



## ***PRADAEC* Learning Model in Determining the Success of al-Qur'an Hadith Cognitive Learning and as a Religious Moderation Among Students of Islamic Schools**

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### **Abstrak**

Al-Qur'an Hadits merupakan sumber hukum bagi umat Islam. Oleh karena itu, diperlukan model pembelajaran yang mudah untuk dipahami guru dan siswanya sekaligus sebagai wujud moderasi beragama siswa madrasah. Tulisan ini bertujuan untuk mendeskripsikan bagaimana model pembelajaran *PRADAEC* sebagai faktor keberhasilan pembelajaran kognitif siswa madrasah dan sekaligus sebagai wujud moderasi beragama. Penulis menggunakan metode library research. Adapun hasil tulisan ini adalah: Pertama, ada tujuh tahapan (*sintaks*) dalam model pembelajaran *PRADAEC* yaitu *Preview, Read, Ask, Discuss, Answer, Explain* dan *Correction*. Kedua, tujuh tahapan model pembelajaran *PRADAEC* selanjutnya diimplementasikan dalam tiga komponen pembelajaran, yaitu: 1) Pendahuluan, meliputi *Preview*, 2) kegiatan inti yaitu *Read, Ask, Discuss, Answer* dan *Explain* dan 3) Penutup, yaitu *Correction*. Ketiga, tahapan-tahapan (*sintaks*) proses pembelajaran yang meliputi *Preview, Read, Ask, Discuss, Answer, Explain* dan *Correction* menunjukkan bahwa model pembelajaran *PRADAEC* selain sebagai faktor keberhasilan pembelajaran kognitif Al-Qur'an Hadits, juga mewujudkan moderasi beragama siswa, karena mengembangkan budaya lokal

sekolah, seperti kejujuran, saling menghormati, sopan santun antar siswa, yang merupakan kumpulan nilai, asumsi, pemahaman, keyakinan, dan harapan yang dijunjung dan digunakan sekolah sebagai pedoman perilaku ketika berhadapan dengan internal maupun eksternal.

**Kata Kunci:** Hasil Belajar Kognitif, Pembelajaran Al-Qur'an Hadits, Model Pembelajaran PRADAEC, Moderasi Beragama

### **Abstract**

*Al-Qur'an Hadith are sources of law for Muslims. It is crucial to apply teaching and learning models that are easy for teachers and students to understand and form religious moderation. This study explains how the PRADAEC learning model determines the success of cognitive learning of Islam students while also accommodating religious moderation. Based on the results of this library study, there are seven stages (syntax) in the PRADAEC learning model: Preview, Read, Ask, Discuss, Answer, Explain, and Correction. Second, the seven stages of the PRADAEC learning model are then implemented in three learning components, namely: 1) Introduction, including Preview, 2) core activities, namely Read, Ask, Discuss, Answer and Explain and 3) Closing, namely Correction. Third, the stages (syntax) of the learning process include Preview, Read, Ask, Discuss, Answer, Explain, and Correction. The conditions show that the PRADAEC model improves the cognitive learning of Al-Qur'an Hadith while also accommodating students' religious moderation. The enhancement of local school values such as honesty, mutual respect, and courtesy among students needs to concern the values, assumptions, understandings, beliefs, and expectations that are upheld and used by the school, which determines the behaviors in dealing with internal and external parties.*

**Keywords:** *Cognitive Learning Outcome, Al Qur'an Hadith Teaching and Learning, PRADAEC Teaching and Learning Model, Religious Moderation*

## **INTRODUCTION**

Cognitive learning outcomes are the changes in students' behavior after the learning indicated by the acquisition of cognitive development. Initially, some factors influence students' cognitive learning outcomes and the learning method. The learning method also affects the achievement in the Al-Qur'an Hadith subject. Based on observations, Some issues occur in the teaching and learning of Al-Qur'an Hadith subjects in several Madrasah Ibtidaiyah (Islamic Elementary Schools). The teaching and learning of the subject are often less optimal as the teachers primarily focus on completing the delivery of the learning materials. Teachers often need help to create a flowing teaching and learning process. Furthermore, students also need help catching up on the learning process. In addition, students often find reading, translating,

memorizing, and writing verses of the Al-Qur'an Hadith challenging jobs. Consequently, students also need help communicating their reading results through translation, memorization, and writing.

