learning the Qur'an and Hadith tend to be oriented towards lectures, memorization, and one-way delivery from teacher to student. This approach is often less effective in building deep understanding, critical thinking, and active involvement of students in the learning

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process (Ningsih & Siregar, 2020). To answer these challenges, active learning is a strategic alternative that can increase the effectiveness of the learning process. Active learning is an approach that places students as the subject of learning, emphasizing direct involvement through discussion, collaboration, problem solving, simulation, and reflection (Bonwell & Eison, 1991; Rahmawati, 2021). In the context of Islamic education, this strategy is relevant to the principles of participation, deliberation, and meaning, as reflected in many verses of the Qur'an and hadith that encourage critical and reflective thinking (Wahyuni, 2018). Active learning strategy is an approach designed to encourage full student involvement in the teaching and learning process. This strategy positions students as active, creative, and critical learning subjects. This means that students do not only receive information from the teacher in one direction, but are directly involved in the process of building knowledge through various activities, such as discussion, exploration, observation, problem solving, and collaboration.

This concept is in line with the constructivist approach in learning theory, where students build their own knowledge based on their experiences and interactions with the surrounding environment. In active learning, the teacher acts as a facilitator who designs learning situations that allow students to actively think, search, and process information. Active learning is a learning approach that emphasizes the direct involvement of students in the teaching and learning process. According to Bonwell and Eison (1991), active learning involves students in activities such as discussion, reflection, problem solving, debate, role-playing, and other exploratory activities that allow them to build knowledge independently or collaboratively. In this approach, the role of the teacher shifts from an information center to a facilitator who creates an interactive, open learning atmosphere that encourages independent thinking.

From the perspective of Islamic education, the concept of active learning is actually not new. The Prophet Muhammad SAW in the process of conveying revelation often used an approach that stimulates thinking, such as questions and answers (interrogative), analogy (qiyas), demonstration, to the exemplary or exemplary method (uswah). Active learning in Islamic education includes cognitive, affective, and psychomotor dimensions, and is oriented towards internalizing the values of monotheism, morals, and good deeds (Aziz & Fadillah, 2020). Thus, active learning does not merely focus on students' physical activities in learning, but also on developing the meaning and value of the learning experiences they experience.

Learning the Qur'an and Hadith as part of Islamic Religious Education (PAI) aims not only to provide knowledge about the contents of verses or hadiths, but also to invite students to contemplate, understand the context, and apply them in life. Therefore, active learning strategies are very relevant in grounding Islamic values in the daily lives of students. Active here does not only mean 'actively speaking' or 'actively moving', but more in actively thinking, feeling, and making responsible decisions in accordance with the instructions of revelation (Asyari, 2017).

1.1 Principles of Active Learning in the Perspective of the Qur'an and Hadith

The Qur'an and Hadith provide many instructions that support the principles of active learning. Among them are:

a. Participatory Principle (Shura and Deliberation)

The Qur'an teaches the importance of dialogue and deliberation in solving problems, as Allah says in QS. Asy-Shura [42]:38: "And (for) those who respond to their Lord and establish prayer, and their affairs are (decided) by consultation between them..." This verse is the basis for active participation in the learning process, especially through group discussions or collaborative activities. This participation not only increases a sense of ownership of the learning process, but also trains social responsibility and the ability to argue politely.

b. Reflective Principle (Tafakkur and Tazakkur)

The Qur'an uses a lot of reflective approaches to arouse human awareness to think deeply. QS. Al-Ghasyiyah [88]:17–20 for example, instructs humans to look at and reflect on Allah's creation as part of the educational process: "Do they not look at the camels, how they are created?..." Verbs such as *yafakkarun*, *ya'qilun*, and *yatafakkarun* occur frequently in the Qur'an, indicating the importance of critical and contemplative thinking processes in understanding revelation. In active learning, these activities can be realized through reflective discussions, writing daily journals, or integrative projects involving students' personal experiences.

c. Contextual and Realistic Principles

Learning in Islam is always associated with real and applicable contexts. The Prophet Muhammad SAW in conveying hadiths or interpreting verses often used real-life examples of his companions, the surrounding environment, or social conditions currently faced by the people of Medina. This shows that effective education is contextual education, namely being able to connect concepts and reality (Rahmawati, 2021). In active learning, this is applied through case study methods, simulations, and problem solving taken from the real lives of students.

