

Hadith Learning and the Crisis of Value Internalization: A Critical Study Based on the Revised Bloom's Taxonomy on the Weakness of Students' Affective Domain

 Maslani¹⁾  Paisal Ahmad Akbar²⁾,  M. Imam Rizieq Sihabi³⁾,  Siti Fatimatuzzahro⁴⁾,  Siti Sutiawati⁵⁾,  Muhammad Fahmi Idris⁶⁾

1, 2, 3, 4, 5) Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia

6) Al-Azhar University Cairo, Egypt

✉ 2259020035@student.uinsgd.ac.id* (Correspondence)

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Abstract

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This study examines the crisis of value internalization in hadith education at Islamic educational institutions, where students demonstrate strong cognitive mastery of hadith texts but are not yet able to apply those values in their daily behavior. The objective of this study is to analyze the causes of weaknesses in the affective domain of hadith learning based on the Revised Bloom's Taxonomy perspective and to formulate a pedagogical reconstruction model to bridge the gap between cognitive achievement and the internalization of values. This study employs a qualitative approach using a literature review method through content analysis of various relevant literature. The results indicate that the crisis in value internalization stems from a dominance of learning at the lower cognitive levels (LOTS), limited integration of higher-order thinking skills (HOTS), a lack of metacognitive reflection activities, and a formalistic affective evaluation system. These conditions result in Hadith learning being more focused on text mastery than on character development. As a solution, this study developed the Metacognitive Bridge Model, which positions metacognition as a link between cognitive understanding and the development of the affective domain. This model consists of five stages: acquisition of hadith knowledge, reflection, metacognitive awareness, commitment to values, and character development. This model is expected to strengthen the integration of cognitive, affective, and behavioral aspects in hadith learning, as well as provide a theoretical contribution to the development of character-based Islamic education.

Keywords: Hadith Learning, Value Internalization, Revised Bloom's Taxonomy, Affective Domain, Metacognition.

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INTRODUCTION

Amid rapid advances in digital technology and the tide of globalization, students face various challenges in upholding moral and religious values. Easy access to information not only has a positive impact on the learning process but also increases exposure to various forms of negative content that have the potential to influence students' attitudes and behavior. This situation is reflected in various social issues still found in educational settings, such as bullying, a lack of responsibility, and various forms of behavior inconsistent with the moral values taught. Data from the

Indonesian Child Protection Commission (KPAI), as reported by (Najwa et al., 2023), recorded 1,138 cases of bullying as of February 2023, indicating that character development and the internalization of values remain challenges in the world of education. This phenomenon indicates that knowledge of religious and moral values has not always been reflected in students' actual behavior, thus requiring more effective efforts to integrate cognitive, affective, and behavioral aspects into the educational process.

These challenges are also evident in the teaching of Hadith in Islamic educational institutions. Although students acquire knowledge about the teachings and values contained in the Hadith, this does not mean that the implementation of these values in daily life always proceeds optimally. Some students still exhibit behavior that does not fully reflect the values they have learned, such as a lack of discipline, low sense of responsibility toward tasks, a lack of appreciation for the learning process, and weak social attitudes toward others (Mutia et al., 2025). This situation indicates a gap between understanding the teachings of the Hadith and the internalization of the values contained within them, meaning that Hadith education has not yet fully functioned as a means of transforming students' character.

Hadith education occupies a strategic position in Islamic education as a means of character building and the internalization of religious values. Theoretically, understanding the hadith is not only related to the process of conveying religious knowledge (transfer of knowledge), but also to the process of internalizing prophetic values into the attitudes, beliefs, and behavior of students. Through a meaningful understanding of the teachings of the Prophet Muhammad (peace be upon him), Hadith education is expected to contribute to the formation of individuals who are balanced in terms of intellectual understanding, spiritual commitment, and moral character. Thus, the function of Hadith education is not only oriented toward cognitive achievement but also toward the formation of affective dispositions and ethical behavior (Hadiyanto et al., 2025).

This disparity suggests that learning tends to be superficial and cognitively centered, so that hadiths end up merely as objects of knowledge without any real power to change behavior. This crisis of internalization stems from several fundamental factors in instructional design. First, there is a predominance of lower-order cognitive skills; curricula and assessment systems are often confined to the "remembering" (C₁) and "understanding" (C₂) levels of Bloom's Taxonomy, without addressing the metacognitive dimensions of knowledge that are crucial for attitude change (Handayani & Deni Irawan, 2022). Second, Syauky et al. (2025), observed that hadith education often places greater emphasis on textual understanding and mastery of the material than on exploring its values and applying them in real life. Third, there is a significant gap in evaluation, where affective assessments often amount to little more than administrative formalities such as attendance checks or passive politeness rather than a reflection of the internalization of the substantive values of the hadith. (Fadilah & Nugraha, 2026).

Based on these issues, this study attempts to integrate the Revised Bloom's Taxonomy framework into the structure of Hadith instruction. The primary focus of this integration is to examine how higher-order cognitive skills and the knowledge dimension particularly metacognitive knowledge can be activated to elicit affective responses from students. This approach is based on the assumption that appropriate

cognitive reinforcement, which involves self-reflection on knowledge, is the primary gateway to the formation of value commitment or the affective domain (Handayani & Deni Irawan, 2022).

