Integrative-Islamic Learning Model for Hadith Education through Wawacan Panganten Tujuh

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Abstract: This research is motivated by the importance of developing a hadith learning model relevant to the local cultural context, especially in Indonesia, which is rich in cultural diversity. Wawacan Panganten Tujuh, an Islamic-based literary manuscript from Sundanese culture, was chosen as a potential teaching material to enrich the hadith learning method. The integrative-Islamic pedagogy approach is used to integrate cultural values and Islamic teachings in the learning process, which is expected to increase students' understanding of hadith and strengthen their appreciation of local culture. The results of the study show that the learning model developed is not only effective in improving the understanding of hadith but also provides a meaningful learning experience through the active involvement of students in their cultural context. This model combines the exploration of Sundanese culture with hadith teachings, allowing students to understand Islamic teachings in a more in-depth and contextual manner. Unlike previous studies, which have only emphasized cultural aspects or content analysis, this study presents a holistic approach that integrates both aspects in a single learning model. This study confirms that the hadith learning model based on Wawacan Panganten Tujuh through an integrative-Islamic pedagogy approach can answer the needs of contextual Islamic education in Indonesia. The contribution of this research expands the scope of cultural-based Islamic education literature, although its implementation is still limited to certain areas. Further research is expected to develop similar models for other cultures and analyze the impact of their application more broadly in Islamic education.

Keywords: *Hadith Learning; Wawacan Panganten Tujuh; Islamic Pedagogy; Local Culture; Integrative Learning.*

Introduction

The Indonesian nation has had a civilization long before the modern era like today. As a nation with various ethnicities, cultures, and languages, Indonesia has become a place of cultural and religious interaction. This dynamic forms a social landscape of society that is full of acculturation of traditional and religious values (Raihani 2014). For example, the spread of Islam itself requires aspects of cultural acculturation such as the teachings of "*Mo Limo*" by Sunan Ampel and the poems of "*Ngaburit Kaburu Burit*" by Shaykh Abdul Muhyi Pamijahan (Rohmana 2017). This is in line with Snouck Hurgronje's statement, the Indonesian people, especially the people on the island of Java, have very strong principles in maintaining their cultural traditions, so that Islam cannot be spread directly without any adjustment to customs (Hurgronje 2024).

The development of hadith studies in Indonesia cannot be separated from its long historical journey. This process includes not only an understanding of the hadith texts from their original sources, but also adjustments and interpretations in accordance with evolving

social dynamics. Muslim scholars and scholars have an important role in developing hadith studies in Indonesia (Idri and Baru 2018). Some of the figures who made great contributions to the formation of the basis for hadith studies in Indonesia include Shaykh Nuruddin Ar-Raniri, Shaykh Nawawi Al-Bantani, Tengku Hasbi Ash-Shiddieqy, Syuhudi Ismail, and Ali Mustafa Yaqub (Ulya and Ghifari 2024).

The Decree of the Minister of Religion Number 184 of 2019 concerning Guidelines for Curriculum Implementation at madrasas at the MI, MTs, and MA levels emphasizes the comprehensive application of Al-Qur'an and Hadith subjects. At the MA level, Hadith Science has received special attention in the curriculum. In facing the challenges of the industrial revolution 4.0 and the era of globalization, madrasas are expected to equip students with the main skills, namely *critical thinking*, *creativity*, *communication*, and *collaboration* , in order to increase their competitiveness in the future (Sabil, Firdaus, and Burhanuddin 2023).

A contextual approach in health education is an urgent need, not just a historical study. Hadith education must be able to answer the challenges of the times by maintaining the relevance of Islamic teachings in daily life, especially during Indonesia's cultural diversity (Sabarudin et al. 2023). Therefore, learning methods that are not only text-oriented but also consider cultural aspects and real experiences are of great importance.

One popular approach to the development of the Islamic Religious Education (PAI) curriculum is the contextual approach. This approach focuses on the relevance of teaching materials to students' lives and the sociocultural conditions in their environment. Not long ago, Isra Brifkani developed a new approach to learning Islam. The approach is Integrative-Pedagogy, which encourages students to learn through hands-on experience, both through observation of the surrounding culture and the experiences of others (Brifkani 2023). Hadith learning in educational institutions, such as schools, Islamic boarding schools, and universities, and in informal education, such as recitation, is carried out with a combination of lecture, demonstration, and recitation methods. Therefore, innovation is needed in learning hadith that combines normative understanding with cultural context so that it remains relevant and applicable in daily life.

