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ONE HADITH ONE PRESENTATION AS A HADITH LITERACY MODEL IN A MODERN PESANTREN

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ABSTRAK

Pembelajaran hadis di pesantren tradisional cenderung mengandalkan metode sorogan dan bandongan, namun memiliki keterbatasan dalam mengembangkan kemampuan analisis kritis dan literasi digital santri. IBS PKMCK merespons tantangan ini melalui program *One Hadith One Presentation* yang mengintegrasikan pendekatan tradisional dengan metode pembelajaran modern. Penelitian ini bertujuan untuk menganalisis implementasi program *One Hadith One Presentation* di IBS PKMCK, dengan fokus pada desain kurikulum, model pembelajaran yang terbentuk, serta kontribusinya terhadap penguatan kompetensi literasi hadis santri. Penelitian menggunakan pendekatan kualitatif deskriptif dengan teknik pengumpulan data melalui observasi, wawancara mendalam dengan pimpinan IBS PKMCK dan dewan pengajar, serta studi dokumentasi. Penelitian menunjukkan bahwa program ini tidak hanya meningkatkan kemampuan santri dalam memahami hadis secara komprehensif, tetapi juga memberikan pengalaman belajar yang berbeda, memperkuat kemampuan literasi akademik, melatih keterampilan komunikasi ilmiah dan pembentukan karakter santri secara integratif. Secara keseluruhan, program *One Hadith One Presentation* dapat menjadi model pembelajaran hadis yang efektif, integratif, dan relevan untuk diterapkan pada konteks pesantren modern. Program ini berhasil mengembangkan model pembelajaran hadis yang integratif melalui tujuh pilar pendidikan, mencakup aktivitas presentasi digital, visualisasi kreatif, dan kajian tematik. Program ini merepresentasikan inovasi pedagogis yang efektif dalam mentransformasi pembelajaran hadis dari pendekatan hafalan menuju konstruksi pengetahuan mandiri. Program ini tidak hanya memperkuat kompetensi multiliterasi santri tetapi juga menjadi model konvergensi antara tradisi pesantren dan tuntutan pendidikan modern.

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ABSTRACT

Hadith learning in traditional Islamic boarding schools (pesantren) tends to rely on the sorogan and bandongan methods. While these have limitations in developing students' critical analysis skills and digital literacy. IBS PKMKK addresses this challenge through the One Hadith One Presentation program, which integrates traditional approaches with modern learning methods. This study aims to analyze the implementation of the One Hadith One Presentation program at IBS PKMKK, focusing on the curriculum design, the resulting learning model, and its contribution to strengthening students' hadith literacy competence. The research uses a descriptive qualitative approach with data collection techniques through observation, in-depth interviews with the IBS PKMKK leadership and teaching staff, and documentation studies. The findings indicate that this program not only enhances students' comprehensive understanding of hadith but also provides a distinct learning experience, strengthens academic literacy skills, trains scientific communication skills, and facilitates the integrative character building of the students. Overall, the One Hadith One Presentation program can be an effective, integrative, and relevant model for hadith learning in the context of modern pesantren. The program successfully developed an integrative hadith learning model through seven educational pillars, encompassing digital presentation activities, creative visualization, and thematic studies. The program represents an effective pedagogical innovation in transforming hadith learning from a memorization-based approach towards independent knowledge construction. It not only strengthens students' multiliteracy competencies but also serves as a model for the convergence between pesantren traditions and the demands of modern education.

A. INTRODUCTION

As a religion, Islam establishes a number of rules and regulations that must be obeyed by its adherents. In practice, these sharia laws refer to two primary sources that function as life guidance for Muslims. These two sources hold a position whose truth must be acknowledged and used as the foundation for following religious teachings. The Qur'an and the Hadith of the Prophet Muhammad are the intended sources (Solikin, 2022). As a secondary legal source in Islam after the Qur'an, hadith holds a central position in religious education due to its function in interpreting, confirming, and elaborating religious values (Azhar et al., 2024). Within the Islamic intellectual tradition, scholars have developed a comprehensive system of hadith studies encompassing *'Ulum al-Hadith*, criticism of sanad and matan, and the science of syarah hadith (exegesis) (Palangkey et al., 2025).

