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HADITH TARBAWI IN ISLAMIC EDUCATION: IMPACTS ON 21ST-CENTURY LEARNING READINESS THROUGH CRITICAL THINKING AND RELIGIOUS COMMITMENT

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ABSTRAK

Studi ini meneliti pengaruh penggunaan Hadits Tarbawi terhadap kesiapan belajar abad ke-21, yang dimediasi oleh pemikiran kritis dan komitmen keagamaan. Menggunakan desain penjelasan kuantitatif dengan 218 siswa sekolah menengah dan analisis PLS-SEM, hasil menunjukkan bahwa Hadits Tarbawi secara signifikan meningkatkan kesiapan belajar baik secara langsung maupun tidak langsung. Pemikiran kritis dan komitmen keagamaan sebagian memediasi hubungan ini, menunjukkan integrasi dimensi kognitif dan moral. Temuan ini memberikan bukti empiris untuk pedagogi Islam yang dikontekstualisasikan yang mendorong kompetensi holistik dalam pendidikan kontemporer.

Keywords:

Hadith Tarbawi;
Islamic Education;
Critical Thinking;
Religious
Commitment; 21st-
Century Learning
Readiness;
Pedagogical
Innovation.

ABSTRACTS

This study examines the effect of Hadith Tarbawi utilization on 21st-century learning readiness, mediated by critical thinking and religious commitment. Using a quantitative explanatory design with 218 secondary school students and PLS-SEM analysis, results show that Hadith Tarbawi significantly enhances learning readiness both directly and indirectly. Critical thinking and religious commitment partially mediate this relationship, demonstrating the integration of cognitive and moral dimensions. Findings provide empirical evidence for contextualized Islamic pedagogy that fosters holistic competencies in contemporary education

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A. INTRODUCTION

Twenty-first-century education faces increasingly complex challenges due to the rapid advancement of science, technology, and global social change (Baker, 2014). Educational institutions are no longer expected to focus solely on knowledge transmission; instead, they are required to prepare learners with holistic learning readiness, encompassing critical thinking skills, adaptability, collaboration, and a strong foundation of ethical and moral values (Rusdin, 2018).

Numerous international reports emphasize that 21st-century learning readiness is a key indicator of the success of modern education systems, as it is closely linked to learners' ability to cope with uncertainty, solve complex problems, and make reflective and responsible decisions (Destriani et al., 2024). In this context, education functions not only as a means of cognitive development but also as a space for character formation and the development of learners' life orientation (Karatas & Arpacı, 2021).

Amid these demands, Islamic Education (Pendidikan Agama Islam, PAI) is often perceived as a normative, text-based subject insufficiently aligned with 21st-century skill requirements. In practice, Islamic Education still tends to emphasize memorization and lecture-based instruction, which are considered less effective in fostering higher-order thinking skills (Voogt et al., 2013). Substantively, however, Islamic teachings particularly the Qur'an and the Hadith of the Prophet Muhammad (peace be upon him) contain progressive, dialogical, and contextual educational principles highly relevant to contemporary learning paradigms. (Nuhdi et al., 2025)

One of the primary sources with significant pedagogical potential is Hadith Tarbawi (Elçiçek & Erdemci, 2021). It encompasses not only normative teachings on morality and worship but also reflects the Prophet's educational practices, which emphasized role modeling, dialogue, reflection, and learner empowerment (Irham et al., 2025). Nevertheless, the utilization of Hadith Tarbawi in contemporary Islamic Education remains largely limited to textual delivery and literal interpretation, with minimal exploration of its pedagogical and cognitive dimensions (Destriani, 2022). This reveals a gap between the transformative potential of Hadith Tarbawi as an educational resource and its actual implementation in classroom practice (Aziz, 2024a).

From a 21st-century education perspective, critical thinking is regarded as a core competency that learners must possess. The pedagogical approaches embodied in Hadith Tarbawi such as reflective questioning, analogical reasoning, and experiential learning demonstrate strong alignment with principles of critical thinking development (Haq, 2025). Similarly, religious commitment shapes meaningful learning orientation, intrinsic motivation, and resilience in facing academic challenges (Surahman, 2019). Students with high levels of religious commitment tend to perceive learning as part of their moral and spiritual responsibility rather than merely a formal obligation. (Yuliharti et al., 2025).

