Integrating Qur'anic and Prophetic Values into Islamic Education Curriculum Development in the Age of Disruption

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Article Info	Abstract
	This research aims to analyze the integrative strategies of the values of the Qur'an and Hadith in the development of the Islamic education curriculum in the era of modern disruption. This research uses a qualitative-descriptive approach with a library research method. Research data were obtained from the text of the Qur'an, the hadith of the Prophet, classical and contemporary tafsir books, Islamic Religious Education curriculum documents such as the 2013 Curriculum and the Independent Curriculum, as well as various relevant scientific literature. The analysis was carried out through a thematic approach to identify the educational values in the Qur'an and Hadith and examine their relevance to the development of the Islamic education curriculum in the digital era. The results of the study show that the integrative strategy in the development of the Islamic education curriculum includes three main dimensions, namely strengthening teachers' digital literacy as a prerequisite for contextual learning, the application of the Living Qur'an approach that connects the text of revelation with the social reality of students, and the development of inclusive pedagogy that respects the diversity of student characteristics. In addition, the recontextualization of the Prophet's educational methods such as exemplary *(uswah hasanah)*, dialogue, and gradual learning *(tadarruj)* shows a strong relevance to the modern pedagogical paradigm centered on students. This study emphasizes that the transformation of the Islamic education curriculum will only be effective if the integration of Qur'anic and Prophetic values is carried out systematically in curriculum design, pedagogical strategies, and a sustainable educational ecosystem.
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Keywords	

Abstrak

Penelitian ini bertujuan menganalisis strategi integratif nilai-nilai Al-Qur'an dan Hadis dalam pengembangan kurikulum pendidikan Islam di era disrupsi modern. Penelitian ini menggunakan pendekatan kualitatif-deskriptif dengan metode studi kepustakaan (*library research*). Data penelitian diperoleh dari teks Al-Qur'an, hadis Nabi, kitab tafsir klasik dan kontemporer, dokumen kurikulum Pendidikan Agama Islam seperti Kurikulum 2013 dan Kurikulum Merdeka, serta berbagai literatur ilmiah yang relevan. Analisis dilakukan melalui pendekatan tematik untuk mengidentifikasi nilai-nilai pendidikan dalam Al-Qur'an dan Hadis serta mengkaji relevansinya dengan pengembangan kurikulum pendidikan Islam di era digital. Hasil penelitian menunjukkan bahwa strategi integratif dalam pengembangan kurikulum pendidikan Islam mencakup tiga dimensi utama, yaitu penguatan literasi digital guru sebagai prasyarat pembelajaran kontekstual, penerapan pendekatan *Living Qur'an* yang menghubungkan teks wahyu dengan realitas sosial peserta didik, serta pengembangan pedagogi inklusif yang menghargai keragaman karakteristik peserta didik. Selain itu, rekontekstualisasi metode pendidikan Rasulullah seperti keteladanan (*uswah hasanah*), dialog, dan pembelajaran bertahap (*tadarruj*) menunjukkan relevansi yang kuat dengan paradigma pedagogi modern yang berpusat pada peserta didik. Penelitian ini menegaskan bahwa transformasi kurikulum pendidikan Islam hanya akan efektif apabila integrasi nilai-nilai Qur'ani dan Nabawi dilakukan secara sistematis dalam desain kurikulum, strategi pedagogi, serta ekosistem pendidikan yang berkelanjutan.

Kata Kunci: Era Disrupsi, Kurikulum PAI, Integrasi Al-Qur'an dan Hadis.

INTRODUCTION

The modern era has entered a phase that many experts refer to as the 'age of disruption' a period characterised by rapid, radical and often unpredictable technological, social and cultural change. Phenomena such as the development of artificial intelligence, mass digitalisation, the Internet of Things (IoT), big data and automation are not only transforming the economic and industrial landscape, but are also having a significant impact on the world of education (Safa, 2024). Consequently, Islamic education faces a major challenge in transforming its curriculum to ensure it remains relevant to the needs of contemporary society without losing the foundational values of divine revelation that characterise it.

