

Emancipatory Qur'anic Hadith Education in the Digital Age: A Critical Analysis of Learning Models in MTsN 1 Palangka Raya

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Abstract

The urgency of this research lies in the need to reconstruct a more humanist, fun, and liberating learning model of the Qur'an Hadith, in accordance with the needs of the times and the character of digital learners. This study aims to analyse the learning model of Al-Qur'an Hadith at MTsN 1 Palangka Raya by using Paulo Freire's Critical Mazhab approach, as well as identifying opportunities and challenges in implementing dialogical learning and building critical awareness (*conscientização*). The method used is qualitative research with a case study approach. Data collection techniques were conducted through observation, in-depth interviews and documentation, while data analysis used descriptive-critical techniques based on Freire's theory. The results show that although some teachers have realized the importance of a dialogical approach and started using digital technology, the learning model is still dominated by the banking education pattern. Students are still positioned as passive recipients, with little room for discussion and reflection on the meaning of Qur'anic teachings in the context of real life. The main obstacles include limited time, lack of teacher training, and strong old pedagogical habits. The implication of this research is the need for pedagogical transformation through critical education-based teacher training, contextual curriculum development, and creative integration of digital technology as a dialogical medium. Thus, Al-Qur'an Hadith education is not only a means of mastering the text, but also an empowerment tool to form critical, active, and contributive learners in the digital era.

Keywords: *Qur'an Hadith Education, Critical Mazhab, Dialogue, Critical Consciousness*

Introduction

The rapid development of digital technology has brought major changes across nearly all dimensions of human life, including the realm of education (Muttaqin et al., 2021). In the context of Islamic religious education, particularly the teaching and learning of the Qur'an and Hadith, these changes are not merely technological, but deeply epistemological and cultural. The digital era presents both unprecedented opportunities and serious challenges. While it offers easier and broader access to religious knowledge, it also reshapes the way knowledge is consumed often in fast, fragmented, and superficial forms. For students growing up in the digital age, information is abundant, but deep understanding is increasingly rare. The convenience of accessing Qur'anic verses or Hadiths via mobile apps and social media, though beneficial in terms of exposure, often leads to decontextualised and overly simplistic interpretations. The environment encourages learning patterns that prioritise speed over substance, and fosters religious understandings that are partial, literalist, and uncritical (Alamsyah et al., 2024). In more concerning cases, digital platforms may also serve as

<https://doi.org/10.30605/jsqp.8.2.2025.6058>

channels for disinformation and religious extremism, capitalising on the lack of digital literacy and critical thinking among young audiences.

This presents a complex and multidimensional challenge for Al-Qur'an Hadith education. On one hand, it must remain faithful to its foundational goals namely, the transmission of sacred knowledge rooted in tradition and spirituality (Ahyani et al., 2020). On the other hand, it must evolve to meet the epistemic and ethical demands of a digital society. This includes equipping learners not only with textual mastery but also with the intellectual tools to interpret, contextualise, and critique religious content they encounter online. The necessary transformation, therefore, is not merely a matter of incorporating technology into classrooms. It is about rethinking pedagogy, curriculum, and the very objectives of religious education. The integration of digital tools must be guided by a critical and pedagogically sound framework one that enhances reflective learning, promotes ethical engagement, and encourages students to connect the Qur'anic message with contemporary social realities (Hasanah et al., 2024). Furthermore, the transformation should involve preparing teachers as digital pedagogues who are capable of navigating both classical sources and modern media landscapes. This includes providing ongoing training, fostering digital literacy, and encouraging interdisciplinary approaches that bridge religious sciences with communication, ethics, and technology studies. In conclusion, the digital era demands a significant and thoughtful transformation of Al-Qur'an Hadith education. This transformation must ensure that the scientific integrity and spiritual depth of religious learning are preserved, while also fostering a generation of students who are critical, contextual, and compassionate in understanding and living out their faith in an increasingly complex world (Nurulhaji Ariska, 2025).