Previous research on the application of Bloom's Taxonomy in Islamic Religious Education has shown a variety of focuses. Huda and Yadi (2023) focused their discussion on the evaluation of learning outcomes in the cognitive domain, while Ishak and Walid (2022) examined the effectiveness of learning models based on improvements in student learning outcomes. Meanwhile, Listiani and Rachmawati (2022) focused their study on the implementation of the Revised Bloom's Taxonomy in the development of higher-order thinking skills (HOTS). In contrast to these three studies, Suriani et al. (2025) have incorporated the affective domain into the design of Islamic Religious Education, but their study remains conceptual and has not specifically addressed the process of value internalization in hadith learning. Thus, little attention has been paid to the issue of the gap between the success of achieving cognitive goals and the still weak internalization of values in the affective domain, particularly in the context of hadith learning. This gap is the main focus of this study through an analysis of the Revised Bloom's Taxonomy regarding the crisis of value internalization in hadith learning. This study also proposes a "metacognitive bridge" model as a theoretical solution to address the stagnation of value internalization in hadith studies.

Based on this background, this study aims to: (1) analyze the fundamental causes of students' weaknesses in the affective domain in hadith learning from the perspective of Bloom's Taxonomy; and (2) formulate strategies for reconstructing hadith learning that can coherently integrate the cognitive and affective domains in order to address the crisis of value internalization among students. and (3) developing a metacognitive bridge model as a pedagogical solution to bridge the gap between cognitive mastery and the internalization of values in hadith learning.

This study employs a qualitative approach using the library research method. This method was chosen because the study focuses on reviewing various literature related to hadith learning, the Revised Bloom's Taxonomy, and the internalization of values in Islamic education. Research data were obtained from secondary sources, including scientific journal articles, academic books, curriculum documents, and other references relevant to the research topic. Data collection was conducted through a literature review by searching for, selecting, and identifying literature aligned with the research focus. The literature used was selected based on criteria of relevance to the themes of hadith learning, the affective domain, the Revised Bloom's Taxonomy, and the internalization of values. The collected data was then analyzed using content analysis to identify concepts, themes, and key findings related to the research focus. The results of this analysis were subsequently organized systematically to gain a comprehensive understanding of the relationship between hadith learning, cognitive achievement, and the internalization of values among students.

RESULTS AND DISCUSSION

Fundamental Causes of Weaknesses in the Affective Domain of Hadith Learning: Evidence from the Reviewed Literature

The reviewed literature reveals three major groups of studies that collectively explain the weaknesses of students' affective development in hadith learning. The first

group consists of studies examining instructional practices in hadith education, which consistently report the predominance of knowledge-oriented instruction and limited opportunities for higher-order cognitive engagement (Triansyah, 2023; Widiyastutik et al., 2025; Effendi et al., 2026). The second group includes studies focusing on metacognition and reflective learning, which highlight the limited incorporation of self-reflection, self-assessment, and self-regulation within hadith classrooms (Triansyah, 2023; Widiyastutik et al., 2025; Effendi et al., 2026).

The third group comprises studies investigating value internalization and character formation, which identify a persistent gap between students' cognitive understanding of hadith and the practical implementation of prophetic values in everyday life. The synthesis of these three groups of studies reveals a common pattern. Although students generally demonstrate satisfactory achievement in memorizing, understanding, and explaining hadith texts, these competencies are not always accompanied by the manifestation of values such as honesty, responsibility, discipline, empathy, and moral awareness in everyday life (Asriningsih et al., 2026; Qosthalani et al., 2025). This finding indicates that cognitive achievement alone does not necessarily lead to meaningful value internalization and character formation.

More specifically, four recurring causes emerge from the reviewed literature. First, hadith instruction remains predominantly knowledge-oriented. Studies by Triansyah (2023), Widiyastutik et al. (2025), and Effendi et al. (2026) indicate that learning activities are largely centered on memorization, textual comprehension, and the acquisition of factual and conceptual knowledge. While these approaches contribute to students' understanding of hadith content, they provide limited opportunities for learners to connect prophetic teachings with contemporary realities and personal experiences.

Second, the integration of Higher Order Thinking Skills (HOTS) remains limited. Effendi et al. (2026) reported that students are rarely encouraged to analyze social phenomena through hadith perspectives, evaluate ethical issues using prophetic teachings, or formulate contextual responses to contemporary challenges. Similarly, Triansyah (2023) observed that instructional practices continue to emphasize remembering and understanding rather than analytical, evaluative, and creative engagement.

Third, reflective and metacognitive learning practices have not been systematically incorporated into hadith instruction. Kurnia (2023) emphasized that metacognitive awareness is essential for helping learners regulate understanding and behavior (Kurnia, 2023). However, Karim and Sukmawati (2025) found that opportunities for self-reflection, self-assessment, and behavioral monitoring remain limited in contemporary hadith classrooms. Consequently, students often understand religious teachings without critically examining their implications for personal conduct (Karim & Sukmawati, 2025).

Fourth, several studies identified a recurring gap between knowledge acquisition and value implementation (Widiyastutik et al., 2025). Students may understand the meaning and significance of hadith teachings but frequently experience difficulties in translating that understanding into ethical awareness and consistent behavior.

From the perspective of Revised Bloom's Taxonomy, these findings can be interpreted as reflecting an overemphasis on lower-order cognitive processes and factual-conceptual knowledge, accompanied by limited opportunities for higher-order

thinking and metacognitive engagement. Consequently, students acquire religious knowledge but receive insufficient support for transforming that knowledge into ethical awareness and behavioral commitment.

