
A Pedagogical Approach in Hadith Teaching in the Era of Contemporary Islamic Education

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Abstract

This study explores the effectiveness of innovative pedagogical approaches in hadith instruction at Athirah 2 Islamic School Makassar. The research focuses on how interactive methods, technological integration, and contextual approaches enhance students' comprehension, participation, and motivation in internalizing hadith values. Employing a qualitative case study design, data were collected through semi-structured interviews and classroom observations, and analyzed using thematic techniques to identify key patterns and themes. The findings reveal that the use of learning technologies, group discussions, and contextual material development significantly strengthen student engagement and the relevance of hadith to everyday life. The contribution of this research lies in proposing a new pedagogical model that integrates cognitive, moral, and spiritual dimensions, while also highlighting challenges such as human resource limitations and teacher readiness as critical factors in implementation.

Keywords: Pedagogical Approach, Hadith Teaching, Islamic Education

Pendekatan Pedagogis dalam Pengajaran Hadis di Era Pendidikan Islam Kontemporer

Abstrak

Penelitian ini mengkaji efektivitas pendekatan pedagogis inovatif dalam pengajaran hadis di Sekolah Islam Athirah 2 Makassar. Fokus utama penelitian adalah bagaimana metode interaktif, integrasi teknologi, dan pendekatan kontekstual dapat meningkatkan pemahaman, partisipasi, serta motivasi belajar siswa dalam menginternalisasi nilai-nilai hadis. Dengan menggunakan metode kualitatif berbasis studi kasus, data diperoleh melalui wawancara semi-terstruktur dan observasi kelas, kemudian dianalisis dengan teknik tematik untuk mengidentifikasi pola dan tema utama. Hasil penelitian menunjukkan bahwa penggunaan teknologi pembelajaran, diskusi kelompok, serta pengembangan materi kontekstual mampu memperkuat keterlibatan siswa dan relevansi hadis dengan kehidupan sehari-hari. Kontribusi penelitian ini terletak pada tawaran model pedagogi baru yang mengintegrasikan dimensi kognitif, moral, dan spiritual, sekaligus menyoroti keterbatasan sumber daya manusia dan kesiapan guru sebagai tantangan utama.

Kata kunci: Pendekatan Pedagogis, Pengajaran Hadis, Pendidikan Islam

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A. Introduction

The pedagogical approach constitutes a framework or perspective used by educators in the planning and implementation of the learning process within the classroom environment.¹ The pedagogical approach to teaching hadith in the context of contemporary Islamic education is of significant importance, as Islamic education currently faces the challenge of maintaining relevance in modern times.² An effective pedagogical introduction to teaching hadith can facilitate students' comprehension and application of Islamic teaching in a contextual and contemporary manner.³ This approach also has the potential to enhance students' interest and engagement in the study of hadith while equipping them with the critical and analytical skills necessary to address contemporary issues.⁴ Through the development of innovative teaching methodologies that align with the demands of the current era, Islamic education can continue to contribute to the formation of a generation possessing extensive knowledge, an exemplary character, and the ability to adapt to global dynamics.⁵

Research on pedagogical approaches to hadith teaching in the contemporary Islamic education era has elucidated novel methodologies to address challenges in hadith instruction.⁶ The findings of a recent study underscore the significance of implementing interactive methods, educational technology, and context-sensitive approaches in hadith pedagogy. The investigations also indicate that traditional approaches, although valuable, often

¹ Nurhamsi Deswila et al., "Content and Language Integrated Learning (CLIL) Approach across Curriculum in Science Classrooms: Are the English Language Use and Learning Reveal?," *Journal of Innovation in Educational and Cultural Research* 1, no. 1 (June 27, 2020): 15–21, <https://jiecr.org/index.php/jiecr/article/view/4>.

² Raihani Raihani, "A Model Of Islamic Teacher Education For Social Justice In Indonesia: A Critical Pedagogy Perspective," *JOURNAL OF INDONESIAN ISLAM* 14, no. 1 (June 1, 2020): 163, <http://jiis.uinsby.ac.id/index.php/JIIs/article/view/1202>.

³ Mahmudin Mahmudin, Zayyadi Ahmad, and Abdul Basit, "Islamic Epistemology Paradigm: Worldview of Interdisciplinary Islamic Studies Syed Muhammad Naqueb Al-Attas," *International Journal of Social Science and Religion (IJSSR)* (March 5, 2021): 23–42, <http://ijssr.net/index.php/ijssr/article/view/41>.

⁴ Norazwa Yeop Kamarudin et al., "Structural Equation Modelling: Validation of Career Readiness Model Using Psychological Constructs," *International Journal of Evaluation and Research in Education (IJERE)* 13, no. 1 (February 1, 2024): 159, <https://ijere.iaescore.com/index.php/IJERE/article/view/27143>.

⁵ Dahlia Janan et al., "Model Of Teaching Malay Language To Non-Native And Foreign Speaker," *Malaysian Journal of Learning and Instruction* 21, no. 1 (January 18, 2024): 1–38, <https://ejournal.uum.edu.my/index.php/mjli/article/view/18597>.

⁶ Glenn Hardaker and Aishah Ahmad Sabki, "Islamic Pedagogy and Embodiment: An Anthropological Study of a British Madrasah," *International Journal of Qualitative Studies in Education* 28, no. 8 (September 14, 2015): 873–886, <http://www.tandfonline.com/doi/full/10.1080/09518398.2014.917738>.

lack appeal to contemporary students.⁷ Additional research has emphasized the necessity of integrating hadith values with current issues to enhance their relevance to modern life.⁸ The focus on developing a dynamic and flexible curriculum can be adapted to diverse educational contexts to enhance the quality of the instructional process and the comprehension of hadith among students.⁹ Modern pedagogical methodologies facilitate a more profound and relevant understanding of Islamic teachings among the younger generation. High-quality Islamic education will equip students to confront global challenges through a robust foundation of faith.¹⁰

Despite extensive research on various pedagogical approaches to teaching hadith, significant discrepancies persist between theory and practice in the field. Most studies emphasize conceptual aspects rather than practical application in educational settings, and there is a dearth of research examining the efficacy of these methods across diverse sociocultural contexts and educational systems.¹¹ Furthermore, the utilization of technological or interactive methodologies to disseminate hadith values on a broad scale has been limited.¹² Consequently, further investigations are necessary to compile and evaluate various hadith instruction models that are appropriate, relevant, and adaptable. This is crucial to ensure that the transmission of hadith values extends beyond theoretical frameworks to practical applications, thereby engaging students' interests, enhancing their comprehension, and equipping them to navigate contemporary challenges with a robust moral and spiritual foundation.¹³ The innovative and adaptive dissemination of hadith values facilitates the integration of morality into everyday life.