Studies on the use of learning methods on Al-Qur'an and Hadith subjects have been carried out by many researchers (Aminah, 2019; Apriyana et al., 2019; Fuadi et al., 2019; Hidajah, 2019; Agusti et al., 2020; Purniadi & Putra, 2020; Mahbub, 2021; Muzakki et al., 2021; Rahmiati et al., 2021; Teguh Saputra, 2021). Meanwhile, some researchers also conducted studies on religious moderation (Nurdin, 2011; Setiyadi, 2012; Afroni, 2016; Ghazali, 2016). These studies show the effect of different learning models on Al-Qur'an Hadith subjects' comprehension and learning outcomes. However, studies that present simple and easy steps for teachers and students to implement in the learning process were yet to be available. Discussion on the relationship between religious moderation and the learning of the Al-Qur'an Hadith subject has never been conducted.

The *PRADAEC* learning model discussed in this paper consists of Previewing, Reading, Asking, Discussing, Answering, Explaining, and Correcting to improve the students' cognitive learning outcomes (reading, translating, memorizing, and writing verses of the Al-Qur'an Hadith, as well as the form of religious moderation for madrasah students). The *PRADAEC* learning model has been easy for teachers and students as it consists of simple stages (syntax), which make reading, translating, memorizing, and writing the verses of the Al-Qur'an Hadith easier. In this library research, data then were collected from the library.

## **METHOD**

This type of research is a literature study (library research). According to Zed (2014), library research is a library search not only for the first step in preparing a research framework (research design) but at the same time utilizing sources to the library to obtain research data. Kartiningrum (2015) added that a literature study (library research) is carried out with the main objective of finding a basis for a foothold/foundation to obtain and build a theoretical foundation, frame of mind, and determine temporary conjectures or also known as research hypotheses. So that researchers can group, allocate, organize, and use library variations in the field of

research being carried out. This study is a literature study (library research) that supports the discussion of the *PRADAEC* learning model in determining the success of Al-Qur'an Hadith cognitif learning and as a religious moderation among students of Islamic school.

## LITERATURE REVIEW

### Cognitive Learning Outcomes

Learning outcomes are the changes in behavior following the learning process (Purwanto, 2014). The changes are formed by the abilities that students gain from learning acquisition (Rif'ah & Rohayati, 2015). The learning outcome is affected by internal and external factors of students (Slameto, 2013). Internal factors that affect student learning outcomes include intelligence, attention, interest, talent, motivation, maturity, and readiness of students. In addition to these factors, learning intensity is another internal factor influencing learning outcomes (Sardiman, 2012) Meanwhile, students' external factors include; school, family, and community. Musyaffa et al. added learning facilities, parental participation, learning environment, independent study habits, learning activities, achievement motivation, and learning intensity as external factors affecting learning achievement (Musyaffa et al., 2021).

According to cognitive theory, students' behaviors are determined by their cognition, including learning, knowing, and thinking about the situation in which the behavior occurs. Students are directly involved in situations and gain insight through problem-solving activities. Students prioritize insight into relationships in certain situations (Fadhilah, 2021). The steps for applying cognitive theory in learning, according to several experts, are presented as follows (Hayati, 2017):

Table 1. The Steps of Cognitive Learning Theories

Piaget	Bruner	Ausabel
a. Goal Determination	a. Goal determination	a. Goal determination
b. Materials selection	b. Identification of students' characteristics	b. Identification of students' characteristics
c. Topics selection	c. Materials selection	c. Materials selection
d. Determination of learning activities	d. Topics selection	d. Topics selection
e. Teaching method development	e. Developing the teaching materials	e. Core concept review
f. Assessment	f. Managing the topics	f. Assessment
	g. Assessment	

Student learning outcomes reflect their abilities obtained from the student learning processes to achieve learning objectives. Learning outcomes are shown in changes in attitude and behavior after receiving a lesson or learning something. According to Purwanto, learning outcomes in the cognitive domain are changes in behavior in the cognitive domain, including sensory reception of external stimuli, storage, and processing in the brain into information so that information is recalled when needed to solve problems (Purwanto, 2014). Similarly, in the book written by Marzano and Kendall, Bloom's theory grouped the cognitive domain into a cognitive classification. The dimension of the environment includes the knowledge dimension and the knowledge process dimension. The dimensions of knowledge are broadly divided into four categories: factual knowledge, conceptual knowledge, procedural knowledge, and metacognitive knowledge (Kendall, 2007).

