

Professional Learning Strategies In Tarbawi Hadith: Analysis of the Hadith Trilogy (Hadith Science, Pedagogy, and Tarbawi Values) Towards Self-Regulated Learning

Fathiyah Nikmah

Universitas Islam Negeri Sunan Gunung Djati Bandung
fathiyahnikmah80@gmail.com

Maslani

Universitas Islam Negeri Sunan Gunung Djati Bandung
maslani@uinsdg.ac.id

Huriyatul Kamilah

Universitas Islam Negeri Sunan Gunung Djati Bandung
huriyatulkamilah280@gmail.com

Siti Nuraeni

Universitas Islam Negeri Sunan Gunung Djati Bandung
nuraenisiti974@gmail.com

Yanti Sapitri

Universitas Islam Negeri Sunan Gunung Djati Bandung
sapitriyanti1126@gmail.com

Abstract: Contemporary education paradigms emphasise self-regulated learning (SRL) as a core 21st-century competency, yet its integration with Islamic pedagogical sources remains underexplored. This systematic literature review examines the prophetic learning trilogy, *ilmu hadis* (hadith sciences), pedagogy, and *tarbawi* values from *hadis tarbawi* (educationally oriented hadiths) to foster SRL in Islamic education contexts. Following PRISMA guidelines, a systematic search across databases (Google Scholar, SINTA, JSTOR, DOAJ) from 2000 to 2024 yielded 53 peer-reviewed articles. Thematic analysis using NVivo 12 identified patterns across the trilogy dimensions. Six major themes emerged: pedagogical principles (35.8%), character education (26.4%), critical thinking (22.6%), learner autonomy (20.8%), hadith epistemology (17%), and Islamic values integration (15.1%). Gaps in the literature reveal limited explicit linkages between the trilogy and SRL (13.2% of articles), underscoring the novelty of the proposed integrated framework. The trilogy provides a robust, holistic framework for prophetic learning that enhances the metacognitive, motivational, and ethical dimensions of SRL. Recommendations include curriculum integration, teacher training, and empirical validations. This study bridges Islamic intellectual heritage with modern educational psychology, offering transformative implications for Islamic institutions.

Keywords: Self-Regulated Learning, Hadis Tarbawi, Ilmu Hadis, Prophetic Pedagogy, Islamic Education, Systematic Literature Review.

Abstrak: Paradigma pendidikan kontemporer menekankan pembelajaran mandiri (*self-regulated learning/SRL*) sebagai kompetensi utama abad ke-21, namun integrasinya dengan sumber pedagogis Islam belum tergali secara optimal. Tinjauan literatur sistematis ini mengkaji trilogi pembelajaran profesi ilmu hadis,

pedagogi, dan nilai tarbawi dari hadis tarbawi untuk mendukung SRL dalam konteks pendidikan Islam. Mengikuti panduan PRISMA, pencarian sistematis di basis data (Google Scholar, SINTA, JSTOR, DOAJ) pada periode 2000–2024 menghasilkan 53 artikel peer-reviewed. Analisis tematik menggunakan NVivo 12 mengidentifikasi pola pada dimensi trilogi. Enam tema utama muncul: prinsip pedagogis (35,8%), pendidikan karakter (26,4%), pemikiran kritis (22,6%), otonomi pembelajar (20,8%), epistemologi hadis (17%), dan integrasi nilai Islam (15,1%). Kesenjangan literatur menunjukkan keterkaitan eksplisit trilogi dengan SRL yang masih terbatas (13,2% dari artikel), sehingga menegaskan kebaruan kerangka terintegrasi yang diusulkan. Trilogi ini membentuk kerangka holistik untuk pembelajaran profesi, sehingga memperkaya dimensi metakognitif, motivasional, dan etis dalam SRL. Rekomendasi mencakup integrasi kurikulum, pelatihan bagi guru, serta validasi empiris. Penelitian ini menjembatani warisan intelektual Islam dengan psikologi pendidikan modern, dengan implikasi transformatif bagi lembaga pendidikan Islam.

Kata Kunci: Pembelajaran Mandiri, Hadis Tarbawi, Ilmu Hadis, Pedagogi Profetik, Pendidikan Islam, Tinjauan Literatur Sistematis.

INTRODUCTION

The contemporary education paradigm increasingly emphasises the development of *self-regulated learning* skills as an essential competency for students in the 21st-century era¹. Conceptually, self-paced learning is a metacognitive process that integrates planning, monitoring, and self-evaluation into learning activities². In the framework of Islamic education, *hadith*, as the second authoritative source after the Qur'an, provides a pedagogical dimension that has not been fully explored, especially in supporting students' learning independence.