⁷ M. F. Mahmad et al., "Teaching Styles Pattern: A Survey of Mathematics Teacher's Preferences in Primary School," *Malaysian Journal of Mathematical Sciences* 17, no. 2 (June 1, 2023): 135–150, <https://mjms.upm.edu.my/lihatmakalah.php?kod=2023/June/17/2/135-150>.

⁸ Aslina Binti Ahmad et al., "Peace Culture Practices Based on Islamic Values Among Secondary School Students in Malaysia," *International Journal of Religion* 5, no. 9 (May 29, 2024): 587–593, <https://ijor.co.uk/ijor/article/view/4897>.

⁹ Samsul Bahri, Yasmin Thahira, and Danil Akbar Taqwadin, "FATHER'S ROLE AND CHARACTER EDUCATION: A REFLECTIVE ANALYSIS OF THE QUR'ANIC STORIES," *Jurnal Ilmiah Islam Futura* 24, no. 1 (February 2, 2024): 102, <https://jurnal.ar-raniry.ac.id/index.php/islamfutura/article/view/13785>.

¹⁰ Raihani, "A MODEL OF ISLAMIC TEACHER EDUCATION FOR SOCIAL JUSTICE IN INDONESIA: A Critical Pedagogy Perspective."

¹¹ Ahmad et al., "Peace Culture Practices Based on Islamic Values Among Secondary School Students in Malaysia."

¹² Mahmad et al., "Teaching Styles Pattern: A Survey of Mathematics Teacher's Preferences in Primary School."

¹³ Elit Ave Hidayatullah and Syamsuddin Arif, "Syed Muhammad Naquib Al-Attas' Exposition on the Concept of Ethics," *Jurnal Akidah & Pemikiran Islam* 24, no. 1 (June 30, 2022): 409–446, <https://ejournal.um.edu.my/index.php/afkar/article/view/37689>.

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Research on pedagogical approaches to teaching hadith in the context of contemporary Islamic education has necessitated the adaptation of teaching methodologies to address the dynamics and challenges of the current era.¹⁴ Given the increasing complexity of social and technological demands, traditional teaching methods are often less effective in engaging with and addressing the needs of the modern generation of students.¹⁵ The rationale for this research topic was to develop a more relevant, interactive, and contextual approach to convey the teachings of hadith.¹⁶ This approach aims to facilitate a deeper understanding of hadith values among students.¹⁷ Furthermore, it seeks to make a substantive contribution to enhancing the quality of Islamic education, ensuring that the teachings of hadith are not merely comprehended as theoretical knowledge, but also as practical guidance that shapes students' character and behavior in their daily lives.¹⁸

This study posits that the implementation of innovative and contextually relevant educational approaches in teaching hadith will enhance students' comprehension, interest, and engagement in contemporary Islamic education.¹⁹ This hypothesis is predicated on the assumption that pedagogical methods that are interactive and pertinent to students' quotidian experiences will be more efficacious than traditional approaches. Through the integration of technology, critical discourse, and contemporary case studies in hadith instruction, it is anticipated that students will not only comprehend the content of hadith textually, but also be capable of applying it in a modern context.²⁰ An educational approach

¹⁴ Muhamad Fauzi et al., "Islamic Higher Education Role on Teacher Competence and Students' Learning Difficulties in Islamic School," *JIE (Journal of Islamic Education)* 8, no. 1 (June 2, 2023): 92–109, <https://www.ejournal.stitmuhibangil.ac.id/index.php/jie/article/view/294>.

¹⁵ Noor Suhaily Binti Misrom et al., "Enhancing Students' Higher-Order Thinking Skills (HOTS) Through an Inductive Reasoning Strategy Using Geogebra," *International Journal of Emerging Technologies in Learning (iJET)* 15, no. 03 (February 18, 2020): 156, <https://online-journals.org/index.php/i-jet/article/view/9839>.

¹⁶ Agustinus Hermino and Imron Arifin, "Contextual Character Education for Students in the Senior High School," *European Journal of Educational Research* 9, no. 3 (July 15, 2020): 1009–1023, <https://eu-jer.com/contextual-character-education-for-students-in-the-senior-high-school>.

¹⁷ Abdul Wahid et al., "Sexual Violence Prevention Strategies Based on Hadith Guidance," *Ulamuna* 27, no. 2 (December 31, 2023): 573–597, <https://ulamuna.or.id/index.php/ujis/article/view/678>.

¹⁸ Chissya El-Laudza, "Islamic Education for Early Childhood in the Era of Society 5.0," *AMCA Journal of Religion and Society* 1, no. 1 (February 26, 2021): 1–3, <http://journal.amca2012.org/index.php/ajrs/article/view/31>.

¹⁹ Istianah Istianah and Sri Wahyuningsih, "The Hadith Digitization in Millennial Era: A Study at Center for Hadith Studies, Indonesia," *QIJIS (Qudus International Journal of Islamic Studies)* 7, no. 1 (June 3, 2019): 25, <http://journal.stainkudus.ac.id/index.php/QIJIS/article/view/4900>.

²⁰ Tedi Supriyadi et al., "Action Research in Hadith Literacy: A Reflection of Hadith Learning in the Digital Age," *International Journal of Learning, Teaching and Educational Research* 19, no. 5 (May 30, 2020): 99–124, <http://ijlter.org/index.php/ijlter/article/view/2169/pdf>.

that is adapted to the dynamics of the times can strengthen the quality of education and produce graduates who have noble morals, critical thinking, and are adaptive to social changes.

Although pedagogical innovations have been widely discussed in general education, there remains a significant research gap in the specific context of hadith instruction within contemporary Islamic schools. Previous studies have primarily focused on curriculum development or the theological content of hadith but have paid insufficient attention to how innovative teaching methods—such as interactive learning, technology integration, and contextual approaches—can enhance student engagement and moral application. Furthermore, much of the existing scholarship has neglected the empirical examination of how these methods directly influence students' ability to internalize and practice hadith values in their daily lives. This absence of focused inquiry creates a gap between theoretical discussions of Islamic pedagogy and its practical implementation in classroom contexts.

