

## **An Analysis of Students' Learning Difficulties in Studying the Quran and Hadith**

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### **Abstract:**

Learning Al-Qur'an and Hadith is a fundamental component of Islamic education, as it plays a pivotal role in shaping students' cognitive, affective, and psychomotor competencies. However, its implementation in madrasas continues to face various challenges that affect the overall quality of learning. This study aims to identify the types of difficulties students experience in learning Al-Qur'an and Hadith at MTsN 3 Palu City, analyze the contributing factors, and formulate strategic recommendations to enhance learning quality. Employing a descriptive qualitative approach, data were collected through participatory observation, in-depth interviews, and document analysis. The findings reveal three major categories of learning difficulties. In the cognitive domain, students encounter significant challenges in understanding tajwīd rules, comprehending the meaning of hadiths, and grasping the historical context of verses and prophetic traditions. In the affective domain, low intrinsic motivation and a weak appreciation of Qur'anic values are evident. In the psychomotor domain, many students are unable to recite the Qur'an accurately (tartil) and face difficulties in memorizing and applying religious teachings in daily life. The primary contributing factors include varying levels of Arabic proficiency, the predominance of lecture-based teaching methods, limited learning facilities, and the multicultural environment of Palu City. This study underscores the need for more varied, contextualized, and adaptive learning approaches, enhanced teacher competence, and improved learning infrastructure. The findings are expected to provide valuable insights for madrasas seeking to improve the holistic effectiveness of Al-Qur'an and Hadith learning.

### **Abstrak:**

Belajar Al-Qur'an dan Hadits merupakan komponen fundamental dalam pendidikan Islam, karena berperan penting dalam membentuk kompetensi kognitif, afektif, dan psikomotorik siswa. Namun, implementasinya di madrasah masih menghadapi berbagai tantangan yang memengaruhi kualitas pembelajaran secara keseluruhan. Penelitian ini bertujuan untuk mengidentifikasi jenis-jenis kesulitan yang dialami siswa dalam mempelajari Al-Qur'an dan Hadits di MTsN 3 Kota Palu, menganalisis faktor-faktor yang berkontribusi, dan merumuskan rekomendasi strategis untuk meningkatkan kualitas pembelajaran. Dengan menggunakan pendekatan kualitatif deskriptif, data dikumpulkan melalui observasi partisipatif, wawancara mendalam, dan dokumentasi. Temuan menunjukkan tiga kategori utama masalah pembelajaran. Di domain kognitif, siswa mengalami kesulitan signifikan dalam memahami aturan tajwid, makna hadits, dan konteks historis ayat-ayat Al-Qur'an serta tradisi nabawi. Di domain afektif, motivasi intrinsik yang rendah dan apresiasi yang lemah terhadap nilai-nilai Al-Qur'an terlihat jelas. Di domain psikomotorik, banyak siswa belum mampu membaca Al-Qur'an dengan benar (tartil) dan menghadapi hambatan dalam

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menghafal serta menerapkan ajaran agama dalam kehidupan sehari-hari. Faktor-faktor utama yang berkontribusi meliputi tingkat kemahiran bahasa Arab yang bervariasi, dominasi metode pengajaran berbasis ceramah, fasilitas pembelajaran yang terbatas, dan lingkungan multikultural Kota Palu. Studi ini menyoroti pentingnya pendekatan pembelajaran yang lebih beragam, kontekstual, dan adaptif, peningkatan kompetensi guru, serta perbaikan infrastruktur pembelajaran. Temuan ini diharapkan dapat menjadi acuan berharga bagi madrasah dalam meningkatkan efektivitas holistik pengajaran Al-Qur'an dan Hadits.

**Keywords:**

Learning Difficulties, Al-Qur'an, Hadith, Islamic Education.