Al-Qur'an Hadith education in madrasah as a formal institution has a strategic role in shaping the religious understanding of the younger generation (Aldi, 2024). However, based on observations and literature review, there is a gap between the theory and practice of learning that has been going on. In general, learning methods are still dominantly one-way transmissions that place students as passive recipients, emphasizing memorization and repetition of texts without providing sufficient space for critical reflection and interactive dialogue (Bariah et al., 2024). In addition, although some madrasahs have adopted digital technology in the learning process, its utilization has not been optimal to improve the quality of liberating and humanist education. A significant academic gap can be seen from the lack of research that integrates critical education theory-especially the thoughts of Paulo Freire-with the practice of learning Qur'an Hadith in formal madrasahs in the context of the digital era (Fikri et al., 2024). Most of the existing studies are still limited to the technical aspects of using technology or developing memorization methods, without examining how Al-Qur'an Hadith education can function as a process of liberation and building students' critical consciousness. This approach can be applied to design curriculum and learning methods that are more open, comprehensive, and strengthen the potential of each learner (Aziz & Zakir, 2022). In fact, education that liberates and develops critical awareness is needed to face the social and moral challenges faced by the younger generation in the current era of digital disruption (Asrofi et al., 2025).

The novelty of this research lies in the application of Paulo Freire's Critical Mazhab theory in the framework of learning Qur'an Hadith at MTsN 1 Palangka Raya, which is one of the leading public madrasahs in Central Kalimantan. Freire's approach that emphasizes the importance of dialogue, critical reflection, and historical awareness in the teaching and learning process offers a potential new perspective to reconstruct Qur'an Hadith education from mere textual transmission to a humanist and enjoyable learning process. This is also a

conceptual breakthrough because it combines religious education with critical education theory, which has been more widely applied in the context of general and social education.

The uniqueness of this research lies not only in the integration of critical education theory and religious education, but also in its focus on the context of the digital era that presents new challenges and opportunities. By examining the learning model at MTsN 1 Palangka Raya, this research offers an empirical picture of how digital technology can be utilized critically and constructively in religious education, while highlighting the limitations of learning models that are still rigid and less participatory. This provides added value as well as inspiration for other Islamic educational institutions that want to innovate and adapt in the face of the digital revolution. In terms of attractiveness, this research is important because it presents practical and conceptual solutions that are relevant to building Al-Qur'an Hadith education that does not only focus on cognitive aspects, but also forms character, morals, and critical social awareness. This research opens a new dialogue space on how religious education can play an active role in forming a generation that is able to think critically, be humanist, and be responsive to the dynamics of the times without losing the values of Islamic spirituality.

The implementation of the results of this study is expected to provide tangible benefits in improving learning practices in madrasas, especially in terms of teacher training, curriculum preparation, and creative and critical use of technology. By building an emancipatory model of Qur'anic Hadith education, madrasas can contribute significantly in producing a generation of Muslims who are not only ritually obedient, but also able to act as progressive and responsible agents of social change in the digital era. Overall, this study offers an important contribution in the development of Islamic education that is responsive to the changing times, as well as filling the void of academic studies that connect critical education theory with Qur'anic Hadith education in the digital era. Therefore, this study is not only academically relevant but also strategic for the advancement of Islamic education in Indonesia and the world

Method

This research uses a qualitative approach with a case study method to explore in depth the learning model of Al-Qur'an Hadith subjects at MTsN 1 Palangka Raya in the context of the digital era (Assyakurrohim et al., 2022). This approach was chosen because it is able to describe holistically the dynamics of the learning process, especially in examining dialogical, participatory, and critical aspects as developed in Paulo Freire's theoretical framework of Critical Pedagogy. The focus of the research was directed at how the practice of learning Al-Qur'an Hadith reflects the values of liberating, reflective and contextual education, and how digital elements contribute to reshaping teaching and learning relationships within the framework of humanist and transformative education.

The implementation of the research was carried out through several stages of activities. The first stage was a preliminary study, where the researcher conducted an institutional mapping and introduction to the madrasah environment. At this stage, the researcher made initial observations and informal communication with teachers and curriculum staff to understand the curriculum structure, teaching approaches, and available digital infrastructure. The determination of research subjects was based on certain criteria relevant to the research objectives. Participating teachers are those who have taught the subject of Al-Qur'an Hadis for at least three years and are directly involved in the process of digital integration into learning. Meanwhile, the students selected were those who actively participated in digital-based learning and showed active involvement in class discussions. The madrasah principal and

curriculum development staff are also the subjects as they have strategic roles in designing and supporting the direction of digital learning policy in madrasah (Asrofi et al., 2025).