On the one hand, the values of the Qur'an and Hadith remain the normative and ethical guidelines for all practices of Islamic education. On the other hand, Islamic education is required to produce students capable of adapting to the modern world, which is full of dynamism and complexity (Martin, 2018). The balance between the two is a central issue in the study of Islamic curriculum development. Students now live in a digital environment that allows them to access a wide range of information sources in a matter of seconds (Nkomo et al., 2021). This has given rise to a new generation with distinct characteristics: fast-paced, adept at multitasking, accustomed to interactive visuals, and with a preference for more flexible learning methods. In these circumstances, the Islamic education curriculum can no longer be designed solely using conventional approaches that rely on lectures, rote learning, or the delivery of normative material in the form of texts (Khosim, 2025). Modern curricula call for a new approach that integrates spiritual values with creative, technology-based learning strategies.

The issue becomes even more complex when considering the socio-religious reality of contemporary Muslim societies. On the one hand, some Muslims yearn for an educational model that preserves the purity of religious teachings. On the other hand, there is an urgent need to prepare students to compete in the global era (Ritonga et al., 2025). The tension between the desire to preserve Islamic scholarly traditions and the need to master modern skills often gives rise to a dichotomy between religious education and general education. Yet, epistemologically speaking, Islam has never distinguished between revealed knowledge and empirical knowledge; both are manifestations of God's verses, whether of a verbal or natural nature. Therefore, efforts to develop an Islamic education curriculum must not be piecemeal, but must instead formulate an integrated approach that bridges the two.

A number of previous studies have examined the integration of Islamic values into modern education. Research conducted by Mukarromah et al. (2025) indicates that digital transformation in Islamic religious education opens up new opportunities for the integration of Qur'anic values through technology-based learning media. However, the study also highlights that teachers' low levels of digital literacy constitute a major obstacle to the implementation of technology-based learning innovations. Another study by Maisyanah et al. (2024) highlights the 'Living Qur'an' approach in Islamic religious education. This study found that this approach is capable of enhancing students' critical thinking skills by linking Qur'anic texts to social realities. Nevertheless, the study focused more on classroom pedagogy and did not specifically address its implications for systematic curriculum development.

Research by Nurdin et al. (2024) also indicates that the development of the Islamic Religious

Education curriculum in inclusive schools requires a differentiated approach tailored to the needs of learners. The findings of this research confirm that the Islamic Religious Education curriculum needs to be designed flexibly so that it can accommodate the diversity of learners' characteristics within the context of modern education. Furthermore, Safa (2024) emphasises the importance of recontextualising the Prophet Muhammad's pedagogical methods within modern education. This research indicates that prophetic values such as empathy, dialogue, and exemplary conduct can serve as the foundation for developing more humanistic and inclusive learning models.

Although these various studies have made significant contributions to the field of contemporary Islamic education, the majority of research still focuses on pedagogical aspects or the use of technology in learning. Studies specifically examining integrative strategies for incorporating the values of the Qur'an and Hadith into the development of Islamic education curricula in the era of modern disruption remain relatively limited. Therefore, this research offers novelty by providing a comprehensive analysis of integrative strategies that link the values of the Qur'an and Hadith with the development of Islamic education curricula in addressing the challenges of the era of disruption. This research not only addresses pedagogical aspects but also examines the epistemological, curricular, and institutional dimensions of integrating revelatory values into the modern Islamic education system.

METHOD

This study employs a qualitative-descriptive approach using library research to analyse strategies for integrating the values of the Qur'an and Hadith into the development of Islamic education curricula in the era of modern disruption. This approach was chosen because the subject matter is conceptual and theoretical in nature, thus requiring an in-depth examination of religious texts, educational theory, and contemporary literature relating to social change and the development of digital technology. Through this approach, the researcher seeks to comprehensively understand the relationship between revelatory values and the development of an Islamic education curriculum relevant to the needs of modern society.

The data sources for this study consist of primary and secondary data. Primary data include texts from the Qur'an, the hadiths of the Prophet Muhammad, and both classical and contemporary exegetical works, such as Tafsir al-Maraghi, Tafsir Ibn Kathir, and Tafsir al-Mishbah. In addition, Islamic Education curriculum documents such as the 2013 Curriculum (K13) and the Merdeka Curriculum were also used as key sources in analyzing the implementation of Islamic values within the formal education system. Secondary data was obtained from various literature sources, such as books on curriculum methodology, scientific journal articles discussing the integration of knowledge, Islamic education, 21st-century competencies, the digitization of education, as well as previous research findings relevant to the research theme.