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## Introduction

The Qur'an and Hadith are core subjects in the Islamic education system, playing a fundamental role in shaping students' character and personality. Learning these texts is aimed not only at enhancing students' ability to read and comprehend religious texts but also at instilling Islamic moral, ethical, and spiritual values (Hidayat, 2018). Within the context of madrasah education, learning the Qur'an and Hadith serves as a pivotal pillar that links religious knowledge to its practical application in daily life. However, the implementation of Al-Qur'an and Hadith learning in various Islamic educational institutions encounters complex challenges that can affect the achievement of learning objectives. These challenges extend beyond technical pedagogical issues to include psychological, social, and cultural dimensions of students (Rahman & Sari, 2019). Addressing the complexities of learning Al-Qur'an and Hadith requires a comprehensive understanding of the multiple factors influencing the learning process and outcomes, particularly from the perspective of students, who play a central role in education (Jayanti, 2023).

Several previous studies have explored different aspects of Qur'an and Hadith learning within the madrasah context. Mahmud and Abdullah (2016) identified that the primary difficulty students face lies in linguistic challenges, particularly in understanding Arabic, the source language of the texts. Similarly, Nasir (2017) found that students' motivation and the learning environment significantly influence the success of Qur'an and Hadith learning in junior high schools. A study by Hakim and Fitri (2018) highlighted that learning difficulties in Qur'an and Hadith can be categorized into three domains: cognitive, affective, and psychomotor. Cognitive difficulties typically emerge in understanding

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meanings, interpreting content, and connecting verses and hadiths to their historical context. The affective domain relates to low appreciation and internalization of the values embedded in these sacred texts. The psychomotor domain encompasses limitations in reciting with tartil and applying religious teachings in daily life (Aulia & Nafiisah, 2023).

Aziz and Wulandari (2019) emphasized that the application of technology is a critical strategy for addressing challenges in learning the Qur'an and Hadith. Their findings indicate that the integration of digital media can enhance students' motivation and comprehension; however, its implementation remains constrained by limited infrastructure and insufficient teacher competence in utilizing technology. Similarly, Putri and Hasan (2020) highlighted the importance of diversifying learning methods to accommodate the varied learning styles of students. A comparative study conducted by Wahid, Salam, and Yusuf (2021) examined the effectiveness of different approaches to learning the Qur'an and Hadith in public and private madrasas. The results revealed that public madrasas tend to face more complex challenges due to the heterogeneity of student backgrounds and limited learning resources. This finding is corroborated by research by Fauzan and Rizki (2022), which demonstrated that differences in students' foundational Arabic language skills significantly influence the success of Qur'an and Hadith learning.

Despite the insights provided by these studies, several gaps in the literature remain that warrant further investigation. First, most previous research has primarily focused on methodological aspects and the use of learning media, while the difficulties students experience in understanding material, interpreting religious values, and applying them in daily life have not been comprehensively examined. Second, studies that analyze learning problems across the three domains of cognitive, affective, and psychomotor competencies are still very limited, preventing a complete understanding of the overall quality of Al-Qur'an and Hadith learning. Third, the geographical context and unique characteristics of madrasas in areas such as Palu City, which feature socio-cultural diversity and distinctive local dynamics, have not received adequate scholarly attention.

This study aims to address the existing gaps by making a distinct and explicit contribution. By simultaneously integrating all three learning domains, this research offers a holistic approach to identifying the challenges of learning the Qur'an and Hadith. This approach not only examines the extent to which students comprehend the material intellectually (cognitive) but also considers how they internalize religious values (affective) and apply them in real-world practice (psychomotor). Such an integrated perspective is rarely found in previous studies, making the findings of this research innovative and potentially providing a more comprehensive understanding of learning challenges in Islamic junior high schools, particularly in the local context of Palu City. Another gap in the literature is the limited exploration of factors that contribute to learning difficulties in the Qur'an and Hadith from a holistic perspective, encompassing individual student characteristics, the learning environment, and teacher competencies simultaneously. Moreover, research that offers practical, evidence-based recommendations to overcome obstacles in Qur'an and Hadith learning in public madrasas remains urgently needed.