This study aims to analyse active learning strategies in learning the Qur'an Al-Hadith, by examining the application of Islamic pedagogical principles and how the integration of active methods can improve students' understanding, motivation, and spirituality. It is hoped that this analysis can contribute to the development of a more effective learning model that is in accordance with the values of Islamic teachings.

2. Methodology

This study uses a qualitative approach with a type of library research, which aims to study and analyse the concept and application of active learning strategies in learning the Qur'an and Hadith through various relevant written sources. Library research was chosen because it allows researchers to explore theories, principles, and practices from a previously documented scientific perspective. As explained by Zed (2014), library research is based on the exploration of secondary data from books, journals, scientific articles, and official documents, which are then analysed critically to obtain a deep conceptual and argumentative understanding.

The approach used is descriptive-analytical, namely by describing the contents of the literature systematically, then analysing it in depth to find the relationship between active learning strategies and learning principles in Al-Qur'an Al-Hadith education (Moleong, 2019). Data collection techniques are carried out through documentation studies, namely by collecting relevant written sources, such as Islamic education books, accredited scientific journals, conference proceedings, and education policies from official institutions such as the Ministry of Religion. These sources were selected selectively based on certain criteria, including: relevance to the topic, level of credibility of the author, quality of the publisher, and depth of discussion. The literature used was also limited to scientific works published in the last ten years (2015–2025), to ensure the timeliness of the information.

The data analysis process was carried out using content analysis techniques, which consisted of several stages. First, data reduction was carried out by sorting information that was truly relevant to the focus of the research. Second, the selected information was categorized based on the main themes, such as the concept of active learning, Islamic pedagogical approaches, and the practice of teaching the Qur'an and Hadith. Third, an in-depth analysis was carried out on each category to find patterns, theoretical relationships, and potential integration between active learning strategies and Islamic values. The final stage was drawing conclusions, namely formulating the main findings in the form of conceptual synthesis. To maintain the reliability of the results, source triangulation was also carried out, by comparing various types of literature in order to obtain an objective and

comprehensive picture (Bowen, 2009). Thus, this study is expected to provide theoretical and practical contributions to the development of more participatory and meaningful Qur'an and Hadith learning strategies.

3. Results

3.1 Implementation of Active Learning Methods in Learning the Qur'an and Hadith

Learning the Qur'an and Hadith is an important component in Islamic education that aims to form students who are faithful, pious, and have noble character. Through this subject, students are introduced to the verses of the Qur'an and the hadith of the Prophet Muhammad SAW that are relevant to everyday life.

Students are not only taught how to read the Qur'an properly and correctly according to the rules of tajwid, but are also directed to understand the meaning and content of the verses and hadiths. In addition, learning the Qur'an and Hadith encourages students to memorize selected verses and hadiths, as well as instill moral and spiritual values such as honesty, responsibility, tolerance, and the spirit of helping each other.

With a contextual approach, the material presented is expected to be applied in real life, so that students are not only cognitively competent, but also in terms of attitude and behavior. Ultimately, the main goal of learning the Qur'an Hadith is to form a Muslim personality that unites knowledge, faith, and deeds. The subject of the Qur'an Hadith has special characteristics, namely:

- a) Derived from sacred texts (revelations) that require a special approach in understanding them.
- b) Contains ethical and moral values that must be instilled through exemplary behavior and habituation.
- c) Requires basic Arabic language skills, especially in reading and understanding the texts of the Qur'an and Hadith.
- d) Emphasizes character building and practicing teachings in everyday life

The application of active learning strategies in the subject of the Qur'an and Hadith has great potential to improve the quality of the learning process and outcomes of students. Given the characteristics of the material which are normative, educational, and inspiring, the active learning approach allows students not only to understand the contents of the teachings but also to internalize the values contained in the Qur'an and Hadith.