In light of these gaps, the present study formulates its research problem around four interrelated questions: (1) What pedagogical strategies are most effective in improving students' comprehension and engagement with hadith? (2) How does the integration of technology and interactive methods impact participation in the teaching-learning process? (3) To what extent do contextual pedagogical approaches strengthen students' capacity to apply hadith principles in everyday practices? and (4) What practical recommendations can be proposed for educators and Islamic educational institutions to implement relevant, adaptive, and sustainable teaching methods? Addressing these questions is crucial for bridging the gap between classical Islamic scholarship and the demands of modern education, thereby contributing to the enhancement of both the quality and relevance of contemporary Islamic education.

B. Literatur review

Pedagogical Approach

Pedagogical approaches encompass interactive, contextual, and student-relevant methods to enhance learners' engagement in the educational process.²¹ The pedagogical approach to teaching hadiths has the potential to facilitate

²¹ Deswila et al., "Content and Language Integrated Learning (CLIL) Approach across Curriculum in Science Classrooms: Are the English Language Use and Learning Reveal?"

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comprehensive understanding.²² It is imperative to select an approach that aligns with Islamic values, addressing moral and ethical considerations as well as practical applications of religious teachings.²³ The integration of Islamic values within a pedagogical framework can positively contribute to the development of students' characteristics and Muslim identity.

Collaboration between parties facilitates educational processes. Educators who promote discourse and cooperative learning among students can explore diverse perspectives, verify comprehension, and foster collective problem-solving.²⁴ Concurrently, peer interaction, either through group work or discussion, can enhance social competencies, empathy, and the capacity to assimilate alternative viewpoints. A collaborative approach not only augments academic understanding, but also cultivates the autonomous learning and interpersonal skills necessary to address future challenges.²⁵

Diversity in the delivery of hadith teaching has the potential to enhance student comprehension.²⁶ For instance, the utilization of business case studies promotes critical reasoning regarding the relevance of values, such as honesty, fairness, and social responsibility.²⁷ Through complex scenarios, students are prompted to formulate solutions based on hadith guidelines. This methodology not only cultivates an understanding of the content of the teachings but also develops problem-solving skills and the application of professional ethics.²⁸

Technology integration can also expand access and interaction in health learning.²⁹ Mobile apps and online platforms allow students to access materials

²² Supriyadi et al., "Action Research in Hadith Literacy: A Reflection of Hadith Learning in the Digital Age."

²³ Usman Usman, Bahraeni Bahraeni, and Sabaruddin Garancang, "Developing Teaching Materials of Islamic Education and Ethics Based on the Values of Local Wisdom," *Lentera Pendidikan : Jurnal Ilmu Tarbiyah dan Keguruan* 24, no. 1 (2021): 56, <https://doi.org/10.24252/lp.2021v24n1i6>.

²⁴ Yuli Rahmawati et al., "The Integration of Ethnopedagogy in Science Learning to Improve Student Engagement and Cultural Awareness," *Universal Journal of Educational Research* 8, no. 2 (February 2020): 662–671, http://www.hrupub.org/journals/article_info.php?aid=8822.

²⁵ Laith Alzubaidi et al., *Review of Deep Learning: Concepts, CNN Architectures, Challenges, Applications, Future Directions, Journal of Big Data*, vol. 8 (Springer International Publishing, 2021), <https://doi.org/10.1186/s40537-021-00444-8>.

²⁶ Maria Kambouri et al., "Making Partnerships Work: Proposing a Model to Support Parent-Practitioner Partnerships in the Early Years," *Early Childhood Education Journal* 50, no. 4 (2022): 639–661, <https://doi.org/10.1007/s10643-021-01181-6>.

²⁷ Kristina H. Rolin, "Objectivity, Trust and Social Responsibility," *Synthese* 199, no. 1–2 (December 28, 2021): 513–533, <https://doi.org/10.1007/s11229-020-02669-1>.

²⁸ Sufriadi Muhammad Yusuf et al., "Contributing Factors in Academic Ethics Practices among Lecturers of Islamic Higher Education," *Universal Journal of Educational Research* 8, no. 5 (May 2020): 2123–2128, http://www.hrupub.org/journals/article_info.php?aid=9177.

²⁹ Siti Nurhidayah Jasmi et al., "The Integration of Science , Technology and Quran : The Learners ' Response Towards Ulul Albab Model," *ASM Science Journal* 17, no. i (2022): 1–12.

anytime, anywhere. Online quizzes, discussion forums, and virtual simulations have encouraged students to participate actively. Technology also facilitates various learning styles through variations in material deliveries.³⁰ Thus, technology not only enriches the learning experience but also improves the efficiency of information delivery and evaluation of results.

Teaching Hadith

Hadith instruction plays a crucial role in Islamic education, emphasizing the comprehension, application, and integration of the Prophet Muhammad's (saw) hadiths into the daily lives of Muslims.³¹ The significance of Hadith's instruction within the context of Islamic education lies in its capacity to foster a profound understanding of the Prophet's (peace be upon him) teachings and facilitate their practical implementation in everyday life.³² To substantiate this assertion empirically, one may examine scholarly literature addressing Islamic education, hadith pedagogy, the application of hadith principles in Muslim society, and related topics from various academic sources, including peer-reviewed journals, scholarly publications, and works by Islamic theological experts.

Diverse approaches to teaching hadith, encompassing traditional methodologies such as lectures and discussions, as well as the utilization of technology in presenting and studying hadith effectively, reflect the evolution of Islamic education in response to contemporary challenges.³³ Traditional methods, including lectures, maintain the continuity of teaching through direct instructor-student interaction, while discussions provide opportunities for students to engage actively and construct a shared understanding.³⁴ Conversely, the integration of technology through mobile applications and online platforms facilitates and expands access to hadith, offering interactivity to enhance students'

³⁰ Rahmawati et al., "The Integration of Ethnopedagogy in Science Learning to Improve Student Engagement and Cultural Awareness."

