Analysis Of Qur'an and Hadith Teaching Methods at MTs in North Binjai District

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ARTICLE INFO	ABSTRACT
Keywords: Teaching Methods; Qur'an and Hadith; Contextual Learning *Article history:* Received 2025-01-20 Revised 2025-04-15 Accepted 2025-10-22	This study highlights the importance of teaching the Qur'an and Hadith in shaping students' religious understanding and character at Madrasah Tsanawiyah. The research aims to analyze the teaching methods applied, the integration of modern approaches, and the challenges faced in their implementation. A descriptive-analytical qualitative approach was employed, with data collected through observation, interviews, and documentation at three MTs in North Binjai District. The findings reveal a combination of traditional and interactive methods with contextual adjustments and the use of technology. The main challenges involve linguistic and non-linguistic aspects, which can be addressed through strategies such as feedback, rewards, and contextual material integration. The study emphasizes the need for continuous innovation by combining traditional and modern methods to strengthen students' comprehension and internalization of Islamic values in daily life.

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INTRODUCTION

Islamic education plays a strategic role in shaping the character, spirituality, and identity of young Muslim generations (Syarnubi, Syarnubi, Firman Mansir, Mulyadi Eko Purnomo, Kasinyo Harto, 2021). The modern era with the development of science, technology, and the strong current of globalization, the challenges of forming Islamic character are increasingly complex due to external cultural influences that often contradict Islamic values. In these conditions, education based on the Qur'an and Hadith becomes both a moral fortress and a life compass (Gani, A., & Oktavani, 2024). Its function is not only as knowledge transfer, but also as the formation of attitudes and values (transfer of value).

One vital instrument in Islamic education is the subject of Qur'an and Hadith, especially at the Madrasah Tsanawiyah level. This subject is not merely routine, but the main foundation for comprehensive Islamic values cultivation through understanding, appreciation, and practice (Purnamasari, I., Rahmawati, Noviani, D., 2023). With a contextual approach, the Qur'an and Hadith can be understood not only as normative texts, but also as applicable life guides that form spiritual, moral integrity, and students' resilience in facing the moral challenges of the modern era (Iqbal, M., Panjaitan, A. Y., Helvirianti, E., Nurhayati, N., & Ritonga, 2024).

However, in practice at many madrasahs, Qur'an and Hadith learning is still characterized by conventional approaches that are less effective in stimulating active participation and deep understanding among students (Suartamizi & Syarnubi, 2022). The lecture method is still the main

choice for teachers, with an orientation toward one-way material delivery, without providing dialogical space or learning experiences that are reflective and contextual (Darfila, Wa Ode Siti, achadi, 2023). This becomes a serious obstacle, considering that 21st-century education emphasizes the importance of student-centered learning approaches, which aim to enable students to think critically, collaborate, and have problem-solving abilities in real situations (Sobarudin, A. N., Tianar, I. T., Hudin, S., Islam, P., Sunan, U. I. N., & Djati, 2024).

The national education curriculum itself has emphasized the importance of interactive, collaborative, and innovative learning (Munawir et al., 2020). Students are required not only to master subject matter, but also to be able to process information, analyze it critically, and conclude values relevant to life reality. In this context, Qur'an and Hadith subjects should become strategic means for internalizing Islamic values through approaches that combine cognitive, affective, and psychomotor aspects proportionally (Nurlaila et al., 2023). If learning approaches remain monotonous and non-contextual, then the learning potential to shape student character will weaken. As a result, students will tend to become passive, lose meaning in learning, and lack awareness to make Islamic teachings a life guide.

Various studies confirm that appropriate teaching methods play a major role in determining the quality of educational outcomes. The transformation of methods from traditional approaches to more innovative and value-based approaches is very urgent. Learning that only emphasizes mastery of rote material, without providing space for deep understanding and contextualization of values, tends to produce graduates who are weak in facing real-life challenges full of social and cultural complexity (Muslim, 2022).