The historical roots of hadith studies in the Indonesian Archipelago have developed alongside the process of Islamization since the 17th century AD and continue to the present day, with pesantren playing a crucial role in preserving this scholarly tradition. As evidence of this tradition's vitality, pesantren in Indonesia consistently integrate authoritative hadith texts into their curricula, with several primary works commonly studied, including *Bulugh al-Maram*, *al-Arba'in al-Nawawiyah*, and *Sahih al-Bukhari* (Rofi'i, 2021). In the context of pesantren education in Indonesia, traditional approaches still dominate hadith learning methodologies, with two main models widely applied: sorogan and bandongan. The sorogan method involves individual learning where students read and study texts directly before a kyai for personal guidance and

correction. Meanwhile, *bandongan* is collective, with the *kyai* as the center of learning, directly explaining the classical texts (*kitab kuning*) to a group of students (Wirayanti et al., 2024).

These traditional learning models have strengths in maintaining the chain of knowledge (*sanad*) and textual depth. However, they tend to limit students' freedom to explore literature sources independently (Hidayah et al., 2022), hone analytical competencies, face time constraints, and utilize the integration of digital technology in the learning process. Responding to the dynamics of modernizing religious education, several contemporary *pesantren* have responded by designing innovative pedagogical strategies that integrate classical teaching systems with modern approaches based on strengthening literacy, research reasoning, and scientific presentation. This methodological transformation not only introduces students to contemporary scholarly paradigms but also enriches their intellectual capacity to analyze hadith texts through holistic and multidimensional approaches.

Islamic Boarding School Padepokan Kyai Mudrikah Kembang Kuning (IBS PKMKK) is one modern Islamic educational institution that actively responds to this challenge through its seven pillars of education, with the One Hadith One Presentation program as one of its implementations. This program is designed as an innovative model in hadith learning that emphasizes a comprehensive literacy approach, stressing the principles of active learning and being student-oriented. In its implementation, each student can choose a hadith or follow the instructor's guidance in presenting their study findings. The presentation includes a comprehensive analysis of the hadith's *sanad*, *matan*, and narrators, delivered using digital media like PowerPoint or Canva presentations. The material is presented interactively via technological devices such as smart TVs or digital boards before instructors and fellow students. Furthermore, as an alternative form of implementation, the program also encourages students to create creative visualizations representing their interpretation and understanding of the hadith's content, as well as actualizing the hadith's values in daily life practices.

This learning model represents a transformation of the educational paradigm from a knowledge transmission approach via memorization towards independent knowledge construction. This shift focuses on developing three main competencies: information literacy, higher-order thinking capacity, and mastery of academic communication. The convergence between pedagogical innovation and advancements in digital technology has created a transformative impact on the literacy ecosystem within the *pesantren* environment. This change not only expands access to more diverse knowledge treasures but also significantly enriches the student learning experience through more interactive and multidimensional approaches (Satiadharmanto et al., 2024). Thus, this program is not merely an internal breakthrough but also a methodological response to the dynamics of contemporary global hadith studies.

This research seeks to examine the implementation of the One Hadith One Presentation program at IBS Padepokan Kyai Mudrikah Kembang Kuning as a recent innovation in hadith learning. The study formulates three questions: first, how the basic concept and implementation of the program are designed and realized within the *pesantren* environment. Second, what kind of hadith learning model is formed through this program, particularly regarding pedagogical approaches, instructional design, and the synergy between presentation methods and hadith text studies. Third, to what extent the program contributes to enhancing students' hadith literacy capacity,

encompassing the ability to understand texts, perform critical analysis, and communicate the results of hadith studies scientifically. By exploring these three aspects, this research aims to construct a comprehensive understanding of the program's pedagogical impact and effectiveness as an educational innovation model. Therefore, the focus of this research is directed at a comprehensive exploration of the curriculum design through the seven pillars, practical implementation, and the program's learning outcomes, including the integration of hadith understanding, presentation mastery, and the development of hadith literacy habits.

Previous research with a similar learning model has been conducted by Nazahah Ulin Nuha, et al. and Imam Muchyidin, et al. The study by Nazahah Ulin Nuha, et al., entitled "Implementation of One Month One Hadith in Daily Activities at SD Muhammadiyah 1 and 2 Sepanjang Sidoarjo" (Nuha et al., 2024), found that the One Month One Hadith program primarily aims to strengthen students' character by introducing one hadith per month, which is then internalized in daily practice. Aligned with the Muhammadiyah educational vision, this program functions not only as a regular learning activity but also as a systematic movement in shaping a Muslim personality that is religious, disciplined, responsible, and ethical through the implementation of hadith values in real-life contexts.

Research by Imam Muchyidin, et al., entitled "Implementation of the One Day One Hadith and Five Ayat Learning Model in Improving Emotional Intelligence and Motivation to Learn the Qur'an and Hadith" (Muchyidin et al., 2022), showed that improving students' emotional intelligence through this method is achieved through a process of continuous habituation carried out routinely, thus gradually forming positive habits and crystallizing into character inherent in the students. The main supporting factor lies in the students' capacity to memorize the Qur'an and hadith, while inhibiting factors include tendencies toward laziness, lack of motivation, and negative peer influence.