3.2 Strategic Approach in Learning the Qur'an and Hadith

Learning the Qur'an and Hadith has its own uniqueness because it is directly related to divine values that are transcendent, normative, and applicable. Therefore, teaching this material requires an approach that is not only cognitive, but also affective and psychomotor. The application of active learning methods in this context must be adjusted to Islamic pedagogical principles and the development of student character. Conventional methods such as lectures and memorization have limitations because they tend to place students in a passive position. In active learning, students not only listen and take notes, but are involved in the process of understanding, evaluating, and implementing the values of the Qur'an and Hadith in a concrete way. The teacher functions as a facilitator and companion who encourages the exploration of the meaning and contextualization of Islamic teachings in everyday life (Rahmawati, 2021).

Active learning strategies require the use of various interactive methods that are able to stimulate students' mental and social activity. This is in line with the spirit of the Qur'an which often conveys its teachings with a dialogical, analogical, and applicative approach. As in QS. Az-Zumar [39]:9, Allah

SWT says: "Say: Are those who know equal to those who don't know?" - this verse emphasizes the importance of a learning process that involves intellectual and spiritual awareness.

3.3 Various Active Learning Methods in Learning the Qur'an and Hadith

Various active learning methods can be integrated into the subjects of the Qur'an and Hadith, both individually and collaboratively. Here are some examples of their application:

a. Group Discussion

Discussion is a classic method in active learning that is effective for exploring the understanding of the meaning of verses and hadiths. In group discussions, students are divided into several small teams to discuss certain topics such as the theme of compassion in Islam (QS. Ar-Rahman), the virtue of honesty (HR. Bukhari), or the prohibition of gossip (QS. Al-Hujurat: 12). This discussion improves critical thinking skills, argumentation, and respect for the views of others (Ningsih & Siregar, 2020). In practice, teachers provide guidance or guiding questions so that the discussion remains focused. Students are then asked to summarize the results of the discussion and present them in a class forum. This activity not only develops high-level thinking skills, but also hones communication and collaboration.

b. Role Play and Simulation

Role play is an active learning method that can help students understand the historical context or moral message of a verse or hadith. For example, students are asked to play a scene of the story of the Prophet Muhammad in resolving conflicts in society or when preaching in Thaif. This method is very effective in internalizing values such as patience, empathy, and steadfastness (Aziz & Fadillah, 2020). Role play can also be used to simulate the application of Islamic values in everyday life, such as polite interactions, respecting parents, or social ethics. By experiencing directly through the roles played, students find it easier to internalize the meaning of religious teachings.

c. Problem-Based Learning (PBL)

The PBL method is oriented towards solving real problems faced by students. The teacher provides case studies that contain Qur'anic values, for example the case of a student who faces a dilemma between telling the truth or protecting a friend's feelings. Then, students are asked to analyze the case based on the values contained in the relevant verses and hadiths. This process encourages reflective, argumentative, and solution-oriented thinking skills (Rahmawati, 2021). The PBL method can also be combined with creative projects, such as creating an anti-bullying campaign based on QS. Al-Hujurat or creating digital content about social media etiquette according to Islamic values.

d. Think-Pair-Share

Think-Pair-Share is a strategy that gives students time to think for themselves, then discuss with a partner, and finally share the results of the discussion with the class. This method is very effective in building courage to speak and strengthening understanding of the meaning of verses/hadith before sharing them with large groups. In learning the Qur'an, for example, students can be asked to interpret the meaning of QS. Al-Ma'un, then discuss its relevance in modern life (Syafe'i, 2022).

e. Project-Based Learning

This method allows students to work on projects that are productive and educational. In the context of the Qur'an and Hadith, projects can be in the form of making educational videos about the

values of honesty, writing thematic interpretation blogs for teenagers, or designing infographics about the content of social verses. Through this activity, students learn to convey Qur'anic messages creatively and communicatively.

3.4 Challenges in Implementing Active Learning

One of the main challenges in implementing active learning strategies is the limited pedagogical competence of teachers. Many Islamic religious education teachers, especially Al-Quran and Hadith teachers, are still accustomed to conventional approaches such as lectures, memorization, and one-way Q&A (Rahmawati, 2021). This is due to the lack of modern pedagogical training attended by teachers, the lack of habituation to using creative methods, and limited digital literacy. In active learning, teachers are required to have the ability to design student-oriented learning activities (student-centered learning), manage varied classroom dynamics, and evaluate the learning process authentically. Without this competence, the implementation of active strategies tends to be half-hearted and does not produce maximum results.