The existence of *the Wawacan Panganten Tujuh* Manuscript as one of the cultural heritages of the Sundanese people plays an important role in preserving local traditions and values related to marriage (Maulana, Raharusun, and Ahmed 2024). As an Islamic-based literary manuscript that is rich in educational value, *the Wawacan Panganten Tujuh* Manuscript holds great potential to become relevant teaching material in hadith learning. However, efforts to preserve this cultural heritage are still limited to academic studies and have not been fully implemented in the context of formal learning that can reach the younger generation.

Given the importance of preserving local culture through education, efforts are needed to develop a learning model that integrates local cultural values and Islamic teaching. This topic is important because the preservation of cultural heritage, such as the *Wawacan Panganten Tujuh* Manuscript, can enrich the learning of hadith while maintaining the cultural identity of the community. The development of Islamic pedagogy-based learning models not only contributes to cultural preservation but also strengthens the foundation of Islamic education that is relevant to the local context. Hadith education based on a contextual approach can help students better understand Islamic teachings and apply them in daily life. This also allows the learning of hadith to be more interesting and interactive and can answer the challenges of the times during modernization and globalization.

Based on the background that has been described, this research focuses on the development of a hadith learning model based on the *Wawacan Panganten Tujuh* Manuscript

through an integrative-Islamic pedagogy approach. The research question asked is: "How can the hadith learning model based on the *Wawacan Panganten Tujuh* Manuscript be developed through an integrative-Islamic pedagogy approach?" This research aims to develop a learning model based on the *Wawacan Panganten Tujuh* Manuscript, which is designed to integrate local cultural values and Islamic teachings through an integrative-Islamic pedagogy approach. This development was carried out to answer the need for the preservation of local culture that is relevant to Islamic education, while presenting a contextual learning approach for the younger generation.

Literature Review

This study refers to Isra Brifkani's integrative-pedagogy theory in analyzing the Wawacan Panganten Tujuh Manuscript as teaching material. This theory emphasizes the process of active experimentation by students in the implementation of learning by involving concrete experiences, reflection, and conceptualization. This approach is expected to provide an understanding of traditions in the student environment and their relationship with Islamic religious teachings.

The manuscript of *Wawacan Panganten Tujuh* by H. M. Husna from the Private Library of the Nadzir Waqf Pangeran Sumedang Foundation is the main object of this study. Another source is the Transliteration of the *Wawacan Panganten Tujuh* Manuscript by R.A Bulkini from the Regional Library and Archives Service of West Java Province. The selection of *Wawacan Panganten Tujuh* as the object of research is also based on the phenomenon of Islamicate (the tug-of-war between religious teachings and local texts). Marshal G.S. Hodgson explained Islamicate as the interaction between Islamic texts (doctrines) and local sociocultural contexts. The following figure will explain the process of Islamicate in Hodgson's view (Burke III 1979).
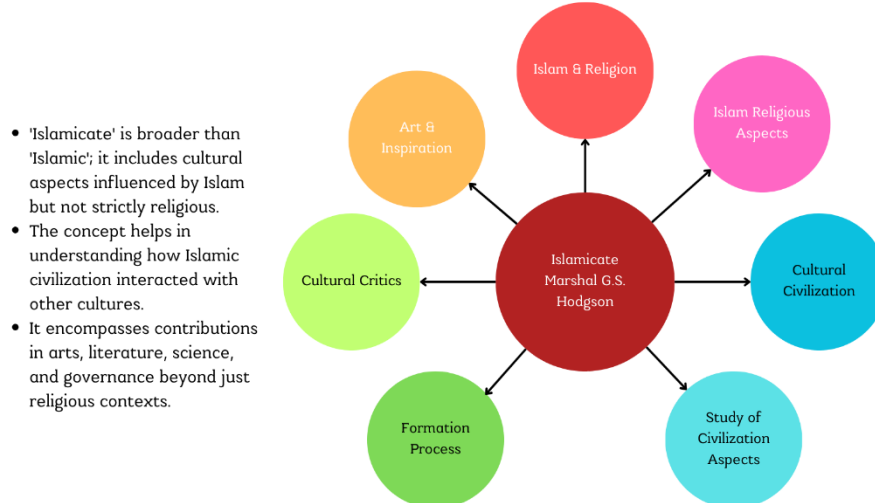
The Wawacan Panganten Tujuh *manuscript* is a Sundanese literary work with important historical and cultural value. This manuscript is included in the collection of the Private Library of the Nadzir Waqf Prince Sumedang Foundation, which reflects the sustainability of the literacy tradition among the Sundanese people (Muhammad Husna 1901). Initially, this manuscript was owned by Raden Adipati Aria Martanegara (RAA Martanegara), who served as the Regent of Bandung Regency from the late 19th century to the early 20th century. Furthermore, this manuscript was bequeathed to Raden Ating Naradikusumah, signifying continuity in the preservation of valuable documents among the Sundanese elite. H.M. Husna wrote this manuscript on the orders of RAA Martanegara, as an effort to document and