Data in this study were collected through three main techniques, namely in-depth interviews, participatory observation, and documentation. Semi-structured interviews were conducted with teachers, students, the madrasah head, and curriculum staff. The interview guide was based on Freire's key concepts, such as conscientização (critical consciousness), dialogue, and the role of students as subjects in the educational process. This interview aims to explore the understanding, experience, and reflection of each participant on the practice of learning Qur'an Hadith in the midst of technological development (Wardani, 2025).

Participatory observation is conducted by researchers directly involved in learning activities in the classroom, but without intervening in the course of the learning process. This observation includes interactions between teachers and students, the use of digital media in learning, and patterns of student participation in discussions. To support the validity of the data, the researcher recorded systematically through field notes and used observation sheets compiled based on indicators of critical pedagogical values (Majid, 2017). Meanwhile, documentation was conducted by collecting various related documents, such as lesson plans, teaching materials, digital media used in the learning process (e.g. videos, digital Qur'an applications, and online learning platforms), and student learning products. These documents were analysed to identify the consistency and implementation of reflective and participatory education values in learning.

The data collected was analysed qualitatively using Miles and Huberman's interactive model. The stages of analysis included data reduction, where data was coded and categorised based on key themes such as critical consciousness, dialogic practices, and digital engagement. Next, the data was presented in the form of matrices and thematic narratives to facilitate the identification of patterns and relationships between data elements. The process of drawing conclusions was conducted inductively and iteratively, by continuously verifying interim results through comparing data between sources. To ensure the validity of the data, this study used triangulation techniques, both triangulation of techniques (the use of interviews, observations, and documentation), triangulation of sources (teachers, students, madrasah head), and triangulation of theory (the use of Paulo Freire's concept as an analytical knife). The researcher also conducted member checking by giving the interview results to the respondents to be confirmed, as well as discussing with colleagues to obtain input through the peer debriefing process. Through this approach, the research is expected to provide a comprehensive picture of the practice of learning Al-Qur'an Hadith oriented towards student liberation and empowerment, as well as showing how religious learning in madrasas can be transformed to be more relevant to the challenges and potential of the digital era.

Results and Discussion

Learning Model of Al-Qur'an Hadith at MTsN 1 Palangka Raya

Based on the results of observations and interviews, the learning model of Al-Qur'an Hadith at MTsN 1 Palangka Raya is still strongly influenced by traditional patterns, namely lectures, memorisation, and quiz-based evaluation. Teachers consider memorisation as the main foundation that students must master as a fundamental requirement in religious learning. As expressed by Teacher A: 'The memorisation method is still our mainstay because it is the foundation that students must master. However, we are starting to use videos and apps to

help students in reading and understanding the Qur'anic verses. The other use of digital technology so far tends to be instrumental, focusing on technical aspects such as reading correction and tajweed pronunciation, without maximising the function of technology as an interactive medium that can encourage dialogue, reflection and critical meaning. Teacher B said: 'Sometimes I use the Qur'an reading app, but that is more for correcting the reading, not yet for in-depth discussion or critical interpretation.'

Meanwhile, from the students' perspective, the learning method dominated by memorisation and lectures feels monotonous and does not provide space for dialogue and the development of critical thinking skills. This is reflected in the statement of one student, Student X, who said: 'When learning the Qur'an, it is more often memorised and the teacher explains. There are rarely discussions or questions and answers that make us think more deeply. The data indicates the need to develop a more humanist and enjoyable learning process for the Qur'an and Hadith, so that it does not only prioritise the memorisation aspect, but also encourages active involvement and critical reflection of students.'

The Dominance of Traditional Models and 'Banking Education'

The dominance of the traditional learning model clearly reflects the characteristics of 'banking education' criticised by Paulo Freire, in which education becomes a one-way process: the teacher assumes the role of a knowledge depositor, while students act as passive recipients. In this paradigm, learning is reduced to a transactional process where facts are transferred and memorised, rather than explored, questioned, and internalised. This model severely limits the role of students as active agents in their own learning, marginalising their experiences, voices, and ability to critically engage with knowledge. In the context of Al-Qur'an Hadith education, such a model has deep implications. While memorisation (*tahfidz*) of sacred texts remains a respected and essential component of religious learning, an overemphasis on rote learning without parallel development in interpretive and critical thinking skills can lead to superficial understanding. Students may become proficient in reciting verses without grasping their socio-historical context, ethical implications, or relevance to contemporary issues. This risks reducing Al-Qur'an Hadith education to mechanical repetition, devoid of transformative spiritual or intellectual depth (Hannan & Umam, 2023).