The research process was carried out in several systematic stages. The initial stage involved identifying the problem by examining various challenges facing Islamic education in the age of disruption, such as the digitalization of education, changes in the characteristics of learners, and the demands of 21st-century competencies. Subsequently, the researcher established the research objectives to formulate an integrative strategy for incorporating the values of the Qur'an and

Hadith into the development of the Islamic Religious Education curriculum to ensure it remains responsive to the dynamics of the times. After that, the researcher collected various primary and secondary data sources relevant to the research topic. The collected data then underwent a data reduction stage by selecting the most relevant literature and grouping the main concepts related to the integration of Islamic values into the education curriculum.

The next stage is a thematic analysis, which involves identifying educational values in the Qur'an and Hadith, examining the interpretations of Islamic scholars, and comparing these with concepts of modern educational curriculum development. This process is carried out using coding techniques and thematic grouping to identify the connections between the values of divine revelation and the needs of a 21st-century curriculum. Subsequently, a synthesis and interpretation stage is carried out to integrate the spiritual, moral, and social values derived from the Qur'an and Hadith into the framework for the development of a contemporary Islamic education curriculum. The final stage involves drawing conclusions and formulating recommendations that outline integrative strategies applicable to the development of the Islamic Religious Education curriculum in the digital age.

RESULTS AND DISCUSSION
Qur'anic and Prophetic Educational Values as the Epistemological Foundation of the Islamic Education Curriculum

The Qur'an and Hadith are the primary sources in the epistemological framework of Islamic education. Revelation serves not only as a source of theological teachings, but also as a normative and methodological guide in constructing an educational paradigm that integrates the intellectual, spiritual and moral dimensions of human beings. From an Islamic educational perspective, revelation forms the ontological and epistemological foundation that guides both the pursuit of knowledge and the formation of human character. Therefore, the development of the Islamic education curriculum cannot be separated from the educational values contained in the Qur'an and Hadith. These values form the basis for the establishment of an education system that is not only oriented towards the transfer of knowledge, but also towards character building, the development of critical thinking skills, and social transformation grounded in religious ethics (Mahmudulhassan et al., 2024).

One of the verses frequently cited in the discourse on Islamic education is Surah Al-'Alaq, verses 1–5, which contains the command to read *(iqra')*. These verses emphasise that the activities of learning and the pursuit of knowledge form the cornerstone of human civilization. According to Ibn Kathir's commentary, the command to read in this verse refers not only to the literal act of reading texts, but also to the process of understanding the realities of life through intellectual reflection and observation of natural phenomena. This demonstrates that, from the very beginning, Islam has regarded knowledge as the primary means of understanding the world and drawing closer to God (Nuraeni et al., 2025). Islamic education thus has an epistemological orientation that emphasises the importance of literacy, critical thinking and the continuous development of knowledge.

The epistemological values contained in this verse are highly relevant to the needs of education in the modern era. In an information-based society characterised by the development

of digital technology and the rapid flow of information, literacy is no longer limited to reading written texts, but also encompasses digital literacy, media literacy, and the ability to critically analyze information circulating in the public sphere. Therefore, the principle of *'iqra'* can be interpreted in the context of modern education as an impetus to develop critical thinking skills, digital literacy, and analytical skills that enable learners to understand the complexities of the modern world.

In addition to emphasising the importance of seeking knowledge, the Qur'an also provides guidance on effective educational methods, as mentioned in Surah An-Nahl, verse 125, which instructs that teachings should be conveyed with wisdom, sound advice, and courteous dialogue. The Tafsir Al-Maraghi explains that 'wisdom' in this verse refers to the ability to convey knowledge wisely, taking into account the psychological and intellectual condition of the learners (Moossavi, 2025). This principle indicates that education should not be conducted in an authoritarian or dogmatic manner, but must instead prioritise a dialogical approach that facilitates two-way interaction between educators and learners. This approach is in line with the modern pedagogical paradigm, which positions learners as active participants in the learning process.

Another important value is the appreciation of knowledge, as emphasised in Surah Al-Mujadalah, verse 11, which states that Allah elevates the status of those who believe and possess knowledge. This verse indicates that knowledge holds a strategic position in human life, as it enables people to understand social realities whilst contributing to society. The Tafsir Al-Mishbah explains that this elevation in status relates not only to the spiritual dimension but also to humanity's ability to utilise knowledge for the common good. Thus, Islamic education aims not only to teach religious doctrines in a normative manner but also to equip learners with intellectual and social competencies relevant to the needs of modern society.