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MTsN 3 Palu City, as one of the state Islamic educational institutions in Central Sulawesi, faces unique challenges in implementing Al-Qur'an and Hadith learning. Initial observations indicate diverse student religious educational backgrounds, limited learning infrastructure, and the complex socio-cultural characteristics of Palu's multi-ethnic community. These conditions have the potential to affect the effectiveness of Al-Qur'an and Hadith learning and necessitate in-depth investigation to identify specific problems faced by students. Based on the described context and identified research gaps, this study is guided by three main objectives. First, it seeks to identify the various problems students encounter in learning the Qur'an and Hadith at MTsN 3 Palu City, particularly those related to cognitive, affective, and psychomotor aspects. Second, it aims to analyze the causal factors underlying these problems, including students' foundational abilities, the learning environment, and the instructional approaches employed. Third, it endeavors to formulate strategic recommendations to address learning difficulties in the Qur'an and Hadith, grounded in empirical findings from the field.

Theoretically, this research contributes to the advancement of Islamic education, particularly in the study of Qur'an and Hadith learning, which continues to face challenges in methodology, pedagogical approaches, and the development of students' religious competencies. The study provides a conceptual foundation for designing and implementing Qur'an and Hadith learning more effectively, in alignment with curricular requirements and contemporary pedagogical developments. Practically, the findings of this study hold direct relevance for Islamic education policy and classroom learning practices. Teachers can utilize the results to enhance the planning, implementation, and evaluation of Al-Qur'an and Hadith learning. Moreover, school administrators can apply the findings to develop teacher competency programs, provide adequate learning facilities, and strengthen the religious culture within schools. At a broader level, policymakers at the regional and national scales can leverage this research to formulate policies aimed at improving the quality of Al-Qur'an and Hadith learning in Islamic junior high schools, ensuring that it meets both students' needs and the evolving demands of modern Islamic education.

## **Research Method**

This study employed a qualitative approach with descriptive methods, enabling the researchers to gain an in-depth understanding of students' difficulties in learning the Qur'an and Hadith at MTsN 3 Palu City. The qualitative approach was selected because it is well-suited to investigating complex phenomena from the perspective of research participants in their natural context (Creswell, 2018). Descriptive research, in particular, allows for a structured and accurate portrayal of the facts, characteristics, and relationships among phenomena under study, without manipulating or providing special treatment to the research variables (Sugiyono, 2019). The data sources in this study consisted of both primary and secondary sources. Primary data were collected directly from research participants through participatory observation, in-depth interviews, and documentation of learning activities. These data included students' experiences,

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perceptions, challenges, and difficulties in engaging with Al-Qur'an and Hadith learning, as well as teachers' perspectives on the learning problems encountered. Secondary data were obtained from relevant documents such as syllabi, lesson plans, student learning evaluation results, and school administrative records that supported the research analysis (Miles, Huberman, & Saldaña, 2020).

Data collection was conducted using three complementary methods. First, participatory observation was carried out to directly examine classroom practices, teacher-student interactions, and the overall learning atmosphere during Qur'an and Hadith instruction. Observations were conducted over an extended period to ensure a comprehensive understanding of the learning problems experienced by students (Flick, 2018). Second, structured in-depth interviews were conducted to gather detailed information about the experiences, perspectives, and challenges of the research participants (Umairoh, Rahayu, & Siswanto, 2023). These interviews were guided by pre-prepared instruments based on indicators of learning problems across cognitive, affective, and psychomotor domains. Third, documentation was employed to collect supporting evidence, including learning notes, student assignments, and other relevant records pertinent to the research focus.