The next challenge is the attitude and readiness of students to participate in active learning. Some students have passive, shy, or low-confidence characters in expressing their opinions. This is exacerbated by the previous education system which was accustomed to forming students as listeners, not as learners. As a result, when discussion, presentation, or problem solving methods are applied, not all students are ready to be actively involved (Syafuddin, 2019).

In addition, the heterogeneity of students' social, economic, and cultural backgrounds also affects their learning styles. Some students may not be accustomed to group work or expressing opinions openly, especially on religious material that is considered sensitive or 'sacred' to debate. This condition poses a challenge for teachers to build a safe and inclusive environment.

In many schools, limited facilities are a real obstacle to the implementation of active learning. Learning media such as LCD projectors, interactive boards, internet connections, audio-visual devices, or even flexible classrooms are often not adequately available. In fact, active learning requires media that support interaction, exploration, and creative presentation of learning outcomes (Aziz & Fadillah, 2020).

On the other hand, the development of Student Worksheets (LKS), interactive teaching materials, and project-based modules is still not part of the teacher's teaching culture. Most teaching materials still rely on standard textbooks that are less interactive, especially in the context of religious education. An overly dense curriculum and assessments that focus on cognitive aspects are also major obstacles. In practice, active learning requires sufficient time for exploration, reflection, and discussion. However, with a large material load, teachers often feel pressed for time to complete the syllabus, so they are reluctant to try active methods that require more time (Wahyuni, 2018).

Assessments that are still predominantly based on written exams and memorization also do not support the spirit of active learning. Evaluation of the process and attitudes of students in discussing, expressing opinions, or working together on projects are often not included in the formal assessment system. As a result, experiential learning activities do not get the appreciation they deserve in students' final grades.

Some teachers or education stakeholders view learning the Qur'an and Hadith as formal, sacred, and rigid. As a result, active methods such as role-playing, simulations, or case studies are considered inappropriate to be applied in lessons that are considered sacred. This view is a major obstacle to pedagogical innovation in Islamic religious education (Syafe'i, 2022). In fact, historically, the Prophet Muhammad himself used various communicative and interactive approaches in conveying Islamic

teachings, such as telling stories, asking questions, having dialogues, and providing direct examples in life.

3.5 Strategic Solutions for Implementing Active Learning in Learning the Qur'an and Hadith

The implementation of active learning strategies in the subjects of the Qur'an and Hadith aims to create a participatory, critical, and contextual learning atmosphere. This strategy encourages students not only to receive material passively, but also to be actively involved in understanding, interpreting, and internalizing the values of Islamic teachings. However, in practice, the implementation of active learning faces various challenges, both from the perspective of teachers, students, the learning environment, and the curriculum. Therefore, it is necessary to have a systematic mapping of challenges as well as comprehensive and contextual solutions so that active learning can run optimally.

The implementation of active learning strategies in the subjects of the Qur'an and Hadith is a necessity in order to create a meaningful, interactive, and contextual learning process. However, the various challenges faced require strategic solutions so that the implementation of active learning can run optimally and in accordance with the characteristics of Islamic religious education. Here are some strategic solutions that can be applied:

3.5.1. Strengthening Teacher Competence in Active Learning Design

Teachers are the main actors in the successful implementation of active learning. Therefore, strengthening teacher pedagogical competence needs to be a priority. Continuous training that focuses on active learning models such as problem-based learning, discovery learning, cooperative learning, and project-based learning must be held routinely. In the context of the Qur'an and Hadith, training must be directed at the integration of active learning strategies with Islamic values and the participatory and dialogical methods of the Prophet's preaching.

In addition, teachers need to be equipped with the ability to design student-centred classroom activities, such as thematic interpretation discussions, contemporary case studies based on verses and hadiths, simulations of the role of the Prophet's companions, and community service projects based on Qur'anic values.

“Strengthening teachers' capacity to design and implement active learning strategies is a key prerequisite for successful classroom reform.” (Rahmawati, 2021).