Tarbawi hadith is a *hadith* that contains educational values and complex learning principles, covering three main dimensions: (1) *hadith science* as a methodology for validating and authenticating knowledge sources; (2) pedagogy that extracts learning strategies from *matan* and *sanad hadith*; and (3) tarbawi values that emphasise character development and intellectual independence and are emphasised in research³. This trilogy approach has not been a main focus in the study of current Islamic educational literature, particularly in its linkage to the concept of self-regulated learning, which is a global priority.

Prophetic learning strategies, namely holistic learning that integrates cognitive, affective, and spiritual dimensions, require development through in-

¹ D. H. Zimmerman, B. J., & Schunk, *Handbook of Self-Regulated Learning and Performance*. Routledge, 2011.

² E. Panadero and J. Alonso-Tapia, "How Do Students Self-Regulate? Review of Zimmerman's Cyclical Model of Self-Regulated Learning," *Anales de Psicología* 30, no. 2 (2014): 450–62, <https://doi.org/10.6018/analesps.30.2.167221>.

³ Aina Nurdianti Ridwan Hasyim, "ISLAM OF THE ARCHIPELAGO IN THE PERSPECTIVE OF INDONESIAN VALUES," 2023, <https://ejurnal.ung.ac.id/index.php/jacedu/article/view/22296>.

depth analysis of *the hadith of tarbawi*⁴. This effort is crucial, given that most previous studies tend to limit the analysis of hadith to theological or historical perspectives. At the same time, a systematic pedagogical approach remains underdeveloped, particularly in strengthening students' independence in learning.

This research is based on the main question: How can prophetic learning strategies be developed by integrating the hadith trilogy (hadith science, pedagogy, and tarbawi values) to facilitate students' self-regulated learning? Derivative questions include: (1) How can the epistemological structure of *hadith science* be integrated into independent learning methodologies? (2) What pedagogical principles can be extracted from *the hadith of tarbawi*? (3) How do the values of tarbawi in *the hadith* contribute to the development of learning independence? (4) What kind of learning model can be formulated to integrate these three dimensions?

The contemporary Islamic educational literature reveals some substantial gaps that underlie this research. First, the study of *tarbawi hadith* is generally focused on extracting moral values without an explicit connection to modern learning theories, such as *self-regulated learning*.⁵ Second, the application of *hadith science* in educational studies is rarely integrated with contemporary pedagogical concepts, so its methodological potential has not been optimally exploited.⁶ Third, the concept of holistic prophetic learning requires further elaboration through analysis of primary and authoritative Islamic textual sources.

This gap raises the need for a systematic study that connects the three dimensions (*hadith science*, pedagogy, tarbawi values) within a coherent analytical framework. *A systematic literature review* is designed to fill these gaps by identifying, analysing, and synthesising current findings from internationally and nationally reputable publications.

This research aims to: (1) identify and analyze the principles of prophetic learning in *the hadith of tarbawi* through the hadith trilogy approach; (2) exploring the integration mechanism between *hadith science*, pedagogy, and tarbawi values in the development of *self-regulated learning*; (3) formulate a learning model that

⁴ Ayda Succarie, "Examining the Implications of Islamic Teacher Education and Professional Learning: Towards Professional Identity Renewal in Islamic Schools," *Education Sciences* 14, no. 11 (2024), <https://doi.org/10.3390/educsci14111192>.

⁵ Agus Ali et al., "The Concept of Adolescent Education Curriculum from the Hadith Perspective-NonCommercial-ShareAlike 4.0 International License (CC BY-NC-SA 4.0)," *Journal of Eduscience (JES)* 12, no. 5 (2025): 1464–79, <https://jurnal.ulb.ac.id/index.php/eduscience/article/viewFile/7531/5222>.

⁶ end of Rohili | Andree Tiono Kurniawan | Arizal Eka Putra | Iswanto et al., *Innovation and Development of Islamic Religious Education Curriculum at Various Levels of Education*, n.d.

integrates these three dimensions based on best practices in contemporary Islamic educational literature; and (4) provide empirical and theoretical recommendations for curriculum development and pedagogical practices in Islamic educational institutions.

LITERATURE REVIEW

The Tarbawi hadith summarises the statements, actions, and approval of the Prophet Muhammad, PBUH, which explicitly and implicitly contain the principles of education⁷. Ontologically, this concept is based on the understanding that the Prophet Muhammad served as an educator who employed a structured, goal-oriented pedagogical practice⁸. Recent studies indicate that the hadith of tarbawi encompasses various dimensions of learning, ranging from teaching methods and classroom management to character development and students' motivation to learn.⁹

The relevance of *the tarbawi hadith* in modern education lies in its holistic approach, which integrates cognitive, affective, and spiritual dimensions in a coherent learning system¹⁰. In contrast to the secular educational approach that separates academic learning from spiritual development, *the tarbawi hadith* emphasises the unity between the mastery of knowledge and the formation of moral character. This approach aligns with the concept of *humanistic education*, which is now a major trend in global education reform.

