

The Effect of Hadith Tarbawi Utilization in Islamic Education on 21st-Century Learning Readiness: The Mediating Roles of Critical Thinking and Religious Commitment

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Abstract

This study addresses the growing demand for 21st-century learning readiness, which requires not only cognitive competence but also ethical and value-based orientation. Within Islamic Education, Hadith Tarbawi is often underutilized as a pedagogical resource, despite its potential to support holistic student development. Therefore, this study aims to examine the effect of Hadith Tarbawi utilization in Islamic Education on students' 21st-century learning readiness, with critical thinking and religious commitment as mediating variables. This research employed a quantitative explanatory design involving 218 upper secondary students. Data were collected through structured questionnaires and analyzed using Partial Least Squares-Structural Equation Modeling (PLS-SEM). The analysis included measurement model evaluation and structural model testing, along with mediation analysis using bootstrapping procedures. The findings reveal that Hadith Tarbawi utilization has a significant positive effect on 21st-century learning readiness, both directly and indirectly. It significantly enhances students' critical thinking and religious commitment, which in turn contribute to improved learning readiness. Mediation analysis confirms that both variables act as partial mediators, indicating the integration of cognitive and affective-religious dimensions. These results imply that Hadith Tarbawi, when implemented through contextual and reflective pedagogical approaches, can serve as an effective educational tool aligned with contemporary learning demands. This study contributes to bridging Islamic educational sources with modern competency-based frameworks and offers practical guidance for developing holistic, value-oriented learning models in Islamic Education.

Abstrak

Kata kunci:

Hadith Tarbawi;
berpikir kritis;
komitmen religious;
kesiapan belajar abad
ke-21

Penelitian ini dilatarbelakangi oleh tuntutan kesiapan belajar abad ke-21 yang tidak hanya menekankan kompetensi kognitif, tetapi juga dimensi nilai dan etika. Dalam konteks Pendidikan Agama Islam, Hadith Tarbawi masih belum dimanfaatkan secara optimal sebagai sumber pedagogis, padahal memiliki potensi besar dalam mendukung pengembangan peserta didik secara holistik. Oleh karena itu, penelitian ini bertujuan untuk menganalisis pengaruh pemanfaatan Hadith Tarbawi terhadap kesiapan belajar abad ke-21 dengan berpikir kritis dan komitmen religious sebagai variabel mediasi. Penelitian ini menggunakan pendekatan kuantitatif dengan desain eksplanatori yang melibatkan 218 siswa tingkat menengah atas. Data dikumpulkan melalui kuesioner terstruktur dan dianalisis menggunakan Partial Least Squares-Structural Equation Modeling (PLS-SEM), meliputi evaluasi model pengukuran, model struktural, serta uji mediasi melalui prosedur bootstrapping. Hasil penelitian menunjukkan bahwa pemanfaatan Hadith Tarbawi berpengaruh positif dan signifikan terhadap kesiapan

belajar abad ke-21, baik secara langsung maupun tidak langsung. Pemanfaatan tersebut juga terbukti meningkatkan kemampuan berpikir kritis dan komitmen religius, yang selanjutnya berkontribusi terhadap kesiapan belajar. Analisis mediasi menunjukkan bahwa kedua variabel tersebut berperan sebagai mediator parsial. Implikasi penelitian ini menegaskan bahwa Hadith Tarbawi, jika diimplementasikan secara kontekstual dan reflektif, dapat menjadi instrumen pembelajaran yang relevan dengan tuntutan pendidikan modern. Penelitian ini berkontribusi pada integrasi sumber pendidikan Islam dengan kerangka kompetensi abad ke-21 serta pengembangan model pembelajaran yang holistik dan berbasis nilai.

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INTRODUCTION

Twenty-first-century education is confronted with increasingly complex challenges resulting from rapid scientific advancement, technological transformation, and dynamic global socio-cultural change. Educational institutions are no longer expected to function merely as sites of knowledge transmission; rather, they are required to cultivate learners' holistic readiness, encompassing cognitive flexibility, critical thinking, collaboration, adaptability, and ethical responsibility (Rusdin, 2018). International educational frameworks consistently emphasize that 21st-century learning readiness serves as a crucial indicator of educational effectiveness, as it reflects learners' capacity to navigate uncertainty, solve complex problems, and make reflective and responsible decisions (Karatas & Arpacı, 2021). In this context, education assumes a dual function: fostering intellectual competence while simultaneously shaping learners' character, values, and life orientation.