This research employed instruments in the form of observation guidelines, interview protocols, and documentation sheets, all of which were reviewed and validated by experts to ensure their suitability for the research objectives (Zayrin, Nupus, Maizia, Marsela, Hidayatullah, & Harmonedi, 2025). The observation guidelines were developed based on indicators of learning barriers encompassing cognitive, affective, and psychomotor domains. The interview protocols consisted of open-ended questions designed to allow participants to freely express their experiences and perspectives while remaining focused on the research objectives (Neuman, 2020). Documentation sheets were structured to facilitate systematic and organized collection of secondary data. The research population comprised all students and Al-Qur'an and Hadith subject teachers at MTsN 3 Palu City. Purposive sampling was employed to select research subjects based on specific criteria considered essential for achieving the research objectives (Patton, 2015). The criteria included Al-Qur'an and Hadith teachers with a minimum of two years of teaching experience, as well as grade IX students representing various academic performance levels. The final sample consisted of two Al-Qur'an and Hadith teachers and fifteen students, selected proportionally from each class to ensure data representativeness.

Data processing followed systematic stages, beginning with transcription of interview and observation data, followed by coding and categorization based on emerging themes (Rini & Saidek, 2018). Data reduction was performed to retain information most relevant to the research focus while discarding redundant or irrelevant data (Marshall & Rossman, 2016). Triangulation of data sources was applied to verify the accuracy and consistency of information obtained from multiple sources. Then, data analysis was conducted using the interactive model developed by Miles, Huberman, and Saldaña (2020), comprising three main components: data reduction, data presentation, and drawing

conclusions. Data reduction involved selecting, focusing, simplifying, and organizing field data to facilitate analysis. The reduced data were then presented in descriptive text, supplemented by tables and charts as visual aids to clarify findings. In the final stage, conclusions were drawn by interpreting patterns and relationships emerging from the processed and presented data, with attention to consistency and validity. To ensure credibility and accuracy, member checking was conducted to verify the researcher's interpretations with the participants, and peer debriefing with fellow researchers was performed to maintain objectivity throughout the analysis process (Lincoln & Guba, 2019).

## Results and Discussion

### Research Result

Based on observations, in-depth interviews, and documentation conducted at MTsN 3 Palu City during the research period, several significant challenges were identified in students' learning of the Qur'an and Hadith. The findings indicate that these challenges can be categorized into three primary domains of learning, cognitive, affective, and psychomotor, each influenced by multiple interacting causal factors.

**Table 1.** Categorization of Problems in Learning the Qur'an and Hadith

Aspect	TypeProblems	Percentage	Category
Cognitive	Difficulty in Tajweed rules	87%	Tall
	Understanding the meaning of the hadith	92%	Very high
		78%	Tall
	Historical context analysis		
Affective	Low intrinsic motivation	78%	Tall
	Lack of appreciation of Qur'anic values	65%	Currently
Psychomotor	Difficulty reading tartil	89%	Very high
	memorization ability	77%	Tall

The table above presents the problems in learning Al-Qur'an and Hadith across three domains. To provide further clarity, the following section elaborates on these findings in detail: The study revealed that cognitive barriers are the most prominent challenges in the Qur'an and Hadith learning process. Data indicate that 87% of students experience difficulties in correctly applying the rules of tajwīd. Observations showed that students frequently make errors in implementing the rules of nun sukun and tanwin, mad, and qalqalah. As one teacher explained, "Children are still confused about differentiating between idgham bighunnah and idgham bilaghunnah, even though this is a basic that must be mastered."

Understanding the meaning and content of hadith also emerged as a significant challenge. Data revealed that 92% of students struggled with contextual translations of hadith. Many students tended to interpret the text literally without grasping its substantive meaning or relevance to contemporary life. This was reflected in evaluation results, which showed an average comprehension score of only 6.2 out of 10 for hadith content. Another cognitive challenge identified was the limited ability to analyze the

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historical context of verses and hadith. Interviews indicated that students found it difficult to master knowledge related to asbāb al-nuzūl and asbāb al-wurūd, which explain the circumstances of revelation or narration. A student from grade IX B stated, *"I can read the verse, but I don't know why it was revealed or how it relates to the present day."*

### ***Problems of the Affective Aspect***

The research findings indicate that affective problems in learning the Qur'an and Hadith primarily involve low intrinsic motivation among students. Observations showed that 78% of students exhibited a passive attitude during the learning process, characterized by minimal initiative in asking questions, limited participation in discussions, and low enthusiasm for engaging in learning activities. Interview data further revealed that most students perceive Al-Qur'an and Hadith subjects primarily as academic requirements rather than as opportunities to develop spiritual and moral understanding.