The new taxonomy's general dimensions of cognitive processing also consider the different levels, from simple knowledge processes to more complex ones. Bloom's cognitive learning process has been revised by Anderson & Krathwohl, where it is grouped into six levels: remember (C1), understand (C2), apply (C3), analyze (C4), evaluate (C5), and create (C6) (Anderson & Krathwohl, 2001; Kanth, 2014). Further information can be considered in the following table:

Table 2. Anderson and Krathwohl's Taxonomy of Learning

No	Level	Higher Order Thinking Skills	Communication Spectrum
1	Creating	Generating, designing, producing, devising	Negotiating, moderating, collaborating
2	Evaluating	Checking, criticizing, hypothesizing, experimenting	Networking, discussing, commenting, debating
3	Analyzing	Attributing, organizing, integrating, validating	Questioning, reviewing
4	Applying	Executing, implementing, sharing	Posting, blogging, replying
5	Understanding	Classifying, comparing, interpreting, inferring	Charting, contributing, networking
6	Remembering	Recognizing, recalling, describing, identifying	Texting, instant messaging, twittering
Lower Order Thinking Skills			

As inferred from the table, learning outcomes in the cognitive domain are shown by the competence possessed by students after participating in the learning process. The learning outcomes in the cognitive domain in question include remembering (C1), understanding (C2), applying (C3), analyzing (C4), evaluating (C5), and creating (C6). Meanwhile, the hierarchical knowledge dimensions are factual/P.1, Conceptual/P.2, Procedural/P.3, Metacognitive/P.4 dimensions.

Table 3. The Dimensions of Knowledge

No	Concrete knowledge			
	Abstract knowledge		Metacognitive	
	Factual	Conceptual	Procedural	Metacognitive
1	Knowledge of Terminology	Knowledge of Classification and categories	Knowledge of specific skill and Algorithms	Strategic Knowledge
2	Knowledge of Specific details and element	Knowledge of principles and generalizations	Knowledge of Subject-subject specific techniques and methods	Knowledge about cognitive Tasks, Including Appropriate Contextual and Conditional Knowledge Self-Knowledge
3		Knowledge of Theories, Models and structures	Knowledge of Criteria for Determining when to Use Appropriate Procedures	

The use of the knowledge dimension in learning confirms the existence of the taxonomy of learning, teaching, and assessment. The cognitive learning outcomes of the Al-Qur'an Hadith subject refer to bloom's theories of taxonomy. In this theory, cognitive learning outcomes are more general and widely used. On the other hand, this theory already includes aspects that are needed and used in researching cognitive learning outcomes of the Al-Qur'an Hadith, such as remembering, understanding, applying, analyzing, evaluating, and creating.

### **The Teaching and Learning of Al-Qur'an Hadith Subject**

#### ***The Curriculum Structure of Madrasah Ibtidaiyah***

Al-Qur'an Hadith subjects are part of Islamic Religious Education in the 2013 curriculum to complement the Islamic Cultural History, Fiqh, Aqidah Akhlak, and Arabic subjects. The purpose of learning the Al-Qur'an Hadith in Madrasah is for

students to understand the position of the Al-Qur'an and Hadith as a source of Islamic teachings and values (KMA 184, 2019). The time allocation for the Al-Qur'an Hadith subject at Madrasah Ibtidaiyah is shown in the following table.

Table 4. The Curriculum Structure of *Madrasah Ibtidaiyah* (MI)

Subject	Allocation per Week					
	I	II	III	IV	V	VI
<b>Group A</b>						
1. Islamic Religion						
a. Al-Qur'an Hadith	2	2	2	2	2	2
b. <i>Aqidah Akhlak</i>	2	2	2	2	2	2
c. <i>Fiqh</i>	2	2	2	2	2	2
d. The History and Culture of Islam	-	-	2	2	2	2
2. Pancasila and Civic Education	5	5	6	4	4	4
3. Indonesian Language	8	9	10	7	7	7
4. Arabic	2	2	2	2	2	2
5. Mathematics	5	6	6	6	6	6
6. Science	-	-	-	3	3	3
7. Social Science	-	-	-	3	3	3
<b>Group B</b>						
8. Art, Culture and Crafts	4	4	4	5	5	5
9. Physical Education	4	4	4	4	4	4
10. Local Content	-	-	-	-	-	-
<b>Total</b>	<b>34</b>	<b>36</b>	<b>40</b>	<b>42</b>	<b>42</b>	<b>42</b>

As inferred from the table, there are several remarks: (1) Subjects in Group A are subjects whose contents and standards developed by the central government; (2) Subjects in Group B are subjects whose contents and standards developed by the central government and added with local content; (3) Group B subjects can be stand-alone local content subjects; (4) One meeting equals to 35 minutes; (5) The Art, Culture, and Crafts subject can contain local language content; (6) Physical education can contain local contents; and (7) Local contents can contain local wisdom or other subjects that highlight the specialty of the school consisting of three subjects with a maximum of 6 hours.