The novelty of this study compared to previous research lies in the comprehensive exploration of the hadith learning model based on literacy and presentation, implemented systematically in a modern pesantren environment. This approach holds academic significance because it integrates the pesantren's scholarly tradition of studying classical texts (*kitab kuning*) with contemporary educational paradigms such as active learning and project-based learning. The One Hadith One Presentation program emerges as an institutional innovation independently developed by IBS PKMKK to enhance students' hadith literacy capacity. This aspect of novelty is further strengthened by the current limited academic studies that deeply examine the program's pedagogical effectiveness, implementation mechanisms, and its contribution to comprehensively strengthening students' hadith literacy competence.

B. METHOD

This research uses a descriptive qualitative approach to analyze the hadith learning model through the One Hadith One Presentation program at IBS PKMKK. According to Creswell (2008), a qualitative approach is an exploratory method for understanding core phenomena through the collection of narrative data. The research process is conducted by interviewing participants using open-ended questions, analyzing the collected textual data, and interpreting the profound meanings revealed through comprehensive descriptions or the identification of key themes (Raco, 2010).

This approach was chosen for its effectiveness in revealing learning processes, interpretations of meaning, and the direct experiences of students and educators in a naturalistic hadith learning environment.

Data sources in this study are classified into two types: primary and secondary data. Primary data were collected verbally through in-depth interview techniques with key informants, encompassing perceptions, oral testimonies, and behavioral responses related to the program's design and implementation (Nuha et al., 2024). The primary data sources include: (1) IBS PKMKK Leadership; (2) Teaching Staff / Ustadz / Ustadzah; (3) Students. Meanwhile, secondary data were obtained through documentation studies utilizing archives, photos, and other supporting artifacts to strengthen the validity of the primary data. Secondary data sources in this study come from: (1) Administrative archives of the office, such as the books used by *Arba'in Nawawi*, *Riyadus Sholihin*, and *Bulughul Maram*.

Data collection techniques are a fundamental component of research, as the essence of research lies in obtaining valid data. Lack of knowledge about data collection methods will result in failure to acquire data that meets scientific standards (Sugiyono, 2018). In this study, three data collection techniques were used: 1) Observation, applied to gather data on the implementation of the One Hadith One Presentation Learning Model at IBS PKMKK; 2) Documentation, namely collecting supporting documents relevant to the implementation of the learning model; 3) Interviews, conducted with key informants, namely the pesantren leadership, as primary data sources.

C. RESULT AND DISCUSSION

IBS PKMKK: Institutional History and Profile

IBS PKMKK is located in Dusun Somber, Desa Lancar, Kecamatan Larangan, Kabupaten Pamekasan. "Kembang Kuning" is a place name originating from the yellow flowers of the mimbo tree, commonly known as the Sukarno tree. The history of Kembang Kuning begins with an ulama named Kyai Mahal, known as the uncle of Kyai Ismail. He pioneered da'wah activities in the area. Although a conflict once occurred between Kyai Mahal and Dewi Lestari, the local ruler at the time, the community continues to care for Dewi Lestari's grave as part of the region's historical heritage. Afterwards, Kyai Mahal handed over the da'wah duties to Kyai Ismail, who then continued and expanded the development of Islamic scholarly traditions in Kembang Kuning. Kyai Ismail married Nyai Pote, the daughter of K. Hunain bin Raden Sumber Anyar, and from this marriage, five children were born, many of whom later became influential ulama in various regions. The descendants of Kyai Ismail are known to have played a major role in the development of da'wah and Islamic education in Kembang Kuning (Listiana et al., 2025).

The name Padepokan Kyai Mudrikah is taken from the ancestor of its founder, Dr. KH. Achmad Muhlis, MA, who is a direct descendant of Kyai Mudrikah. Kyai Mudrikah was the son of Kyai Ismail. The attribution of the padepokan's name to this educational institution is related to an event of conflict between Dewi Lestari, the leader of Kembang Kuning, and Kyai Mahal. The term padepokan has many meanings. In the Babad Tanah Jawa book, it refers to a place for teaching martial arts and comes from the Javanese word *deprok/ndoprok* which means "to sit." In Sundanese, the word is also used to refer to a hermitage location, related to the term *depok*. Generally, padepokan is then understood as a boarding school where learning activities for various sciences

take place. A padepokan differs from a pesantren and madrasah because it is not merely a boarding school but functions as a place for learning life skills after formal education. This model can be equated with a post-graduate vocational college (Listiana et al., 2025).