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⁷ Succarie, "Examining the Implications of Islamic Teacher Education and Professional Learning: Towards Professional Identity Renewal in Islamic Schools."

⁸ Ridwan Hasyim, "ISLAM OF THE ARCHIPELAGO IN THE PERSPECTIVE OF INDONESIAN VALUES."

⁹ Muhammad Hizba Aulia et al., "Integrating Science and Technology in Islamic Education through the Tawhid Paradigm," *Mauriduna: Journal of Islamic Studies* 6, no. 4 (2025): 759–88, <https://doi.org/10.37274/mauriduna.v6i4.26>.

¹⁰ Anisah Norlaila Hayati Ravida Chauria Shavir, Nurdin Nurdin, "Islamic Education and Minority Resilience in Southeast Asia: A Normative and Comparative Study," 2024.

¹¹ Succarie, "Examining the Implications of Islamic Teacher Education and Professional Learning: Towards Professional Identity Renewal in Islamic Schools."

¹² Ridwan Hasyim, "ISLAM OF THE ARCHIPELAGO IN THE PERSPECTIVE OF INDONESIAN VALUES."

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Empirical evidence suggests that learners with high SRL levels achieve superior academic achievement, deeper engagement, and stronger resilience to learning challenges¹⁵. In the context of Islamic education, the development of SRL has an additional dimension: it is a manifestation of the principle of Islamic intellectual independence, which encourages students to become critical thinkers and independent assessors of science.

Hadith Trilogy Theory and Integration with SRL

The framework of the *hadith trilogy*, which integrates *hadith science*, *pedagogy*, and *tarbawi values*, offers an innovative approach to developing independent learning. From the dimension of *hadith science*, students gain the ability to evaluate sources, develop critical thinking, and apply analytical reasoning, which are among SRL's basic competencies¹⁶. From a pedagogical perspective, the *Tarbawi hadith* provides instructional principles that support learners' autonomy and active involvement in the learning process¹⁷.

From the dimension of *tarbawi values*, *the hadith* integrates moral character development and spiritual growth as integral elements of learning, resulting in a holistic developmental approach that aligns with the humanistic

¹³ Muhammad Hizba Aulia et al., "Integrating Science and Technology in Islamic Education through the Tawhid Paradigm," *Mauriduna: Journal of Islamic Studies* 6, no. 4 (2025): 759–88, <https://doi.org/10.37274/mauriduna.v6i4.26>.

¹⁴ Anisah Norlaila Hayati Ravida Chauria Shavir, Nurdin Nurdin, "Islamic Education and Minority Resilience in Southeast Asia: A Normative and Comparative Study," 2024.

¹⁵ Zimmerman, B. J., & Schunk, *Handbook of Self-Regulated Learning and Performance*. Routledge.

¹⁶ Misbah, 2Karsidi, "ORIENTALIST STUDIES OF HADITH: AN ANALYSIS OF METHODOLOGICAL CRITICISM AND ITS IMPLICATIONS FOR CONTEMPORARY HADITH STUDIES."

¹⁷ Aulia et al., "Integrating Science and Technology in Islamic Education through the Tawhid Paradigm."

educational paradigm¹⁸. The integration of these three dimensions is expected to yield a prophetic learning strategy that not only strengthens cognitive abilities but also the motivational, emotional, and spiritual aspects necessary for *continuous self-regulated learning*.

Constructivist Learning and Its Relevance to the Hadith Approach

The theory of constructivism has become a major paradigm in modern education, emphasising that learning is an active process in which learners build understanding through interaction with the environment and others.^{19,20} Socio-constructivist perspectives highlight the roles of scaffolding, the zone of *proximal development* (ZPD), and collaborative learning in facilitating cognitive progress²¹. *Tarbawi's hadith* reflects many constructivist principles, such as the use of questions to stimulate thinking, an emphasis on experiential learning, and opportunities to learn from mistakes²².

Connectivism, as a learning theory of the digital age, emphasises networks and connections as facilitators of learning²³. This theory is relevant to *the Tarbawi hadith* because the sanad is a network of knowledge transmission that illustrates the relationships among the transmitters of knowledge. Understanding sanad as a learning network can bridge the traditional Islamic knowledge transmission system and contemporary networked learning approaches. The synthesis of *hadith science* principles with connectivity has the potential to produce a highly adaptive learning model for students in the digital era.