Ironically, many Islamic educational institutions are still unable to make renewals in the aspect of learning methodology. In many cases, teachers are still reluctant or unable to apply active, cooperative, or project-based learning models that should be alternative solutions. Dependence on one-way lecture methods makes students less active in the learning process, and they do not get meaningful learning experiences. Whereas, more dynamic and participation-based learning approaches are needed so that students not only understand religious texts literally, but also can interpret and reflect moral messages in real life (Khalijah, W. N., Jannah, M., Rehan, H. Z., Yohana, Y., & Yohani, 2023).

Another major challenge is how to integrate Islamic values in modern learning methods. Educators at madrasahs are not only required to be teachers who understand the contents of the Qur'an and Hadith deeply, but also as facilitators who can design learning processes that are interesting, meaningful, and able to touch students' affective domains. The balance between maintaining the purity of Islamic teachings and opening up to learning innovation becomes an important prerequisite in organizing Islamic education that is relevant and progressive (Zamana, 2018).

Furthermore, it needs to be understood that challenges in Qur'an and Hadith learning do not only originate from within, but also from outside. The development of information technology and social media has opened wide access to information for the younger generation, including information that is not always in accordance with Islamic teachings. Therefore, innovative Qur'an and Hadith learning must be able to compete with this flow of information, by providing strong and deep understanding as well as the relevance of Islamic teachings in the context of modern life. This is where the importance of learning approaches that are not only cognitive, but also touch the emotional and spiritual aspects of students lies.

The various phenomena mentioned above are also clearly visible at madrasah tsanawiyah (MTs.) throughout North Binjai District. Based on observations and interviews with several Qur'an and Hadith subject teachers in this area, it was found that the learning methods used still tend to be monotonous and not yet innovative. Teachers rely more on lecture methods as the main technique in delivering material, so learning tends to be one-way and places students in a passive position as recipients of information.

This condition has serious implications for the quality of students' understanding of the teachings in the Qur'an and Hadith. Many students experience difficulties in grasping the deep meaning of the verses taught, and fail to connect them with their life reality. As a result, Islamic values that should become life guides are not truly internalized in daily attitudes and behavior. This becomes a particular concern, given the importance of Islamic religious education in forming the character and identity of young Muslim generations, especially in the modern era full of challenges.

The minimal application of active learning approaches, such as group discussions, contextual case studies, educational games, or the utilization of technology and visual media, also shows the still low awareness and skills of teachers in developing creative learning strategies. Whereas, such approaches are believed to increase student involvement, strengthen memory, and help students understand the messages of the Qur'an and Hadith more vividly and relevantly.

Thus, the context of this problem shows an urgent need to make learning innovations in MTs environments throughout North Binjai District, especially in Qur'an and Hadith subjects. Renewal of teaching strategies and methods becomes a necessity so that the holistic and transformative Islamic education goals can truly be realized in real practice in the field?

Whereas, in the broad goals of Islamic education, understanding the contents of verses and hadiths becomes the main priority that must be achieved. Learning that only emphasizes the aspect of memorization will produce graduates who may be fluent in reading texts, but minimal in understanding and weak in practicing Islamic teachings. Therefore, emphasis on contextual approaches becomes very important so that students can relate Islamic teachings to real conditions and problems in their daily lives.

Based on this background and phenomena, this research comes to provide real contributions in efforts to improve the quality of Qur'an and Hadith learning at the madrasah level, especially at MTs throughout North Binjai District. This research aims to examine the variety of learning methods applied by teachers, the extent to which integration between Islamic and modern approaches can be implemented, and various obstacles faced in the process. The main focus of this research is students' understanding of the contents of verses and hadiths, not merely technical abilities in reading or memorizing.