The naming of Padepokan Kyai Mudrikah Kembang Kuning is not solely associated with the mastery of martial arts or supernatural powers. The term is more directed towards its meaning as a place to study various disciplines of knowledge that can equip students for life in society. Although the students still receive pencak silat training, the educational focus at this padepokan is not limited to that aspect. They are also guided to memorize the Qur'an as the primary foundation of learning and are equipped with the ability to read the Qur'an with correct tajwid rules and study other religious texts. Padepokan Kyai Mudrikah Kembang Kuning strives to continue the scholarly tradition of its predecessors by producing a generation excelling in both religious sciences and modern skills (Listiana et al., 2025).

The character and scholarship of Dr. KH. Achmad Muhlis, MA, were greatly influenced by his father, KH. Moh. Mahfudz. It was from his father that his passion and love for knowledge grew. Both demonstrated great dedication to religious knowledge through the world of education and teaching. The dedication of KH. Moh. Mahfudz was evident from his routine: working in the rice fields in the morning, teaching at the madrasah diniyah in the afternoon, and moving from one village to another in the evening to teach the community. This devotion was realized through majelis taklim where he taught various texts such as *Safinatun Najah*, *Taqrib*, *Al-Barzanji*, and *Manaqib Syaikh Abdul Qadir al-Jailani*. To his children, he bequeathed the message to continue serving the community through teaching religious knowledge, regardless of their profession (Listiana et al., 2025).

The historical origins of Padepokan Kyai Mudrikah Kembang Kuning are integrally linked to its founding figure, namely KH. Moh. Mahfudz (d. 2018). He is known as the mu'assis or founder of the Lembaga Pendidikan Madrasah Diniyah Raudlatul Athfal Kembang Kuning, which became the root of educational development in the location. This educational initiative began in 1975, driven by the need to provide religious education for his own children. In the initial phase, the teaching-learning process was conducted in the private mosque of his residence with a limited number of participants, involving only close family members. In this beginning period, Kyai Mahfudz demonstrated high commitment by handling all teaching materials independently (Listiana et al., 2025).

The educational institution initiated by KH. Moh. Mahfudz was then officially named Raudlatul Athfal. Its educational level structure consisted of Madrasah Diniyah Level 'Ula and Madrasah Diniyah Level Wustho. The development of this Madrasah Diniyah occurred gradually but consistently, marked by increasing learning interest from students originating from neighboring villages. The influx of students expanded further, not only from the surrounding environment but also from other areas such as Kaduara Barat, Montok, and Sokalelah Villages. To maintain balance with formal education, the learning process at this madrasah was scheduled after the students completed their regular school activities (Listiana et al., 2025).

Along with the significant increase in the number of students, the capacity of the educational land behind the founder's private residence became inadequate and faced accessibility challenges, thus necessitating immediate expansion. Although previous efforts to acquire surrounding land had reached an impasse, after a long period, the

targeted landowner unexpectedly contacted Kyai Muhlis to offer his land for sale. This transaction successfully resulted in the purchase of two plots of land, which were then utilized as a parking zone and a multifunctional space supporting student activities. In parallel, he had a strategic vision to develop land across the river for the establishment of a science study center and library equipped with Arabic and English literature (Listiana et al., 2025).

Through a complex negotiation process, a land exchange solution was realized, resulting in a larger and more strategic location at the village entrance, followed by the construction of perimeter fencing and further expansion when additional adjacent land was successfully acquired. After the land preparation was completed, the construction process of a three-story building measuring 14.5 × 30 meters was carried out under the direct supervision of the founder, although it faced financial constraints. With perseverance accompanied by prayer and maximum effort, the construction continued even though the final purpose of the building was not fully defined in the initial phase (Listiana et al., 2025).

Islamic Boarding School Padepokan Kyai Mudrikah Kembang Kuning began to be developed in 2021 before the new 2022/2023 academic year with the idea of opening formal education at the junior high school level. After various attempts to collaborate with public junior high schools were unsuccessful, an opportunity arose through collaboration with MTs Negeri 3 Pamekasan to open a Multimedia class. Coincidentally, the head of MTsN 3 Pamekasan at that time was his own younger brother, Dr. KH. Mohammad Holis, MA, so the cooperation process could be realized and the Multimedia class was officially opened. This class officially started in the 2022/2023 academic year, offering a flagship program in multimedia that combines Qur'anic tahfidz, preparing students to compete in the global era. This institution manages three levels of education: formal, non-formal, and undergraduate vocational college (*mutamayyiz* class). Since 2022/2023, the institution has collaborated with MTs Negeri 3 Pamekasan and in 2025 will open an advanced program through MAN 2 Pamekasan focusing on multimedia classes. Learning for classes VII--IX has been running (Listiana et al., 2025).