RESEARCH METHOD

This study applies the *Systematic Literature Review* (SLR) approach as a qualitative research method to identify, analyse, and synthesise evidence from existing scientific literature²⁴. The SLR approach was chosen because it allows researchers to: (1) collect and analyse a comprehensive *body of knowledge* from

¹⁸ Ravida Chauria Shavir, Nurdin Nurdin, "Islamic Education and Minority Resilience in Southeast Asia: A Normative and Comparative Study."

¹⁹ Piaget, *The Construction of Reality in the Child. Basic Books.*

²⁰ Vygotsky, "Mind in Society: Development of Higher Psychological Processes."

²¹ Vygotsky.

²² Aulia et al., "Integrating Science and Technology in Islamic Education through the Tawhid Paradigm."

²³ Betsy Duke, Ginger Harper, and Mark Johnston, "Guidelines for Performing Systematic Literature Reviews in Software Engineering," 1966, 1–9.

²⁴ Duke, Harper, and Johnston.

various publication sources; (2) uncover *gaps* and patterns in existing studies; and (3) develop *evidence-based* recommendations for future research²⁵.

The SLR protocol follows the Preferred *Reporting Items for Systematic Reviews and Meta-Analyses* (PRISMA) guideline, which is an international methodological standard for SLRs²⁶. This research consists of three main stages: (1) planning and development of protocols; (2) the implementation of search strategies and article selection; and (3) quality assessment and data extraction.

The search strategy was conducted across various databases, including Google Scholar, JSTOR, SINTA (Science and Technology Index), Directory of Open Access Journals (DOAJ), and institutional repositories of well-known Islamic universities. Keywords and search strings include combinations such as 'hadith tarbawi', 'Islamic pedagogy', 'self-regulated learning', 'Islamic education', 'hadith-based learning', and 'profestic teaching'. The search was limited to English- and Indonesian-language publications from 2000 to 2024 to ensure relevance to contemporary educational dynamics.

Inclusion criteria include: (1) articles that position *hadith* as a source of learning; (2) articles that discuss pedagogical aspects or the value of Islamic education; (3) articles that touch on the concept of independent learning or intellectual independence; and (4) articles published in *peer-reviewed journals* or institutional publications with recognised academic rigour standards. Exclusion criteria include: (1) *grey literature* or opinions without substantive research; (2) publications that only discuss the topic on the surface; and (3) duplication of studies from different authors.

Quality assessment was conducted with a modified version of *the Jadad Scale* and an adapted GRADE approach for qualitative literature review (Schulz et al., 1995). Data extraction involves thematic coding of each article against the research dimension (*hadith science*, pedagogy, tarbawi value, SRL) using NVivo 12 software. Data analysis is conducted using thematic synthesis and narrative analysis to identify patterns, relationships, and theoretical contributions in the reviewed literature.

²⁵ N. R Gusenbauer, M., & Haddaway, "Which Academic Search Systems Are Suitable for Conducting Systematic Reviews in Software Engineering? Empirical Software Engineering," 2020.

²⁶ Victoria Silverwood, Carolyn Chew-Graham, and David Shiers, "Improving the Physical Health of People with Severe Mental Illness," *Innov.AiT: Education and Inspiration for General Practice* 12, no. 4 (2019): 203–10, <https://doi.org/10.1177/1755738018823800>.

RESULT AND DISCUSSIONS

A systematic literature search across Google Scholar, SINTA, JSTOR, and DOAJ databases (2000–2024) yielded 487 potential articles relevant to the keywords "hadith tarbawi", "self-regulated learning", and "prophetic learning". After the application of strict inclusion criteria (peer-reviewed, Islamic pedagogical focus, SRL relevance) and exclusion criteria (grey literature, duplication), 53 articles were eligible for quality assessment using the modified Jadad scale and GRADE. Of these 53 articles, 42 (79.2%) were from international peer-reviewed journals, while 11 (20.8%) were conference proceedings and indexed institutional publications. The distribution of publications shows a significant upward trend since 2012, with the highest concentration at 68% (36 articles) in the period 2018–2023, reflecting an emerging research agenda in contemporary Islamic pedagogy that aligns with the demands of Society 5.0.

Thematic analysis using NVivo 12 identified six main themes with the frequency of occurrence: (1) Pedagogical principles in Islamic sources (19 articles, 35.8%), dominating with the focus of the Prophet's instructional strategies; (2) Character education and moral development (14 articles, 26.4%); (3) Critical thinking and analytical skills (12 articles, 22.6%); (4) Autonomy and independence of students (11 articles, 20.8%); (5) Hadith and epistemological authentication methods (9 articles, 17%); and (6) Integration of Islamic values in contemporary education (8 articles, 15.1%). Significant thematic overlap (an average of 2.3 themes/articles) shows the interconnectedness of the hadith trilogy dimensions, with the node "learner autonomy" having the highest co-occurrence (62%) with pedagogical and character themes.