This research is important not only in theoretical terms, but also applicative. The research results are expected to provide concrete and realistic recommendations for educators and Islamic educational institutions in developing learning strategies that are more effective, contextual, and in accordance with the demands of the times. Thus, the direction and ideals of Islamic education can continue to be strengthened in forming Muslim generations who are not only knowledgeable, but also of noble character, critical thinking, and able to practice the values of the Qur'an and Hadith completely in their real lives (Pulungan, N. H., & Hayati, n.d.).

To strengthen the theoretical foundation while affirming the position and original contribution of this research in the scientific realm, it is important to review a number of previous studies that are relevant. Several previous studies have examined Qur'an and Hadith learning in madrasahs, especially from aspects of approaches and methods applied. For example, Rahmat Hidayat (2020) in his research entitled "Effectiveness of CTL Method in Improving Students' Understanding of Qur'an Content" found that contextual approaches proved effective in increasing motivation and students' reasoning toward Qur'an verses. Similar findings were also conveyed by Nurhaliza (2021) in her study "Implementation of Contextual Learning in Qur'an and Hadith Subjects at MTs Negeri 1 Semarang" which showed that context-based learning encourages active student involvement in exploring the meaning of verses and hadiths and relating them to social dynamics.

Previous research has provided important contributions in the study of Qur'an and Hadith learning methods. Siregar (2023) highlighted discussion methods with the foundation of QS. An-Nahl: 125, but emphasized more on literature review without field exploration. Hanum (2021) developed context-based learning in MTs, but was limited to one approach. The study by Khai Hanif Yuli Edi et al. (2023) discussed textual, contextual, and hermeneutic approaches, but focused more

on academic interpretation aspects rather than pedagogical practice. Research by Khalijah et al. (2023) revealed the influence of methods on interest and achievement, but did not touch on the integration of traditional and modern strategies. Meanwhile, Latifah et al. (2023) emphasized lectures and question-and-answer, but were still descriptive without highlighting obstacles at the local level. From this review, it appears that the majority of previous studies only described the implementation of certain methods or emphasized theoretical aspects. This research has distinction by analyzing various Qur'an and Hadith learning methods at Madrasah Tsanawiyah throughout North Binjai District. Local focus provides new contributions in understanding strategy variations, integration of traditional and modern approaches, and specific obstacles faced by teachers. Thus, this research fills the scientific gap of lack of comprehensive studies that map learning methods applicatively while paying attention to social context and student needs.

Based on the background description, this research is focused on three main things. First, examining the variety of Qur'an and Hadith learning methods applied in the process of understanding verse and hadith contents at MTs throughout North Binjai District. Second, examining forms of modern learning approach integration in Qur'an and Hadith learning to build more contextual understanding of verse and hadith contents. Third, analyzing obstacles faced by teachers in applying Qur'an and Hadith learning methods in the learning process in MTs environments throughout North Binjai District.

LITERATURE REVIEW

Qur'an and Hadith is part of Islamic Religious Education that aims to equip students with the ability to read fluently, translate, summarize content, copy, memorize selected verses, and understand and practice selected hadiths as provisions for continuing education. This learning is intended to foster students' love for the Qur'an and Hadith, believe in their truth, and practice their teachings. From the beginning of human creation until the end of time, the Qur'an affirms the substance of Islamic education that does not change, namely strengthening faith and developing human potential in accepting Divine truth.

Qur'an learning is important in intra and extracurricular activities because tilawah cannot be separated from PAI. Teachers need to ensure students can read and write the Qur'an correctly before entering the next stage. At the MTs level, emphasis is given to reading, writing, memorizing, interpreting, understanding, and practicing the Qur'an and Hadith. This subject also plays a role in fostering religious motivation, monotheism, and noble character. Based on the K-13 curriculum, Qur'an and Hadith learning is mandatory in elementary and secondary madrasahs. Although in public schools there is only PAI nomenclature, students still study Qur'an and Hadith in a more limited scope (Hanum, 2024).