Taken together, these findings suggest that the weakness of the affective domain in hadith learning does not primarily stem from students' inability to understand hadith content. Rather, it originates from the dominance of knowledge-oriented instruction, limited HOTS integration, insufficient metacognitive engagement, and the absence of systematic reflective learning processes. These recurring challenges constitute the primary factors underlying the crisis of value internalization identified across the reviewed literature (Qosthalani et al., 2025).

Strategies for Reconstructing Hadith Learning to Integrate Cognitive and Affective Domains

The findings above indicate that overcoming the affective crisis in hadith learning requires a reconstruction of instructional practices that systematically integrate cognitive and affective dimensions. The reviewed literature suggests that effective hadith learning should move beyond knowledge transmission toward reflective, contextual, and value-oriented learning experiences.

The first group of studies on instructional practices recommends strengthening Higher Order Thinking Skills (HOTS) within hadith learning. Rather than focusing exclusively on memorization and comprehension, learning activities should encourage students to analyze contemporary social realities through hadith perspectives, evaluate ethical issues based on prophetic teachings, and formulate contextual solutions to social challenges (Effendi et al., 2026; Triansyah, 2023).

The second group of studies emphasizes the importance of contextualizing hadith learning. Contextual discussions, case-based learning, and problem-based learning can help learners recognize the relevance of hadith values to contemporary life, thereby strengthening the relationship between religious knowledge and practical application.

The third group of studies highlights the importance of reflective and metacognitive learning practices. Reflective journals, guided self-assessment, self-evaluation, and structured classroom reflection can encourage students to examine the consistency between their understanding of hadith teachings and their everyday behavior. In addition, students need opportunities to monitor their learning processes, evaluate their moral decisions, and regulate their behavior in light of prophetic values. Such practices may strengthen learners' awareness of how religious knowledge influences personal conduct and ethical decision-making.

Collectively, these reconstruction strategies indicate that the integration of cognitive and affective learning requires not only knowledge acquisition but also critical engagement, contextual application, reflective thinking, and metacognitive awareness. Therefore, the reviewed literature suggests the need for a pedagogical model that systematically bridges cognitive mastery and value internalization in hadith learning.

The Metacognitive Bridge Framework for Hadith Learning

Based on the synthesis of the reviewed literature (Triansyah, 2023; Widiyastutik et al., 2025; Effendi et al., 2026; Kurnia, 2023; Karim & Sukmawati, 2025; Asriningsih et al., 2026; Qosthalani et al., 2025), this study develops the Metacognitive Bridge Framework for Hadith Learning. The framework is not derived solely from Bloom's

Taxonomy; rather, it emerges from recurring findings across three groups of studies, namely studies on instructional practices in hadith learning, studies on metacognition and reflective learning, and studies on value internalization and character formation.

The synthesis of these studies reveals a common pattern. Students generally acquire adequate religious knowledge, yet learning processes often fail to provide a mechanism that transforms cognitive understanding into ethical awareness and behavioral commitment. This recurring pattern constitutes the conceptual foundation of the proposed framework.

The Metacognitive Bridge Framework positions metacognition as the central mechanism connecting cognitive understanding with affective development and character formation. In this framework, value internalization is viewed as a gradual process that occurs when learners actively engage with hadith teachings, critically reflect on their relevance, and regulate their behavior in accordance with prophetic values.

The framework is organized into an input–process–outcome structure. The input dimension consists of Hadith Knowledge Acquisition, referring to students' mastery of factual and conceptual understanding of hadith teachings. The process dimension comprises two interconnected components: Higher-Order Cognitive Engagement and Metacognitive Reflection. Higher-Order Cognitive Engagement involves students' ability to analyze, evaluate, and apply hadith values in contemporary contexts, while Metacognitive Reflection encompasses self-monitoring, self-assessment, self-regulation, and reflective evaluation of personal understanding and behavior.

The outcome dimension is represented by Affective Internalization, referring to the development of value awareness, ethical sensitivity, and commitment toward prophetic teachings. The framework ultimately leads to Character Development as the long-term educational outcome, reflected in the consistent manifestation of prophetic values such as honesty, responsibility, discipline, empathy, and moral conduct. Conceptually, the framework proposes the following pathway:

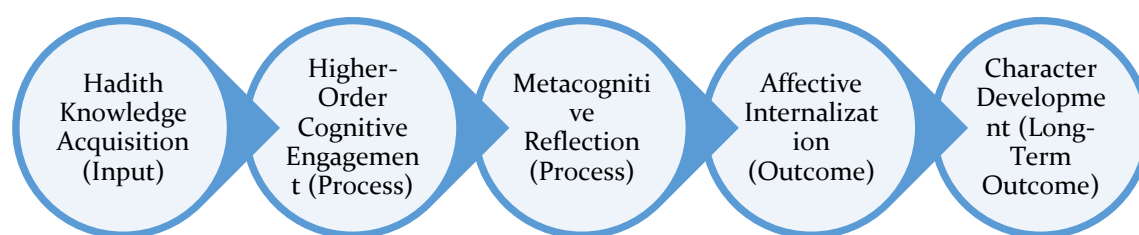


Figure 1. Character Development Framework in Prophetic Values

Within this model, Metacognitive Reflection functions as the central bridging mechanism linking cognitive understanding and affective outcomes. The framework assumes that knowledge acquisition provides the necessary foundation for learning; however, meaningful character formation emerges only when learners critically engage with hadith teachings and subsequently reflect upon their relevance to personal experiences and social realities.