Despite this potential, empirical studies examining the simultaneous relationships among Hadith Tarbawi utilization, critical thinking, religious commitment, and 21st-

century learning readiness remain limited. Most existing research on Hadith Tarbawi tends to be conceptual, normative, or qualitative-descriptive, while quantitative studies on 21st-century learning readiness rarely incorporate religious variables within their analytical models (Muhammad, 2020a)

Based on these identified gaps, this study aims to empirically examine the effect of Hadith Tarbawi utilization in Islamic Education on students' readiness for 21st-century learning, with critical thinking and religious commitment as mediating variables. Theoretically, this study contributes by integrating Hadith Tarbawi with 21st-century education theory. Practically, findings are expected to provide a foundation for developing more contextualized, reflective, and innovative Islamic Education learning models.

B. METHOD

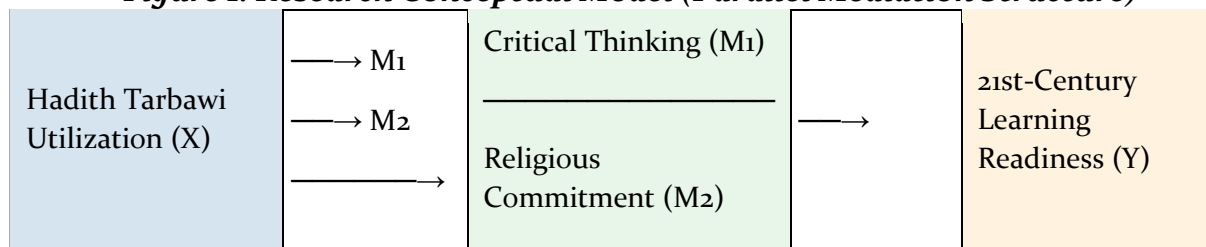
Research Design and Approach

This study employs a quantitative explanatory design to examine causal relationships among variables within the proposed research model. Data analysis was conducted using Partial Least Squares Structural Equation Modelling (PLS-SEM) via SmartPLS. PLS-SEM was selected for its suitability in testing complex predictive models involving multiple latent variables and mediation paths, while accommodating data that do not strictly meet normality assumptions.

Research Conceptual Model

The research model consists of four latent constructs: (1) Utilization of Hadith Tarbawi in Islamic Education (X) as the exogenous variable; (2) Critical Thinking (M1) and (3) Religious Commitment (M2) as parallel mediating variables; and (4) 21st-Century Learning Readiness (Y) as the endogenous variable. The model examines direct and indirect effects in a parallel mediation structure, with all constructs specified as reflective.

Figure 1. Research Conceptual Model (Parallel Mediation Structure)



Population, Sample, and Instruments

The population comprises upper secondary-level students at Rejang Lebong who participate in Islamic Education learning. A purposive sampling technique was employed: respondents must have participated regularly in Islamic Education, experienced hadith as a learning resource, and voluntarily completed the questionnaire. The final sample consisted of 218 students (54.1% female, 45.9% male), exceeding the PLS-SEM minimum of 60 based on the 10-times rule, and consistent with the recommended minimum of 200.

Data were collected using a closed-ended Likert-scale questionnaire (1–5). Measurement indicators covered: Hadith Tarbawi Utilization (contextualisation, dialogue, relevance to lived experience); Critical Thinking (analysis, evaluation, logical reflection, problem-solving); Religious Commitment (value internalisation, practice consistency, moral orientation); and 21st-Century Learning Readiness (critical thinking readiness, adaptability, collaboration, lifelong learning). The instrument underwent content validity review by experts in Islamic Education and research methodology.

Data Analysis Procedures

Analysis proceeded in two stages: (1) Measurement model evaluation (outer model), assessing convergent validity (loadings > 0.70 , AVE > 0.50), discriminant validity (Fornell–Larcker criterion, HTMT < 0.90), and construct reliability (CR > 0.70 , Cronbach's Alpha > 0.70); and (2) Structural model evaluation (inner model), examining multicollinearity (VIF < 5), R^2 , effect size (f^2), and predictive relevance (Q^2). Hypothesis testing used bootstrapping with 5,000 resamples (significance: $t > 1.96$, $p < 0.05$). This study adhered to established research ethics including informed consent and confidentiality.

C. RESULT AND DISCUSSION

1. Descriptive Statistics

The study involved 218 students enrolled in Islamic Education (PAI) at the secondary education level. Of the respondents, 54.1% were female and 45.9% were male. Most participants had experienced PAI learning that explicitly incorporated Hadith as instructional material. The sample size exceeded the minimum requirement for PLS-SEM analysis, ensuring adequate statistical power for hypothesis testing.