Moreover, this traditionalist approach often discourages questioning, dialogue, and intellectual curiosity, elements that are vital for developing a living and dynamic relationship with religious texts. In environments where the authority of the teacher is absolute and not open to critical discourse, students may internalise a culture of obedience rather than inquiry. This, in turn, fosters rigidity, dogmatism, and an inability to relate the teachings of the Qur'an and Hadith to real-world ethical dilemmas or social justice concerns. A critical and dialogical model of education, as advocated by Freire, is particularly relevant for religious education today. Such an approach encourages students to engage with the Qur'an not only as a sacred text to be memorised but also as a guide for interpreting and transforming the world around them. This involves developing skills of critical interpretation (*tafsir*), contextual application, and ethical reasoning, allowing learners to become moral agents who embody the spirit of the Qur'anic message in diverse life situations. In conclusion, the persistence of the 'banking' model in Al-Qur'an Hadith education calls for a pedagogical reform that emphasises critical consciousness (*syu'ur naqdi*), student participation, and contextual relevance. Education should aim not only to preserve religious knowledge but also to cultivate reflective believers who can navigate the complexities of modern life with wisdom, empathy, and intellectual integrity.

Limited Utilisation of Digital Technology

Although there are observable efforts to integrate digital technology into religious learning environments, these efforts often remain superficial and limited primarily to technical applications, such as digital tools for recitation accuracy or pronunciation correction. While such tools do offer value, they fall short of harnessing the broader pedagogical potential that digital technology can bring. The digital platforms are rarely used as spaces for deeper discourse, interpretive engagement, or critical dialogue among students (Zainuri, 2024). The current use patterns reflect a continuation of didactic teaching in digital form rather than a transformation of learning experiences. This underutilisation becomes particularly concerning in the context of the digital age, which is saturated with vast flows of information, including religious content that ranges from highly scholarly to deeply misleading. Students today are exposed not only to classical *interpretations* but also to ideologically driven narratives, religious populism, and digital misinformation. Without proper critical digital literacy skills, students risk internalising shallow or even distorted understandings of religious texts and values. Therefore, religious education must move beyond rote digital tools and incorporate technology as a means to foster critical inquiry, source evaluation, and ethical reasoning.

This limitation is not merely a matter of choice but also a reflection of systemic constraints. Teachers often lack adequate training, professional development, and institutional support to creatively and effectively integrate technology in ways that promote active learning. There is a significant gap between the availability of technology and its pedagogical application (Holivil et al., 2025). Most teacher training still focuses on technical usage rather than on designing interactive, student-centered digital learning environments that encourage *collaboration*, reflection, and contextual thinking. Compounding these challenges are structural limitations such as rigid curriculum frameworks, limited classroom hours allocated for religious subjects, and an entrenched preference for traditional methods that are seen as safer or more authoritative. These factors collectively create an environment where innovation is difficult to implement and sustain. Even when digital resources are available, the absence of policy support, flexible curriculum guidelines, and digital pedagogical strategies means that technology remains peripheral rather than transformative.

The paradigm shift is needed, one that views digital tools not merely as add-ons, but as integral components of a dynamic, participatory, and critical model of religious education. Digital storytelling, online discussion forums, interactive tafsir databases, virtual field trips to historical Islamic sites, and AI-assisted ethical dilemma simulations are just a few examples of how technology could be meaningfully integrated. These approaches not only support diverse learning styles but also help bridge the gap between religious *teachings* and students lived realities in a digital society. Ultimately, digital technology holds the potential to revitalise Al-Qur'an Hadith education by creating spaces for inquiry, dialogue, and relevance. But this can only be realised through a comprehensive strategy involving curriculum reform, investment in teacher competencies, and a shift toward pedagogies that embrace both tradition and innovation.