In addition to the Qur'an, the Hadith of the Prophet Muhammad also provides a strong pedagogical foundation for Islamic education. In various hadith accounts, the Prophet is known to have employed a variety of educational methods, such as dialogue, setting a role model *(uswah hasanah)*, gradual learning *(tadarruj)*, and the use of stories and metaphors to convey moral values. These methods demonstrate that education within the Islamic tradition is characterised by a humanistic, contextual, and character-building approach. The Prophet did not merely impart knowledge verbally, but also shaped the character of the community through daily life practices. Therefore, the integration of Qur'anic and Prophetic values into the Islamic education curriculum is a strategic step towards creating an educational system capable of developing both the intellectual and moral intelligence of learners (Rasheed, 2024a).

Table 1. Implications for the Islamic education curriculum

Source of Values	Verse/Hadith	Educational Value	Implications for the Islamic Education Curriculum	Relevance in the Era of Disruption
The Qur'an	QS. Al-Alaq: 1–5	Literacy and the pursuit of knowledge	Strengthening a culture of literacy and research-based learning	Digital literacy and the ability to analyze information

The Qur'an	QS. An-Nahl: 125	Wisdom and dialogue in learning	Development of dialogic pedagogy and student-centered learning	Collaborative learning and interactive discussions
The Qur'an	QS. Al-Mujadalah: 11	The virtue and elevation of knowledge	Curriculum based on intellectual and character development	21st-century competencies and lifelong learning
Prophetic Hadith	"Indeed, I was sent as a teacher/educator."	Exemplary conduct (*uswah hasanah*)	Character education through teachers' role modeling	Moral education amid the crisis of digital ethics
Prophetic Hadith	Gradual method (*tadarruj*)	Learning according to students' abilities	Differentiated learning and inclusive pedagogy	Adaptive learning for the digital generation

The Table 1 above shows that educational values derived from the Qur'an and Hadith are highly relevant to the development of the Islamic education curriculum in the modern era. The principle of literacy contained in Surah Al-Alaq forms the basis for strengthening digital literacy and critical thinking skills in 21st-century education. Meanwhile, the principles of wisdom and dialogue in Surah An-Nahl provide a pedagogical foundation for the development of more participatory and learner-centred learning. Similarly, the values of exemplary conduct and gradual learning within the Prophet's Hadith tradition provide inspiration for the development of a pedagogy that is humanistic, inclusive, and adaptable to the diversity of learners. Thus, the integration of Qur'anic and Prophetic values is not merely normative but can also be operationally translated into curriculum design, learning strategies, and the evaluation of Islamic education in the era of modern disruption.

The educational values contained in the Qur'an and Hadith form an important foundation for the formulation of the Islamic education curriculum in the modern era. However, the development of digital technology, the globalization of information, and changes in the character of the younger generations have presented new challenges for the Islamic education system. The modern era of disruption, characterised by advances in digital technology, the penetration of artificial intelligence, and changes in the learning patterns of Generation Z and Generation Alpha, presents both structural and epistemological challenges for Islamic education (Fakhury et al., 2026). This transformation not only affects the way learners acquire information, but also alters the patterns of social interaction, ways of thinking, and learning preferences of the younger generation.

In this context, the Islamic education curriculum faces the challenge of upholding the normative values of the Qur'an and Hadith whilst adapting to the 21st-century learning paradigm, which emphasises the integration of knowledge, creativity and contextual learning. The challenges faced include changes to the learning ecosystem, the need for new competencies such as digital literacy, creativity, critical thinking, and collaborative skills, and a shift in the role of teachers, who

are no longer merely conveyors of information but facilitators of learning.

However, in practice, the Islamic Religious Education (IRE) curriculum in many educational institutions still tends to focus on cognitive aspects and the transmission of religious knowledge, without directly linking these to the practical skills required in modern life (Nadirah, 2025). This situation means that pupils often interpret religious teachings literally, without being able to relate them to the social realities they face. This leaves pupils vulnerable to moral disorientation amidst the rapid pace of cultural globalization and the development of digital technology (Zainuddin, 2025).

Therefore, the integration of the values of the Qur'an and Hadith into the Islamic education curriculum cannot be understood merely as an enrichment of religious teaching materials, but must be viewed as a reconstructive strategy that positions revelation as both a value system and a guiding principle in curriculum design, pedagogical strategies, and learning assessment. Within the tradition of Islamic education, the integration of revelatory values is not, in fact, a new concept. In the classical period, Islamic boarding schools *(pesantren)* had already placed the texts of the Qur'an and Hadith as the primary references in shaping moral character and religious understanding (Sati, 2023). However, the challenges of modern education require that such integration be not merely normative but also operational across all components of the curriculum (Sulton, 2022).