2. Measurement Model Evaluation

2.1 Convergent Validity

All indicator loadings ranged from 0.721 to 0.893 (threshold: > 0.70), and AVE values; for all constructs exceeded 0.50, confirming satisfactory convergent validity and internal consistency.

Table 1. Convergent Validity and Reliability

Construct	Cronbach's Alpha	Composite Reliability	AVE
Hadith Tarbawi Utilization	0.88	0.91	0.64
Critical Thinking	0.86	0.90	0.61
Religious Commitment	0.89	0.92	0.66
21st-Century Learning Readiness	0.90	0.93	0.68

2.2 Discriminant Validity

The square root of AVE for each construct exceeded its correlations with other constructs (Fornell–Larcker criterion), and all HTMT values were below 0.85, indicating adequate discriminant validity.

3. Structural Model Evaluation

3.1 Multicollinearity Assessment

All VIF values ranged between 1.32 and 2.11 (threshold: < 5), indicating no multicollinearity issues in the model.

3.2 Coefficient of Determination (R^2)

The R^2 value for Critical Thinking was 0.42 and for Religious Commitment was 0.46, indicating moderate explanatory power. The R^2 for 21st-Century Learning Readiness was 0.58, suggesting the model explains a substantial proportion of variance in the endogenous construct.

3.3 Effect Size (f^2) and Predictive Relevance (Q^2)

Hadith Tarbawi utilization had a moderate effect on Critical Thinking ($f^2 = 0.21$) and Religious Commitment ($f^2 = 0.24$). All Q^2 values for endogenous constructs exceeded zero (0.27–0.35), confirming the model's predictive relevance.

4. Hypothesis Testing

Hypotheses were tested via bootstrapping with 5,000 resamples. All five hypotheses were supported (Table 2).

Table 2. Structural Path Coefficients

Hypothesis	Path	β	t-value	p-value	Result
H ₁	HT → CT	0.65	11.82	<0.001	Supported
H ₂	HT → RC	0.68	12.45	<0.001	Supported
H ₃	HT → LR	0.29	4.11	<0.001	Supported
H ₄	CT → LR	0.34	5.02	<0.001	Supported
H ₅	RC → LR	0.31	4.67	<0.001	Supported

HT = Hadith Tarbawi Utilization; CT = Critical Thinking; RC = Religious Commitment; LR = 21st-Century Learning Readiness

5. Mediation Analysis

Critical Thinking significantly mediates the relationship between Hadith Tarbawi utilization and learning readiness ($\beta = 0.22$, $t = 4.86$, $p < 0.001$). Religious Commitment also showed a significant mediating effect ($\beta = 0.21$, $t = 4.73$, $p < 0.001$). Since both direct (H₃) and indirect effects were significant, mediation is classified as partial mediation.

Analysis

The findings of this study demonstrate that the utilization of Hadith Tarbawi in Islamic Education significantly influences students' readiness for 21st-century learning, both directly and indirectly through critical thinking and religious commitment.(González-Pérez et al., 2022) This result confirms that Hadith Tarbawi functions not merely as a normative religious source but also as a pedagogical instrument capable of fostering holistic learning readiness. Empirically, the significant structural relationships indicate that integrating prophetic traditions into learning processes responds effectively to contemporary educational demands that emphasize cognitive competence, ethical orientation, and adaptive learning capacity(Rahimi & Oh, 2024). Therefore, the primary objective of this study to empirically examine the role of Hadith Tarbawi in enhancing 21st-century learning readiness through cognitive and religious mechanisms has been successfully achieved.(Muhammad, 2020b)

The significant positive effect of Hadith Tarbawi utilization on critical thinking suggests that pedagogically framed prophetic traditions are highly compatible with higher-order thinking development. When Hadith are presented through contextualized, dialogical, and reflective learning strategies, students are encouraged to move beyond literal textual understanding toward analytical reasoning and contextual

interpretation(Almazroa et al., 2023). This finding aligns with constructivist learning theory, which emphasizes active knowledge construction through reflection and inquiry. From this perspective, Hadith Tarbawi serves as an epistemic medium that stimulates analytical, evaluative, and reflective thinking core dimensions of critical thinking in 21st-century education.(Lavi et al., 2021)