Lack of Space for Dialogue and Critical Reflection

Freire's critique of traditional education underscores that dialogue is not a peripheral activity, but the very essence of *liberation pedagogy*. In his framework, education is a co-intentional process where both teacher and student learn, question, and grow together through mutual engagement (Mariani, 2025). However, findings from student interviews reveal a concerning lack of such dialogical spaces in religious classrooms. What is often labelled as

"discussion" tends to be highly structured, teacher-dominated question-and-answer sessions that leave little room for genuine student inquiry or personal interpretation. This absence of dialogical engagement diminishes the transformative potential of Al-Qur'an Hadith education. Dialogue, in Freirean terms, is not merely a technique but a method of constructing knowledge through critical engagement with the world. In a religious education context, this would mean collaboratively exploring the meaning of Qur'anic messages, ethical imperatives from the Hadith, and how they intersect with contemporary moral, social, and digital realities.

Without space for such processes, religious education risks devolving into a series of doctrinal statements recited, memorised, and unquestioned. This kind of approach can cultivate a dogmatic mindset, where faith is accepted passively rather than embraced through understanding and lived conviction (Aimmah et al., 2025). In such a model, students may be well-versed in scriptural texts but lack the interpretive agility to navigate pluralism, ethical dilemmas, or ideological tensions that are increasingly present in today's globalised and digital society. The consequences are far-reaching. Students educated without dialogical practice may become passive recipients of religious authority, unprepared to negotiate between inherited teachings and the evolving contexts of their daily lives. In a world where online religious narratives both progressive and extreme are easily accessible, the inability to critically assess such content leaves learners vulnerable to misinformation, sectarianism, or superficial religiosity.

This gap reflects deeper structural and cultural issues within the educational environment. Teacher authority is often positioned as unchallengeable, and curriculum time constraints discourage open-ended discussion. Furthermore, the lack of teacher training in dialogical pedagogy contributes to an over-reliance on lecture-based delivery. Many teachers feel unequipped or unsupported to facilitate discussions that may lead to sensitive, complex, or controversial topics. To move forward, it is essential to reframe the classroom not merely as a place of transmission, but as a community of inquiry. Practical steps may include introducing dialogical tafsir sessions, implementing structured group reflection activities, and training teachers in facilitation skills that foster respectful and critical discussions. Encouraging students to bring contemporary issues such as climate change, social inequality, or digital ethics into dialogue with religious texts can help bridge the gap between revelation and relevance. In conclusion, without fostering dialogue and critical reflection, Al-Qur'an Hadith education risks becoming disengaged from the living realities of its learners. Reclaiming dialogue as a core pedagogical practice is not only consistent with Islamic traditions of *ijtihad* and scholarly discourse, but also a necessary step toward nurturing reflective, ethical, and socially responsive believers in the modern world.

Critical Analysis with Paulo Freire Approach

Based on the results of observations and interviews, the Al-Qur'an Hadith learning model at MTsN 1 Palangka Raya is still dominated by traditional patterns that emphasise memorisation and lecture methods. Teachers consider memorisation as the main foundation that students must master as a fundamental requirement in religious learning. However, this pattern causes the learning process to run mechanically without giving enough space for students to understand and interpret the text contextually. This is clearly illustrated from the experience of students who feel that learning focuses more on memorisation without providing space for contextual meaning. Student Y stated: 'I felt like I was told to memorise without knowing the meaning in everyday life. Even if there is an opportunity to ask questions, it is usually limited because of time.'

This statement confirms that students have not had the opportunity to make learning Al-Qur'an Hadith a reflective process that relates the text to the context of their real lives, so that learning feels monotonous and does not motivate the development of critical understanding. From Paulo Freire's perspective, education should be a dialogical process that empowers students as active subjects in learning (Cardoso & Wahini, 2024). Freire criticised the banking model of education - where the teacher acts as a depositor of knowledge and students as passive recipients - because it inhibits the development of critical consciousness (*conscientização*) which is very important in education (Purwaningsih, 2025). This model ignores the nature of education as a dialogical process that allows students not only to memorise, but also to criticise and reflect on the social reality around them.