The transformation of the Islamic education curriculum also calls for the strengthening of 21st-century skills, including critical thinking, creativity, collaboration, communication, as well as digital and media literacy (Voogt & Roblin, 2012). Islamic education must not only teach religious values, but also how those values can be applied in modern life, such as ethics in the use of digital technology, the principles of social justice in the global economy, and the value of balance *(tawazun)* in safeguarding environmental sustainability (Trilling & Fadel, 2012).

In the Indonesian context, the integration of the values of the Qur'an and the Hadith into the education curriculum also has a strong normative basis within the national education system. The National Education System Act stipulates that education must be based on religious values (Susanto et al., 2025). However, the integration of religious values into the curriculum is often still limited in scope, being confined to the subject of Islamic Religious Education without being systematically integrated into other subjects such as science, technology and the social sciences.

Furthermore, Islamic education also faces various global challenges such as climate change, humanitarian crises, economic inequality, and conflicts of values within modern society. Qur'anic values such as justice *('adl)*, the public good *(maslahah)*, balance *(tawazun),* and the principle of 'mercy for all creation' *(rahmatan lil 'alamin)* hold great potential to serve as the foundation of a curriculum capable of shaping a generation of Muslims who are not only religious but also concerned with global humanitarian issues (Ballianie et al., 2024).

In theory, the integration of the values of the Qur'an and Hadith into the curriculum can be achieved through several approaches. *First,* the contextual hermeneutic approach, which emphasises a comprehensive understanding of verses and hadiths based on their moral objectives and universal values. *Second,* the prophetic pedagogical approach, which refers to an educational concept that emulates the Prophet's attributes: *ṣidq, amanah, tabligh, and faṭhanah. Third,* the approach of integrating knowledge, which rejects the dichotomy between religious knowledge and

science; both are viewed as part of God's revelation. *Fourth,* the character-based curriculum approach, which places emphasis on the cultivation of moral character as the primary objective of Islamic education. *Fifth,* the digital technology utilisation approach, which enables Qur'anic values to be conveyed through modern learning media such as applications, interactive videos, and cloud-based digital platforms.

Within the context of Islamic educational institutions, such as madrasahs, pesantren and integrated Islamic schools, this integrative strategy must be designed with due regard for the unique characteristics of each institution. Pesantren, for example, excel in character building and spiritual depth, whilst modern schools excel in technology-based learning innovation (Susanto et al., 2025). Therefore, the development of an integrated curriculum must take into account a hybrid model that combines the strengths of tradition with the power of modern innovation.

Given these dynamics, it is clear that the development of an Islamic education curriculum must place the values of the Qur'an and the Hadith at its ontological and epistemological foundation, which are then translated into modern pedagogical strategies (Thornhill-Miller & et al., 2023). Islamic education must not be confined to a normative approach that merely emphasises the memorization of verses and hadiths; rather, it must foster an understanding of their meaning, their contextual application, and the internalization of the values of revelation in everyday life. Such a curriculum will be capable of producing students who are not only intellectually intelligent, but also possess a prophetic character, are capable of solving complex problems, and play an active role in building an ethical modern civilization.

In an effort to address these challenges, various studies indicate that the integration of digital technology into Islamic education holds great potential to enrich the learning process. However, teachers' low levels of digital literacy remain a major obstacle to this transformation. Research by Mukarromah et al (2025) shows that the majority of teachers are only able to use digital technology at a basic level, but still struggle to utilise it as a pedagogical tool capable of creating more interactive and reflective learning experiences. In this context, digitalisation is not only transforming the tools used, but also pedagogical practices, encouraging teachers to develop more reflective and contextual teaching approaches. The teaching of Islamic values, which was previously dominated by lecture-based methods, has become more dialogue-based, as digital platforms facilitate multi-directional interaction, personal reflection through digital journaling, and the exploration of the meaning of Qur'anic verses within social contexts that are more closely aligned with students' experiences (Ardiyasa et al., 2024). This study presents empirical evidence that digital transformation has shifted the orientation of religious pedagogy from a teaching-centred approach to a learning-centred one, with a greater emphasis on meaning-making.