³¹ Azhar Mehmood et al., "In Silico Analysis of Quranic and Prophetic Medicinal Plants for the Treatment of Infectious Viral Diseases Including Corona Virus," *Saudi Journal of Biological Sciences* 28, no. 5 (2021): 3137–3151, <https://doi.org/10.1016/j.sjbs.2021.02.058>.

³² Supriyadi et al., "Action Research in Hadith Literacy: A Reflection of Hadith Learning in the Digital Age."

³³ Zulfahmi Alwi et al., "The Anomaly of Good-Looking : The Relationship between Spirituality and Extremism on Hadith and Social Religious Perspective," *QIJIS (Qudus International Journal of Islamic Studies)* 9, no. 2 (December 31, 2021): 463, <https://journal.iainkudus.ac.id/index.php/QIJIS/article/view/10476>.

³⁴ Jenny Berglund and Bill Gent, "Qur'anic Education and Non-Confessional RE: An Intercultural Perspective," *Intercultural Education* 30, no. 3 (2019): 323–334, <https://doi.org/10.1080/14675986.2018.1539305>.

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comprehension of the context and the application of hadith principles in quotidian life.

The appropriate context and interpretation of teaching hadith are crucial for ensuring an accurate and applicable understanding of students.³⁵ The various hadiths of the Prophet Muhammad PBUH frequently contain expressions and situations that may be misinterpreted without a comprehensive understanding of the historical, cultural, and social background at the time of their utterance. An instructor must consider factors such as the basis of the hadith's history, events that may have influenced the delivery of the hadith, and credibility of the sanad (chain of narrators) in determining the authenticity and relevance of a hadith. Proper interpretation also considers the ethical, moral, and legal values contained within the hadith, as well as how these values can be applied in the context of contemporary society.³⁶ Thus, educators function not only as presenters of information but also as facilitators to ensure that hadiths are taught accurately and contribute to the spiritual and moral development of students.

Several strategies can be implemented effectively to enhance students' comprehension and engagement with hadith teaching materials. First, the application of active pedagogical approaches, such as interactive discussions that encourage students to articulate their interpretations of hadith meanings and their relevance to contemporary life, can increase student engagement. Second, the utilization of modern technology, including mobile applications or online platforms that provide accessible repositories of hadith sources, interpretations, and historical contexts, can facilitate independent and in-depth exploration of the material by students.³⁷ Furthermore, the incorporation of case studies or contemporary scenarios that demonstrate the application of hadith principles to real-world issues can motivate students to apply these concepts to practical contexts.³⁸ Finally, fostering collaboration between educators and students in the development of creative hadith-based projects, such as the production of short

³⁵ Hermino and Arifin, "Contextual Character Education for Students in the Senior High School."

³⁶ Damanhuri, "Contextualization of Hadith. To Oppose the Patriarchy and Dehumanization in Building the Civilization of Gender in Islam," *Italian Sociological Reweiv* 8, no. 1 (2018): 143–156.

³⁷ Sigit Purnama et al., "The Concept of Fitrah for Children in Ibn Katsir's Qur'an Exegesis: A Pedagogical Implication in Early Childhood Islamic Education," *Jurnal Pendidikan Islam* 9, no. 1 (June 28, 2020): 79–104, <http://ejournal.uin-suka.ac.id/tarbiyah/index.php/JPI/article/view/3056>.

³⁸ Yanhong Wei and Huili Tang, "Digital Effectiveness in Video Conference Methods on Internet Learning Environments of Higher Education," ed. Naeem Jan, *Journal of Mathematics* 2022 (January 17, 2022): 1–6, <https://www.hindawi.com/journals/jmath/2022/6996407/>.

videos or social campaigns grounded in Islamic values, can reinforce students' understanding and enhance their overall learning experience.

In the instruction on hadith, it is essential to comprehend the historical and cultural context in which the hadith emerged. Furthermore, educators must consider variations in the interpretation and comprehension of hadith among students. Pedagogical innovations may incorporate multimedia approaches, such as the utilization of video or animation to visually represent hadith, as well as the implementation of information technology to facilitate access to and learning of hadiths.³⁹ The incorporation of ethical and moral values in hadith instruction can assist students in understanding the relevance of hadith in daily life and applying it judiciously.⁴⁰ Through the implementation of these strategies, it is anticipated that students will develop a more profound interest in and deeper understanding of the teachings contained within the hadith.

Contemporary Islamic Education

Contemporary Islamic Education has become a significant focus, with numerous studies exploring its concepts, challenges, and innovations. In particular, research has examined the application of contemporary Islamic education, which is essential for shaping Muslims with faith, knowledge, and moral integrity.⁴¹ Therefore, studying its concept and implementation is vital. Modern advancements in science, technology, and social culture require Islamic education to adapt and respond to maintain relevance. Muslim societies face complex issues, such as secularism, radicalism, and moral crises, necessitating comprehensive studies to identify effective solutions.

Contemporary Islamic education has varied from traditional to modern times.⁴² Comprehensive research is needed to analyze these diverse perspectives and develop an ideal contextual model. The implementation of contemporary Islamic education in educational institutions faces numerous challenges, necessitating an examination to identify deficiencies and to develop solutions for

³⁹ Ibid.

⁴⁰ Yusuf et al., "Contributing Factors in Academic Ethics Practices among Lecturers of Islamic Higher Education."

⁴¹ Wendell Schwab, "Traditions and Texts: How Two Young Women Learned to Interpret the Qur'an and Hadiths in Kazakhstan," *Contemporary Islam* 6, no. 2 (July 20, 2012): 173–197, <http://link.springer.com/10.1007/s11562-011-0177-4>.

⁴² Suyadi, Zalik Nuryana, and Niki Alma Febriana Fauzi, "The Fiqh of Disaster: The Mitigation of Covid-19 in the Perspective of Islamic Education-Neuroscience," *International Journal of Disaster Risk Reduction* 51 (2020): 101848, <https://doi.org/10.1016/j.ijdrr.2020.101848>.

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improved efficacy.⁴³ It significantly reinforces Muslim identity amid globalization. Studying its conceptualization and implementation can help formulate effective educational strategies to instill Islamic values and protect the youth from adverse cultural influences. Contemporary Islamic education is expected to contribute positively to the advancement of civilization, with research aiding in generating innovative ideas and appropriate strategies to fulfill this role.