Within this global educational discourse, Islamic Education is often perceived as a normative and text-centered discipline that is insufficiently responsive to the competencies required in the 21st century. In practice, instructional approaches in Islamic Education frequently prioritize memorization, content reproduction, and teacher-centered lectures, which tend to limit opportunities for higher-order thinking and active learner engagement. This perception is reinforced in several studies that position religious education as less adaptive to pedagogical innovation and skills-based learning (Mugabirwe et al., 2025; Nasucha et al., 2023; Viinikka et al., 2022). Substantively, however, Islamic teachings—particularly those derived from the Qur'an and the Hadith of the Prophet Muhammad—embody dialogical, contextual, and transformative educational principles that align with contemporary learning paradigms.

One of the most pedagogically rich yet underutilized sources in Islamic Education is Hadith Tarbawi. Hadith Tarbawi encompasses not only normative guidance on faith and morality but also the Prophet's educational practices, which emphasized role modeling, questioning, storytelling, reflection, habituation, and learner empowerment (Irham et al., 2025). These approaches resonate strongly with modern instructional strategies such as problem-based learning, project-based learning, and experiential learning, which are central to the development of 21st-century skills (Budiyanto, 2025). Nevertheless, in contemporary classrooms, Hadith Tarbawi is predominantly delivered through literal and textual instruction, with limited attention to its pedagogical and transformative dimensions. This condition highlights a gap between its theoretical potential and practical implementation (Aziz, 2024; Kodir, 2023).

From a cognitive perspective, critical thinking is widely recognized as a core competency essential for meaningful learning and lifelong adaptability. It involves reflective judgment, analytical reasoning, and the ability to evaluate information

critically. Empirical studies demonstrate that dialogical, inquiry-based, and reflective learning approaches significantly enhance learners' critical thinking skills (Rizki & Nugraha, 2023). When viewed pedagogically, the instructional approaches embedded in Hadith Tarbawi – such as reflective questioning, analogical reasoning, and discussion – are conceptually aligned with critical thinking development (Haq, 2025). Therefore, the systematic utilization of Hadith Tarbawi holds significant potential to strengthen students' cognitive competencies within Islamic Education.

In addition to cognitive dimensions, 21st-century learning readiness is also shaped by affective and value-oriented factors, particularly religious commitment. Religious commitment refers to the extent to which individuals internalize and practice religious values in their daily lives (Surahman, 2019). In educational contexts, it has been shown to foster intrinsic motivation, resilience, and moral responsibility (Nurhasnawati et al., 2023). As a primary source of moral values and exemplary narratives, Hadith Tarbawi plays a crucial role in cultivating reflective and contextual forms of religiosity (Maslani et al., 2025; Yuliharti et al., 2025). This suggests that religious commitment can complement cognitive skills in shaping students' readiness for learning.

Conceptually, 21st-century learning readiness is a multidimensional construct integrating cognitive, affective, and social domains. It is influenced not only by skill acquisition but also by critical thinking, openness to change, and value commitment (Muhammad, 2020). In this regard, critical thinking and religious commitment can function as complementary psychopedagogical mechanisms (Gulo & Tapilaha, 2024; Hariyanto, 2025; Yildiz & Guler Yildiz, 2021). Critical thinking equips learners with analytical tools to address complex challenges, while religious commitment provides ethical direction and motivational grounding. Their integration has the potential to foster holistic and balanced learning readiness (Elçiçek & Erdemci, 2021).

The importance of this study lies in its effort to integrate these cognitive and affective-religious dimensions within a unified framework of Islamic Education. A deeper understanding of how Hadith Tarbawi can be utilized pedagogically is essential to enrich academic discourse and support the development of more relevant and value-based educational practices. This issue is particularly important in the context of contemporary educational transformation, where the alignment between knowledge, skills, and values is increasingly emphasized.