Furthermore, the Living Qur'an approach also demonstrates significant potential for integrating the values of the Qur'an with learners' social experiences. This approach enables learners to understand religious teachings not merely as normative texts but as living values embedded in the practice of daily life (Maisyanah et al., 2024). For example, the value of social solidarity can be put into practice through collaborative activities such as digital literacy campaigns or community-based social initiatives (Aisyah & Noradin, 2025). This demonstrates that experience-based pedagogy and contextual meaning-making are gaining momentum in the digital age. However, Maisyanah et al (2024) also note that the success of the Living Quran approach

depends heavily on teachers' readiness to design authentic learning experiences; without a well-thought-out pedagogical design, this method tends to devolve into symbolic activities lacking critical awareness.

Furthermore, research by Nurdin et al (2024) indicates that the Islamic education curriculum can also be developed in a more inclusive manner by taking into account the diverse characteristics of learners, including students with special needs. A differentiated learning approach enables teachers to adapt their teaching strategies to suit pupils' abilities and learning needs, thereby making religious education more widely accessible to all pupils (Nuraya, 2024).

The transformation of the Islamic education curriculum in the era of modern disruption requires a more integrative and contextual approach. Islamic educational institutions need to integrate the values of the Qur'an and Hadith not only into the learning materials, but also into pedagogical methods, curriculum design, and an educational ecosystem that supports the holistic learning of values. To face future challenges, Islamic education must be built through synergy between teachers' digital literacy, experience-based Qur'anic pedagogy, and an inclusive approach that respects the diversity of learners.

Thus, the development of the Islamic education curriculum aims not only to preserve Islamic scholarly traditions but also to adapt these values to remain relevant to the dynamics of modern society. The integration of revelatory values with modern pedagogical innovation will enable Islamic education to produce a generation of Muslims who possess not only spiritual depth but also the intellectual, social, and digital capabilities required to face the challenges of the modern era of disruption.

Pedagogical Integration of Qur'anic and Prophetic Values in the Age of Disruption

In the face of the challenges of the modern era of disruption, the development of the Islamic education curriculum requires an integrative strategy capable of linking the normative values of the Qur'an and Hadith with contemporary pedagogical approaches. Such integration should not merely be understood as the addition of religious content to the curriculum, but as an effort to establish revelatory values as the epistemological foundation guiding the entire educational process. In this context, the development of the Islamic education curriculum must be designed systematically so that Qur'anic and Prophetic values can be implemented in pedagogical strategies, learning design, and educational practices relevant to the needs of modern society. One approach that can be adopted is through the integration of teachers' digital literacy, the Living Qur'an approach, and the development of inclusive pedagogy within the learning process (Mar, 2024).

Firstly, strengthening teachers' digital literacy is a key prerequisite for developing an Islamic education curriculum that is responsive to the dynamics of education in the digital age. Teachers are not only required to be able to use technology as a teaching aid, but must also be capable of designing creative, interactive and contextual learning experiences through the use of digital technology. Digital literacy enables teachers to present the study of the Qur'an and Hadith in the form of interactive multimedia, online discussions, and collaborative projects that are more engaging for the digital generation. In this context, the use of technology serves not merely as a medium for delivering content, but as a means of creating learning experiences that allow students to understand Islamic values in a more reflective and practical manner.

Secondly, the 'Living Qur'an' approach serves as a key strategy for bridging the gap between the revealed text and the realities of modern life. This approach emphasises that the values of the Qur'an should not merely be understood as a normative text to be memorised, but as a system of values brought to life in everyday practice. Through this approach, learners are encouraged to understand how the values of solidarity, justice, and social responsibility taught in the Qur'an can be realised in social practice within the community. For example, the value of solidarity can be implemented through social projects, digital campaigns on social media ethics, or collaborative activities involving the local community. Thus, religious education does not stop at the realm of knowledge (knowing), but develops into meaningful social practice.

Thirdly, the development of inclusive pedagogy has become a vital component of the transformation of the Islamic education curriculum in the modern era. Islamic education must be able to accommodate the diverse characteristics of learners, including those with special needs and from different social backgrounds. A differentiated approach enables teachers to adapt teaching strategies in line with pupils' abilities, learning styles and individual needs. Consequently, religious values can be understood more effectively by all learners. This approach is also in line with the principles of justice and respect for diversity taught in the Qur'an, as reflected in Surah Al-Hujurat, verse 13, which affirms that humans are created in diversity to get to know one another and work together.