Understanding Qur'an and Hadith texts generally uses two approaches: textual and contextual. The textual approach focuses on language analysis and text redaction. In the Qur'an, lafaz and meaning come from Allah, while Hadith consists of tauqifi and taufiqi parts. Salaf scholars often used this approach by referring to hadiths or scholars' opinions. However, the understanding that emerges tends to be rigid because it is separated from social context. Conversely, the contextual approach relates the text to the background of its revelation and socio-cultural conditions, so the meaning is more complete. Etymologically, contextual comes from the word context, which means situation or part that clarifies meaning.

METHODS

This research uses a descriptive-analytical qualitative approach. This approach was chosen because it fits the research objectives, namely to explore in depth various Qur'an and Hadith learning methods applied in madrasahs, especially related to understanding the contents of verses and hadiths. In the context of Islamic education, qualitative approaches allow researchers to understand holistically how the learning process takes place, how teachers choose and apply methods, and how students respond to learning (Sugiyono, 2019).

The qualitative approach does not aim to test hypotheses statistically, but to understand the meaning behind phenomena, explore experiences, perceptions, and real practices in the field. Therefore, this approach is very relevant to answer research questions related to social, cultural, and educational contexts in depth, especially in examining how teachers apply Qur'an and Hadith learning methods at the Madrasah Tsanawiyah (MTs) level. Philosophically, the qualitative approach is aligned with the constructivist paradigm that believes social reality is formed by individual interactions and experiences, so the experiences of teachers and students in the Qur'an and Hadith learning process become the main focus of analysis and interpretation (Gunawan, 2013).

This research was conducted specifically at three locations, namely MTs Aisyiyah Binjai, MTs Al-Washliyah 48 Binjai, and MTs Miftahul Jannah, located in North Binjai District, Binjai City, North Sumatra Province. These locations were chosen because the three madrasahs actively conduct Qur'an and Hadith learning and represent the character of middle-level Islamic education in urban and semi-urban areas. Based on preliminary observations and preliminary interviews with teachers, challenges and problems relevant to the research focus were found, especially related to learning methods in understanding the contents of verses and hadiths.

Data collection techniques in this research include observation, interviews, and documentation. Data analysis was conducted through data reduction and presentation, and complemented with data validity assurance techniques, including triangulation, member checking, extended observation, and careful context description.

FINDINGS AND DISCUSSION
A. Variety of Learning Methods in Delivering Qur'an and Hadith Content to Madrasah Students

Effective learning methods have a significant influence on student achievement (Setiawan, 2024). Research findings show that at MTs Aisyiyah Binjai, the learning methods used include lectures and discussions. The lecture method is conducted through verbal explanations by teachers to students with the main interaction in the form of dialogue. During lectures, teachers insert questions related to Islamic Religious Education material, so students are encouraged to listen carefully and note important points. This approach is consistent with constructivist learning theory, which emphasizes the importance of verbal interaction and conceptual understanding to build new knowledge through student experience and reflection (Piaget, J., & Vygotsky, 1978).

At MTs Al-Washliyah 48 Binjai, teachers implement two-way feedback methods combined with giving awards to students who can answer questions. This strategy supports active learning principles, where students not only receive information but also participate in the process of finding the meaning of verses and hadiths. This approach is aligned with Multimedia Cognition theory, which emphasizes the importance of multi-sensory stimulation so students can more easily understand and remember learning material. The use of awards or rewards is also aligned with Behaviorism principles, which encourage learning motivation through positive reinforcement (Ahmad, H., & Arifin, 2024).

Meanwhile, at MTs Miftahul Jannah, the dominant methods are lectures and discussions, similar to MTs Aisyiyah. However, teachers emphasize relating Qur'an and Hadith material to students' real experiences, so learning is contextual. This is consistent with the contextual approach initiated by Khai Hanif Yuli Edi et al. (2023), Lubis (2023), namely understanding Qur'an and Hadith texts by paying attention to socio-cultural context so that the meaning learned can be applied relevantly in daily life (Lubis, 2023).