Islamic education aims to shape children's personalities to cultivate noble characters in accordance with religious teaching. Consequently, the study of contemporary Islamic education from the perspective of its concept and implementation is expected to enhance its quality and relevance to contemporary demands. This includes producing a generation of Muslims who are faithful, knowledgeable, and virtuous, as well as reinforcing Islamic identity amid globalization.⁴⁴ Therefore, Islamic education in the modern era necessitates comprehensive and in-depth examination in terms of its conceptual framework and practical application to address current challenges and provide benefits for Muslims and broader society.

Currently, the world is experiencing rapid transformations across various domains, particularly in the fields of science, technology, and information.⁴⁵ This development ushered in a new era known as the Industrial Revolution Era 4.0. This era is characterized by the extensive utilization of digital technology and the integration of physical and virtual realms. These transformations have diverse implications, including those affecting the education sector.⁴⁶ The conventional educational system, which emphasizes rote memorization and strict adherence to curricula, is no longer congruent with contemporary demands. An educational paradigm shift is imperative to equip the younger generation with the necessary skills to address the challenges and capitalize on the opportunities presented by the Industrial Revolution 4.0 era.⁴⁷

⁴³ Ibid.

⁴⁴ El-Laudza, "Islamic Education for Early Childhood in the Era of Society 5.0."

⁴⁵ Ichsan Taufik et al., "The Search for Science and Technology Verses in Qur'an and Hadith," *Bulletin of Electrical Engineering and Informatics* 10, no. 2 (April 1, 2021): 1008–1014, <https://beei.org/index.php/EEI/article/view/2629>.

⁴⁶ Wahyuddin Naro et al., "Developing Learning Method on Post-Graduated Program: A Blended Learning Based on Web-Blog and Print Technology Design," *Cypriot Journal of Educational Sciences* 15, no. 5 (October 29, 2020): 1404–1421, <https://www.unpub.eu/ojs/index.php/cjes/article/view/5178>.

⁴⁷ Zaleha Abdullah Mahdy et al., "Simulation in Healthcare in the Realm of Education 4.0," *Sains Malaysiana* 49, no. 08 (August 31, 2020): 1987–1993, http://www.ukm.my/jsm/pdf_files/SM-PDF-49-8-2020/21.pdf.

Most studies on Islamic education focus on curriculum and doctrine, but little attention has been paid to how innovative pedagogical strategies—such as interactive methods, technology, and contextual approaches—shape hadith instruction. This research fills that gap by offering a case study of Sekolah Islam Athirah 2 Makassar, highlighting how these strategies enhance both cognitive understanding and moral-spiritual application, thus contributing a new integrative model to Islamic pedagogy.

C. Methods

This study employs a qualitative research design, specifically a single case study, to investigate in depth the pedagogical approach to teaching hadith in contemporary Islamic schools. The research site, Sekolah Islam Athirah 2 Makassar, was deliberately chosen for three reasons: first, it represents one of the most prominent Islamic schools in Eastern Indonesia, known for its integration of modern pedagogy with Islamic values; second, it has pioneered the use of educational technology in religious subjects, making it an ideal setting to explore innovation in hadith pedagogy; and third, its diverse student and teacher population offers rich perspectives on the challenges of aligning classical Islamic knowledge with contemporary educational practices. The study was conducted between February and April 2024, with research approval obtained from the institutional ethics committee in accordance with the Helsinki Declaration. Written informed consent was secured from all participants.

The research participants consisted of teachers and students selected through purposive sampling, with inclusion criteria focusing on individuals directly engaged in hadith teaching and learning activities. Data collection utilized semi-structured interviews and non-participant observations. The interview guidelines were designed to explore four key dimensions: (1) teachers' strategies in delivering hadith, (2) students' perceptions and learning experiences, (3) the role of technology in supporting pedagogy, and (4) challenges and obstacles in applying contextual methods. Interviews were conducted face-to-face, lasted between 45–60 minutes, and were audio-recorded with participants' permission. Observations focused on classroom dynamics, interactional patterns, and the integration of teaching resources, enabling the researcher to triangulate verbal accounts with actual pedagogical practices.

For data analysis, a six-phase thematic analysis was employed following Braun and Clarke's model: (1) familiarization with the data through transcription

and repeated reading, (2) generation of initial codes, (3) searching for themes across the data set, (4) reviewing themes for internal coherence, (5) defining and naming themes, and (6) producing the final report that links findings to theoretical frameworks. NVivo software was used to facilitate systematic coding and theme development. To ensure validity and reliability, multiple strategies were adopted: (1) triangulation of data sources by combining interviews, observations, and literature review; (2) peer debriefing with fellow researchers to cross-check interpretations; (3) member checking by sharing summaries with participants to confirm accuracy; and (4) maintaining an audit trail of analytical decisions to enhance transparency.

By combining carefully designed interview protocols, structured classroom observations, and rigorous thematic analysis, this research provides a nuanced understanding of how hadith is taught in Athirah 2 Islamic School. The methodology thus not only captures the lived experiences of teachers and students but also addresses issues of credibility, dependability, and confirmability, ensuring the robustness of the findings.

D. Findings

To investigate the impact of the pedagogical approach to Hadith teaching on contemporary Islamic education in Sekolah Islam Atirah 2 Makassar, we conducted a comprehensive examination of the five interrelated aspects. These aspects encompass students' perception and comprehension of Hadith, their engagement and participation in Hadith learning, the efficacy of technological application, the relevance of the contextuality of the Hadith taught, as well as recommendations and suggestions. We present a summary of these five aspects, based on the interview results.

The interview data highlight that students perceive hadith primarily as a moral and spiritual compass for daily life. This perception indicates the strength of hadith education in character building; however, a potential obstacle lies in the limited interpretive depth offered in classroom settings. Human resource constraints—particularly teachers' capacity to contextualize hadith—may hinder the full integration of moral teachings into practical student behavior. Unlike general pedagogy that often emphasizes cognitive skill acquisition, hadith pedagogy requires a value-laden approach that embeds ethical transformation. The resistance encountered here is not one of student willingness, but of teacher readiness in providing a holistic framework that bridges text and lived experience. A new module must therefore prioritize training educators in moral

contextualization so that character building derived from hadith is not left abstract but actively shapes the students' ethical practices.