### ***Challenges in the Al-Qur'an Hadith Subject in Madrasah Ibtidaiyah***

Researchers have widely studied the application of the 2013 curriculum and the learning of Al-Qur'an Hadith. Lisawati emphasized that the Al-Qur'an and Hadith subject in Madrasas as part of the 2013 curriculum fundamentally differs from the

existence of Islamic Religious Education in public educational institutions (Lisawati, 2020). Some researchers have pointed out students' difficulties in learning Al-Qur'an Hadith subject. First, Destinawati stated that students who are economically low and cannot buy books tend to have low student motivation and low ability to read Al-Qur'an (Destinawati et al., 2022). Second, Agung Santoso reported the learning difficulties in 12 villages in Ngampel, including the ability to write, read, and memorize Al-Qur'an learning Hadith (Santoso et al., 2020). Internal factors are related to students' physiology and psychology, including learning fatigue and lack of awareness of learning. External factors are a family, learning environment, lack of reading the Qur'an at home, disturbing friends, playing truant, skipping classes, and sleeping in class. It can be understood that the common difficulties experienced by students in studying Al-Qur'an Hadith subjects are reading, writing, and memorizing verses from the Al-Qur'an and hadith. Appropriate strategies, methods, media, and techniques can overcome those difficulties. The internal and external factors of students also affect it.

### **Religious Moderation**

Religious moderation is defined by Azyumardi Azra (2020) as social harmonization politics and balance between personal, family, social, and community life based on the values of kindness. The values of religious moderation can be actualized through education, especially in an Islamic school environment using two approaches. First, the inculcation approach includes exemplary simulation, positive and negative reinforcement, and role-playing. Second, cognitive moral development through the enhancement of motivation and encouragement to students to find ways and think about moral issues and moral decisions (Masnur, 2011).

The principles of religious moderation include (Afroni, 2016; Ghazali, 2016; Nurdin, 2011; Setiyadi, 2012); first, justice (*Al Adl*). Justice in the context of moderation refers to the behavior of respecting and upholding the rights of everyone with various aspects as follows: (1) Not exceeding or reducing what is reasonable (2) Being impartial and making wrong decisions; (3) Acting based on the ability, level or position. Second, tolerance. Tolerance is the condition where everyone wants a safe and mutually respectful situation. Tolerance can also be interpreted as an attitude of openness (welcome) in dealing with differences that originate from a noble personality.



Third, balance (*At Tawaazun*). A balanced attitude in religious moderation is to create a peaceful environment. Fourth, diversity. Diversity is a social condition where many differences occur in our lives. Not only in Indonesia but other countries are also diverse. No religion expects disintegration, hatred, or violence against humans and other living creatures. In a multicultural life, an approach and acknowledgment of the existence of other parties, an attitude of tolerance, not imposing will, and respecting differences of opinion need to be enhanced. Islam encourages creating a balance between spirit and reason, mind and heart, and rights and obligations. Fifth, Exemplary (*uswah*) Exemplary is one's attitudes that are taken as role models for others. For instance, the great Prophet Muhammad SAW succeeded in bringing back some people to God, spreading the teaching of Islam, and being the most outstanding role model of all time by holding fast to monotheism and the attitude of *Akhlaqul Karimah*. In this case, students must receive exemplary behavior in all aspects of life. Therefore, the generation will be better and respect diversity regardless of their beliefs and religion.

## **RESULT AND DISCUSSION**

### ***PRADAEC Learning Model***

According to Joyce and Weil, the teaching method is a plan or method of learning applied in the classroom (Joyce & Weil, 2004). The learning model refers to the learning method, including learning objectives, learning activities, learning evaluation, environment, and classroom management stages. Fathurrohman also explained that teaching method could also be understood as types or designs, descriptions, or analogies that can be observed directly through hypothetical systems, data, and reasoning that are systematically described in simplification of designs, simplified descriptions, and representations of possible systems in the natural forms (Fathurrohman, 2016). Rusman argued that the teaching method is a selection model where teachers can choose a suitable and effective method to achieve educational goals (Rusman, 2016). The learning model can be interpreted as a pattern or design since it guides students to achieve the learning goal.

### **The characteristics of the Teaching Method**

According to Muhammad Fathurrahman, the learning model's characteristics are the rationale or logic written in the development of the teaching method, solid reasons

for achieving the learning objectives, teaching behavior, and a conducive learning environment. Fathurrohman added that these characteristics indicate that every learning method needs to apply the scientific concept with the systematic procedure (Fathurrohman, 2016).