maintain the sustainability of oral traditions that are rich in cultural and moral values (Maulana 2023).

The writing *of Wawacan Panganten Tujuh* was influenced by various factors, including Islam, Sundanese culture, and colonialism, which shaped the socio-political conditions of his time. The elements of Islam are reflected in the moral and ethical teachings contained in the text, describing the process of Islamization, which has been ongoing for a long time in Sundanese society. The form *of wawacan*, which is part of oral and written literature with a religious-based moral message, shows the integration of Islamic values in traditional literature (Ruhaliah 2018). Sundanese culture is manifested in the aesthetics of writing, story structure, and the local wisdom embedded in the narrative of this manuscript. Meanwhile, traces of colonialism can be seen in the aspects of the Dutch bureaucracy and education system, which encouraged written recording as part of efforts to preserve traditions. As a colonial official and a local leader, RAA Martanegara showed how the Sundanese elite could adapt to the colonial system without abandoning their cultural identity and Islamic values through literacy.

Some previous research related to the Wawacan Panganten Tujuh Manuscript is explained as follows:

Writer	Heading	Description	Gap
Ratih Cahyani	*Wawacan Pangantén Tujuh Pikeun Bahan Ajar Maca Carita Buhun Di SMA Kelas XII*	Exploring the potential of *Wawacan Panganten Tujuh* as a teaching material in high school using a structural-semiotic approach.	It does not discuss aspects of hadith learning and cultural integration in Islamic education.
Muhammad Falikh Rifqi Maulana	*Analisis Konten Hadis dalam Kitab Wawacan Panganten Tujuh*	Analyzing the content of the hadith in *Wawacan Panganten Tujuh*, identifying the hadith contained in the manuscript.	It has not developed a Hadith learning model based on Sundanese culture.
Agus Suyadi Raharusun, Muhammad Falikh Rifqi Maulana, Ismail bin Ibrahim el-Sayed Ahmed	The Significance of Sundanese Culture and Hadits Teaching in Wawacan Panganten Tujuh as an Islamic Heritage of Nusantara	Examining the relevance of Sundanese culture and hadith teachings in *Wawacan Panganten Tujuh*.	There has been no development of a hadith learning model through an integrative Islamic pedagogical approach.
This Research	Integrative-Islamic Learning Model for Hadith Education through *Wawacan Panganten Tujuh*	Developing a Hadith learning model based on Sundanese culture using an integrative Islamic pedagogy approach.	Close the gap in previous research by integrating Sundanese culture and hadith education.

This research is novel in the development of a hadith learning model that integrates local culture, especially *Wawacan Panganten Tujuh*, through an integrative Islamic pedagogy approach. Unlike previous research that only focused on cultural values in this manuscript or analysis of hadith content, this study offers an innovation in the form of an educational model that can be implemented in hadith learning. Thus, this study closes the *gap* in previous

research by adapting the concept of culture into a more contextual and applicable method of teaching hadith.

So far, hadith studies in Indonesia have tended to focus on a normative approach and have not considered local cultural elements as part of the learning strategy. By adapting elements of Sundanese culture into the teaching of hadith, this research presents a new approach that not only enriches students' understanding of Islam but also strengthens their cultural identity. The proposed learning model can serve as a reference for the development of a curriculum based on local wisdom in Islamic education in Indonesia.