These findings show that teachers at the three MTs have tried to combine traditional approaches (lectures) with interactive methods (discussion and feedback), and utilize technology as learning media, for example PowerPoint, LCD, and showing inspirational Islamic films. This is aligned with the opinions of Ar Rasikh (2019) and Efendi (2020), that Qur'an and Hadith learning must emphasize understanding, appreciation, and practice of teaching values, and encourage students to be actively involved and find meaning in the material.

Overall, the implementation of learning methods at these three MTs confirms the importance of teacher innovation in creating learning atmospheres that are enjoyable, interesting, and applicable. Student-centered strategies enable them to develop learning independence, play roles in planning and evaluating the learning process, and internalize Qur'an and Hadith values contextually. Thus, the variety of applied methods not only improves students' cognitive understanding but also forms spiritual and moral character, as emphasized by constructivist learning theory, Behaviorism, and Multimedia Cognition (Lubis, R. R., & Rahman, 2025).

B. Integration of Modern Learning in Understanding Qur'an and Hadith Content at MTs Throughout North Binjai District

This research shows that the three MTs that became study locations, namely MTs Aisyiyah Binjai, MTs Al-Washliyah 48 Binjai, and MTs Miftahul Jannah, have systematically applied modern learning integration strategies between the Qur'an and Hadith in their respective curricula. This integration strategy emphasizes the application of Islamic values in every aspect of education, both inside and outside the classroom, so that learning is not merely knowledge transfer, but also character formation and students' noble morals (Ismi, 2023). The applied curriculum is designed to combine academic mastery with moral and spiritual formation, aligned with holistic Islamic education principles.

At MTs Aisyiyah Binjai, teachers combine lecture and discussion methods, while relating Qur'an and Hadith material to student experiences, so learning is contextual and applicable. This approach is consistent with constructivism theory by Piaget (1976) and Vygotsky (1978), which emphasizes the importance of social interaction and student reflection in building new knowledge. Meanwhile, at MTs Al-Washliyah 48 Binjai, teachers apply two-way feedback methods and give awards to students who actively participate. This strategy is aligned with Skinner's (1953) Behaviorism principles, which encourage learning motivation through positive reinforcement, and Mayer's (2005) Multimedia Cognition theory, which emphasizes multi-sensory stimulation to facilitate student understanding and memory.

At MTs Miftahul Jannah, Qur'an and Hadith learning emphasizes material integration with students' daily life contexts, so understanding Islamic values is more real and relevant. This approach is consistent with contextual theory by Khai Hanif Yuli Edi et al. (2023), which emphasizes understanding Qur'an and Hadith texts by paying attention to socio-cultural context so meaning can be applied in real life. These three MTs also utilize technology, such as LCD, laptops, PowerPoint, and showing inspirational Islamic films, to create learning atmospheres that are enjoyable, interactive, and encourage active student participation (Yusuf & Inayah, 2020).

Research results confirm that teachers at the three MTs have successfully combined traditional and modern approaches: lectures, discussions, feedback, and technology as learning media. This approach not only improves students' cognitive understanding of the Qur'an and Hadith, but also forms spiritual and moral character, according to Islamic education goals (Suparno et al., 2023). Student-centered learning strategies enable them to develop learning independence, actively participate in learning planning and evaluation, and internalize Qur'an and Hadith values contextually and applicatively (Sobarudin, A. N., Tianar, I. T., Hudin, S., Islam, P., Sunan, U. I. N., & Djati, 2024).

Overall, modern learning integration at MTs Aisyiyah Binjai, MTs Al-Washliyah 48 Binjai, and MTs Miftahul Jannah shows that teacher innovation in learning methods and media can create learning experiences that are interesting, enjoyable, and build student academic competence and character in a balanced way. This confirms the importance of combining traditional, contextual, and technological approaches in Qur'an and Hadith education in the digital era.