Rusman also identified several characteristics of the learning method based on the learning theories proposed by some experts. For instance, the teaching method proposed by Joyce and Weil (2004) emphasizes participation in a democratic group. First, having a specific mission or goal. For instance, an inductive thinking model is designed to develop inductive thinking processes. Second, it can be used as a guideline for improving classroom teaching and learning activities. The Synectic model is designed to improve creativity in designing teaching and learning activities. Third, the model parts are named (1) the sequence of learning steps (syntax); (2) the reaction principles; (3) the social system; and (4) the support system. These sections are practical guidelines that help teachers be more prepared. Fourth, applying learning models. These impacts include: (1) the impact of learning, namely learning outcomes that can be measured; (2) the accompanying impact, namely long-term learning outcomes. Fifth, the creation of teaching preparation (instructional design) with the guidelines of the chosen learning model. Sixth, Judging from the several definitions above, regarding the learning model, it can be seen concretely that the learning model is a conceptual framework with a basis for learning that has been to be used by the teacher as a reference/guideline in learning activities in class, including it can include strategies. Several methods, techniques, and tactics of learning at once, concluding that the learning model is a learning design based on the concept of scientific considerations because it relies on scientific concepts and has a sequence of learning steps (syntax) and an impact on measurable learning outcomes and long-term learning outcomes.

### **The Basis of the *PRADAEC* Learning Model**

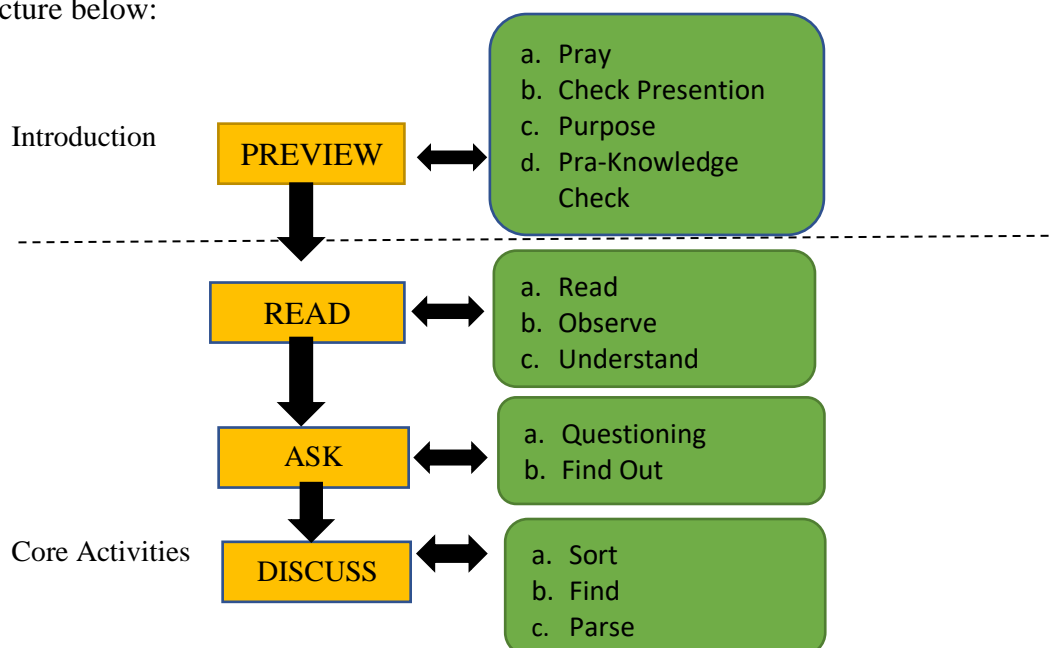
The *PRADAEC* learning model was firstly constructed based on the constructivism theories in Vygotsky's social life, which includes three terms. First is the level of actual development, where students can complete tasks independently without the help of others. Second, the level of potential development, where students can complete tasks with the help of other people (teachers, parents, or peers). Furthermore,

third, the Zone of Proximal Development (ZPD) is the ability between actual and potential abilities (Vygotsky, 1978).

The characteristics of the *PRADAEC* learning model are shown as (1) Syntax, the steps of learning; (2) Social system, the ambiance and norms that apply in the class; (3) The principle of reaction, which reflects how teachers see, treat, and respond to the students; (4) Support system, including all facilities, tools, materials, and environment that supports the teaching and learning; (5) Instructional impacts, referring to the learning outcome including direct and indirect impacts (Joyce & Weil, 2004).

The naming of the stages of the *PRADAEC* model refers to the RADEC learning model by Primary with the addition of the Preview learning step as a preliminary activity, Ask after the Read activity, Answer after the Discuss activity, and the Correction learning step as the closing activity (Adi Pratama et al., 2019).