Despite a growing body of literature, several gaps remain. Previous studies on Hadith Tarbawi are largely conceptual or qualitative-descriptive, focusing on interpretation and moral values without examining their empirical impact on learning outcomes. Meanwhile, quantitative studies on 21st-century learning readiness tend to overlook religious variables and rarely incorporate them into analytical models (Nuhdi et al., 2025). Moreover, limited research has examined the simultaneous mediating roles of critical thinking and religious commitment within a structural modeling framework. Addressing these gaps, this study adopts a quantitative explanatory approach to provide empirical evidence that complements existing qualitative insights and offers a more integrative perspective.

Accordingly, this study aims to examine the effect of Hadith Tarbawi utilization in Islamic Education on students' readiness for 21st-century learning, with critical thinking and religious commitment serving as mediating variables. This study seeks to provide a more comprehensive understanding of the relationship between Islamic pedagogical resources and contemporary educational outcomes, while also contributing new perspectives to the existing literature.

To achieve these objectives, the study formulates and tests the following hypotheses: (1) H1: Hadith Tarbawi utilization has a significant positive effect on students' critical thinking. (2) H2: Hadith Tarbawi utilization has a significant positive effect on students' religious commitment. (3) H3: Hadith Tarbawi utilization has a significant positive effect on students' 21st-century learning readiness. (4) H4: Critical thinking has a significant positive effect on students' 21st-century learning readiness. (5) H5: Religious commitment has a significant positive effect on students' 21st-century learning readiness.

By testing these hypotheses using a robust quantitative approach, this study provides empirical evidence that supports and extends existing assumptions in the literature, particularly regarding the integration of cognitive and affective-religious dimensions in shaping holistic learning readiness.

RESEARCH METHODS

This study employed a quantitative approach with an explanatory research design to examine the causal relationships among the variables proposed in the research model. The design was selected to investigate both the direct effect of Hadith Tarbawi utilization in Islamic Education on students' 21st-century learning readiness and its indirect effects through the mediating roles of critical thinking and religious commitment. Data were analyzed using Partial Least Squares-Structural Equation Modeling (PLS-SEM) with the assistance of the latest version of SmartPLS software. PLS-SEM was considered appropriate due to its capacity to test complex predictive models with multiple latent constructs and mediation paths, as well as its robustness in handling non-normal data distributions.

The research model consisted of four latent constructs: Hadith *Tarbawi* utilization as the exogenous variable, critical thinking and religious commitment as parallel mediating variables, and 21st-century learning readiness as the endogenous variable. All constructs were specified as reflective, assuming that the observed indicators represented manifestations of their respective latent variables. The study population comprised upper secondary-level students (senior high school, Islamic senior high school, and vocational high school or equivalent) in Rejang Lebong who participated in formal Islamic Education learning. A purposive sampling technique was applied based on students' regular participation in Islamic Education, the use of hadith as a learning resource, and their willingness to complete the questionnaire. Sample size determination followed the 10-times rule for PLS-SEM, resulting in a minimum requirement of 60 respondents; however, to enhance statistical power and model stability, a target sample size of at least 200 respondents was established.

Data were collected using a closed-ended questionnaire measured on a five-point Likert scale, developed from an extensive literature review and adapted to the Islamic Education context. The instrument measured Hadith Tarbawi utilization, critical thinking, religious commitment, and 21st-century learning readiness, and underwent expert-based content validity assessment prior to data collection. Data analysis proceeded in two stages: evaluation of the measurement model (convergent validity, discriminant validity, and construct reliability) and evaluation of the structural model (multicollinearity, coefficient of determination, effect size, and predictive relevance). Hypotheses and mediation effects were tested using a bootstrapping procedure with 5,000 resamples, with significance determined at $p < .05$. Ethical principles were strictly observed, including informed consent, confidentiality, and exclusive academic use of data. Overall, the application of PLS-SEM enabled a robust and predictive examination

of the proposed model, integrating contemporary quantitative methodology with Hadith *Tarbawi*-based Islamic Education research.