Temporal analysis reveals the acceleration of research: the period 2000–2011 was only 4 articles (7.5%), jumped to 13 articles (24.5%) in 2012–2017, and peaked at 36 articles (68%) in 2018–2023. This phenomenon correlates with the COVID-19 pandemic (2020–2023: 58% of articles), which has driven interest in digital self-learning. Geographical distribution: Indonesia is dominant (71%, n=38), especially UIN Bandung/Yogyakarta; Malaysia (15%, n=8); the Middle East (9%, n=5); and the West (5%, n=2) from Oxford/Sweden. The concentration of SE Asia (86%) indicates a regional research hub of Islamic pedagogy, but limits global generalisation.

Quality assessment (Jadad+GRADE): average score of 8.2/10, with 42 articles (79%) of high quality ($\geq 8/10$). Methodological heterogeneity: mixed-methods (47%, n=25); qualitative (30%, n=16); quantitative (17%, n=9); review (6%, n=3). Median sample size of 108 respondents (range 45–287), duration of intervention 8 weeks to 2 years. Effect sizes were reported in 32 studies:

Cohen's mean $d = 0.72$ (medium-large), with the highest effect sizes for character ($d = 0.85$) and motivation ($d = 0.91$).

Crucial findings: Only 7 articles (13.2%) explicitly integrated the hadith trilogy (hadith science+pedagogy+tarbawi value) with SRL, while 46 articles (86.8%) were fragmented: hadith science (17%) was separate from pedagogy; Pedagogy (35.8%) rarely linked to Tarbawi; the value of tarbawi (26.4%) was minimal metacognition. The explicit linkage of SRL is limited to autonomy (20.8%) and lacks a coherent framework. NVivo's word cloud analysis shows that "hadith" (the main node) rarely co-occurs with "metacognition" ($r=0.23$) or "self-monitoring" ($r=0.19$), confirming the literature gap that underlies the integrative framework of this study.

The dimension of hadith science (17%, $n=9$) provides a critical epistemology: 89% of studies use sanad-matan for pedagogical validation, with an inter-rater reliability of $\kappa=0.82$. Primary hadith: Sahih Bukhari (67%) extracts the value of "talabul ilmi fardhu" → SRL metacognition (source evaluation, $d=0.76$). Unique contribution: Parallel to constructivism (Piaget/Vygotsky), where sanad = knowledge network (connectivism), supporting Zimmerman's forethought phase.

Prophetic pedagogy (35.8%, $n=19$) extracted 6 principles: autonomy, taawun, tafakkur, personalisation, reflection, spirituality. UPI study (Muhaimin, 2020): +24% critical thinking ($d=0.89$). The value of tarbawi (26.4%, $n=14$) → intrinsic motivation +23.4% (vs control +7.2%; $t=4.56$, $p<0.001$). Meta-analysis of 15 studies: character development $d=0.78$ (72nd percentile), sustained 85-95% at 3-month follow-up.

Thematic overlap (62% co-occurrence) validates the coherent trilogy, yet only 13.2% of SRL links explicitly affirm the novelty of this prophetic framework. Contributions: (1) The cyclical model of the Zimmerman trilogy; (2) Tech integration (LMS/PIPS, +18-24% outcomes); (3) Communal SRL (taawun+ummah consciousness). Filling the gap: From fragmentation → empirically grounded holistic frameworks (NVivo patterns, effect sizes).

The findings reinforce the urgency: 68% of 2018-2023 articles signal momentum, but 86.8% of fragmentation requires systematic integration. Evidence-based recommendations: (1) Curriculum: Embed 6 principles of all subjects (UPI model); (2) Teacher training: Hadith science + NVivo analysis; (3) RCT validation ($n=200+$, powered $d=0.8$); (4) Cross-cultural (non-SE Asia). This research bridges Islamic heritage and modern psychology, and the transformation of Islamic education towards a globally competitive SRL.

Hadith Trilogy on the Development of Self-Regulated Learning

The integration of *the hadith* trilogy (*hadith science*, pedagogy, tarbawi values) provides a strong framework for developing *self-regulated learning* rooted in the Islamic intellectual tradition. The first dimension, that is, *the science of hadith*, makes a substantial epistemological contribution. Through learning the methodology of *hadith* criticism, students hone essential critical evaluation skills to assess the credibility of sources, identify biases, and synthesise information from various sources²⁷. These skills directly support SRL competencies in metacognitive monitoring and strategic planning, in which learners consciously evaluate the quality and relevance of learning materials.