The Learning Objectives of the *PRADAEC* include the characteristics of students who mostly experience learning difficulties, especially difficulty answering basic questions related to content or material. Second, students often have a sink. In an exam, the schools and the government need to collaborate. Third, clear learning steps make it easier for teachers and students in the learning process. These learning objectives underlie the development of the *PRADAEC* learning model in the Al-Qur'an Hadith subject to increase mastery/understanding of the subject matter of the Al-Qur'an Hadith and have a positive impact on the cognitive learning outcomes of Madrasah Ibtidaiyah students. The seven steps (syntax) of the *PRADAEC* learning model are as shown in the picture below:



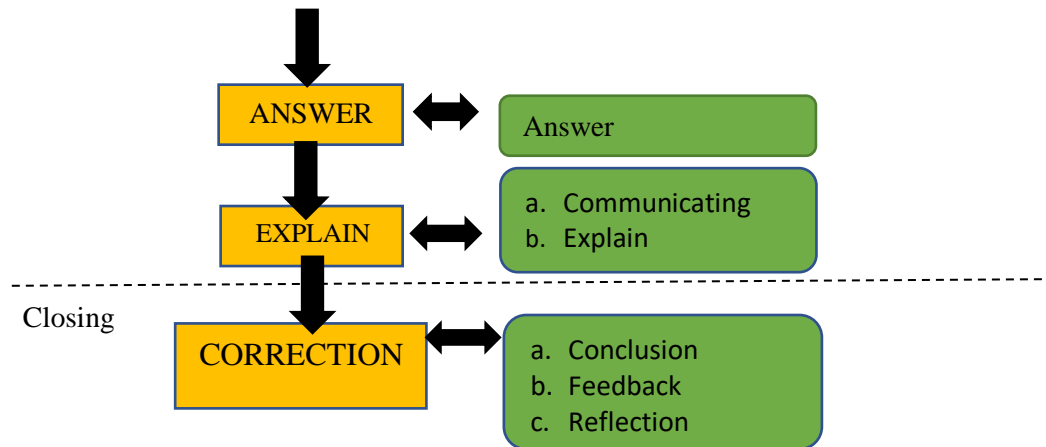


Figure 1. The Steps of the *PRADAEC* Learning Model

### The Instructional Impacts of the *PRADAEC* Learning Model

The *PRADAEC* model is expected to bring both direct and indirect instructional impacts. The direct impacts relate to the teaching and learning process, while the indirect impacts relate to the impacts following the teaching and learning process, as shown in Figure 2.

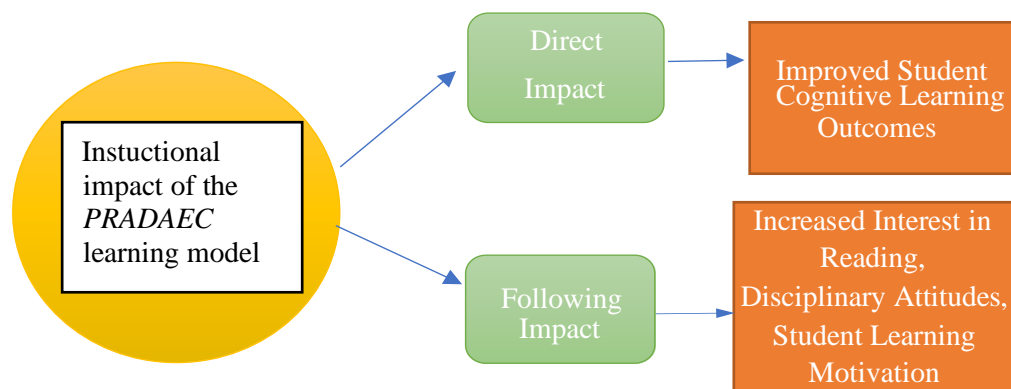


Figure 2. The Instructional Impact of the *PRADAEC* Learning model

As seen in the Figure, the *PRADAEC* learning model directly relates to improving students' cognitive learning outcomes, followed by increased reading intention, behavior, discipline, and learning motivation.

### The *PRADAEC* Learning Model

The *PRADAEC* learning model helps teachers scientifically carry out the learning process through Preview, Read, Ask, Discuss, Answer, Explain, and Correction learning activities. This model refers to the scientific concepts of the Zone of Proximal

Development (ZPD) and Vygotsky's Scaffolding concept. The concept of the Proximal Development Zone states that learning occurs when students work on learning tasks that are unfamiliar but still within reach of their ZPD with the help of the teacher. Hosnan concluded that in a scientific approach, a teacher has to (Hosnan, 2014): (1) Provide learning resources; (2) Drive the students to engage with the learning resources; (3) Raise questions to stimulate students; (4) Accommodate scaffolding and observe students' perception and thinking process; (5) Encourage students for a dialogue/sharing; (6) Confirming the knowledge that is acquired; (7) Encourage the students to reflect on their learning experience.