3.5.2. Provision of Interactive Media and Learning Resources

Active learning requires the support of media and learning resources that support student exploration, collaboration, and creativity. Therefore, Islamic schools and educational institutions need to allocate resources to provide digital devices, internet access, visual and audio teaching materials, and interactive learning applications. Teachers are also encouraged to develop simple media based on local technology, such as short videos of verse interpretations, thematic hadith infographics, interactive quizzes based on Kahoot or Quizizz, and joint tadarus podcasts. Alternative learning resources such as popular thematic interpretations, hadith pocket books, or contemporary Islamic literature must also be included in the curriculum as accompanying teaching materials.

As technology advances, active learning strategies are now increasingly effective when supported by digital media. Interpretation applications, mind mapping software, interactive quizzes such as Kahoot or Quizizz, and Learning Management Systems (LMS) such as Google Classroom or Moodle, are effective means of building interactive learning. This allows learning of the Qur'an and

Hadith to be carried out collaboratively, contextually, and based on digital literacy (Syaifuddin, 2019). For example, students can be asked to create a digital presentation about the contents of QS. Al-Isra: 23–24 using Canva, then deliver it orally in class. This integration not only increases learning motivation, but also students' digital and communication skills two important 21st-century skills. However, technology integration must be done wisely, still upholding ethics in the use of sources, and not replacing the spiritual essence of studying the Qur'an and Hadith. Teachers must still guide technology so that it becomes a tool, not an end goal

3.5.3. Flexible and Competency-Based Curriculum

Another strategic solution is to reformulate the curriculum to be more flexible and provide space for active learning approaches. The Merdeka Curriculum, for example, gives teachers the freedom to adjust methods and media to the characteristics of students and the local context. In a curriculum that supports active learning, the main focus is on developing spiritual, cognitive, affective, and social competencies. The Qur'an and Hadith materials need to be packaged thematically and contextually so that students can relate them to the realities of life. This will also help students in developing rational and reflective religious awareness.

3.5.4. Authentic Process and Product-Based Evaluation

Active learning demands an evaluation system that not only measures the final results, but also the student learning process. Therefore, authentic evaluation needs to be implemented, such as observation of involvement in discussions, assessment of group interpretation projects, writing personal reflections on verses/hadith, to multimedia presentations on Qur'anic values in modern life. A fair and transparent assessment rubric must be prepared so that teachers can evaluate students' critical thinking skills, collaboration, and spirituality as a whole. With proper evaluation, learning the Qur'an and Hadith will not just be memorization, but a transformative learning experience.

3.5.5. Deconstruction of Traditional Views on Islamic Education

Active learning is often considered inconsistent with the “sacredness” of the material of the Qur'an and Hadith. Therefore, there needs to be an educational approach to deconstruct this view. Teachers and education managers need to convey that active methods do not mean violating manners, but rather following the educational methods of the Prophet Muhammad which are full of love, questions and answers, case studies, and direct simulations. With strong arguments, the active learning approach can be widely accepted as part of an effort to strengthen understanding, love, and practice of Islamic teachings in an applicable and contextual manner.

4. Conclusions

The implementation of active learning in Qur'an and Hadith education is essential to meet contemporary educational demands. This approach not only facilitates students' understanding of Islamic teachings but also nurtures their love for, appreciation of, and commitment to practicing Qur'anic values in daily life. Nevertheless, its implementation faces significant challenges. Issues such as limited teacher competence, student readiness, inadequate facilities, a rigid curriculum, and entrenched traditional views require strategic, systematic responses. Strengthening teacher capacity, reforming the curriculum, providing adequate learning media, and shifting educational paradigms are critical steps for effective adoption. In this way, Qur'an and Hadith learning becomes more than knowledge transfer—it transforms into a means of shaping the Islamic character of the younger generation. Active learning enables students to engage deeply with religious texts and fosters a participatory, reflective, and practical approach to living Islamic teachings. For optimal implementation, a comprehensive strategy is necessary: enhancing teacher competence, providing interactive media, adapting curriculum and evaluation methods, and promoting collaboration among all educational stakeholders. This transformation toward active learning represents a long-term investment in developing a Qur'anic generation that thinks critically, upholds noble morals, and is prepared to contribute meaningfully in a changing world.

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