In addition to cognitive outcomes, this study reveals that the utilization of Hadith Tarbawi significantly strengthens students' religious commitment. This indicates that Islamic Education designed with meaningful engagement with prophetic traditions facilitates deeper internalization of religious values(Aziz, 2024b). Religious commitment developed through such learning processes is not merely ritualistic but reflective and contextually grounded, as students are guided to relate prophetic teachings to real-life situations. This finding reinforces the notion that religious education, when implemented through sound pedagogical principles, contributes to the formation of value-based motivation and ethical orientation in learners.(Afwadzi et al., 2024)

The results further indicate that critical thinking has a significant influence on 21st-century learning readiness. This confirms that analytical reasoning, evaluation skills, and problem-solving abilities constitute foundational competencies for navigating the complexity of modern educational environments. Students equipped with strong critical thinking skills tend to be more adaptive, reflective, and prepared for lifelong learning.(Rusmana et al., 2025) Within the context of Islamic Education, this finding demonstrates that the development of cognitive competencies does not conflict with religious learning objectives but rather enhances students' overall learning readiness in contemporary contexts.(Karolina et al., 2024)

Religious commitment also exhibits a significant positive effect on 21st-century learning readiness, underscoring the importance of value-based orientation in educational outcomes. Learning readiness is shaped not only by cognitive capacity but also by intrinsic motivation and moral purpose(Andrei, 2023). Religious commitment provides students with a sense of meaning, responsibility, and ethical direction that supports sustained engagement in learning processes. Consequently, religious values function as a guiding framework that ensures the responsible and ethical application of cognitive skills, which is increasingly essential in 21st-century education.(Ubani, 2025)

The mediation analysis reveals that both critical thinking and religious commitment partially mediate the relationship between Hadith Tarbawi utilization and 21st-century learning readiness. This partial mediation indicates that Hadith Tarbawi influences learning readiness through multiple pathways, simultaneously activating cognitive and affective-religious mechanisms. Such findings highlight the multidimensional nature of learning readiness within Islamic Education, where rational thinking and moral commitment operate in complementary rather than opposing ways. This integrated mediation model provides empirical evidence that cognitive and

religious domains are mutually reinforcing in shaping holistic educational outcomes.(Chagas et al., 2023)

From a theoretical perspective, this study contributes to the literature on Islamic Education by proposing and empirically validating a structural model that integrates Hadith Tarbawi, critical thinking, religious commitment, and 21st-century learning readiness.(Murni Yanto et al., 2022) Unlike previous studies that predominantly adopt normative or conceptual approaches, this research employs PLS-SEM to test causal relationships within a comprehensive predictive framework. The findings extend contemporary educational theory by demonstrating that Islamic epistemological sources can be systematically aligned with modern competency-based education frameworks.(Nurbayan & Sanusi, 2025)

Practically, the findings suggest that Islamic Education teachers should adopt instructional designs that utilize Hadith Tarbawi through contextualized, dialogical, and reflective approaches. Such pedagogical strategies not only strengthen students' moral and religious foundations but also cultivate critical thinking skills essential for 21st-century learning. Integrating cognitive and religious dimensions in Islamic Education enables the development of learners who are ethically grounded, intellectually competent, and prepared to face contemporary challenges. Therefore, Islamic Education holds strategic potential as a transformative subject in shaping holistic and future-ready learners.

CONCLUSION

This study provides empirical evidence that the utilization of Hadith Tarbawi in Islamic Education significantly enhances students' readiness for 21st-century learning, both directly and through the mediating roles of critical thinking and religious commitment. Prophetic traditions, when integrated through contextualised and reflective pedagogical approaches, function as effective instruments for developing holistic educational competencies.

Critical thinking and religious commitment serve complementary roles: critical thinking equips students with cognitive capacity to analyse and adapt, while religious commitment provides intrinsic motivation and ethical orientation. The partial mediation effects confirm that Hadith Tarbawi operates through multiple reinforcing pathways.

For educators and policymakers, these findings affirm that Islamic Education should be strategically positioned as a transformative subject. Practical recommendations include: designing Hadith Tarbawi-based lesson plans that emphasise contextualisation and dialogue; incorporating reflective assignments that connect prophetic teachings to contemporary challenges; and training Islamic Education teachers in higher-order questioning techniques. Future research should extend this model to diverse educational levels and test its cross-cultural validity.

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