As an Islamic educational institution committed to forming a generation with noble character and broad insight, IBS Padepokan Kyai Mudrikah Kembang Kuning has formulated a vision and mission that serve as the direction for development and the foundation for its educational implementation. The institution's vision is to be Excellent, Innovative, Competitive, and Polite. Meanwhile, the mission elaborates on this vision: Excellent (Excelling in Qur'anic tajwid and tahfid, excelling in the study and analysis of classical turats texts, excelling in multimedia, excelling in foreign languages, and excelling in exact and social sciences), Innovative (Developing soft skills and life skills, innovating in outcome-oriented learning methods, fostering children's independence in ecology, education, economy, and tourism, forming a green economy area), Competitive (Competitive in human resource quality, competitive in learning quality, and competitive in improving learning facilities), Polite (Building a polite character in scientific knowledge, habituating polite behavior towards parents and teachers, habituating polite speech and behavior towards peers and other creatures of Allah swt.) (PKMKK, 2025).

The curriculum used in this institution combines the Islamic Boarding School (Pesantren) Curriculum and the Merdeka Curriculum. In the Merdeka Curriculum,

subjects studied include Mathematics, Social Sciences, Natural Sciences, Arabic, English, Multimedia, etc. To strengthen student skills, additional materials such as culinary arts, painting, and batik are also provided. Learning activities take place from Monday to Saturday, from 07:00 to 12:00 WIB. The IBS curriculum is implemented from 13:30 to 21:00, and Sunday mornings are used for studying hadith texts for classes VII-X. The curriculum is designed in an integrated manner between pesantren learning and multimedia classes to achieve competence in tajwid and tahfidz, graduation from Qur'anic tajwid munaqosah, and mastery of multimedia skills. The composition of the Islamic Boarding School Padepokan Kyai Mudrikah Kembang Kuning curriculum in the MTs Negeri 3 Pamekasan Multimedia class includes various study texts, including *Bidayatul Hidayah*, *Sullam Taufiq*, *Lubabul Hadis*, *Hadis Arbain*, *Jawahir Kalamiyah*, *Fiqhul Wadih*, *Nahwu Wadih*, *Al-Miftah*, *Tafsir Akhlaq*, and *Al-Fatih*. In addition, there are general subjects such as English, Arabic, Indonesian, Computer (Graphic Design), Aswaja, Photoshop, Qur'an Tahfidz, etc. (Listiana et al., 2025).

Learning Model Mechanisms of One Hadith One Presentation

The One Hadith One Presentation program is one of the programs designed and implemented at the Islamic Boarding School Padepokan Kyai Mudrikah Kembang Kuning (IBS PKMKK). This program holds a strategic position as one of the seven main educational pillars at this institution, which overall include One Day One Ayat, One Hadith One Presentation, One Activity One Paragraph, One Week Three Languages, One Week Three Fashls, One Week Three Themes, One Day One Ayat. The concept of the seven pillars was initiated by the IBS PKMKK leadership together with the teaching council as a basic framework for developing literacy competence, education quality, and the integrative character formation of students. The existence of these pillars not only serves as an operational guide in realizing religion-based educational goals but also integrates a literacy approach that combines global perspectives with local contexts (Listiana et al., 2025).

In a global discourse, literacy is understood as an individual's competence to access, interpret, and utilize information from various sources in multidimensional contexts. Specifically, digital literacy has evolved into a fundamental skill for adapting to a society increasingly reliant on technology. Meanwhile, in the Indonesian context, literacy is often interpreted as a strategy for community empowerment through enhancing reading, writing, critical reasoning capacities, and understanding the local culture and values that form the foundation of social life (Pratama et al., 2025).

The existence of the One Hadith One Presentation program enables students not only to engage in reading and memorizing hadith texts but also to communicate their understanding through structured presentation mediums. The head of IBS, Dr. KH. Achmad Muhlis, emphasized that this program was designed as a concrete implementation of communicative and critical literacy, emphasizing the mastery of verbal competence and the capacity to articulate ideas in various contexts, both locally and globally (Muhlis, 2025). This program was established because hadith functions to explain, establish, detail, and reinforce what has been outlined in the Qur'an, encompassing bayan taqrir, bayan tafsir, bayan tasyri', and bayan an-nasakh (Siregar, 2023).