Method

The method used in this study is qualitative with a document analysis approach, which aims to understand and describe social and cultural phenomena based on in-depth analysis of certain documents (Bowen 2009). The research is qualitatively descriptive; therefore, the focus lies on efforts to provide a detailed and systematic description of the object being studied. This approach is particularly appropriate for exploring the cultural values, norms, and pedagogical concepts contained in the main documents of the study.

The data sources of this research are divided into two categories: primary and secondary data sources. The primary data sources include two main documents: *the Wawacan Panganten Tujuh* Manuscript by H.M. Husna is a collection from the Private Library of the Nadzir Waqf Pangeran Sumedang Foundation. This manuscript is the main object for understanding its cultural values. Second, an article entitled *"Islamic Pedagogy for Guidance and Transformation Toward an Islamic Experiential Learning Model"* by Isra Brifkani, published by the Journal of Education in Muslim Societies. This study serves as a theoretical foundation that supports this analysis, especially in developing an integrative approach to Islamic pedagogy. Secondary data sources in the form of supporting literature, such as scientific journals, books, and relevant turast books, were used to enrich the analysis and provide a broader theoretical context.

The data collection in this study was carried out through a literature review, which involved the collection of various relevant literature, both primary and secondary. The literature is then analyzed to obtain important information that supports the research objectives (Snyder 2019). This process involves steps such as identifying relevant sources, classifying information based on research themes, and in-depth reading of documents to produce a comprehensive understanding.

The data analysis in this study was carried out systematically in three main stages. The first stage is data reduction, which is the process of sorting and filtering information from the data that have been collected so that only information that is relevant and in accordance with the focus of the research is used. Furthermore, the summarized data are presented in the form of a descriptive narrative to facilitate the understanding of the relationships between the concepts analyzed. The last stage is drawing conclusions, where the data that have been processed are interpreted to formulate research findings. The conclusion is based on an in-depth analysis of primary documents, integrative theories of Islamic pedagogy, and other supporting literature.

This approach has advantages, especially in providing an in-depth exploration of texts rich in cultural values and thoughts. Literature studies, as a data collection technique, allow research to run efficiently, both in terms of time and resources. In addition, the combination of primary and secondary sources provided a strong foundation for the analysis. However, this method has limitations, such as dependence on the availability of quality documents and the potential for subjectivity in data interpretation. Therefore, caution in analyzing and drawing conclusions is an important aspect in the implementation of this research.

Through this designed method, the research is expected to provide new insights into the cultural values contained in the Wawacan Panganten Tujuh manuscript, as well as the contribution of an integrative approach of Islamic pedagogy in the development of educational theories. This comprehensive analysis of the document is a significant effort to holistically connect the study of Islamic culture and education.

Results and Discussion

Hadith Learning Paradigm

Referring to the Decree of the Minister of Religion number 184 of 2019 concerning Guidelines for the Implementation of the Curriculum in Madrasas at the MI, MTs, and MA levels. The Directorate General of Islamic Education of the Ministry of Religion of the Republic of Indonesia evenly applies the Al-Quran and Hadith subjects at all levels. This means that the development of teaching materials in each educational institution was influenced by the curriculum policy disseminated by the government.

Currently, the popular curriculum model in Indonesia is *Kurikulum Merdeka* Belajar by the Ministry of Education, Culture, Research, and Technology (Kemdikbudristek). This curriculum was developed as a form of adaptation to learning disruptions due to the COVID-19 pandemic. This policy provides autonomy that is more relevant to the needs and interests of students. *Kurikulum Merdeka* is considered an evolutionary form of the *Kurikulum 2013* with a stronger emphasis on flexibility and personalization of learning. The implementation of *Kurikulum Merdeka* is expected to have a significant positive impact on the quality of education in Indonesia. It is hoped that by providing freedom for educational units to develop their own operational curriculum, it can increase learning expectations with the needs of students (Asrifan et al. 2023). The differences between the *Kurikulum Merdeka* and *Kurikulum 2013* are as follows:

Equation: Emphasis on student-oriented learning to create students who are more active in the learning process.