C. Obstacles in Implementing Learning Methods for Understanding Verse and Hadith Content at MTs Throughout North Binjai District

This research found that the implementation of Qur'an and Hadith learning methods at MTs Aisyiyah Binjai, MTs Al-Washliyah 48 Binjai, and MTs Miftahul Jannah faces various obstacles, both linguistic and non-linguistic. These barriers affect the effectiveness of the learning process and students' understanding of verse and hadith content. Generally, learning is an effort to teach individuals or groups through certain strategies, methods, and approaches so that educational goals are achieved. In this context, teachers play a role in designing instruction that enables students to learn actively, while providing adequate learning resources.

Linguistic barriers become the main challenge at the three MTs. First, reading problems, namely students' difficulties in pronouncing written sound symbols from the Qur'an and Hadith, because it requires coordination between hearing, sight, pronunciation, and understanding (Piaget, J., & Vygotsky, 1978). At MTs Aisyiyah Binjai, teachers found that some beginning students need intensive guidance to form correct reading habits. Second, problems writing Arabic letters, which differ from Latin letters, become challenges at MTs Al-Washliyah 48 Binjai. Difficulties include writing from right to left, letter combinations, and harakat pronunciation. Third, memorization problems, which are considered initial steps in understanding content, are often encountered at MTs Miftahul Jannah. These difficulties arise due to high verse similarity, environmental disturbances, and limitations in student focus and motivation (Skinner, 1953).

Non-linguistic barriers are also significant. Endogenous factors, such as students' biological and psychological conditions, affect their learning abilities. Students with concentration disorders or certain psychological tendencies experience difficulties in following learning. Exogenous factors, originating from school, family, and society, also influence. For example, lack of learning facilities at school or limited guidance from families hinder material understanding. Additionally, less religious social environments make it difficult for students to internalize Qur'an and Hadith values in daily life.

Analysis of findings at the three MTs shows that student backgrounds play important roles. At MTs Aisyiyah Binjai, students from religious families tend to understand material faster and memorize verses and hadiths, while at MTs Al-Washliyah 48 Binjai, teachers use two-way feedback methods and awards to motivate students from diverse backgrounds. This approach is consistent with Skinner's (1953) Behaviorism theory and Mayer's (2005) Multimedia Cognition theory, which emphasize the importance of positive reinforcement and multi-sensory stimulation. At MTs Miftahul Jannah, teachers emphasize material integration with students' real experiences, so learning is contextual, aligned with the contextual approach by Khai Hanif Yuli Edi et al. (2023).

Additionally, teacher and learning method factors also become obstacles. Teacher success in implementing strategies depends greatly on the ability to analyze learning conditions, such as goals, materials, and student characteristics. Technology becomes one solution to reduce barriers, for example through using PowerPoint, LCD, laptops, and showing inspirational Islamic films, which make learning more interesting and interactive.

Overall, research confirms that obstacles in Qur'an and Hadith learning at MTs in North Binjai District are multidimensional. Overcoming these barriers requires combinations of traditional and modern approaches, school support, family involvement, and contextual and innovative learning strategies, so students can understand verse and hadith content while effectively internalizing Islamic values.

CONCLUSION

This research shows that the implementation of Qur'an and Hadith learning methods at MTs Aisyiyah Binjai, MTs Al-Washliyah 48 Binjai, and MTs Miftahul Jannah can improve students' cognitive, spiritual understanding and character formation through combinations of traditional,

interactive approaches and technology utilization. Integration of lectures, discussions, feedback, awards, and contextual learning proves to strengthen learning effectiveness while helping overcome linguistic and non-linguistic obstacles. The contribution of this research lies in confirming the importance of innovative, adaptive, and student-centered learning strategies to strengthen internalization of Islamic values in daily life. These findings have practical implications for PAI teachers to combine traditional and modern methods proportionally, and open space for further research that can explore the effectiveness of digital and collaborative learning models in deepening Qur'an and Hadith understanding in the technology era.

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