Another significant affective issue concerns students' appreciation of Qur'anic values. Observations of student behavior in the school environment revealed inconsistencies between the knowledge acquired in class and its practical application in daily life. Documentation also recorded several cases of disciplinary violations, indicating weak internalization of the moral values taught in Al-Qur'an and Hadith lessons.

A further affective challenge is the low sense of ownership and pride in Islamic cultural heritage. Data showed that students were more engaged with digital content and social media than with studying classical religious texts. Interviews indicated that only 34% of students regularly read the Qur'an outside of class hours, highlighting a lack of personal initiative and connection with their religious and cultural heritage.

### ***Problems of Psychomotor Aspects***

The research findings identified several challenges in the psychomotor domain of Qur'an and Hadith learning. The primary issue concerns students' ability to read the Qur'an with tartil according to the rules of qira'ah. Data indicate that 89% of students still experience difficulties in this regard. Observations revealed that most students stutter during recitation, employ incorrect intonation, and frequently make errors in the length of their recitation. In addition, memorization ability also emerged as a significant problem. Only 23% of students were able to memorize selected hadith fluently and accurately. The majority struggled to retain and recite hadith in Arabic, despite being provided sufficient time for memorization. As one teacher explained, *"The children can memorize it today, but they've forgotten it tomorrow. It seems there's no specific strategy for maintaining memorization."*

Another psychomotor challenge involves students' limited ability to apply the teachings of the Qur'an and Hadith in concrete behavior. Observations indicated that the implementation of religious values in daily life was minimal. Students often understood the teachings theoretically but were unable to translate them into practical actions in social interactions or spiritual practices. This highlights a gap between cognitive understanding and behavioral application, which is a core objective of Qur'an and Hadith learning.

Several students admitted struggling to maintain consistent behavior in alignment with religious values, especially when navigating diverse social environments. One student stated, "I know that reading the Qur'an and maintaining good morals are important, but sometimes it's hard to practice them every day, especially if my friends around me don't do the same." Another student with an Islamic educational background added, "*At home, I'm used to practicing daily prayers, but at school, I don't feel confident enough to start because not all my friends do the same.*"

These accounts demonstrate that psychomotor difficulties are influenced not only by a lack of practice or habituation but also by social environmental factors, self-confidence, and diverse learning backgrounds. Consequently, these findings underscore the need for applicable, sustainable, and context-sensitive learning strategies that address student diversity, enabling the values of the Qur'an and Hadith to be effectively and consistently implemented in everyday life.

### **Factors Causing Problems**

**Table 2.** Factors Affecting Learning Problems

<b>Factor</b>	<b>Indicator</b>	<b>Impact</b>	<b>Frequency of Appearance</b>
Arabic Language Ability	Vocabulary mastery	Tall	76%
Learning methods	Dominance of lectures	Tall	78%
Facilities and infrastructure	Book ratio 1:3	Currently	60%
Social Environment	Multicultural	Currently	45%

Data analysis identified several key factors contributing to students' difficulties in learning the Qur'an and Hadith at MTsN 3 Palu City. One of the most significant factors influencing learning success is the variation in students' foundational Arabic skills. Data showed that 76% of students had received primary education in public schools, where prior Arabic instruction was minimal or nonexistent. Interviews with Qur'an and Hadith teachers confirmed that students' initial abilities vary widely.