	Difference	
NO	**Kurikulum 2013**	**Kurikulum Merdeka**
1	Based on the package book and there is a teaching load so that the material for each chapter must be completed.	The material is arranged through teaching modules and is more flexible according to the needs of students and classroom conditions.
2	It differs in the mention of terms, such as the RPP which includes Core Competencies and Basic Competencies.	Using the term Teaching Module, with the components Learning Objectives and Learning Objectives Flow.
3	Evaluations are carried out every semester.	Evaluation is summative at the end of the semester and formative throughout the learning process.
4	Assessment includes attitudes, skills, and knowledge.	Assessment only includes knowledge; skills are replaced with project creation.

Development of Hadith Materials based on Wawacan Panganten Tujuh

Indonesia is a nation rich in cultural diversity, which is a common identity. This cultural richness, if optimized, can be a gateway to social well-being and harmony. However, the challenge of integrating cultural values with religious life often raises problems such as

intolerance and fanaticism. Islam, which is embraced by most Indonesians, has a strategic role in resolving this problem through a relevant and contextual approach, including the integration of local cultural values in learning (Mietzner and Muhtadi 2018). In this context, the development of a local culture-based learning model is important for bridging the gap in understanding between cultural values and religious teachings.

Local culture-based learning can help correct misunderstandings that occur, for example in marriage traditions that are often considered financially burdensome (Economides 2008). This tradition is not in line with Islamic teachings that emphasize simplicity in marriage, as stated by the Prophet (saw) that marriage should be adjusted to the ability of the bride-to-be, the hadith reads:

(1400) - 3حَدَّثَنَا أَبُوبَكْرِبُنُ أَبِي شَيْبَةَ، وَ أَبُوكُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ ، عَنِ الْأَعْمَشِ ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ ، عَنْ عَبْدِ اللهِ قَالَ: « قَالَ لَنَا رَسُولُ اللهِ صلى الله عليه وسلم: يَا مَعْشَرَ الشَّبَابِ، مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغَضُّ لِلْبَصَرِ، وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وِجَاءٌ.»

It means, 'O young men, whoever among you is able to marry, then marry. Getting married is more able to hold the gaze and take care of genitals more. And whoever is unable to do so, let him fast; because fasting can suppress his orgasm (as a shield).'" (H.R. Muslim)

This shows the importance of preserving cultural values that are contextual to religious teachings so that traditions do not lose their noble essence. Thus, learning based on local culture not only preserves traditions but also increases people's understanding of religious values.

The *Wawacan Panganten Tujuh* manuscript is a cultural heritage rich in cultural values and Islamic religious teachings, especially in the context of marriage. Research conducted by Maulana, Raharusun, and Ahmed shows that this text integrates Islamic teachings with local traditions through references to at least 11 hadiths. The teachings contained in this hadith provide a strong religious foundation for the customary practices that take place in the wedding procession, making the tradition relevant to the study of the hadith (Maulana et al. 2024).

Based on previous research by Maulana, it is known that there been identified from Wawacan Panganten Tujuh. Three of them have the status of la ashlaha, three sahih, seven hasan, two dha'if, and four maudhu. Here is the description:

| No	Redaksi	Bait	Source of Hadith
1.	*Riwayat Anas bin Malik,* *Rodiallahu Ta'ala,* *Hiji mangsa anu kacarios,* *Gusti Kanjeng Rosulullah,* *Keur lenggah magelaran,*	1	As-Sab'iyat fi Mawaidz Al-bariyat
2.	*Ansakala Nabi Adam (3)* *Jeung Hawa amprok di bumi,* *Di Arpah nya poe Jum'ah,*	3,4	Jami' Sahih Muslim, No. 1416; Sunan Tirmidzi, No. 450; Sunan Abu Daud, No. 884; Sunan An-Nasa'i, No. 1415
3.	*Bener dawuhan Yang Agung,* *Maskawin kudu kontan,* *Sembah Adam ka Yang Widi,* *Ya Ilahi saeusi ieu Sawarga (48)*	48	Al-Maulid Al-Nabawi Hal Nahtafil