Based on Vygotsky's constructivism, the authors use the term *PRADAEC* consisting of several steps. 1) Preview. Preview activity determines the extent to which students can master the new or previous material. 2) Read. The *PRADAEC* learning model emphasizes students' needs, including low reading habits. At this stage, students must read textbooks prepared by the teacher before a lesson. The teacher guides students during the reading process and gives assignments arranged based on the learning materials of the subject. Reading activity is essential and must be included in the core learning process to make learning more effective and meaningful. 3) Ask. After the Preview and Read stages, it is hoped that students will have some questions in mind. This stage also allows the teacher to check the results of observations and student reading. 4) Discuss. Through discussion, students become active and enthusiastic about performing their analytical skills to solve problems. The Discuss process in the *PRADAEC* learning model is more advanced than other learning models as students have completed the previous stages (Preview, Read and Ask). 5) Answer. The answer is that students give feedback at the Discuss stage. This stage ensures that students understand the material well before learning new materials. 6) Explain. The explain stage is a communicative learning process in the C5 realm of Bloom's taxonomy (revised). 7) Correction. The final stage in the *PRADAEC* learning model is Correction, where teachers correct some incorrect acquisitions from the readings, answers, questions, and even ongoing discussions and as a joint conclusion session between the teacher and students.

## **The Correlation Between *PRADAEC* Learning Model, Cognitive Learning of Al-Qur'an Hadith and Religious Moderation**

Al-Qur'an Hadith learning is one of the subjects taught in Islamic schools, which has a vital strategic role in realizing student religious moderation. Islamic teachings teach justice, tolerance, diversity, balance, and exemplary behavior that must be practiced in life as taught in the theory of religious moderation presented by several experts. In Al-Qur'an Hadith learning, the teacher prepares students to know, understand, and appreciate actual Islamic values. A correct understanding of Islam is seen from the three aspects of student learning. First, students have cognitive development from the knowledge about religious moderation, religious awareness, and physical aspects that determine the success of religious moderation. The effectiveness of Al-Qur'an Hadith learning depends on the ability of the Al-Qur'an Hadith teacher to plan and carry out the learning process. To achieve the learning objectives, teachers must set learning strategies to make students understand Islamic moderation's material values, motivation, and the responsibility to practice the teachings. The *PRADAEC* learning model is seen as effective in realizing religious moderation through syntax (stages) in the learning process. The *PRADAEC* learning model engages the students to analyze the material delivered in their environment. The *PRADAEC* learning model helps teachers relate the material they teach to students' real-world situations and encourages students to make connections between the knowledge they have and its application in their daily lives through seven main components of effective learning, namely: Preview, Read, Ask, Discuss, Answer, Explain and Correction.

In learning the Qur'an Hadith, the principles of Islamic moderation, including justice, tolerance, diversity, balance, and exemplary, must be understood by students both textually and contextually. Contextual learning is more meaningful and effective in internalizing Islamic moderation. Students' cognitive, affective, and psychomotor aspects can also be developed.

The success of the Al-Qur'an Hadith learning process is influenced by the learning method and internal factors (physiology and psychology) of students, namely fatigue and lack of awareness of learning in students and external factors (family, school, and environment). Other external factors affecting learning outcomes or students' reading abilities are learning facilities, parental participation, learning

environment, independent study habits, learning activities, achievement motivation, and other essential abilities. The relationship between the *PRADAEC* learning model and religious moderation can be seen in the image below.