The adoption of interactive methods such as group discussions and the use of technology has enhanced student engagement in hadith studies. Students benefit from exposure to diverse interpretations, which broadens their understanding. Yet, the sustainability of such approaches is often limited by the availability and competence of human resources capable of moderating complex interpretive debates. In contrast with general pedagogy, which can rely on standardized content delivery, hadith pedagogy requires a nuanced approach to manage theological diversity without compromising orthodoxy. The challenge here lies in ensuring that teachers possess both pedagogical and theological expertise, a combination that remains scarce. A revised module must therefore embed structured teacher training and peer facilitation guidelines to minimize dependency on individual teacher expertise while still promoting interactive learning.

Students express a strong and growing interest in learning hadith, citing its relevance to deepening Islamic understanding and shaping life choices. This enthusiasm represents significant pedagogical capital, but it risks being underutilized if human resource limitations prevent the creation of dynamic, student-centered learning environments. General pedagogy often measures interest through academic performance, while hadith pedagogy demands an additional layer—sustained moral motivation and internalization. Resistance may emerge when motivation is not systematically nurtured, leading to possible disengagement. Thus, a new module must design activities that transform interest into long-term commitment, combining classroom discourse with community-based practices where hadith application becomes experiential rather than merely cognitive.

Creative and enjoyable teaching methods are identified as powerful motivators for deeper engagement with hadith. However, such creativity is often personality-driven and reliant on individual teacher innovation, which creates inconsistency across classrooms. In general pedagogy, creativity is frequently linked to innovative classroom management, but in hadith pedagogy, it must also ensure doctrinal accuracy and contextual relevance, creating a higher threshold of responsibility. Resistance here stems from limited institutional support to standardize innovative practices across teachers with varying skills. The proposed module should therefore provide structured pedagogical frameworks that enable

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all teachers—regardless of creativity levels—to adopt playful, contextually relevant, and theologically sound teaching strategies, thus reducing dependence on individual charisma.

The integration of technology in hadith teaching offers flexibility and depth by connecting past traditions with contemporary realities. Students gain access to broader interpretive resources and contextual applications, an advantage rarely seen in conventional pedagogy. Yet, obstacles emerge from disparities in digital literacy among teachers, as well as infrastructural limitations within the school. Human resource resistance is particularly evident in the reluctance of older teachers to adapt to new media, thereby constraining technology's full potential. To overcome these limitations, the new module must balance technological adoption with structured professional development, ensuring that teachers are equally equipped to integrate multimedia applications into hadith pedagogy without creating generational divides within the teaching staff.

The data reveal that hadith materials are perceived as relevant to everyday life, especially in relation to morality and social conduct. Nonetheless, the limitation lies in the static nature of existing materials, which are not sufficiently dynamic to address students' evolving social realities. In contrast, general pedagogy typically updates its curriculum through continuous policy revisions, while hadith pedagogy often retains classical texts without adequate contextualization. This rigidity creates resistance to innovation and reduces the transformative potential of hadith education. To address this, the new module should emphasize curriculum flexibility, incorporating contemporary case studies, socio-cultural issues, and lived realities into hadith lessons. This ensures that the timeless values of hadith are applied in ways that resonate with students' modern lives.

The interviews collectively point to the necessity of a holistic approach that integrates education, technology, motivation, and contextual material development. Unlike general pedagogy, which may compartmentalize cognitive, affective, and psychomotor domains, hadith pedagogy must intertwine them to produce both intellectual understanding and moral embodiment. However, obstacles arise when institutional resources, teacher capacities, and curriculum development lag behind the holistic demands of hadith education. Resistance also surfaces when educational actors prioritize either traditionalism or modernism without synthesis. The Atirah 2 module should therefore be designed as a hybrid framework that includes teacher training, technological fluency, contextual

curriculum development, and student-centered activities. Such a module not only addresses human resource limitations but also distinguishes hadith pedagogy from general pedagogy by making moral-spiritual transformation its ultimate goal.

E. Discussion

The findings from Atirah 2 Islamic School Makassar highlight the intersection between pedagogical practice and the transmission of hadith knowledge, calling for a theoretically grounded critique. From a sociocultural learning perspective, Vygotsky's notion of mediated learning resonates with the interactive methods observed in the study, where group discussions and technology serve as tools of scaffolding.⁴⁸ However, unlike general subjects where scaffolding is primarily cognitive, in hadith education the scaffolding extends into moral and spiritual domains, making it a complex endeavor. Critical involvement also emerges when examining the gap between teacher capacity and student expectations: while students report increased interest, the sustainability of this enthusiasm depends on teachers' ability to contextualize and reinterpret hadith.⁴⁹ Thus, the study calls for a critical rethinking of how classical Islamic knowledge can be reframed within contemporary educational theories without diluting its theological essence.

In dialogue with earlier research, these findings affirm trends noted by scholars in Islamic pedagogy, which emphasize contextualization as a means of sustaining relevance.⁵⁰ While general education literature stresses the importance of learner-centered approaches, hadith pedagogy introduces a distinct theological responsibility that previous studies have often overlooked.⁵¹ For instance, Fazlur Rahman's double-movement theory aligns with the students' recognition that hadith needs to be reinterpreted to address modern realities. Similarly, Auda's work on *maqāṣid al-sharī'ah* underscores the necessity of connecting textual

⁴⁸ Soleiman Ahmady and Hamed Khani, "The Situational Analysis of Teaching-Learning in Clinical Education in Iran: A Postmodern Grounded Theory Study," *BMC Medical Education* 22, no. 1 (2022): 1–15, <https://doi.org/10.1186/s12909-022-03577-3>.

⁴⁹ Schwab, "Traditions and Texts: How Two Young Women Learned to Interpret the Qur'an and Hadiths in Kazakhstan."

⁵⁰ Wei and Tang, "Digital Effectiveness in Video Conference Methods on Internet Learning Environments of Higher Education."

⁵¹ Xiaoman Xu and Chunxia Liu, "Development of Educational Communication Path of Journalism in Colleges and Universities in the Era of Mobile Communication," ed. Fahd Abd Algalil, *Applied Bionics and Biomechanics* 2022 (January 28, 2022): 1–8, <https://www.hindawi.com/journals/abb/2022/6865273/>.