No	Redaksi	Bait	Source of Hadith
4.	*Gancangna nu mangun gurit,* *Musa milih ka sapura,* *Poe Jum'ah Nabi Sueb,* *Ngumpulkeun para panggawa,* *Para Syeh para Ulama,* *Akad nikah isuk-isuk,* *Sapura ka Nabi Musa (183)*	183	Al-Bahra Al-Madid fi Tafsir Al-Qur'an Al-Majid
5.	*Sebab eta Ratu Bulkis,* *Tedah ibuna,* *Carewele putri Jin (366)*	366	Bidayah wa Al-Nihayah; Al-Awa 'il li Abi Arubah Al-Harani
6.	*Digambaran Aisyah,* *Nya ieu anu dibantun,* *Dipintonkeun ka Ajengan (598)*	598	Jami Shahih Muslim, No. 4475
7.	*Riwayat Anas bin Malik,* *Harita the bulan Sawal,* *Poe Jum'ah memeh lohor,*	608	Jami Shahih Muslim, No. 73; Sunan Tirmidzi, No. 1093; Sunan An-Nasai, No. 3236; Musnad Ahmad, No. 24272; Sunan Ad-Darimi, No. 2257

The learning material focuses on the subject of Hadith by studying verse quotes from *Wawacan Panganten Tujuh*, which refer to certain hadiths. Each verse quote is studied to understand its relevance to Islamic teachings based on authentic hadith sources. The hadith references used include the narration of Anas bin Malik, Prophets Adam and Eve, Prophet Moses, Ratu Bulkis, to Sayyidah Aisha, as stated in various hadith books such as Jami' Saheeh Muslim, Sunan Tirmidhi, Sunan Abu Daud, and others. This material emphasizes the understanding of the content of the hadith and its relationship with Islamic values.

Isra Brifkani's Integrative-Islamic Pedagogy Approach
The Integrative-Islamic Pedagogy Approach is relevant to Hadith subjects. This approach encourages students to learn through direct experience, both through the study of hadith and its application in daily life. The learning process that involves concrete experience, reflection, conceptualization, and active experimentation makes students not only understand the text of the hadith, but also be able to relate the content of the hadith to the context of their lives (Brifkani 2023; Vygotsky 1978). In Hadith lessons, for example, the discussion of marriage not only discusses legal provisions but also relates the content of the hadith to practices and traditions in the student environment, so that learning becomes more meaningful and applicable.

Criticism of this approach, which is perceived as paying little attention to historical and social contexts, can be addressed by strengthening the integration of local cultures as part of the students' concrete experience (Csikszentmihalhi 2020). Thus, this learning model can be more inclusive and relevant to the needs of multicultural Indonesian society. In addition, this approach provides space for students to understand social and spiritual values holistically, which can ultimately drive positive social transformation. The following figure will explain how the integrative-Islamic pedagogy model works:
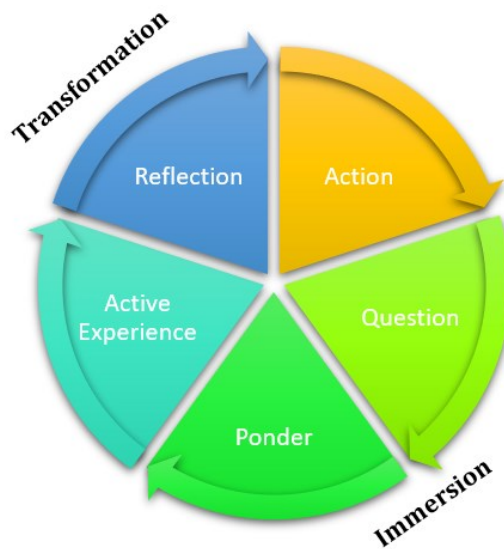
Wawacan Panganten Tujuh-based learning aims to provide students with an understanding of the close relationship between local cultural traditions and Islamic religious teachings, especially in the hadith of Prophet Muhammad (saw). This purpose includes the introduction of the philosophical and spiritual values of the marriage tradition enshrined in the text, as well as providing the foundation of the sharia that underlies the practice. Students are expected to be able to appreciate local traditions that are in harmony with Islamic teachings, have the analytical ability to distinguish what is in accordance with Islamic law from what needs to be harmonized, and apply this understanding in their lives. This goal is also oriented towards the formation of a tolerant attitude towards cultural diversity that still maintains religious principles.