Factors Contributing to the Weakness of the Affective Domain in Hadith Learning

The findings of this study reveal that the weakness of students' affective domain in hadith learning is not an isolated or accidental phenomenon, but rather a systemic consequence of deeply embedded pedagogical structures. As established in the Results section, students generally demonstrate satisfactory cognitive mastery of hadith content including memorization of texts, comprehension of meanings, and adequate academic performance yet consistently fail to actualize hadith values such as responsibility, empathy, discipline, honesty, and moral awareness in their everyday social conduct (Aulia et al., 2023). This persistent gap between cognitive attainment and affective actualization constitutes the central problematic addressed in this study, and its causes are identifiable within four interrelated structural dimensions of hadith pedagogy.

The first and most fundamental factor is the dominance of Lower Order Thinking Skills (LOTS) in hadith learning activities. From the perspective of Revised Bloom's Taxonomy, the reviewed literature consistently indicates that hadith instruction remains heavily concentrated at the Remembering (C₁) and Understanding (C₂) levels. Learning activities are predominantly structured around memorizing hadith texts, translating their literal meanings, and reproducing content in written examinations (Latifah, 2023). This instructional orientation, while foundational, confines students to passive knowledge acquisition and provides insufficient cognitive scaffolding for value internalization. The dominance of C₁ and C₂ creates a learning environment in which hadith serves primarily as an object of information transfer rather than as a living ethical framework capable of transforming moral consciousness.

The second contributing factor is the continued dominance of the classical-textual and rote memorization approach in hadith education. This approach prioritizes verbatim mastery of the hadith text above all else, largely neglecting the axiological and ethical dimensions embedded within prophetic traditions (Ibrahim et al., 2026). As a consequence, students are rarely given opportunities to explore the deeper moral significance of hadith, to relate prophetic teachings to contemporary social realities, or to engage in reflective dialogue about the relevance of hadith values to their lived experiences. This textual-memorization paradigm is epistemologically oriented toward factual and conceptual knowledge alone, systematically excluding the procedural and metacognitive dimensions that are essential for value formation. The result is a form of religious learning that is encyclopedic in breadth but shallow in ethical depth.

The third structural weakness lies in the limited integration of reflective and contextual learning activities. In the framework of Revised Bloom's Taxonomy, metacognitive knowledge encompasses the capacity for self-awareness, self-monitoring, self-evaluation, and reflective thinking dimensions that are indispensable for the regulation of one's own learning and behavior (Rahayu et al., 2024). However, current hadith instructional practices offer students minimal opportunities to reflect on the personal relevance of prophetic values, to examine their own conduct against ethical standards derived from hadith, or to engage in structured self-evaluation. Without these reflective activities, the learning process stagnates at conceptual understanding and fails to produce the deeper transformation of moral consciousness that constitutes the ultimate aim of hadith education (Jamzuri, 2024).

The fourth factor is the structural weakness of affective evaluation systems in hadith education. As identified in the Results, affective assessment is generally reduced to administrative and surface-level indicators such as attendance records, compliance with classroom rules, and general behavioral observations (Azizah, 2024). These instruments are entirely incapable of measuring the substantive internalization of hadith values in students' mindsets, attitudes, and social conduct. From a critical pedagogy perspective, this reductionist approach to affective assessment renders the affective domain educationally invisible: it is formally acknowledged as an objective of hadith learning but practically excluded from any meaningful evaluation (Zen, 2017). This evaluation gap reinforces the structural disconnect between stated educational goals and actual pedagogical practices.

Taken together, these four factors the dominance of LOTS, the textual-memorization approach, the absence of reflective and contextual learning, and the formalistic affective evaluation system collectively constitute the structural basis of the value internalization crisis in hadith education. Analyzed through the lens of Revised Bloom's Taxonomy, this crisis is fundamentally a pedagogical crisis: a failure to activate the full spectrum of cognitive, metacognitive, and affective learning processes that are necessary for genuine character formation. The taxonomy reveals that hadith instruction is effectively operating at the lowest rungs of cognitive engagement while simultaneously neglecting the metacognitive dimension that serves as the essential bridge to affective development. This diagnosis provides the theoretical foundation for the pedagogical reconstruction proposed in the subsequent subsections (Benjamin S et al., 1964).

These four structural weaknesses must also be situated within the classical tradition of Islamic pedagogical theory if this study is to be positioned as a genuine contribution to hadith tarbawi scholarship rather than merely as an application of general educational taxonomy. The tradition of tarbiyah — the comprehensive nurturing of the human being toward moral and spiritual completion — has been foundational to Islamic education since the time of the Prophet Muhammad (peace be upon him), whose method of teaching combined verbal instruction (qawl), exemplary conduct (fi'l), and implicit approval (taqrir) into a unified pedagogical model (Hadiyanto et al., 2025). Classical scholars such as Ibn Miskawayh in *Tahdhib al-Akhlaq* and al-Ghazali in *Ihya' Ulum al-Din* articulated the view that moral formation is not a byproduct of knowledge acquisition but rather a deliberate process of habituation (ta'wid), spiritual purification (tazkiyah al-nafs), and guided ethical practice. The concept of ta'dib, as theorized by Syed Muhammad Naquib al-Attas, further emphasizes that true Islamic education is fundamentally the disciplining of the soul (adab) — the proper orientation of the self toward God, toward knowledge, and toward ethical conduct. Within this classical framework, the contemporary crisis of value internalization in hadith learning is not simply a taxonomic problem of underutilized cognitive levels; it is, more profoundly, a departure from the integrative tarbiyah model in which intellectual comprehension of prophetic teachings has always been inseparable from their moral embodiment. The four structural factors identified in this study — the dominance of LOTS, the textual-memorization approach, the absence of reflective learning, and formalistic affective assessment — can therefore be understood as institutional expressions of this deeper departure from the classical

hadith tarbawi tradition, in which the hadith was never merely a text to be memorized but a living moral exemplar to be internalized and enacted.