RESEARCH RESULTS DAN DISCUSSION

Results

This study involved four variables, namely Hadith *Tarbawi* utilization, critical thinking, religious commitment, and 21st-century learning readiness. Each variable contained several research indicators and was translated into a number of statement items used to explore the respondents' answers in this study. The respondents' answers were then analyzed based on the average score for each variable and grouped according to the level of Hadith *Tarbawi* utilization, namely students with low and high utilization. This grouping was intended to explain the role of Hadith *Tarbawi* utilization in influencing the four variables studied.

The average scores of the respondents' answers for each variable are summarized in Table 1 below:

Table 1. *Average Scores of Respondents' Answers for Each Variable*

Variable		Low HT Utilization	High HT Utilization
Hadith Utilization	Tarbawi	3.15	4.35
Critical Thinking		3.45	4.62
Religious Commitment		3.52	4.68
21st-Century Learning Readiness		3.28	4.55

Based on Table 1, it can be seen that students with high Hadith *Tarbawi* utilization have higher average scores across all variables compared to those with low utilization. This indicates that greater engagement with Hadith *Tarbawi* is associated with higher levels of critical thinking, religious commitment, and 21st-century learning readiness.

Further identification was conducted using an independent sample t-test to determine whether there were significant differences in Hadith *Tarbawi* utilization, critical thinking, religious commitment, and 21st-century learning readiness between students with low and high levels of Hadith *Tarbawi* utilization. The t-test results are presented in Table 2.

Table 2. *Result of Independent Sample t-Test*

Variable		Sig. (2-tailed) Equal variances assumed	Sig. (2-tailed) Equal variances not assumed	Information
Hadith Utilization	Tarbawi	0,000	0,000	There is a significant difference
Critical Thinking		0,000	0,000	There is a significant difference
Religious Commitment		0,000	0,000	There is a significant difference
21st-Century Learning Readiness		0,000	0,001	There is a significant difference

Source: Primary data processed (2026)

The results of the independent sample t-test revealed significant differences across all variables, indicating that students with higher levels of Hadith *Tarbawi* utilization demonstrate better critical thinking skills, stronger religious commitment, and higher

readiness for 21st-century learning. These findings suggest that the effective utilization of Hadith Tarbawi plays an important role in enhancing both cognitive and affective dimensions of students' learning development.

Outer Model

The next step is to measure the validity and reliability of the statement items to ensure that each statement item is suitable for use in the study. The results of the validity and reliability tests are presented in Table 4 below:

Table 3. *Results of Validity and Reliability Measurements for Each Indicator*

Variable	Item Measurement	Outer Loading	AVE	Cronbach Alpha	Composite Reliability
Hadith Tarbawi Utilization	HTU1	0.821	0.64	0.88	0.91
	HTU2	0.798			
	HTU3	0.834			
	HTU4	0.756			
	HTU5	0.812			
Critical Thinking	CT1	0.784	0.61	0.86	0.90
	CT2	0.802			
	CT3	0.765			
	CT4	0.791			
	CT5	0.743			
Religious Commitment	RC1	0.834	0.66	0.89	0.92
	RC2	0.812			
	RC3	0.798			
	RC4	0.845			
	RC5	0.821			
21st-Century Learning Readiness	LR1	0.845	0.68	0.90	0.93
	LR2	0.823			
	LR3	0.834			
	LR4	0.798			
	LR5	0.856			
	LR6	0.812			

Source: Primary data processed (2026)

In the Hadith Tarbawi utilization variable, all indicators show high outer loading values, with most indicators above 0.75. Indicators with outer loading values within this range can still be retained as long as they do not significantly reduce construct reliability (Hair et al., 2017). Therefore, all indicators of Hadith Tarbawi utilization can be declared valid and remain in use. The critical thinking variable also shows good results, with all indicators above 0.70, indicating that each item adequately represents the construct. Similarly, the religious commitment and 21st-century learning readiness variables demonstrate strong outer loading values, with most indicators exceeding 0.80, confirming the robustness of the measurement model.