In implementing the One Hadith One Presentation learning model in the formal school setting at IBS PKMKK, each student has the option to choose a hadith theme

independently or receive a theme determined by the instructor. The learning process begins with a comprehensive reading of the selected hadith by the ustadz/ustadzah, covering the sanad, matan, narrators, translation, and understanding related to the chosen theme. Subsequently, students are assigned to present their understanding of the hadith in a class forum using digital media like Canva or PowerPoint displayed on provided smart TVs or digital boards. To support the effectiveness of this program, each student is granted access to one laptop unit and WiFi network, necessitating the mastery of technological competence as a prerequisite for participation in the learning process.

The implementation of the One Hadith One Presentation program is carried out using different texts for each grade level. Specifically, grade VII students use the *Arba'in Nawawi* by Imam an-Nawawi, containing 42 selected hadiths translated into Madurese by Ustadz Mustofa bin Jamid; grades VIII and IX study the *Riyadus Sholihin* by Imam an-Nawawi; while grade X studies the *Bulughul Maram* by Ibn Hajar al-Asqalani. The program's execution is regulated through a schedule structured within the IBS PKMKK curriculum, with different mechanisms for each grade level. As part of academic requirements, each student is required to complete one hadith presentation task as a prerequisite for module completion. A policy exists whereby the completion of this task is a condition for students to be allowed to return to the dormitory. Hadith presentations can be conducted individually or in groups.

The adoption of the digital literacy concept in the pesantren environment emerged as a response to media transformation in the education sector. Theoretically, digital literacy is considered a fundamental competence in the information age, requiring users' ability to access, analyze, evaluate, and produce content in various formats. In the context of modern pesantren, the implementation of digital literacy functions as a platform supporting the learning process, a facility for data and information access, and an instrument supporting the curriculum aimed at creating media-literate human resources with analytical capacity towards digital content (Ja'far, 2019).

Another alternative form of implementation in the One Hadith One Presentation program at IBS PKMKK involves assigning students to create conceptual visualizations of the meaning and understanding of a specific predetermined hadith, along with its implementation in the context of daily life. This learning activity can be carried out in a group format, where students demonstrate their understanding through video media showcasing the actualization of hadith values in real practice. As an illustrative example, for a hadith about prayer from *Bulughul Maram* which states "Pray as you have seen me praying" (*Shalatlah kalian (dengan cara) sebagaimana kalian melihatku shalat*) (HR. Bukhari), students create implementative visualizations demonstrating prayer procedures according to the Sunnah. Dr. KH. Achmad Muhlisi added that in addition to demonstrating their understanding through media such as Canva or PowerPoint, the students are also trained to appear confident in front of the camera and to internalize the material they have learned so that it can be more easily applied in real life (Muhlisi, 2025). The production process of this visual content is fully supported by the IBS PKMKK multimedia class facilities, including camera equipment and professional editing applications like CapCut Pro, etc. The final output of this learning project is then published through the official IBS PKMKK social media channels on TikTok, Instagram, and YouTube platforms.

The implementation of the One Hadith One Presentation program on Sundays shows characteristics different from its execution in the formal school environment. This activity is conducted in an integrated manner for all students from grades VII to X in the yard area of Padepokan Kyai Mudrikah, with a regular schedule from 06:30 to 07:00 WIB. All students gather at the designated location during this time frame to participate in the study of the *Lubabul Hadis* text, guided directly by Kyai Muhlis. Methodologically, the learning process begins with a comprehensive reading of five selected hadiths from *Lubabul Hadis* by Kyai Muhlis, covering sanad, matan, narrators, translation, and accompanied by an explanation of the substantive meaning and its implementation in contemporary life contexts. After the process of internalizing the hadith values, the students are mandated to master these five hadiths through three learning stages: text reading, hadith translation, and memorization of the hadith matan.

A distinct evaluative aspect of this program requires students to present their understanding of these hadiths to their respective parents during family visitation sessions. The presentation process must be documented via video recording using the parents' mobile phones as proof of participation. The video document is then uploaded to a Google Drive platform provided by the institution. In situations where parents cannot be physically present, the presentation mechanism is switched to using the Zoom Meeting platform while maintaining the same evaluation standards.

This Sunday hadith study program is mandatory and must be completed on the same day, given its status as a prerequisite for academic module completion. A unique aspect of this program lies in the reward mechanism applied to students who successfully memorize the five hadiths perfectly. Specifically, Kyai Muhlis, as the IBS leader, provides financial appreciation with varying amounts between IDR 12,000 to IDR 25,000, the amount determined based on the leadership's policy considerations. Additionally, there is an additional incentive policy whereby students who successfully complete all seven main pillars of Islamic Boarding School Padepokan Kyai Mudrikah earn the right to go home with a frequency of once per month.