Elements of Islam	Description of Wawacan Panganten Tujuh	Relevance to Hadith
Friday Virtues	Friday is referred to as a special day for various important events, including the meeting of the Prophet Adam and Eve and the marriage of the Prophet Muhammad (peace be upon him).	Hadith narrated by Muslim No. 854 states the virtue of Friday as the best day in Islam.
The Descent of the Prophet Adam (as) and Siti Eve to Earth	It is said that the Prophet Adam and Eve met in Arafah on Friday after being sent down to earth.	Hadith narrated by Muslim No. 1416 mentions the descent of the Prophet Adam and Eve to earth.
Wedding Dowry of the Prophet Adam (as) and Siti Eve	Their wedding dowry is mentioned as a prayer reading to Allah SWT and the Prophet Muhammad (saw).	The hadith in Al-Maulid Al-Nabawi states that dowry in marriage must be given sincerely and directly.
The Marriage of Prophet Moses (as) with Shafura bint Prophet Shuaib (as)	Pernikahan terjadi setelah Nabi Musa membantu Nabi Syuaib, dan mahar berupa kerja selama beberapa tahun.	Hadis dalam Al-Bahra Al-Madid menyebutkan kisah Nabi Musa dan Shafura sebagai contoh keikhlasan dalam pernikahan.
Ratu Bilqis merupakan Keturunan Jin	Queen Bilqis is described as a descendant of a jinn through her mother's lineage.	The hadith in Bidayah wa Al-Nihayah states that Queen Bilqis has a uniqueness in prophetic history.

The Prophet Muhammad (saw) dreamed about Aisha (ra)	It is stated that the Prophet Muhammad (saw) received guidance through a dream about Aisha as his life companion.	Hadith narrated by Muslim No. 4475 states that the Prophet's dream is part of revelation.
The Wedding of the Prophet Muhammad (saw) and Siti Aisyah (ra) on Friday of the month of Shawwal	This wedding is held on Friday in the month of Shawwal, emphasizing the primacy of the time.	Hadith narrated by Muslim No. 1423 and Tirmidhi No. 1093 states that the Prophet advocated marriage in the month of Shawwal.

Implementation of Concepts and Questions of the Integrative-Islamic Pedagogy Model

The Integrative-Islamic Pedagogy learning model adopts an experiential learning approach that is cyclical with two main stages: immersion and transformation. These two stages make students active actors in the learning process, so that learning is not only a transfer of knowledge but also fosters a deep understanding and transformation of values (Brifkani 2023).

Immersion Stage

The first step in this stage begins with formulating in-depth questions or inquiries that encourage students to think critically. These questions are not only aimed at getting simple answers but also at sparking reflection, stimulating higher-order thinking, and raising more questions. In the context of Islamic Pedagogy, the formulation of questions is based on the teachings of the Qur'an which emphasizes the importance of asking questions to encourage reflective thinking and the search for truth (McTighe and Wiggins 2013). These questions should be designed intentionally, rooted in Islamic spiritual values, and be able to guide students to explore more in-depth concepts.
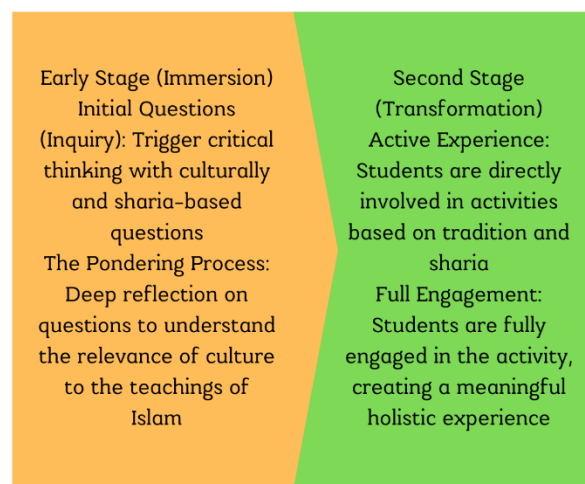
After the inquiry is submitted, students enter the process of pondering. This process gives students time to think deeply and prepare before entering the active experience stage. This activity allows students to critically explore questions, ask themselves, and delve into their meanings. This process aims to shift the educational paradigm from a one-way transaction model (knowledge transfer from teachers to students) to a model that positions students as active learning subjects. In this stage, students are also encouraged to connect their experiences with religious teachings, creating a connection between science and spirituality (Dewey 1986).