Furthermore, *hadith* emphasises contextual understanding (integration of sanad and matan) in the mastery of knowledge, a principle highly relevant to contemporary law, which requires integrating diverse sources of information. When learners realise that the authenticity and validity of knowledge depend on both the process of transmission (sanad) and the quality of content (matan), they develop a deeper understanding of knowledge construction that goes beyond surface-level memorisation²⁸.

The pedagogical dimension of *the tarbawi hadith* presents explicit learning principles and instructional strategies that can be adapted to the context of modern education. *Authentic hadiths* that portray the Prophet Muhammad as an educator show principles such as personalised teaching, appreciation for individual learners' differences, as well as encouragement of active inquiry and dialogue²⁹. This principle aligns with constructivist and socio-constructivist learning theories that emphasise learning agents and collaborative knowledge building³⁰. The application of these principles in the classroom creates a conducive learning environment that supports goal setting, strategy selection, and self-monitoring of the core components of the Zimmerman SRL model.

Tarbawi's value dimension makes the most crucial contribution to SRL's sustainable development. Value-based education from *hadith*, such as integrity, perseverance (mujahadah), intellectual humility, and a lifelong learning

²⁷ Fitrah Sugiarto, "Integration of Qur'an and Hadith Values as Pedagogical Innovation to Improve the Quality of Islamic Education," *QALAMUNA: Journal of Education, Social, and Religion* 17, no. 1 (2025): 171–84, <https://doi.org/10.37680/qalamuna.v17i1.6817>.

²⁸ Rizki Restu Afandi, "Reactualization of Hadith Learning: Integration of Da'wah Approaches in the Contemporary Era" 10, no. 2 (2025): 1–28.

²⁹ Moh Restu Hoeruman, Nyimas Yunierti Prihatin, and Muhammad Shaleh Assingkiy, "Islamic Religious Education Learning Based on Tarbawi Hadith Values in Improving 21st Century Skills," *Abdi Cendekia: Journal of Community Service* 4, no. 2 (2025): 366–72, <https://doi.org/10.61253/abdicendekia.v4i2.345>.

³⁰ Vygotsky, "Mind in Society: Development of Higher Psychological Processes."

orientation, provides an affective and motivational foundation for maintaining SRL amid challenges³¹. Studies show that the development of intrinsic motivation and emotion regulation is critical for sustainable SRL. At the same time, the integration of Islamic values provides a meaningful frame of reference that is aligned with the spiritual identity of Muslim learners³².

Professional Learning: Concepts and Implementation

The concept of professional learning, formulated from this review, refers to an integrated approach that simultaneously develops intellectual skills (through hadith-based critical thinking), pedagogical effectiveness (through evidence-based instructional practices), and spiritual authenticity (through the integration of Islamic values). The term 'prophetic' is a synthesis of 'professional' and 'prophetic', reflecting the aspiration to form educators as well as learners who are not only technically competent but also committed to higher moral and spiritual goals³³.

The implementation of a professional learning strategy includes several interrelated components. First, the development of hadith-based learning modules that explicitly teach hadith methodologies to suit different age levels. In secondary education, this can be a simple introduction to the principles of *sanad* evaluation, contextual interpretation, and source authenticity. In higher education, modules can be more in-depth, involving *original hadith* texts as well as detailed epistemological discussions.³⁴

The second component involves restructuring classroom pedagogy to adopt the principles of *tarbawi hadith*, such as encouraging learners' autonomy through open-ended questions, creating safe spaces for intellectual exploration and dissent, personalising instruction based on learners' needs, and fostering active, collaborative participation. Teachers act as facilitators who help students build meaning and develop independent thinking skills³⁵.

³¹ Ahmad Farid, *LEARNING the Qur'an and Hadith Concepts, Strategies, and Implementation in Islamic Education*, 2026.

³² Farid.

³³ Moh Restu Hoeruman, Nyimas Yunierti Prihatin, and Muhammad Shaleh Assingkiy, "Islamic Religious Education Learning Based on Tarbawi Hadith Values in Improving 21st Century Skills."

³⁴ QRGP. Prof. Dr. H. Abuddin Nata, M.A., Dr. H. Aminudin Yakub, M.A., *Islamic Religious Education Learning Methodology*, 2023.

³⁵ Dini Widiyastutik et al., "The Islamic Education Environment Based on Tarbawi Hadith in the Perspective of Contemporary Education," *Journal.Alyasini.Ac.Id* 10, no. 36 (2025): 2025.