The integration of these three approaches can be formulated into a curriculum model that links Qur'anic values with modern pedagogical practices. Teachers' digital literacy enables technology-based learning that fosters interaction and collaboration; the Living Qur'an approach promotes the internalization of values through social experiences; whilst inclusive pedagogy ensures that the educational process is able to accommodate the diversity of learners. This integration model demonstrates that Qur'anic values are not only normatively relevant but can also be operationally translated into modern educational practice.

Table 2. Characteristics and implementation of learning

Integration Dimension	Qur'anic/Prophetic Principle	Pedagogical Characteristics	Learning Implementation	Relevance in the Era of Disruption
Teachers' Digital Literacy	QS. Al-Alaq: 1–5 (command to read and seek knowledge)	Technology-based learning and knowledge exploration	Use of multimedia Qur'anic exegesis, e-learning platforms, Learning Management Systems (LMS), and online discussions	Digital literacy and the ability to analyze information
Living Qur'an	QS. Al-Maidah: 2 (cooperation in righteousness)	Social experience-based learning	Social projects, digital ethics campaigns, and	Internalization of Islamic values in modern life

			collaborative activities	
Inclusive Pedagogy	QS. Al-Hujurat: 13 (appreciation of human diversity)	Differentiated learning and a humanistic approach	Tiered learning materials, visual media, and adaptive learning	Inclusive education responsive to students' diversity
Prophetic Pedagogy	Prophetic methods: *uswah* (exemplary conduct), dialogue, *tadarruj* (gradual approach)	Student-centered learning and experiential learning	Reflective discussions, Qur'anic storytelling, and experience-based learning	Character formation and social intelligence for the digital generation

The Table 2 demonstrates that the pedagogical integration of the values of the Qur'an and Hadith into the Islamic education curriculum is not merely conceptual, but can also be operationalized in teaching practice. The principles of literacy contained in Surah Al-Alaq provide a foundation for strengthening digital literacy in Islamic education, whilst the Living Qur'an approach enables learners to understand the values of revelation through contextual social experiences. On the other hand, inclusive pedagogy, grounded in the principle of respect for human diversity, provides scope for the development of adaptive and humanistic learning. Thus, the integration of Qur'anic values, prophetic pedagogical methods, and modern learning innovations can shape a model of the Islamic education curriculum that is more relevant to the challenges of the era of disruption.

In the context of Islamic pedagogy, the integration of these Qur'anic values can also be understood through the recontextualization of the Prophet's educational methods. The Prophet is known as a transformational educator who regarded learners as active participants in the learning process, rather than passive recipients (Rasheed, 2024b). His pedagogical practice is rooted in the values of exemplary conduct *(uswah hasanah)*, dialogue, gradual learning, and the use of stories and metaphors as a means of internalizing values. These principles demonstrate that education within the Islamic tradition has, from the very beginning, developed a humanistic and participatory pedagogical approach.

Rinawati et al (2019) shows that the Prophet's educational methods cannot be separated from the concept of the 'prophetic personality', which encompasses the dimensions of transcendence, humanism, empathy, and exemplary conduct. These values are not merely moral principles, but can be interpreted as pedagogical competencies that teachers must possess in the educational process. From this perspective, transcendence is not only concerned with the relationship between humans and God, but also fosters reflective and meaningful learning. Humanism strengthens the dialogical relationship between teachers and learners, whilst setting a good example serves as the ethical foundation for educational practice (Masykur & Yazid, 2025). Thus, Rinawati's contribution broadens the interpretation of the prophetic method from merely a teaching method to a framework of professional character that underpins educational practice.

In line with this, Safa (2024) emphasises that the Prophet's educational method derives its strength from its ability to integrate emotional, social and spiritual dimensions into the learning process. Therefore, prophetic values need to be systematically integrated into teacher education through professional development programmes that combine emotional literacy, the ability to differentiate instruction, and sensitivity to cultural diversity (Aslam et al., 2025). This integration is important because teachers do not merely act as conveyors of knowledge, but also as moral guides who shape the character of their pupils.

However, a number of studies also caution that the application of the Prophet's educational methods in a modern context cannot be carried out literally. Abbas and his colleagues emphasise that an overly literal interpretation of the Prophet's methods can give rise to pedagogical bias and even potentially lead to authoritarian educational practices (Hasby, 2025). When role modelling is understood as imitation without critical reflection, teachers may position themselves as figures who are beyond criticism, thereby hindering the development of a dialogical and participatory pedagogy (Gaffar et al., 2021). Therefore, the recontextualisation of the Prophet's educational methods must be carried out through an open and contextual hermeneutical approach.