Program Impact on Student Competence and Literacy

The implementation of this program progressively creates transformations in students' behavior and attitudes positively. Contextual learning approaches, both inside and outside the classroom, facilitate a more comprehensive understanding of the study material through more varied and applicative delivery methods. More broadly, this program functions as a medium for developing rhetorical competence and religious capacity, where students accumulate material that can be utilized for preaching, muhadarah, or other formal religious activities. Furthermore, the internalization of values through this program forms a solid character foundation as provision for social life in a broader community context (Fatmawati et al., 2023).

The One Hadith One Presentation program contributes significantly to the development of students' academic competencies, skills, and attitudes. In terms of academics, the impacts include, first, strengthening the understanding of hadith structure encompassing sanad, matan, and narrators. Through systematic mentoring by the instructors, students can know and understand each component of the hadith structure comprehensively. This process builds a solid foundation of understanding, enabling students to present hadith confidently in academic forums.

Second, developing the ability for hadith text literacy, including reading classical texts (kitab kuning), mastering unvoweled Arabic texts, and skills in translation and textual interpretation. This program not only focuses on strengthening basic literacy but also builds a culture of reading and critical reasoning continuously (Hakim, 2024). Infrastructure-wise, Padepokan Kyai Mudrikah Kembang Kuning supports program implementation by providing one laptop unit per student, enabling access to various digital sources such as texts in PDF format. This technology integration enriches academic insight while developing the ability to utilize digital sources in Islamic studies.

In terms of skills competency, this program successfully builds students' presentation capabilities systematically and encourages increased courage to perform and strengthened self-confidence when facing audiences consisting of peers, instructors, students' parents, and learning to be brave in front of the camera when making hadith visualization videos.

In terms of attitude competency, first, discipline and responsibility. This program instills the values of discipline and academic accountability through a structured assignment system. With academic awareness, students are able to complete every stage of the One Hadith One Presentation program according to the set deadlines. Second, fostering a love for hadith. This program creates meaningful learning experiences through a contextual approach, where students can observe the practical relevance of hadith content in daily life, such as the implementation of hadith about siwak, wudhu, and shalat. This direct connection between theory and practice fosters a love for hadith studies, making students aware that a Muslim's life should be based on the Qur'an and Hadith, and increasing intrinsic motivation to delve deeper into hadith sciences.

Challenges, Obstacles and Solutions in Program Implementation

Hadith studies hold a strategic position as one of the effective pedagogical approaches for deepening students' understanding of Islamic teachings. Through systematic exploration of the hadith texts of the Prophet Muhammad, students not only get the opportunity to study and reflect on their teachings but are also able to explore more substantive dimensions of meaning (H et al., 2025). Achieving a comprehensive level of understanding of Islamic teachings is expected to form a generation that is spiritually and morally superior and has the capacity to implement religious principles consistently in daily life practices (Fatmawati et al., 2023).

However, the implementation of the One Hadith One Presentation program faces several challenges requiring strategic solutions, including:

1) Variation in students' memorization ability in the Sunday program

Differences in students' memorization capacity in the Sunday session can be addressed through a multidimensional approach, namely the application of the *tikrar* method (structured repetition 3-5 minutes before and after learning), a cooperative learning model in small *halaqah* formats involving high-achieving students as mentors, and the provision of additional intensive sessions outside core hours. A progressive evaluation mechanism is applied with an accumulation system for students who have not reached the target.

2) Limited time

Limitations in presentation time allocation are anticipated through flexibility in location held outside the classroom, while maintaining quality standards and timeliness of task submission.

3) Differences in kitab reading ability

Limitations in presentation time allocation are anticipated through flexibility in location held outside the classroom, while maintaining quality standards and timeliness of task submission.

4) Economic aspects in text purchase

Financial constraints of parents in purchasing texts are responded to through three alternative schemes: an installment payment system with a one-month deadline, conversion of material to legal PDF digital format accessible via multimedia devices like smart TVs or digital boards for shared reading in class, and optimization of resource sharing in study groups consisting of 2-3 students per text.

The educational pillar framework developed by IBS PKMKK represents a harmonious integration between locality-based literacy grounded in Islamic intellectual tradition and globally-oriented literacy focused on developing 21st-century competencies. From a local perspective, this literacy approach emphasizes the consolidation of cultural identity, internalization of spiritual values, and revitalization of traditional wisdom. Complementarily, the global literacy dimension accommodates the strengthening of cross-cultural communication capacity, critical reasoning, and adaptability to the accelerated development of technology and global social transformation. Padepokan Kyai Mudrikah Kembang Kuning demonstrates a successful convergence model in combining these two literacy frameworks into a holistic educational system that is not only responsive to the socio-cultural context of the local community but also strategically prepares students' capacity to address the complexity of global challenges (Listiana et al., 2025).