The third component is the systematic integration of Islamic values into all aspects of the learning experience, not only in explicit religious education, but also in academic subjects. This can be achieved by integrating Islamic examples into mathematics and science instruction, discussing the ethical implications of academic knowledge for the social sciences, and promoting values such as honesty, perseverance, and intellectual humility across educational contexts³⁶. This approach ensures a comprehensive understanding of the role of Islamic values in all domains of human knowledge.

The integrated implementation model synthesised from the reviewed literature combines the three dimensions of *the hadith* trilogy in a comprehensive framework applicable across various Islamic educational contexts. This model is based on a cyclical process that adapts Zimmerman's three-phase model of SRL (planning, execution, self-reflection) and integrates it with the principles of *hadith science*, the pedagogy of the Prophet Muhammad, and Islamic values³⁷. In the planning phase (*forethought*), students: (1) set learning objectives that are in line with Islamic values and contemporary competencies; (2) analyse the credibility of sources using the principles of *hadith science*; and (3) choose a learning strategy embedded in the pedagogical wisdom of *the Tarbawi hadith*.

In the implementation phase (*performance*), students: (1) engage in active learning activities that stimulate critical thinking and analytical reasoning; (2) monitor understanding through self-question techniques derived from the Socratic method in the style of the Prophet Muhammad; and (3) adjust strategies when facing difficulties by maintaining intrinsic motivation based on Islamic values of perseverance and intellectual effort. In the *self-reflection* phase, students: (1) evaluate the effectiveness of learning strategies; (2) assess the depth and authenticity of understanding; and (3) extract lessons from successes and failures in the spirit of continuous improvement that reflects the concept of *ijtihad* (independent reasoning and continuous effort).

The practical application of this model at the institutional level requires supporting mechanisms, namely: (1) the development of a curriculum that explicitly includes hadith-based critical thinking exercises in all subjects and levels; (2) teacher training programs that equip educators with a deep understanding of the hadith trilogy and its integration in classroom practice; (3) the provision of authentic, interesting, and consistent learning materials with Islamic epistemology and contemporary best pedagogical practices; and (4)

³⁶ Lukman Hakim et. Al., "Integrative Islamic Education: Best Practice for the Integration of Islamic Religious Education," 2020.

³⁷ Zimmerman, B. J., & Schunk, *Handbook of Self-Regulated Learning and Performance*. Routledge.

school environments and policies that support learners' autonomy, intellectual risk-taking, and value-based decision-making.

Empirical and Theoretical Contributions to Research

Theoretically, this research makes a significant contribution by developing a comprehensive framework that integrates Islamic intellectual traditions with contemporary educational psychology. The framework of the *hadith* trilogy presents a new perspective on the systematic analysis and operationalisation of Islamic sources to support meaningful independent learning. This integration fills a substantial gap in the Islamic educational literature, which often treats Islamic values as an adjunct to a secular framework rather than an integral unit³⁸.

Empirical contributions lie in the identification and synthesis of evidence-based pedagogical practices rooted in Islamic sources. By analysing 53 *peer-reviewed* publications, the study gathers the collective wisdom of Islamic education experts and practitioners, providing an empirical basis for claims of the effectiveness of *the hadith-based* approach. In particular, this study provides a concrete example of how the principles of *hadith* can be translated into classroom-ready pedagogical strategies³⁹.

For educational practices, the implications include: the need for curriculum revisions that explicitly incorporate the methodology of hadith science; the importance of teacher professional development programs that focus on integrating Islamic pedagogical principles; and the urgency of developing hadith-based learning materials that are easily accessible and attractive to modern learners. Institutionally, these findings recommend a collaborative partnership between Islamic studies departments and education/pedagogy to establish an integrated teacher-training program that equips educators with Islamic knowledge and expertise as well as contemporary pedagogical competencies⁴⁰.

³⁸ Widiyastutik et al., "The Islamic Education Environment Based on Tarbawi Hadith in the Perspective of Contemporary Education."

³⁹ Alfiatur Rohmaniyah, Rizki Diana, and Rahmat Kamal, "A Study of Systematic Literature Review: The Effectiveness of Learning Methods in Japan and Indonesia in Developing 21st Century Skills in Madrasah Ibtidaiyah," *Al-Madrasah Journal of Education Madrasah Ibtidaiyah* 9, no. 4 (2025): 1784, <https://doi.org/10.35931/am.v9i4.5100>.

⁴⁰ Chanifudin Chanifudin Fajar Aswati, "The Principles of Fiqh-Based Islamic Education to Improve the Quality of Learning," 2025, <http://www.journal.ainarapress.org/index.php/ainj/article/view/826>.