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traditions with lived experiences.⁵² The Atirah 2 case thus demonstrates a practical manifestation of theoretical calls, but it also complicates them by showing the limits of human resources, suggesting that contextualization cannot be achieved without structural teacher training and technological integration.

The data also illuminate the distinctive features of hadith pedagogy compared to general pedagogical models.⁵³ General pedagogy typically emphasizes measurable cognitive outcomes through standardized assessments, whereas hadith pedagogy aspires to moral embodiment that is less tangible but more enduring. For example, while a general classroom may evaluate comprehension through written tests, hadith instruction seeks to cultivate adab, sincerity, and spiritual awareness, which manifest in behavior rather than test scores.⁵⁴ This contrast reflects a dual orientation: the pursuit of intellectual clarity and the internalization of values. Moreover, whereas general pedagogy often prioritizes knowledge transfer, hadith pedagogy emphasizes transformative engagement that aligns learners' actions with prophetic guidance.⁵⁵ These differences mark the uniqueness of the case study and underscore why Atirah 2 requires a specialized pedagogical framework distinct from conventional models.

One of the key potentials of the Atirah 2 approach lies in its ability to mitigate contradictions between tradition and modernity, as well as inequalities in access. Contradictions emerge when static curricula are unable to address contemporary issues, creating disengagement among students. The use of interactive methods and technology directly addresses this by connecting historical teachings with present contexts.⁵⁶ Furthermore, unequal access to resources, often found in Islamic schools, can be alleviated through digital platforms that expand opportunities beyond the physical classroom. Yet, teacher readiness remains a critical barrier, as not all educators possess the digital fluency

⁵² Joko Nurkamto et al., "Teachers' Beliefs and Practices in Teaching Reading at Islamic Secondary Schools in Indonesia," *Indonesian Journal of Applied Linguistics* 10, no. 3 (January 31, 2021): 667–676, <https://ejournal.upi.edu/index.php/IJAL/article/view/31753>.

⁵³ Purnama et al., "The Concept of Fitrah for Children in Ibn Katsir's Qur'an Exegesis: A Pedagogical Implication in Early Childhood Islamic Education."

⁵⁴ Xiaoman Xu and Chunxia Liu, "Development of Educational Communication Path of Journalism in Colleges and Universities in the Era of Mobile Communication," ed. Fahd Abd Algalil, *Applied Bionics and Biomechanics* 2022 (January 28, 2022): 1–8, <https://www.hindawi.com/journals/abb/2022/6865273/>.

⁵⁵ Helena Tegler et al., "Caregivers', Teachers', and Assistants' Use and Learning of Partner Strategies in Communication Using High-Tech Speech-Generating Devices with Children with Severe Cerebral Palsy," *Assistive Technology* 33, no. 1 (2021): 17–25, <https://doi.org/10.1080/10400435.2019.1581303>.

⁵⁶ Wei and Tang, "Digital Effectiveness in Video Conference Methods on Internet Learning Environments of Higher Education."

required.⁵⁷ The new framework therefore positions teacher professional development as the linchpin, ensuring that contradictions and inequalities do not undermine the transformative potential of hadith pedagogy.

The interviews also reveal that while students are eager to learn, their progress is contingent on teachers' capacity to innovate. In many cases, teacher readiness is hampered by limited exposure to contemporary pedagogical methods and technological tools.⁵⁸ This mirrors findings in broader educational studies that highlight professional development as a decisive factor in successful curricular reform. However, in the context of hadith pedagogy, teacher readiness acquires an additional layer of theological accountability, as inaccurate contextualization risks doctrinal distortion.⁵⁹ Thus, the Atirah 2 case study shows that addressing teacher readiness requires not only pedagogical training but also the strengthening of scholarly competence in Islamic sciences. By bridging these two domains, the new module can transform teacher limitations into opportunities for integrative professional growth.⁶⁰

Unlike general pedagogy, which often separates cognitive achievement from character development, hadith pedagogy inherently merges the two.⁶¹ The interviews reveal that students experience hadith as a moral compass guiding their interactions, family responsibilities, and community life. This direct link between textual learning and ethical embodiment is a hallmark of Islamic education, distinguishing it from secular paradigms.⁶² For instance, hadith on filial piety and social responsibility serve as practical templates for students' daily behavior, moving beyond abstract principles. Such integration highlights the pedagogical uniqueness of hadith, where learning outcomes are measured not only in intellectual comprehension but also in lived moral transformation. This

⁵⁷ Irawan Afrianto, Agung Faishal Faris, and Sufa Atin, "Hijaiyah Letter Interactive Learning for Mild Mental Retardation Children Using Gillingham Method and Augmented Reality," *International Journal of Advanced Computer Science and Applications* 10, no. 6 (2019): 334–341.

⁵⁸ Raihani, "A Model Of Islamic Teacher Education For Social Justice In Indonesia: A Critical Pedagogy Perspective."

⁵⁹ Xiaoman Xu and Chunxia Liu, "Development of Educational Communication Path of Journalism in Colleges and Universities in the Era of Mobile Communication," ed. Fahd Abd Algalil, *Applied Bionics and Biomechanics* 2022 (January 28, 2022): 1–8, <https://www.hindawi.com/journals/abb/2022/6865273/>.

⁶⁰ Rudy Sumiharsono, Eges Triwahyuni, and I Kadek Suartama, "Design Considerations for Ubiquitous Learning Environment," *Turkish Journal of Computer and Mathematics Education* 12, no. 8 (2021): 2909–2916, <https://turcomat.org/index.php/turkbilmat/article/view/4115>.

⁶¹ Nor Monica Ahmad et al., "Analytical Separation Method: A Student's Perception on Analogy-Based Teaching for Terminology," *ASM Science Journal* 17 (2022): 1–11.

⁶² Rohit Kumar Kaliyar, Anurag Goswami, and Pratik Narang, "FakeBERT: Fake News Detection in Social Media with a BERT-Based Deep Learning Approach," *Multimedia Tools and Applications* 80, no. 8 (2021): 11765–11788.

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characteristic positions hadith pedagogy as a powerful instrument for holistic education in Islamic schools.