Data from MTsN 1 Palangka Raya indicates that the learning of Al-Qur'an Hadith is still strongly influenced by this traditional pattern, which, if it only focuses on memorisation, does not adequately equip students with the ability to understand religious values deeply and contextually. This reflects the lack of implementation of the principle of *conscientização* - a process of critical awareness that connects religious teachings with current social, cultural and technological realities (Swandari & Jemani, 2023). Learning that is limited to memorisation has the potential to produce a dry, dogmatic and irrelevant understanding of religion in the face of contemporary challenges, such as the spread of hoaxes and social conflict in the digital era (Uswan et al., 2025). Practical constraints are also recognised by teachers, as Teacher C expressed: 'We are aware of the importance of dialogic learning, but the main challenge is time and old habits. Not all teachers are ready for this approach.'

This statement shows a significant gap between Freire's principles of liberation education and the practice in the field. Shifting the pedagogical paradigm from the central teacher model to dialogical learning that places the teacher as a facilitator and dialogical partner is not easy (Rohani, 2024). Training, systemic support and curriculum reform are needed so that the learning of Qur'anic Hadith can develop into a process of liberation and empowerment of students. In addition, the lack of interactive utilisation of digital technology is also a challenge. Technology should not only be used for technical correction of readings, but can serve as a medium for dialogue and critical reflection that enriches students' understanding by accessing various perspectives and linking religious teachings to the current socio-cultural context. Failure to optimise the potential of technology makes religious learning unable to answer the challenges of information disruption in the digital era (Febrian & Nasution, 2024).

The lack of space for critical dialogue makes students less empowered to develop their critical voice. Freire asserts that dialogue is not just an exchange of information, but a process of shared learning that opens up space for critical reflection and liberation. Without dialogue, religious education tends to become a tool for reproducing old cultures that limit students' creativity and freedom of thought. The uniqueness of this study is in its focus on criticising Qur'anic Hadith education through the perspective of Paulo Freire's Critical School in the context of formal Islamic education in the digital era. The findings show that despite initiatives to use technology, learning has not adopted humanist, dialogical and reflective values that are essential to forming a generation capable of interpreting religion in a lively and relevant manner. Therefore, this study confirms the need to reconstruct the learning model of Al-Qur'an Hadis at MTsN 1 Palangka Raya by integrating empowering, dialogical, and critical learning approaches. Teachers need to be facilitated to develop pedagogical skills that support interactive and reflective learning, while students are encouraged to become active subjects who are able to relate religious teachings to social and technological contexts (Ahmad et al., 2025). This transformation will enrich students' learning experiences and strengthen the

function of religious education as a means of liberation and empowerment in a challenging digital era.

Implementation of Dialogue and Critical Awareness in Learning Al-Qur'an Hadith

The data obtained shows the efforts of several teachers at MTsN 1 Palangka Raya to adopt a dialogical approach in learning Al-Qur'an Hadith. Teacher D stated that in several meetings, the teacher invited students to discuss the application of Qur'anic values in the context of digital life, such as social media ethics: 'In some meetings, I invite students to discuss how Qur'anic values can be applied in the era of social media, for example about communication ethics and filtering information.

This initiative shows teachers' awareness of the importance of linking religious teachings with contemporary realities, especially in facing the challenges and dynamics of a digital world full of information, both positive and negative. This dialogical approach is in line with Paulo Freire's principle of liberation education, which emphasises learning as an interactive and critical process, not just memorisation (Sadiyah, 2025). The positive response from students is also an indicator of the initial success of this approach. As expressed by Student Z: 'If we have a discussion, I understand more and am interested because it's not just memorisation, but also how the Qur'an is relevant to our lives.

This statement confirms that dialogue and discussion can increase learning motivation and broaden students' understanding of religious values in a contextual and applicable manner. Thus, dialogue serves not only as a teaching method, but also as a means of building critical awareness (*conscientização*) that enables students to realise the relevance of religious teachings in dealing with modern social and technological issues (Rohani, 2024). However, the data also revealed the main obstacles in the implementation of this dialogical approach, namely time constraints and traditional learning habits that are still dominant. Student W stated: 'Discussion is good, but it is rare and sometimes feels rushed because of the short lesson time.

Limited learning time is a significant obstacle that hinders the optimal implementation of dialogue. Dialogical learning requires sufficient time to provide space for students to express opinions, discuss, and reflect on the meaning of the teachings in depth (Syarifuddin et al., 2021). When time is limited, dialogue becomes a formality or an add-on without providing substantial impact on understanding. In addition, the old learning habits oriented towards lectures and memorisation are still difficult to change quickly. This shows that transforming learning to a dialogical and critical direction is not only a matter of methods, but also requires changes in school culture, teacher training, and ongoing systemic support (Zulhima, 2021).