Why Cognitive Mastery Does Not Necessarily Lead to Value Internalization

One of the most theoretically significant findings of this study is the confirmation that cognitive mastery of hadith content does not automatically produce value internalization in students' attitudes and behaviors. This insight challenges a commonly held assumption in traditional hadith pedagogy namely, that adequate cognitive understanding of prophetic teachings will, over time, naturally translate into moral transformation. The evidence reviewed in this study decisively refutes this assumption and reveals a fundamental conceptual gap between knowing values and internalizing values.

The gap between students' cognitive achievement and their affective behavior is well-documented in the Results section of this study. Students who achieve excellent academic scores in hadith subjects demonstrating their ability to memorize, recite, and explain hadith texts accurately frequently exhibit behavioral patterns that contradict the very values those hadiths prescribe (Miranda, 2024). This disconnect is not merely anecdotal; it is a structural outcome of an instructional design that treats cognitive mastery as the terminal objective of hadith learning rather than as its starting point.

The distinction between knowing values (knowing values) and internalizing values (internalizing values) is conceptually critical. Knowing a value means being able to articulate, define, and reproduce it cognitively an accomplishment that corresponds to the Remembering (C1) and Understanding (C2) levels of Revised Bloom's Taxonomy. Internalizing a value, by contrast, involves a qualitatively different process: the value must be personally appropriated, emotionally resonant, and ultimately manifested in stable behavioral commitments (Ristianah, 2020). This internalization process is not a continuation of the same cognitive pathway; rather, it requires the activation of a distinct set of learning processes involving reflection, self-awareness, and affective engagement that lie largely beyond the reach of conventional cognitive instruction.

Islamic educational philosophy has long emphasized this distinction. The classical tradition of Islamic pedagogy, rooted in the prophetic model of tarbiyah, consistently affirms that true religious education must produce "ilm nafi" (beneficial knowledge) knowledge that transforms character, purifies intention, and manifests in virtuous conduct (Putra, 2025). This vision of education is fundamentally integrative: it holds that knowledge ('ilm), faith (iman), and moral character (akhlak) must be developed in coherent unity rather than in isolation. The current crisis of value internalization in hadith learning may therefore be understood as a departure from this classical integrative ideal a reduction of prophetic education to its cognitive shell while its moral and spiritual substance is left underdeveloped.

This theoretical insight demands deeper engagement with the discourse of hadith tarbawi the sub-discipline of Islamic education that examines prophetic traditions specifically for their educational, moral, and formative implications. Contemporary scholars of hadith tarbawi, such as those examined in Widiyastutik et al. (2025) and Karim and Sukmawati (2025), have begun to articulate the pedagogical architecture embedded within the hadith corpus, arguing that the Prophet's teaching method itself exemplified the integration of cognitive transmission with affective formation and behavioral modeling. The concept of tazkiyah al-nafs (purification of the soul), which al-Ghazali identifies as the ultimate aim of Islamic education, directly

parallels the affective domain described by Bloom's taxonomy yet tazkiyah presupposes an active spiritual and moral discipline that goes well beyond passive affective response. Similarly, the concept of muraqabah (self-vigilance and inner moral monitoring) found in the Sufi pedagogical tradition represents a form of metacognitive moral self-regulation that anticipates many of the reflective processes emphasized in contemporary educational psychology. The current study would be substantially strengthened if future work situated the distinction between knowing and internalizing values not only within the framework of Bloom's taxonomy but also within the rich tradition of Islamic moral pedagogy that has theorized precisely this distinction for over a millennium articulating, through concepts such as 'ilm al-yaqin (knowledge by certainty), 'ayn al-yaqin (knowledge by direct observation), and haqq al-yaqin (knowledge by lived reality), a hierarchy of knowing that moves from cognitive reception to transformative moral experience.

From the perspective of Revised Bloom's Taxonomy, the explanation for this gap becomes analytically precise. Cognitive achievement at the LOTS level (C₁-C₂) produces declarative knowledge of values but does not engage the psychological processes required for value commitment. For cognitive knowledge to generate affective change, learners must first be able to analyze the contextual relevance of that knowledge to their own lives (C₄), evaluate its implications for their own conduct (C₅), and ultimately construct personal frameworks of meaning that incorporate the value as a guide for action (C₆) (Martini et al., n.d.). None of these processes is activated by rote memorization or textual comprehension alone. Consequently, cognitive achievement remains a necessary but fundamentally insufficient condition for character formation a prerequisite that must be transcended through the activation of higher-order thinking and metacognitive reflection.