Another distinctive contribution of the Atirah 2 model lies in its innovative use of technology to overcome disruptions in access to knowledge. Students reported that animated videos, simulations, and digital applications facilitated their understanding of hadith in ways that traditional lectures could not. This aligns with contemporary scholarship on digital pedagogy, which emphasizes multimodal learning as a bridge across social and infrastructural divides.⁶³ In contrast to general pedagogy where technology is often supplementary, in hadith pedagogy it becomes transformative, linking ancient texts with contemporary sensibilities.⁶⁴ By reducing dependence on physical classrooms and print-based resources, technology democratizes access, making hadith education more inclusive and relevant. The challenge, however, is ensuring that such tools are theologically sound and pedagogically coherent, a balance that the proposed framework must carefully maintain.⁶⁵

In comparison to broader pedagogical reform literature, the Atirah 2 case both converges and diverges in important ways. It converges by reaffirming that student-centered methods increase motivation, a principle widely validated in educational psychology.⁶⁶ Yet it diverges by demonstrating that motivation in hadith studies is not purely cognitive curiosity but moral aspiration, oriented toward aligning one's life with prophetic values. This dual dimension complicates conventional reform strategies, which often prioritize either skills or content without integrating ethical orientation. Thus, the Atirah 2 findings call for a reframing of pedagogical reforms in Islamic education, where moral-spiritual objectives are considered as central as academic performance.⁶⁷ This dialogue underscores the originality of the case and its potential contribution to comparative pedagogy.

Synthesizing these findings, the framework model for Atirah 2 can be conceptualized as a Holistic Contextual Hadith Pedagogy. The model integrates

⁶³ Nor Monica Ahmad et al., "Analytical Separation Method: A Student's Perception on Analogy-Based Teaching for Terminology," *ASM Science Journal* 17 (2022): 1–11.

⁶⁴ Berglund and Gent, "Qur'anic Education and Non-Confessional RE: An Intercultural Perspective."

⁶⁵ Kambouri et al., "Making Partnerships Work: Proposing a Model to Support Parent-Practitioner Partnerships in the Early Years."

⁶⁶ Raihani, "A Model Of Islamic Teacher Education For Social Justice In Indonesia: A Critical Pedagogy Perspective."

⁶⁷ Kamarudin et al., "Structural Equation Modelling: Validation of Career Readiness Model Using Psychological Constructs."

four pillars: (1) contextual curriculum development rooted in lived realities, (2) teacher training that balances pedagogical innovation with theological rigor, (3) technology-enhanced learning that democratizes access, and (4) student-centered activities that cultivate both motivation and moral embodiment.⁶⁸ Unlike general models that compartmentalize cognitive and affective outcomes, this framework insists on their inseparability.⁶⁹ It seeks to address contradictions, overcome inequalities, and strengthen teacher readiness through systemic support rather than individual improvisation.⁷⁰ As such, it represents a new insight not only for Atirah 2 but for broader Islamic education reform.

The broader implication of this study is that hadith pedagogy, when designed through a contextual and holistic framework, can serve as a model for Islamic schools grappling with similar challenges.⁷¹ By distinguishing itself from general pedagogy through its emphasis on moral-spiritual transformation, it contributes uniquely to the formation of ethical Muslim identities.⁷² At the same time, its integration of contemporary methods situates it firmly within modern educational discourse, ensuring relevance and inclusivity.⁷³ The Atirah 2 experience demonstrates that innovation in Islamic education does not require abandoning tradition but rather reinterpreting it in light of contemporary realities. This synthesis offers a path forward for Islamic pedagogy: one that is faithful to its theological roots while responsive to the demands of modern learners.

F. Conclusion

This study contributes to the growing body of Islamic pedagogy research by demonstrating that the teaching of hadith at Atirah 2 Islamic School Makassar requires a contextual and holistic framework that integrates moral-spiritual objectives with modern pedagogical innovations. The findings reveal that students

⁶⁸ Raihani, “A Model Of Islamic Teacher Education For Social Justice In Indonesia: A Critical Pedagogy Perspective.”

⁶⁹ Fauzi et al., “Islamic Higher Education Role on Teacher Competence and Students’ Learning Difficulties in Islamic School.”

⁷⁰ Bahri, Thahira, and Taqwadin, “Father’s Role And Character Education: A Reflective Analysis Of The Qur’anic Stories.”

⁷¹ Hammam M. Abdelaal et al., “Knowledge Discovery in the Hadith According to the Reliability and Memory of the Reporters Using Machine Learning Techniques,” *IEEE Access* 7 (2019): 157741–157755, <https://ieeexplore.ieee.org/document/8850003/>.

⁷² Kemas Rahmat Saleh Wiharja et al., “A Questions Answering System on Hadith Knowledge Graph,” *Journal of ICT Research and Applications* 16, no. 2 (October 11, 2022): 184–196, <https://journals.itb.ac.id/index.php/jictra/article/view/18316>.

⁷³ Gillian Jane Knott, Martina Mylrea, and Beverley Glass, “What Do Preceptors Want? A Mixed Methods Study Exploring Pharmacist Preceptor Perceptions of Their Training and Support Needs at a Regional Australian University,” *Pharmacy Education* 22, no. 4 (September 18, 2022): 7–18, <https://pharmacyeducation.fip.org/pharmacyeducation/article/view/1806>.

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perceive hadith not merely as cognitive material but as a moral compass shaping their daily lives. By incorporating interactive discussions, creative teaching styles, and technology-enhanced learning, the pedagogical approach strengthens motivation and facilitates deeper engagement with Islamic values. The contribution of this research lies in clarifying how hadith pedagogy differs fundamentally from general pedagogy—its emphasis on character formation, ethical embodiment, and spiritual transformation—which offers a unique model for reform in Islamic schools.

Nevertheless, this research faces limitations, particularly concerning the scope of human resource readiness and infrastructural disparities that constrain the consistent application of these approaches. Teacher competence in balancing theological authenticity with pedagogical innovation remains a challenge, as does the digital divide that limits equitable access to technological tools. These limitations point toward new directions for future research: first, longitudinal studies are needed to evaluate the long-term impact of contextual hadith pedagogy on student character formation; second, comparative studies across Islamic schools can help identify best practices for scaling the model; and third, interdisciplinary approaches combining Islamic studies, educational psychology, and digital pedagogy may provide more comprehensive insights. Together, these directions will ensure that hadith education evolves into a robust framework capable of addressing contemporary educational needs without losing its theological depth.

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