Based on Table 3, the Average Variance Extracted (AVE) values of each variable are above the threshold of 0.50. A value of at least 0.50 is considered acceptable in outer

model analysis for assessing convergent validity (Fornell & Larcker, 1981). This means that each construct is able to explain more than half of the variance of its indicators. Therefore, all constructs in this study can be declared to meet convergent validity requirements.

The reliability of the constructs was evaluated using Cronbach's Alpha and Composite Reliability values. A construct is considered reliable if the Composite Reliability value exceeds 0.70 and Cronbach's Alpha is above 0.60. Based on Table 3, all variables have Composite Reliability values ranging from 0.90 to 0.93 and Cronbach's Alpha values ranging from 0.86 to 0.90. Thus, it can be concluded that all constructs in this study demonstrate strong internal consistency and are reliable.

The testing continued with discriminant validity testing to ensure that different construct measures were not highly correlated. Discriminant validity was performed using the Heterotrait-Monotrait Ratio of Correlations (HTMT) approach. The results are presented in Table 4.

Table 4. *Heterotrait-Monotrait Ratio of Correlations (HTMT) Value*

Variable	Hadith Tarbawi Utilization	Critical Thinking	Religious Commitment	Learning Readiness
Hadith Tarbawi Utilization	—	0.82	0.79	0.85
Critical Thinking	0.82	—	0.76	0.83
Religious Commitment	0.79	0.76	—	0.80
Learning Readiness	0.85	0.83	0.80	—

Source: Primary data processed (2026)

The HTMT values obtained range from 0.76 to 0.85. The lowest value is found in the relationship between critical thinking and religious commitment (0.76), while the highest value is observed in the relationship between Hadith Tarbawi utilization and learning readiness (0.85). Although 0.85 is the highest value, it remains below the recommended threshold of 0.90 (Henseler et al., 2015). Therefore, it can be concluded that all constructs meet the criteria for discriminant validity. This indicates that each construct in the model can be clearly distinguished from one another, and the measurement instruments used in this study are valid and appropriate.

Inner Model

The inner model or structural model is used to explain the relationship between latent variables that have been determined in the study. This model serves to test the direction, strength, and significance of direct and indirect influences between variables in accordance with the proposed hypotheses. The coefficient of determination (R^2) analysis is used to evaluate the extent to which exogenous variables can explain the variation in endogenous variables. The R^2 value provides an overview of the predictive power of the model. An R^2 value of 0.75 is categorized as substantial, 0.50 as moderate, and 0.25 as weak (Hair et al., 2017).

Table 5. *R Square*

Variable	R-square	R-square adjusted	Effect Size
Critical Thinking	0.420	0.415	Moderate

Religious Commitment	0.460	0.455	Moderate
21st-Century Learning Readiness	0.580	0.575	Substantial

Source: Primary data processed (2026)

Based on the results in Table 6, the critical thinking construct has an R^2 value of 0.420 with an adjusted R^2 of 0.415. This indicates that approximately 42.0% of the variation in students' critical thinking can be explained by Hadith Tarbawi utilization. This value falls within the moderate category, indicating that the model has sufficient predictive power in explaining critical thinking.

Furthermore, the religious commitment construct shows an R^2 value of 0.460 with an adjusted R^2 of 0.455. This means that 46.0% of the variation in students' religious commitment is explained by Hadith Tarbawi utilization. This value is also categorized as moderate, suggesting that the model adequately explains the variance in religious commitment.

Meanwhile, the 21st-century learning readiness construct has an R^2 value of 0.580 with an adjusted R^2 of 0.575. This indicates that 58.0% of the variation in learning readiness can be explained by Hadith Tarbawi utilization, critical thinking, and religious commitment. This value is categorized as substantial, showing that the model has strong predictive power in explaining students' readiness for 21st-century learning. The results of the measurement and structural model are illustrated in Figure 2 below.