Transformation Stages

The transformation stage begins with an active experience that involves the involvement of students in activities designed to provide a deeper understanding of the topic being studied. This experience involves holistic learning that includes spiritual, intellectual, emotional, and social dimensions. These activities should be designed to put students in situations that make the most of their environment, engage in real problems, and encourage problem solving. Active experience should also consider the "Zones of Proximal Development" (Vygotsky 1978), so that students receive guidance from experienced educators and remain in an optimal learning space.

This model emphasizes the importance of full student involvement in learning, in accordance with the concept of "flow" (Csikszentmihalhi 2020), 1997), in which students are completely immersed in the learning experience. This activity not only develops critical thinking skills but also strengthens the spiritual dimension through the interpretation of Islamic values in the learning process. This approach creates experiences that connect cognitive and spiritual aspects, so that learning not only results in intellectual understanding but also a transformation of attitudes and behaviors.

This implementation of Integrative-Islamic Pedagogy allows students to engage in deep, reflective, and meaningful learning. By combining an experience-based approach, spiritual values, and modern pedagogical principles such as the proximal development zone and the concept of "flow," this model not only builds students' knowledge but also forms a strong character and faith in accordance with Islamic values.

| Early Stage (Immersion) Initial Questions (Inquiry): Trigger critical thinking with culturally and sharia-based questions. The Pondering Process: Deep reflection on questions to understand the relevance of culture to the teachings of Islam | Second Stage (Transformation) Active Experience: Students are directly involved in activities based on tradition and sharia. Full Engagement: Students are fully engaged in the activity, creating a meaningful holistic experience |

Syntax of Hadith Learning Model with an Integrative-Islamic Pedagogy Approach

The process of developing a learning model must be based on various theoretical frameworks from various theories at a practical level. Therefore, teachers must pay attention to the rules that will be used as the main guidelines. Several rules that need to be considered by teachers before starting to integrate the hadith learning model in teaching and learning activities according to the curriculum (Clark 2006). First, the realm of integration lies not only in the main material (Al-Quran and Hadith), but there are cultural materials that are indeed designed to accommodate local traditional components. Second, the existence of hadith material and local traditions must be relevant to the Learning Objectives Flow (ATP); this stage should not be missed because later, the process will be the main foundation in the preparation of Learning Outcomes (CP). Third, the preparation and determination of reliable and valid measurement, assessment, and scoring instruments so that their implementation is in accordance with the rules of learning evaluation (Suryahadikusumah, Nadya, and Syaputra 2022). The selection of the *Wawacan Panganten Tujuh* Manuscript as contextual learning is inseparable from the author's reflection.

Conclusion

This study succeeded in developing an effective and contextual health learning model based on *Wawacan Panganten Tujuh*, answering the goals that have been formulated. This model provides a learning experience that integrates the understanding of hadith with Sundanese cultural values, allowing students to understand Islamic teachings in greater depth through

their cultural context. By combining integrative-Islamic pedagogy methods, learning becomes more interactive and applicable, encouraging students to become actively involved in the learning process. This approach also helps students relate the teachings of hadith to daily life, thereby strengthening the connection between religion and culture.

This research expands the literature on Islamic education by offering an innovative culture-based approach. The integration of local culture in hadith learning is an important breakthrough in the world of Islamic education, providing an alternative learning method that not only focuses on textual aspects but also considers contextual aspects and students' real experiences. With this model, it is hoped that the teaching and learning process will be more dynamic and interesting, as well as strengthen the cultural identity of students within the framework of Islamic teachings. In addition, this research opens a new space for discussion on how Islamic education can continue to develop by accommodating the richness of the local culture.

However, this study has limitations in terms of the scope of implementation, which is still limited to certain regions, especially West Java. Wider implementation requires support from various parties, including educational institutions and governments, to ensure that this model can be applied to different regions with different cultural backgrounds. For future research, the development of similar models for other cultures in Indonesia is urgently needed so that the cultural diversity of this nation can be reflected in Islamic education. In addition, an in-depth analysis of the implications of the implementation of this model in the long term is expected to provide new insights into efforts to improve the quality of Islamic education in Indonesia.

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