Understanding why cognitive mastery does not automatically produce affective change is not merely an academic exercise; it is a practically urgent insight for the design of hadith pedagogy. As long as instructional frameworks continue to equate cognitive achievement with educational success, the affective dimension of hadith learning will remain structurally neglected. This subsection therefore establishes the conceptual necessity of the pedagogical reconstruction proposed in this study: a reconstruction that explicitly bridges cognitive understanding and affective development through the integration of metacognitive processes.

Utilizing Revised Bloom's Taxonomy to Integrate Cognitive and Affective Domains

The Revised Bloom's Taxonomy offers a rich and underutilized framework for reconstructing hadith learning in a manner that genuinely integrates cognitive and affective development. Beyond its well-known cognitive process dimension, the taxonomy introduces a knowledge dimension comprising four levels: factual, conceptual, procedural, and metacognitive knowledge. Of these four levels, metacognitive knowledge holds the greatest transformative potential for hadith education, yet it remains the most systematically neglected in contemporary instructional practice (Ma'sum, 2025)

Metacognitive knowledge, as defined within the revised taxonomy, encompasses three interrelated components: knowledge about one's own cognitive processes (self-knowledge), knowledge about different cognitive strategies and their appropriate applications (strategic knowledge), and knowledge about the conditions

and contexts that influence one's cognitive performance (conditional knowledge) (Fitriyanti, 2022). In the context of hadith learning, the activation of metacognitive knowledge means guiding students to reflect on how they understand hadith values, to evaluate the consistency between their religious understanding and their actual behavioral patterns, and to develop awareness of the gap between what they know and how they live. This reflective process constitutes the essential mechanism through which cognitive understanding is converted into moral commitment.

The Higher Order Thinking Skills (HOTS) levels of the taxonomy Analyzing (C4), (Taufikurohman & maemonah, 2024). Evaluating (C5), and Creating (C6) represent equally important resources for the integration of cognitive and affective learning in the hadith classroom. These higher-order processes demand qualitatively different cognitive engagement than LOTS: they require students to break down complex phenomena, make judgments based on criteria, and construct new understanding through synthesis and application. When applied to hadith learning, HOTS activities can include the critical analysis of contemporary social issues through the lens of prophetic values, the evaluation of ethical dilemmas based on hadith principles, and the creation of contextual solutions to real-life moral challenges. Such activities not only deepen cognitive engagement with hadith content but simultaneously generate the kind of personal meaning-making that is prerequisite to affective development.

Instructional strategies that connect hadith understanding with self-reflection and real-life application represent the practical operationalization of this integrative framework. Discussion-based learning, in which students collaboratively explore the ethical dimensions of hadith teachings in relation to contemporary issues, creates space for both critical thinking and affective engagement. Problem-based learning, using contextual case studies drawn from students' social environments, provides concrete situations through which prophetic values can be examined, tested, and personally appropriated. Reflective journals and guided self-evaluation exercises enable students to monitor their own moral development and to identify the specific dimensions of their conduct that require transformation (Gasmi et al., 2025). Socratic dialogue, structured around higher-order questions derived from hadith content, encourages students to construct arguments, defend positions, and refine their moral reasoning in dialogue with peers and teachers.

The reconstruction of hadith learning along these integrative lines requires a fundamental reconceptualization of the curriculum. Rather than organizing hadith instruction around textual mastery as its primary organizing principle, the reconstructed curriculum would organize learning around ethical themes and moral questions that connect prophetic teachings to students' lived realities (Mahmud & Nufus, n.d.). Hadith texts would be introduced as resources for moral reasoning rather than as objects of memorization. Each learning unit would progress through a structured sequence: from initial understanding of the text (C1–C2), through contextual analysis and ethical evaluation (C4–C5), to metacognitive reflection and value commitment, and finally to the creation of personalized behavioral plans for actualizing hadith values in daily life (C6). This reconstructed progression represents the practical application of Revised Bloom's Taxonomy as a tool for integrating the cognitive and affective dimensions of hadith learning.

Critically, this taxonomically grounded reconstruction of hadith learning finds meaningful resonance and should be explicitly dialogued with the classical Islamic tradition of hadith tarbawi. The field of hadith tarbawi, which systematically extracts the educational and moral implications of prophetic traditions, has produced a rich body of scholarship on how specific categories of hadith including hadith on tarbiyah al-nafs (moral self-cultivation), hadith on adab (ethical comportment in social relations), hadith on the rights of neighbors, parents, and the community, and hadith on the spiritual dimensions of seeking knowledge (talab al-'ilm) carry explicit pedagogical intent. Scholars working within the hadith tarbawi framework, such as those cited in Karim and Sukmawati (2025) and Hadiyanto et al. (2025), have demonstrated that the Prophet's pedagogical method was itself a practical instantiation of integrative learning: he assessed his companions' affective states before instructing them, differentiated his teaching approach according to individual moral and psychological needs, and consistently evaluated his students not by their ability to recite teachings but by the manifestation of those teachings in their conduct. The instructional model proposed in this study with its emphasis on HOTS, contextual application, reflective journals, and behavioral commitment would be more convincingly grounded and more academically distinctive if it were explicitly rooted in this prophetic pedagogical tradition rather than relying solely on the general educational framework of Bloom's taxonomy. Such grounding would not only strengthen the Islamic educational legitimacy of the proposed reconstruction but would also distinguish this study's contribution within the specialized discourse of hadith tarbawi as opposed to the broader and less focused literature of Islamic Religious Education (PAI) in general.