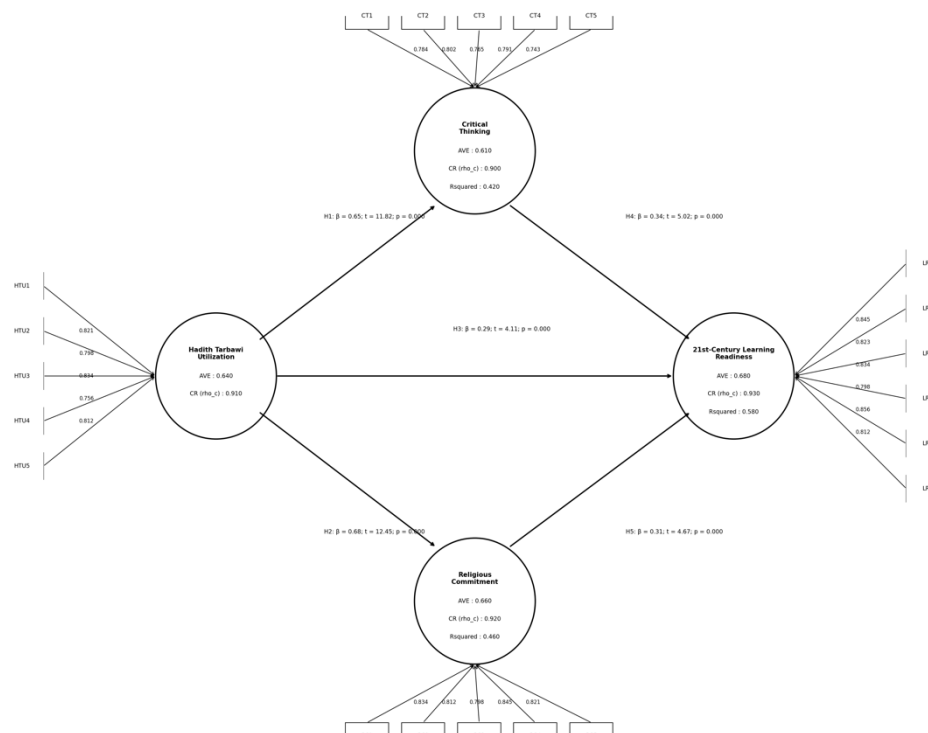


Figure 2. Measurement and Structural Model Results

The f-square (f^2) value is used to assess the magnitude of the effect of each exogenous variable on the endogenous variables in the structural model. An f^2 value of 0.02 indicates a small effect, 0.15 indicates a moderate effect, and 0.35 indicates a large effect (Hair et al., 2017).

Table 6. *F Square*

Path	f-square
Hadith Tarbawi Utilization → Critical Thinking	0.725
Hadith Tarbawi Utilization → Religious Commitment	0.852
Hadith Tarbawi Utilization → 21st-Century Learning Readiness	0.089
Critical Thinking → 21st-Century Learning Readiness	0.130
Religious Commitment → 21st-Century Learning Readiness	0.107

Source: Primary data processed (2026)

Based on the results in Table 6, Hadith Tarbawi utilization shows a large effect on both critical thinking ($f^2 = 0.725$) and religious commitment ($f^2 = 0.852$), indicating that it plays a dominant role in shaping students' cognitive and affective-religious dimensions. These values exceed the threshold of 0.35, which categorizes them as large effects (Hair et al., 2017).

However, the direct effect of Hadith Tarbawi utilization on 21st-century learning readiness is relatively small ($f^2 = 0.089$), suggesting that its influence on learning readiness is not primarily direct but operates more strongly through mediating variables. Similarly, critical thinking ($f^2 = 0.130$) and religious commitment ($f^2 = 0.107$) show small to moderate effects on learning readiness. This indicates that while both variables contribute to enhancing students' readiness, their individual effects are not dominant. Overall, these findings highlight that Hadith Tarbawi utilization has a stronger indirect influence on 21st-century learning readiness through critical thinking and religious commitment rather than through a direct pathway.

Hypothesis Testing

The research hypotheses related to the direct relationship between variables in this study were tested using a path coefficient test, which aims to determine the significance of the direct relationships between constructs in the research model. The testing was conducted using the bootstrapping method with a significance level of 5% ($\alpha = 0.05$). A relationship is considered significant if the p-value is < 0.05 and the t-statistic value is > 1.96 .