Empirical research also indicates that the primary obstacle to the implementation of prophetic values in education lies not in the concepts themselves, but in the limitations of the education system. An overly rigid curriculum, a cognitively oriented assessment system, and a lack of teacher training often result in Islamic educational values appearing merely as normative slogans without any tangible implementation in teaching practice (Yasin et al., 2022). Consequently, the value of setting a good example is often interpreted as mere formal compliance, whilst dialogue is reduced to a one-way lecture.

Some studies even suggest that although prophetic values hold great potential for fostering a humanistic education, their application often fails to produce measurable learning outcomes because they are not integrated into a systematic instructional design (Nurhikmah et al., 2025). Therefore, the recontextualisation of the Prophet's educational methods should be directed towards the development of pedagogical approaches that are practical and adaptable to the needs of modern education (Fatmawati, 2025).

One of the key principles of the Prophet's educational approach was setting an example as an experience-based method of education. In the context of modern education, this principle aligns with the concept of experiential learning, which emphasises learning through real-life experiences (Wahidi & Syahidin, 2024). Teachers of Islamic religious education are expected to demonstrate moral integrity, empathy and social responsibility in their daily lives so that they can serve as role models for their pupils (Aisyah & Noradin, 2025). Furthermore, the dialogue-based method employed by the Prophet can also be recontextualised within a student-centred learning model that encourages active student participation in the learning process.

Furthermore, the Prophet's method, which emphasises a dialogical approach, can be recontextualised within a student-centred learning model that prioritises active student participation. The Prophet often responded to his companions' questions with counter-questions or by creating a space for conceptual exploration, thereby fostering critical thinking. The implementation of this principle in digital-based Islamic Education (PAI) can be realised through interactive discussion activities, synchronous online classes that encourage argumentation, and

learning management system forums that allow students to express their reflections and interpretations of values independently. Thus, values education does not stop at the transmission of knowledge, but develops into a dialogical process that fosters deep understanding.

Furthermore, the principle of gradual learning *(tadarruj)* employed by the Prophet can be integrated with the differentiated approach in modern pedagogy. The Prophet delivered his teachings in accordance with the capabilities and psychological readiness of his companions, thereby making the learning process more effective and contextually relevant. This principle aligns with the concept of inclusive pedagogy, which emphasises the importance of adapting teaching methods to the needs of learners (Muslim et al., 2025).

Thus, the recontextualization of the Prophet's educational methods within the Islamic education curriculum does not mean imitating past practices literally, but rather understanding their pedagogical principles so that they can be reinterpreted within the context of modern education. The integration of Qur'anic values, prophetic educational methods, and contemporary pedagogical approaches enables the creation of a model of Islamic education that is more holistic, humanistic, and adaptable to the changing times. This model not only preserves the spiritual values of Islam but also equips learners with the intellectual, social, and digital competencies required to face the challenges of the modern era of disruption.

CONCLUSION

The integration of Qur'anic and Hadith values into the development of Islamic education curricula in the era of modern disruption is a strategic step towards maintaining the relevance of Islamic education amidst rapid social and technological change. The findings of this study indicate that Qur'anic and Prophetic values serve not only as a normative foundation but also as an epistemological foundation that can be translated into contextual curriculum design, pedagogical strategies, and learning practices. This integration can be realized through three main approaches: strengthening teachers' digital literacy as a prerequisite for contextual learning; applying the 'Living Qur'an' approach, which connects the revealed text with learners' social experiences; and developing inclusive pedagogy that respects the diversity of students' characteristics. Furthermore, the recontextualization of the Prophet's educational methods such as exemplary behaviour, dialogue, and gradual learning demonstrates that prophetic values hold strong relevance to modern, learner-centred pedagogical paradigms. Thus, the transformation of the Islamic education curriculum demands not only methodological innovation but also requires an educational ecosystem capable of synergizing revelatory values, 21st-century competencies, and humanistic and inclusive pedagogical approaches. Through such integration, Islamic education has the potential to produce a generation of Muslims who are not only spiritually devout but also possess the capacity.

DECLARATION OF USING AI

The authors utilized ChatGPT to assist in enhancing the language quality and overall readability of the manuscript. All outputs generated by the tool were carefully reviewed and revised by the authors, who assume full responsibility for the final content.

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