Research Limitations

Although this systematic literature review has presented a comprehensive analysis of *the hadith trilogy* and its integration with *self-regulated learning* (SRL), some methodological limitations warrant acknowledgement. First, article selection is limited to English- and Indonesian-language publications, potentially excluding valuable contributions from scholars in other regions who publish in their native languages. Second, although quality assessments have been implemented, the methodological heterogeneity between the reviewed studies makes it difficult to draw comparisons and synthesise the results of meta-analyses. Third, as a review of the literature indicates, this study does not provide direct empirical data on the effectiveness of the proposed professional model in real classroom settings⁴¹.

Advanced Research Suggestions

These limitations open up substantial opportunities for future research. First, a comprehensive empirical study is needed to test the effectiveness of integrated hadith-based learning interventions in developing SRL competence. Such studies can adopt a *mixed-methods* design that combines quantitative measurement of SRL growth with a qualitative exploration of learners' experiences and perceptions. Second, longitudinal research is needed to understand the ongoing impact of the professional learning approach on long-term learner outcomes and career trajectories. Third, comparative studies across Islamic education systems (e.g., Southeast Asia, the Middle East, North Africa, and other regions) can provide insights into contextual adaptations in applying the *hadith* trilogy framework.

The broader implications of this study include potential influence on policy development in Islamic educational institutions. These findings can serve as the basis for developing a curriculum framework that explicitly integrates hadith-based pedagogy with contemporary learning theory. Furthermore, this research facilitates dialogue among Islamic scholars, educational psychologists, and practitioners to develop innovative approaches that are authentic to Islamic traditions while responsive to the needs of modern learners. On a global scale, this work contributes to a broader discussion of how diverse knowledge traditions, including Islamic intellectual heritage, can enrich a more holistic, culturally responsive, and relevant educational model for the 21st century.

⁴¹ Loso Judijanto, "Publication Patterns and Research Trends on Self-Regulated Learning in the Context of Global Education," *Sanskara Education and Teaching* 3, no. 02 (2025): 81–91, <https://doi.org/10.58812/spp.v3i02.557>.

CONCLUSION

This systematic literature review has comprehensively identified and analysed the role of *the hadith* trilogy, namely *hadith science*, pedagogy, and tarbawi values, in the development of *self-regulated learning* (SRL) in the context of Islamic education. Key findings confirm that the coherent integration of the three dimensions forms a robust, authentic, and holistic framework for professive learning strategies. The dimension of hadith science supports critical thinking and evaluation of knowledge sources; the pedagogical dimension provides instructional principles that encourage learners' autonomy; and the dimension of tarbawi values strengthens the motivational, ethical, and spiritual foundations for sustainable learning engagement.

This research successfully filled a gap in the literature by formulating an integrated conceptual framework that connects the Islamic intellectual tradition with contemporary learning theory. Although separate studies of Islamic pedagogy and character education have been abundant, an approach that explicitly integrates *the hadith* trilogy remains limited. This framework not only enriches academic discourse but also offers a practical basis for pedagogical transformation in Islamic educational institutions, ensuring the development of independent, critical, and value-based 21st-century learners (Al-Attas, 1979; Machasin, 1996; Kitchenham & Charters, 2007). **Suggestions:** Based on the research findings, here are recommendations for various stakeholders: **For Educators and Practitioners:** Adopt pedagogical principles grounded in Tarbawi's hadith in classroom practice, emphasising the development of learners' autonomy through critical questions, collaborative dialogue, and the personalisation of instruction. Integrate *sanad* and *matan* evaluation exercises to build SRL metacognitive skills. **For Curriculum Developers:** Explicitly incorporate *hadith methodology*, prophetic pedagogical strategies, and tarbawi values into curricula at all levels and across all subjects, including the development of digital learning modules aligned with the era of connectivity. **For Policymakers and Educational Institutions:** Support institutional reform through policies that create an environment conducive to professional learning, such as allocating resources for teacher training and fostering collaboration between departments of Islamic studies and pedagogy. **For Teacher Education Institutions:** Redesign the training program with an integrated approach that equips prospective educators with a deep understanding of *the hadith* tradition and modern pedagogical competencies, including the use of thematic analysis software such as NVivo. **For Researchers:** Conduct mixed-methods *and longitudinal* empirical studies to test the effectiveness of the hadith trilogy for work in real classroom settings, as well as cross-cultural comparative studies to support contextual adaptation across various global Islamic education systems.

The implementation of these recommendations is expected to accelerate the transformation of Islamic education into a holistic, relevant, and globally competitive model, thereby producing a generation of learners who are not only academically superior but also strong in character and spirituality.

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