The current condition at MTsN 1 Palangka Raya illustrates a dynamic transition towards a more humanist and critical learning model in the teaching of Al-Qur'an and Hadith. While traces of transformation are visible, such as increased awareness of the importance of dialogue and contextual understanding the implementation still encounters a variety of structural, pedagogical, and cultural challenges. This reflects a broader tension between traditional religious educational paradigms and the demands of a rapidly evolving, digitally connected society. To ensure that this transition progresses effectively and sustainably, several strategic recommendations can be put forward:

Strengthening Teacher Training. One of the most urgent steps is to enhance teacher competence in facilitating dialogue and fostering critical thinking. This requires structured and continuous professional development programs focused on pedagogical strategies for

interactive learning, methods for encouraging student reflection, and ways to embed digital realities into the study of Qur'anic and Hadith texts. Teacher readiness is foundational in shifting classroom dynamics from monologue to dialogue (Hasanah et al., 2024).

Curriculum Reform and Time Allocation. The rigid structure of the current curriculum often limits the depth of exploration and student engagement. Reform is needed to provide more flexibility and intentional space for discussion-based learning. This includes redesigning lesson plans to allow reflection activities, case analysis, and collaborative interpretation of religious texts. Additionally, extending the allocated time for Al-Qur'an Hadith lessons will support more meaningful dialogue processes, rather than rushing through materials (Zulhima, 2021). **Use of Interactive Technology.** Digital tools should not only be seen as technical aids, but as pedagogical enablers that can enrich the learning experience. Technology can be used to create interactive learning environments such as online discussion platforms, multimedia tafsir resources, and collaborative digital projects. These tools empower students to critically engage with content, question sources, and connect Qur'anic teachings with contemporary issues (Febrian & Nasution, 2024).

Development of a Supportive School Culture. Sustainable change in educational practice also requires transformation at the cultural level. Schools need to cultivate an atmosphere that values openness, encourages dialogue, and respects diversity of thought. This can be achieved through extracurricular programs such as debate forums, digital literacy workshops, or thematic religious discussion groups. Moreover, involving students in certain learning decisions fosters a sense of ownership and encourages the growth of a critical, yet respectful, intellectual community (Asrofi et al., 2025). The conclusion, while MTsN 1 Palangka Raya is still navigating through significant challenges, the signs of progress toward a more humanist and critical Islamic education model are evident. With deliberate efforts in teacher development, curriculum restructuring, technology integration, and cultural transformation, the vision of an Al-Qur'an Hadith education that is both spiritually grounded and intellectually emancipatory can be progressively realized.

Conclusion

The findings of this study reveal that the learning of *Al-Qur'an Hadith* at MTsN 1 Palangka Raya remains largely rooted in traditional pedagogical models, particularly lectures and memorisation. These methods align with Paulo Freire's concept of banking education, where students are treated as passive recipients rather than active participants in meaning-making. Such a model inhibits the development of critical consciousness (*conscientização*) and limits the connection between religious teachings and students lived realities. Although some teachers have begun incorporating technology and contemporary issues such as discussions on social media ethics linked to Qur'anic values, these efforts are still isolated and lack systemic integration into the broader learning strategy. The research underscores the urgent need for a transformative shift toward a humanist and dialogical pedagogy. Students should be positioned as active agents in the learning process, capable of engaging critically with both text and context. Teachers play a pivotal role in this transformation, requiring training and support to become facilitators of reflective learning. Furthermore, digital tools currently underutilised hold great promise as platforms for participatory and contextual learning experiences.

This study is not without limitations. It focuses on a single institutional context and relies heavily on qualitative data, which may not be generalisable to all madrasahs. The presence of

the researcher during classroom observations may have also influenced participant behaviour (*observer effect*). Additionally, the scope of digital integration explored remains limited to teacher and student interactions without delving into systemic policy factors. Future research is recommended to explore multi-site comparisons, include policy-level analysis, and investigate the impact of sustained teacher professional development in Freirean pedagogy. Longitudinal studies could also assess the effects of dialogical models on student outcomes, particularly in moral reasoning and social engagement.

Acknowledgment

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