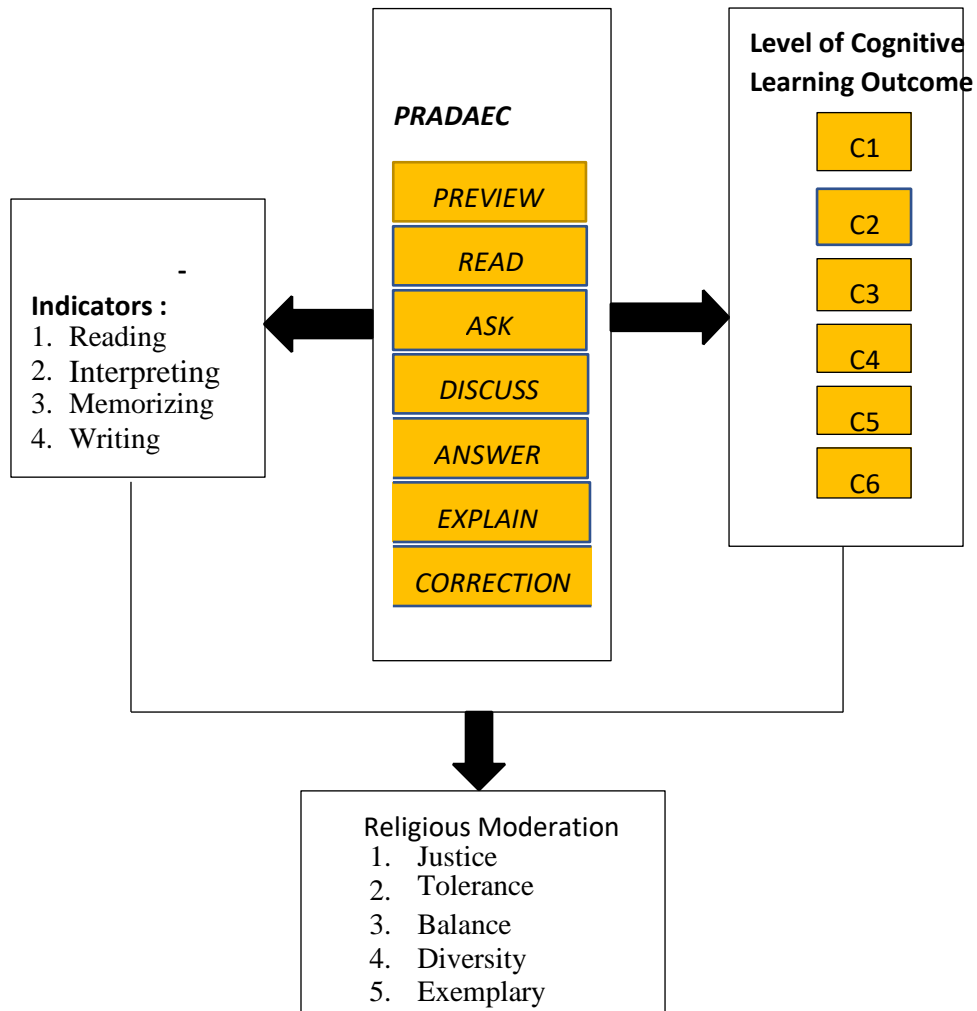


Figure 3. The Correlation between the *PRADAEC* Learning Model and Religious Moderation in Al-Qur'an Hadith Subject

The figure explains that each indicator of reading, translating, memorizing, and writing uses the *PRADAEC* learning model stages, which include Preview, Read, Ask, Discuss, Answer, Explain, and Correction. The stages of the *PRADAEC* learning model can improve students' cognitive learning outcomes. The Preview and Read stages are at the understanding level, the Ask stage at the analyzing level; analyze (C4), Discuss, Answer, Explain, and correction stages at the evaluation level, evaluated (C5) (Anderson & Krathwohl, 2001; Kanth, 2014). The stages of the learning model also

reflect a form of religious moderation in terms of justice, tolerance, balance, diversity, and exemplary. The fairness and exemplary in the *PRADAEC* learning model are shown by giving assignments that meet fairness criteria in the stages of Preview, Read, Ask, Discuss, Answer, Explain, and Correction as follows. First, stay within what is reasonable. Second, Be impartial and make wrong decisions. Third, act based on students' ability, level, or position (Nurdin, 2011). *Tolerance* (Ghazali, 2016), *balance* and *diversity* (Setiyadi, 2012) are shown in the *Ask*, *Discuss*, *Answer*, *Explain* and *Correction* stages. The implementation of the *Ask*, *Discuss*, *Answer*, *Explain* and *Correction* stages requires an open attitude, respect, and gentleness in dealing with the differences that arise in the five stages. Thus, a comfortable and peaceful atmosphere is maintained in the learning process..

## CONCLUSION

Based on the research and discussion results, conclusions are drawn as follows. There are seven stages (syntax) in the *PRADAEC* learning model: Preview, Read, Ask, Discuss, Answer, Explain, and Correction. Second, the seven stages of the *PRADAEC* learning modal were implemented in three learning components: 1) Introduction, including Preview, 2) Core activities, namely Read, Ask, Discuss, Answer and Explain and 3) Closing, namely Correction. Third, the stages (syntax) of the learning process, which include Preview, Read, Ask, Discuss, Answer, Explain, and Correction, show that the *PRADAEC* learning model for cognitive learning outcomes in the Al-Qur'an Hadith subject is a form of religious moderation. It is because it develops local culture, honesty, mutual respect, and courtesy between students, which is a collection of values, assumptions, understandings, beliefs, and expectations that are upheld and used by schools as guidelines for behavior when dealing with internal and external matters.

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