The Metacognitive Bridge Model for Addressing the Internalization Crisis

The theoretical centerpiece and primary novelty of this study is the Metacognitive Bridge Model a conceptual framework that proposes a structured, stage-based pathway through which hadith knowledge is progressively transformed into character formation. This model was developed in direct response to the pedagogical gap identified in the preceding subsections: the absence of a coherent mechanism within conventional hadith instruction that can systematically mediate between cognitive understanding and affective development. The model is represented through the following conceptual progression:

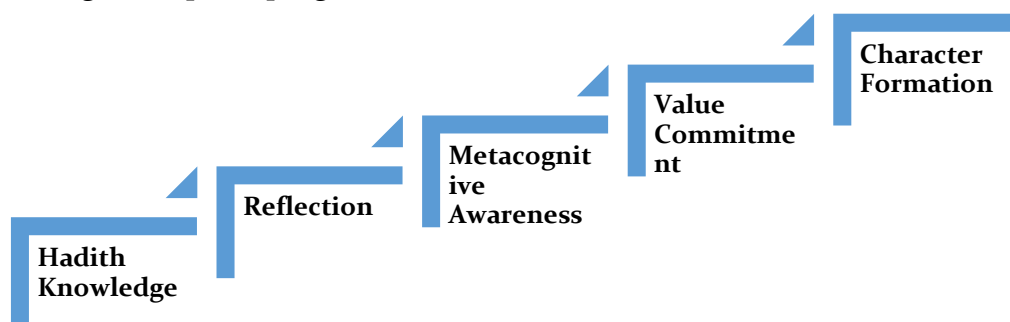


Figure 2. The Metacognitive Bridge Model

The model operates through five sequential and interdependent stages of value internalization. The first stage, Hadith Knowledge, corresponds to the foundational

cognitive engagement with prophetic texts at the Remembering (C1) and Understanding (C2) levels of Revised Bloom's Taxonomy. At this stage, students acquire the textual content and basic meaning of hadith through structured instruction. This stage is necessary but not sufficient: it provides the raw material for value internalization but does not in itself constitute character education. Without deliberate pedagogical progression beyond this stage, learning remains confined to information acquisition and fails to engage the deeper psychological processes required for moral transformation.

The second stage, Reflection, represents the critical transition from passive knowledge reception to active meaning construction. At this stage, students are guided to analyze the contextual relevance of hadith values to contemporary social realities (C4) and to evaluate the ethical implications of prophetic teachings for their own conduct (C5). Reflection is operationalized through specific pedagogical strategies: contextual case analysis, discussion of real-life moral dilemmas, guided questioning about the relationship between hadith values and observable social phenomena, and structured journaling in which students document their emerging understanding of how prophetic teachings relate to their personal experiences (Rahmat, 2022). This stage transforms hadith from an abstract text into a living ethical resource.

The third stage, Metacognitive Awareness, constitutes the core mechanism of the model and represents its most significant theoretical contribution. At this stage, students are guided to engage in deep self-reflection: to examine their own understanding of hadith values, to monitor the consistency between their religious knowledge and their actual behavioral patterns, and to evaluate their own moral development with reference to prophetic standards (Larasati, 2023). Metacognitive awareness is activated through specific instructional practices: reflective journals in which students document their self-evaluations over time, Socratic dialogues that challenge students to examine their assumptions and behavioral habits, self-assessment instruments that measure the perceived distance between current conduct and hadith-based ethical ideals, and peer reflection activities in which students provide and receive constructive moral feedback (Mahmuda, 2025). The activation of metacognitive awareness transforms the learner's relationship to hadith knowledge from one of external reception to one of internal appropriation.

The fourth stage, Value Commitment, emerges as the affective outcome of the preceding reflective and metacognitive processes. When learners have engaged in sustained reflection and developed genuine metacognitive awareness of the gap between their current conduct and prophetic ethical standards, a motivational transformation becomes possible: they begin to experience an affective attachment to hadith values, developing a sense of personal responsibility for embodying those values in their lives (Wati, 2025). This value commitment is not produced by instruction or exhortation alone; rather, it arises organically from the internalization process itself from the learner's own recognition, through metacognitive reflection, that the values of the hadith are personally meaningful and behaviorally relevant. The relationship between metacognition and moral commitment is therefore understood, within this model, as a direct causal relationship: deeper metacognitive awareness produces stronger value commitment.

The fifth and final stage, Character Formation, represents the behavioral actualization of value commitment in students' sustained social conduct. Character

formation is understood here not as an immediate or uniform outcome but as a gradual and ongoing developmental process through which the prophetic values internalized through the preceding stages become progressively integrated into the learner's moral identity and behavioral habits (Shidiq, 2026). Practically, this stage is supported by pedagogical strategies that create meaningful opportunities for students to practice and demonstrate hadith values in real-life contexts: community service projects grounded in prophetic ethical principles, behavioral contracts in which students make explicit commitments to specific value-based behavioral changes, portfolio assessments that document evidence of value actualization over time, and peer accountability structures that support sustained moral development.

The theoretical contribution of the Metacognitive Bridge Model to the discourse on hadith pedagogy is significant and distinctive. In contrast to prior studies, which have predominantly focused on the cognitive effectiveness of hadith instruction or the general application of Bloom's Taxonomy to Islamic Religious Education without attention to the affective dimension, this model provides an explicit and operationally detailed account of the mechanism through which cognitive understanding is transformed into character formation (Al-madani, 2025). The model's central theoretical claim that metacognition functions as the pedagogical mediator between knowing and being, between cognitive mastery and moral character represents a conceptual advance over existing frameworks that treat the cognitive and affective domains as parallel but essentially separate dimensions of learning.