Table 7. *Path Coefficient*

Path	Original sample (O)	T statistics	P values	Decision
Hadith Tarbawi Utilization → Critical Thinking	0.650	11.820	0.000	Accepted
Hadith Tarbawi Utilization → Religious Commitment	0.680	12.450	0.000	Accepted
Hadith Tarbawi Utilization → 21st-Century Learning Readiness	0.290	4.110	0.000	Accepted

Critical Thinking → 21st-Century Learning Readiness	0.340	5.020	0.000	Accepted
Religious Commitment → 21st-Century Learning Readiness	0.310	4.670	0.000	Accepted

Source: Primary data processed (2026)

Based on the results in Table 7, it was found that Hadith Tarbawi utilization has a positive and significant effect on critical thinking, with a t-statistic of 11.820 and a p-value of 0.000. This indicates that the higher the level of Hadith Tarbawi utilization in the learning process, the stronger the development of students' critical thinking skills.

Furthermore, the results show that Hadith Tarbawi utilization has a positive and significant effect on religious commitment, with a t-statistic of 12.450 and a p-value of 0.000. This finding implies that the integration of Hadith Tarbawi in learning contributes significantly to strengthening students' religious values and commitment.

The direct effect of Hadith Tarbawi utilization on 21st-century learning readiness also shows a positive and significant result, with a t-statistic of 4.110 and a p-value of 0.000. This indicates that the utilization of Hadith Tarbawi directly enhances students' readiness to face the challenges of modern learning.

In addition, critical thinking has a positive and significant effect on 21st-century learning readiness, with a t-statistic of 5.020 and a p-value of 0.000. This suggests that students with higher critical thinking abilities tend to be better prepared for 21st-century learning. Similarly, religious commitment also has a positive and significant effect on learning readiness, with a t-statistic of 4.670 and a p-value of 0.000, indicating that strong religious values contribute to students' overall readiness in the learning process.

Table 8. *Specific Indirect Effect*

Path	Original sample (O)	T statistics	P values	Decision
Hadith Tarbawi Utilization → Critical Thinking → 21st-Century Learning Readiness	0.221	4.860	0.000	Accepted
Hadith Tarbawi Utilization → Religious Commitment → 21st- Century Learning Readiness	0.211	4.730	0.000	Accepted

Source: Primary data processed (2026)

The indirect effect results presented in Table 8 show that Hadith Tarbawi utilization has a positive and significant indirect effect on 21st-century learning readiness through critical thinking, with a t-statistic of 4.860 and a p-value of 0.000. This indicates that critical thinking acts as a mediating variable that strengthens the relationship between Hadith Tarbawi utilization and learning readiness.

Similarly, the indirect effect of Hadith Tarbawi utilization on learning readiness through religious commitment is also positive and significant, with a t-statistic of 4.730 and a p-value of 0.000. This finding confirms that religious commitment also plays an important mediating role in enhancing students' readiness for 21st-century learning. Overall, these results indicate that Hadith Tarbawi utilization not only has a direct effect

on learning readiness but also exerts a stronger influence indirectly through the mediating roles of critical thinking and religious commitment.

Discussion

The findings of this study demonstrate that the utilization of Hadith Tarbawi in Islamic Education serves as a pivotal catalyst in enhancing students' 21st-century learning readiness. Theoretically, these results reinforce the argument that classical Islamic educational sources are not merely doctrinal texts but are transformative pedagogical instruments responsive to modern demands. This readiness, which encompasses digital literacy, cognitive flexibility, and self-directed learning, is empirically accelerated through the contextual internalization of prophetic traditions. This aligns with the holistic education framework which posits that learning readiness is not solely built upon technical-instrumental aspects but also on the mental and character preparedness rooted in strong religious traditions. This finding resonates with the perspective of Enstroem & Schmaltz (2024), Karatas & Arpaci (2021), Rahimi & Oh (2024), Stein (2021), Stockinger et al (2021), Sum et al (2021), and Ul Hassan et al (2025), who emphasize that learning readiness reflects a student's capacity to navigate uncertainty and make responsible decisions in a globalized era.