One teacher explained, "Many students only encounter formal Arabic script for the first time when they enter madrasah," which results in longer learning periods to grasp terminology, sentence structures, and the meanings of verses or hadith. This disparity in foundational skills often creates imbalances in the classroom, with students who possess prior knowledge grasping material more quickly, while others lag behind and require additional support.

A less-than-conducive learning environment also negatively impacts learning effectiveness. Teachers reported that "learning often has to be conducted conventionally because supporting media are unavailable," leading to underutilization of visual or audio aids for material that would benefit from such resources. The limited variety of media contributes to student boredom and reduces active engagement during lessons. Students echoed these concerns, noting that access to learning resources is constrained. The ratio of textbooks to students is approximately one book per three students, necessitating sharing and limiting opportunities for independent study both in class and at home. Some



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students reported that they must wait their turn to read or take notes from textbooks, significantly slowing the learning process.

Another contributing factor is that the teaching methods employed by teachers remain largely conventional and lack variety. Observations indicated that the lecture method dominated approximately 78% of total learning time, with minimal use of interactive, collaborative, or technology-based strategies. This reliance on lectures has contributed to low student engagement. Interviews with an Al-Qur'an and Hadith teacher at MTsN 3 Palu City revealed that the predominance of lecture-based instruction is influenced by several constraints: limited time, dense curricular material, and large class sizes. The teacher noted that interactive approaches, such as group discussions, collaborative learning, and the integration of digital media, are difficult to implement optimally due to the limited availability of technological devices in classrooms.

Similarly, the madrasah's deputy principal for curriculum highlighted that many teachers continue to rely on lecture methods because not all possess the skills to implement innovative learning models. Training in technology-based learning strategies is limited. The deputy principal added that the school is actively working to enhance learning facilities and encourage teachers to adopt more creative instructional approaches to increase student participation. Then, socio-cultural dynamics within Palu's multi-ethnic society also affect learning processes. The diversity of students' cultural backgrounds creates unique challenges in harmonizing religious understanding and practice. This diversity necessitates learning approaches that are culturally sensitive and responsive to the varied needs of students, ensuring that teaching is inclusive and effective across different social contexts.

## **Discussion**

The results of this study indicate that students at MTsN 3 Palu City face multiple obstacles in learning the Qur'an and Hadith, providing a comprehensive picture of the complex challenges present in contemporary Islamic education. The problems identified across the three learning domains align with the findings of Hakim and Fitri (2018), who categorized Qur'an and Hadith learning difficulties into cognitive, affective, and psychomotor dimensions. However, the specific characteristics and intensity of these problems vary according to the geographical and socio-cultural context of Palu City.

Cognitive problems were the most prominent, particularly in mastering tajwīd rules and understanding the meaning of hadith. This finding corroborates Mahmud and Abdullah's (2016) research, which highlighted linguistic challenges as the primary obstacle in Qur'an and Hadith learning. Nevertheless, this study further identifies difficulties in understanding the historical context and contemporary relevance of sacred texts. A ninth-grade student at MTsN 3 Palu City, identified by the initials RM, described his struggles with tajwīd rules, especially in distinguishing the makhraj of letters and applying rules with similar characteristics:

"I sometimes get confused when reading the Qur'an, especially when I encounter the rules for reading nun sukun and tanwin. Sometimes I forget whether to read clearly, with a buzz, or with a muted pronunciation. If the

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teacher explains it, I understand, but when I read it myself, I often make mistakes. So I feel afraid when asked to come forward to read in front of the class."

The student also expressed challenges in memorizing hadith, noting that retention was often temporary and easily confused, particularly when learning multiple lessons simultaneously:

"When I memorize hadith, I can memorize it in a day or two, but then the next week I've forgotten it again. Especially if there are other lessons to memorize, so the hadith I memorize often gets mixed up. Sometimes I'm also confused about the meaning of the hadith because the language is different from everyday language."