Furthermore, the model offers a theoretically coherent reconciliation of the classical Islamic educational ideal of integrated knowledge-faith-character formation with the contemporary framework of Revised Bloom's Taxonomy. By positioning metacognitive awareness as the bridge between cognitive and affective development, the model recovers the integrative spirit of prophetic education within a taxonomically grounded and practically implementable pedagogical structure (Basid, 2022). This synthesis is the model's most significant theoretical achievement: it demonstrates that the goals of Islamic character education and the analytical tools of contemporary educational taxonomy are not only compatible but mutually reinforcing, and that their integration offers a genuinely productive pathway forward for the reconstruction of hadith pedagogy in response to the contemporary crisis of value internalization. In this sense, the Metacognitive Bridge Model contributes not only to the specific field of hadith education but to the broader theoretical discourse on the integration of cognitive and affective learning in Islamic educational contexts (Hilmi et al., 2026).

However, for the Metacognitive Bridge Model to fulfill its claimed contribution to hadith tarbawi discourse specifically, its five sequential stages must be more explicitly grounded in the vocabulary and theoretical architecture of Islamic moral pedagogy. The first stage, Hadith Knowledge, resonates with the classical concept of *tafahhum al-hadith* (comprehension of hadith), which in the tradition of hadith scholarship encompasses not only the literal meaning (*matan*) but also the contextual circumstances of revelation (*asbab wurud al-hadith*) and the normative implications (*dilalat al-hadith*) dimensions that go well beyond what Revised Bloom's C₁ and C₂ typically capture and that deserve explicit acknowledgment. The Reflection stage finds its classical analogue in the concept of *tafakkur* (disciplined contemplation), which al-Ghazali in his *Ihya'* classifies as one of the highest forms of worship and the essential bridge between knowledge and action.

The Metacognitive Awareness stage corresponds meaningfully to the classical concept of muhasabah al-nafs (self-reckoning), a practice systematically developed in the tradition of Islamic spiritual pedagogy (tarbiyah ruhiyyah) as the mechanism through which the soul evaluates its own moral state against divine standards a process that is structurally equivalent to what contemporary educational psychology identifies as metacognitive self-regulation. The Value Commitment stage maps onto the concept of 'azm (firm resolve and moral intention) in Islamic ethical theory, while the Character Formation stage corresponds to the established concept of takhalluq bi-akhlaq al-nabi (embodying the moral character of the Prophet).

By naming these correspondences explicitly and engaging with the classical scholarship that theorizes them from Ibn al-Qayyim's *Madarij al-Salikin* to contemporary hadith tarbawi scholarship in the Indonesian context the Metacognitive Bridge Model would be genuinely positioned as a hadith education framework rather than as a generic educational model with Islamic vocabulary applied at the surface level. This deeper theoretical integration is what would allow the study to make its most significant and distinctive contribution to the field of Islamic educational science. In relation to this, it is also important to note that the third objective of this study namely, to develop and validate the Metacognitive Bridge Model as a pedagogical solution for bridging the gap between cognitive mastery and value internalization in hadith learning has been addressed at the conceptual level through the theoretical synthesis presented in the preceding subsections.

The model's five-stage progression (Hadith Knowledge → Reflection → Metacognitive Awareness → Value Commitment → Character Formation) constitutes a theoretically grounded proposal that integrates the cognitive-metacognitive framework of Revised Bloom's Taxonomy with the moral-formative tradition of hadith tarbawi pedagogy. However, the development of this model must be understood as an initial theoretical construction rather than a fully validated framework; its empirical validity, practical applicability, and contextual adaptability across different levels of Islamic educational institutions remain to be tested through systematic field research. Future studies are therefore strongly encouraged to subject the Metacognitive Bridge Model to empirical validation whether through quasi-experimental designs, classroom action research, or mixed-methods evaluation so that its effectiveness as a pedagogical solution for the value internalization crisis can be substantiated beyond the theoretical plane. Such validation would also allow the model to be refined in dialogue with actual student learning processes, teacher pedagogical capacities, and the institutional realities of hadith instruction in Indonesian Islamic education contexts.

CONCLUSION

This study concludes that the weakness in the affective domain of hadith learning is a systemic pedagogical problem caused by four interrelated factors: the dominance of Lower Order Thinking Skills (LOTS), a textual-memorization approach, limited reflective and contextual learning, and weak affective assessment. This situation indicates that hadith learning remains focused on cognitive mastery at the recall and comprehension levels, while neglecting the metacognitive and affective processes necessary for the internalization of values. Cognitive achievements do not automatically translate into moral behavior due to the lack of application of higher-order thinking and reflective practices in learning. To address this gap, the

Metacognitive Bridge Model is proposed as an integrative framework linking Hadith Knowledge, Reflection, Metacognitive Awareness, Value Commitment, and Character Formation, with metacognition as the primary mediator. Practically, this research implies that teachers need to implement reflective, discussion-based, and value-oriented learning; the curriculum needs to focus on contextual and ethical themes, rather than mere memorization; and the assessment system needs to focus on authentic affective evaluation through reflection journals and performance-based assignments.

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