Padepokan Kyai Mudrikah Kembang Kuning has initiated strategic policies in anticipating literacy challenges through the provision of comprehensive supporting infrastructure, particularly in the form of access to books and digital-based learning materials. This institution does not limit its educational orientation to the religious domain alone but expands the spectrum of knowledge by facilitating students to explore multidisciplinary literature treasures, from religious texts to contemporary science references. This policy of accelerating access to multidimensional reading sources becomes an important catalyst in shaping a student profile that is not only excellent in religious understanding but also has holistic intellectual capacity (Listiana et al., 2025).

In parallel, digital transformation is integrated as an instrument for expanding literacy reach. Through the optimization of internet network infrastructure, students can accelerate learning through various digital platforms such as e-books, scientific journals, and educational video content. This technology-based literacy program simultaneously fosters academic independence through strengthening self-directed learning abilities, equipping students with the competence to utilize technology for educational and socio-cultural practice purposes (Fatmawati et al., 2023).

The initiatives implemented by Padepokan Kyai Mudrikah Kembang Kuning represent a redefinition of literacy that is no longer limited to alphabetical literacy but has evolved into multiliteracy abilities in curating, analyzing, and utilizing information critically and contextually. Through this integrative literacy development framework, it is hoped that a generation of students can be born who not only have a strong foundation of religiosity but also possess global competitiveness in facing the complexities of the Society 5.0 era.

CONCLUSION AND RECOMMENDATION

Conclusion

The One Hadith One Presentation program at Islamic Boarding School Padepokan Kyai Mudrikah Kembang Kuning (IBS PKMKK) represents a pedagogical innovation model that successfully integrates the scholarly tradition of pesantren with modern educational approaches. The program is one of the seven pillars initiated by the IBS PKMKK leadership together with the teaching council as a basic framework for developing literacy competence, education quality, and the integrative character formation of students. The program represents an effective pedagogical innovation in transforming hadith learning through two complementary implementation models: (1) a participatory knowledge construction approach through digital presentations and visualizations in formal settings, and (2) a value internalization approach through contextualized memorization evaluated via presentations to parents on Sundays. This transformation simultaneously builds students' multiliteracy competencies encompassing cognitive, skill, and affective dimensions.

Specifically, this research reveals three main findings. First, the One Hadith One Presentation program successfully formed an integrative hadith learning model through a seven-pillar education curriculum design combining active learning, project-based learning, and the utilization of digital technology. Second, the program's implementation contributed significantly to strengthening three domains of student competence: understanding of hadith structure (sanad, matan, rawi), mastery of digital literacy and presentation, and the internalization of hadith values in daily life. Third, although facing challenges such as student ability heterogeneity and resource limitations, IBS PKMKK has developed effective mitigation strategies through differentiated instruction, a peer tutor system, and technology optimization.

The identified pedagogical impacts include enhanced ability to analyze religious texts, strengthened academic communication skills, and the formation of a religious character reflected in contextual religious practices. The program also serves as evidence of the successful convergence between local literacy based on classical texts (kitab kuning) and global literacy based on technology, creating an educational ecosystem responsive to the challenges of the Society 5.0 era.

Recommendations

a) Expansion of Research Design and Methods

Further research can use a mixed methods or quasi-experimental approach to quantitatively measure the effectiveness of the program in improving the academic competence, communication skills, and literacy of santri. The use of standardized instruments to measure critical thinking skills, hadith literacy, and public speaking will strengthen the validity of the findings.

b) Comparative Study Between Islamic Boarding Schools

The next study could conduct a comparative study between IBS PKMKK and other Islamic boarding schools that use different methods (such as sorogan, bandongan, halaqah, or blended learning). The aim is to determine the relative advantages of the

One Hadith One Presentation model in improving hadith literacy and 21st-century competencies.

c) Long-Term Impact Analysis (Longitudinal Study)

It is recommended that a longitudinal study be conducted to examine:

- The consistency of improvements in students' competencies over a certain period of time.
- The impact of the program on the formation of religious character and scientific integrity after students graduate.
- The relevance of presentation and digital literacy skills in their future academic or social lives.

d) Development of a Theoretical Model for Hadith Learning

More conceptual research is needed to formulate:

- A model for hadith learning based on communicative and critical literacy.
- Integration between classical tradition (turats) and modern pedagogy.
- A theoretical framework that can be replicated in other Islamic educational institutions.

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