These findings underscore the need for learning approaches that go beyond technical mastery of reading and memorization. Effective strategies should also foster critical thinking and applied analytical skills, enabling students to understand the historical context, interpret meanings, and relate the teachings of the Qur'an and Hadith to contemporary life.

The affective challenges identified in this study align with Nasir's (2017) findings regarding students' low motivation in religious subjects. However, the current study provides a novel perspective by demonstrating that motivational difficulties are not solely rooted in internal student factors but are also influenced by the gap between traditional learning content and the digital realities experienced by the millennial generation. This phenomenon highlights the need to reconstruct learning approaches that bridge classical Islamic values with contemporary contexts.

The findings concerning psychomotor challenges, particularly in reciting tartil and applying religious values, corroborate Azhar and Rahman's (2020) observation of a gap between theoretical knowledge and practical implementation in religious learning. This study further reveals that psychomotor difficulties are not limited to technical mastery but also involve the ability to translate cognitive understanding into behavioral practice. These results underscore the importance of holistic learning approaches that emphasize experiential and applied learning.

The causal factors identified in this study enhance understanding of the complexities of learning the Qur'an and Hadith in the madrasah context. The differences in students' basic Arabic language skills corroborate the findings of Fauzan and Rizki (2022). However, this study offers a more comprehensive perspective by highlighting the interaction between individual competencies, institutional conditions, and socio-cultural factors.

A less-than-conducive learning environment, particularly due to limited infrastructure, reflects findings by Wahid, Salam, and Yusuf (2021) concerning challenges in public madrasahs. This study provides a more detailed account of how resource limitations affect the quality of the learning process and the achievement of educational objectives. One Qur'an and Hadith teacher at MTsN 3 Palu City explained:

"The children actually have the enthusiasm to learn, but the facilities at school are still not supportive. For example, the number of Qur'an copies available in

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the library is limited, so during lessons, several students have to take turns. In addition, there is no dedicated room for memorization activities or learning the Qur'an and Hadith, so lessons are conducted in regular classrooms, which sometimes have a less conducive atmosphere. Teaching aids for tajwīd or digital media are also insufficient, even though they could help children understand the readings more easily."

This account emphasizes that effective Qur'an and Hadith learning requires not only pedagogical improvements but also adequate infrastructure and learning resources that support student engagement and achievement. The teacher further emphasized that limited facilities reduce the effectiveness of the learning process, particularly for students with lower foundational abilities:

"If the infrastructure is complete, such as a loudspeaker, a projector for displaying text, or a comfortable, dedicated space, children will be more focused. So, their challenges aren't just about their abilities, but also the lack of supportive facilities."

These findings highlight the need for greater investment in developing madrasah educational infrastructure, including adequate learning resources, improved classroom facilities, and the utilization of supporting technologies. Such measures aim to create a conducive learning environment that enables students to optimally understand the Qur'an and Hadith, master essential skills, and enhance motivation during lessons.

The dominance of conventional lecture-based teaching methods aligns with Putri and Hasan's (2020) findings on the need for diversified learning strategies. This study expands on that perspective by illustrating how the reliance on lecture methods contributes to low student engagement. The findings indicate the necessity for a transformational shift from teacher-centered to student-centered approaches, incorporating various pedagogical innovations.

Socio-cultural diversity emerged as another significant factor influencing learning. The multiethnic context of Palu City requires teaching approaches that are sensitive to students' diverse backgrounds. This finding supports the principles of inclusive education, emphasizing the importance of accommodating diversity to ensure equitable and effective learning experiences. The uniqueness of this study lies in its identification of the complex interactions among multiple factors affecting Qur'an and Hadith learning. Unlike previous studies that focused primarily on isolated aspects, this research demonstrates that learning challenges are multidimensional phenomena, necessitating a holistic approach to address them effectively.