Further analysis reveals that critical thinking serves as a crucial mediator linking Hadith literature to learning readiness. Hadith Tarbawi, rich in dialogic methods, analogies, and problem-solving scenarios, is empirically proven to stimulate students' analytical reasoning. This confirms social constructivism theories and aligns with recent literature, such as Hafid & Tasbih (2025), Hakim et al (2023), and Nuhdi et al (2025), which states that systematic hadith-based instruction can strengthen cognitive competencies and higher-order thinking skills (HOTS) in Islamic education. The success of Hadith Tarbawi in triggering critical thinking refutes the common perception that religious education is rigid and unadaptive. Instead, this study positions Hadith Tarbawi as an intellectual resource that equips students with the critical analytical tools necessary to filter the overwhelming flow of information in the digital age.

Beyond the cognitive dimension, this research proves that religious commitment plays a significant mediating role in solidifying students' learning readiness. Religious commitment functions as an ethical compass and a source of intrinsic motivation, providing direction for the application of 21st-century skills. This finding affirms previous studies, including the work of Jakandar et al (2025), Ok et al (2022), Ramadlon (2019), and Surahman (2019) which places the internalization of religious values as the foundation of character in education. When students possess a strong religious commitment, they tend to exhibit greater moral responsibility toward their learning process. This ensures that their readiness to face global challenges is based on integrity and a value-based orientation, rather than merely fulfilling the pragmatic demands of the labor market.

Comparatively, the results of this study offer a new perspective that integrates cognitive and affective-religious dimensions into a coherent structural framework. The mediation analysis suggests that while Hadith Tarbawi has a direct influence, its impact is substantially more potent when channeled through critical thinking and religious commitment. This pattern is consistent with the findings of Aseery (2024), Marshall (2025), Qomar et al (2024), Singsuriya & Rimpeng (2025), Ubani (2025), and Viinikka et al (2022), which highlight religious education as a 21st-century practice that fosters new learning skills. By bridging traditional sources with contemporary competencies, this research fills a gap in previous literature that often overlooked the religious variable in

studies of modern learning readiness. It asserts that prophetic values can serve as a robust foundation for developing global competencies without losing cultural and spiritual identity.

In conclusion, the position of these findings underscores the urgent need to revitalize the role of Hadith Tarbawi as an active and transformative learning resource. The success of this model in explaining the variance in 21st-century learning readiness indicates that the synergy between critical reasoning and value dedication is the key to facing the era of disruption. The affirmation of cognitive and character education theories within this discussion strengthens the theoretical validity of utilizing Islamic resources in modern pedagogy. Therefore, the integration of Hadith Tarbawi in the curriculum should no longer be viewed as a mere normative addition, but as an essential strategy for fostering a generation that is intellectually brilliant, reflective, and morally committed to the future.

CONCLUSIONS

This study concludes that the utilization of Hadith Tarbawi in Islamic Education plays a fundamental role in fostering students' 21st-century learning readiness. The empirical evidence confirms that integrating prophetic traditions into the modern pedagogical framework does not only enhance students' cognitive capabilities but also strengthens their ethical and spiritual foundation. The structural model developed in this research reveals that the impact of Hadith Tarbawi on learning readiness is significantly optimized through the dual mediation of critical thinking and religious commitment. This suggests that while the direct exposure to religious texts is beneficial, its effectiveness in preparing students for global challenges is contingent upon their ability to process information analytically and internalize religious values as a personal commitment.

Theoretically, this research contributes to the discourse on holistic education by providing a model that bridges traditional Islamic sources with contemporary global competencies. It affirms that religious education can be a progressive 21st-century practice when it focuses on developing higher-order thinking and moral integrity. Practically, these findings suggest that educators and curriculum designers should revitalize the teaching of Hadith, moving beyond rote memorization toward more dialogic and reflective methods. By doing so, Islamic Education can produce a generation that is not only technologically proficient and intellectually sharp but also spiritually grounded and ethically resilient in facing the complexities of the digital era.

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