This study contributes theoretically to the field of Islamic education by developing an analytical framework that integrates cognitive, affective, and psychomotor domains while accounting for contextual factors. This framework can serve as a reference for future research on Qur'an and Hadith learning across diverse social and cultural settings. Practically, the findings provide guidance for developing more effective teaching strategies in madrasahs. Key recommendations include adopting an integrated learning approach, enhancing teacher competency in implementing varied pedagogical methods, developing interactive learning media, optimizing the learning environment, and strengthening

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remedial programs for students with limited foundational skills. These measures collectively aim to improve student engagement, mastery of skills, and overall learning outcomes in Qur'an and Hadith education.

The findings related to the affective domain have significant implications for designing strategies to enhance students' motivation in learning Qur'an and Hadith, particularly in the context of the digital generation. Addressing these challenges requires innovative approaches that integrate traditional Islamic values with contemporary methods, ensuring that learning is relevant to students' lived experiences. Problematic psychomotor aspects highlight the need to strengthen practical and experiential learning programs in Qur'an and Hadith instruction. This can be achieved through the implementation of habituation programs, peer mentoring, and the integration of learning activities with extracurricular religious programs, thereby reinforcing students' ability to apply knowledge in daily practice.

Overall, the findings of this study provide important insights into the complexities of Qur'an and Hadith learning in junior high schools (madrasah tsanawiyah). The results suggest that improving learning quality requires a systemic, holistic approach involving multiple stakeholders, including teachers, madrasah administrators, parents, and the wider community. By addressing cognitive, affective, and psychomotor domains in an integrated manner and considering contextual factors, educators can create a more effective and sustainable Qur'an and Hadith learning environment.

## **Conclusion**

Learning the Qur'an and Hadith plays a fundamental role in shaping students' character, morals, and religious competence in madrasahs. However, research at MTsN 3 Palu City reveals that this learning process continues to face complex challenges across cognitive, affective, and psychomotor domains. Cognitive barriers include low mastery of tajwīd, difficulty understanding the meaning of hadith, and limited ability to analyze historical context. Affective challenges are reflected in low motivation, minimal appreciation of Qur'anic values, and weak internalization of teachings in daily life. Psychomotor difficulties manifest in students' struggles to recite the Qur'an with tartil, memorize religious texts, and apply teachings in practical contexts.

Several interrelated factors contribute to these challenges, including disparities in students' Arabic language proficiency, the predominance of conventional teaching methods, limited infrastructure, and the influences of Palu's multiethnic socio-cultural environment. These findings highlight that students' learning difficulties cannot be understood in isolation but must be examined holistically, considering the interactions between individual abilities, institutional contexts, and cultural dynamics.

Theoretically, this study confirms that effective Qur'an and Hadith learning requires an integrated approach addressing cognitive, affective, and psychomotor domains simultaneously. Practically, the findings offer valuable guidance for teachers, school administrators, and policymakers to enhance learning planning, implementation, and evaluation. Strategic recommendations include diversifying teaching methods,

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strengthening teacher competencies, improving learning facilities, and employing culturally sensitive approaches.

In conclusion, this research contributes both to the literature on Islamic education and to practical efforts to improve the quality of Qur'an and Hadith learning in madrasas, particularly within the socio-cultural context of Palu City.

### **Ethical Statement**

This study was conducted in accordance with ethical research principles. Informed consent was obtained from all participants prior to data collection, and they were assured of the confidentiality and anonymity of their responses. Participation was voluntary, and participants had the right to withdraw at any time without any negative consequences. All research procedures complied with institutional ethical guidelines and the relevant regulations for conducting research involving human subjects.

### **CRedit Authorship Contribution Statement**

**Author 1:** Conceptualization; Methodology; Investigation; Formal Analysis; Writing Original Draft; Review & Editing.

### **Conflict of Interest**

The author declares no conflict of interest in relation to the research, authorship, and/or publication of this study.

### **Data Availability**

The data supporting the findings of this study are available from the corresponding author upon reasonable request. All relevant information required to replicate the study's results is included within the manuscript.

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