

# Integrating Prophetic Teaching Methods into 21st-Century Islamic Education: A Systematic Review of Pedagogical Practices from Sirah Nabawiyah

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## A Review Article

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## Abstract

This review study focuses on the prophetic pedagogical approaches based on the Sirah Nabawiyah and its modern use in Islamic studies. This review summarizes the findings of 50 peer-reviewed studies (including those across different geographic settings) and systematically organizes 4 main areas of prophetic pedagogical practice: verbal/cognitive methods (questioning, storytelling, parables), demonstrative methods (role modeling, hands-on practice), affective/motivational methods (encouragement, emotional support), and evaluative methods (feedback, holistic Modern findings have also revealed that these pedagogical methods which have their origins in history continue to be incredibly effective in addressing challenges of the 21st century. The approaches are effectively used in curriculum design, character education, information technology integration, and teacher training among students in traditional Pesantren, integrated Islamic, and international academic institutions. This pedagogical system is an integrative, prophetic approach to human development, which focuses on the spiritual, moral, intellectual, and social aspects of human development and offers an alternative, theoretically consistent approach to education, rather than the secular models of education. Limited capacity of the teachers, infrastructural limitations, and the need to balance the traditional Islamic values with the competencies of the 21<sup>st</sup> century are among the most challenging problems. Theoretically, this review helps conceptualize prophetic pedagogy as a unique paradigm of education, practically to the structure of implementation in institutions and educational leaders and policy-wise to the advice on evidence-based recommendations on Islamic educational leaders. New studies will involve intensive empirical studies, cross-cultural comparative study, and systematic exploration of technology adoption and still maintain the originality of Islamic education.

**Keywords:** *Character Education; Islamic Education; Prophetic Pedagogy; Sirah Nabawiyah*

## 1. Introduction

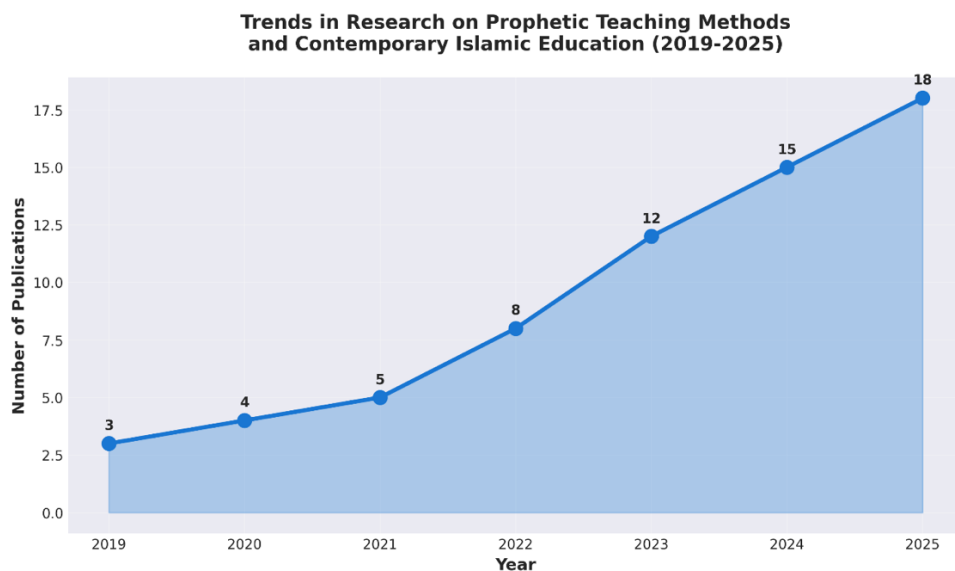
The biography of Prophet Muhammad (*peace be upon him*) as written in Sirah Nabawiyah was an overwhelming source of pedagogical wisdom that has kept the Islamic educational traditions alive throughout fourteen centuries. Sirah Nabawiyah learning does not only offer historical information about the life of Prophet Muhammad but also is a complete character education tool, one that includes the relationships with Allah and other human beings (Althof et al., 2025). The Prophet represented a remarkably and holistically distinctive approach of teaching the core Islamic messages that were all-encompassing, meaning they were universal and applicable to humanity across time and space (Wani et al., 2023). His pedagogical practices present a conceptual background that has been studied long before the emergence of the modern educational theory and can be used in the modern context to improve the existing instructional methods (Ritonga et al., 2025).

In the modern age, Islamic education is confronted like never before with the challenges presented by globalization, technological progress and the need to have 21<sup>st</sup> century competencies. The clash of religious and secular knowledge, the decline of morality in young people, and the necessity to introduce

educational models based on the cultural features and at the same time competitive in the global context have only raised the stakes of the necessity to revive the prophetic tradition of pedagogical methods (Mariani et al., 2026). The recent literature shows that there is a rise in the desire to study the methods of prophetic teaching in a systematic way and its applicability to the modern education environment, as the number of research publications created since 2019 to 2025 grows (see Figure 1).

**Figure 1**

*Research Trends from 2019 to 2025*



*Note.* Research trends showing the growing scholarly interest in prophetic teaching methods and contemporary Islamic education from 2019 to 2025.

The purpose of this literature review is to synthesize in a thorough manner the existing studies on prophetic teaching techniques based on prophecies found in Sirah Nabawiyah and how they are used in modern Islamic education. Particularly, this review aims to: (1) locate and classify the pedagogical practices used by Prophet Muhammad as reported in the official Islamic sources; (2) assess the way how these practices are changed and applied in contemporary education; (3) discuss the importance of prophetic pedagogy in character education and moral development; (4) find out how prophetic values could be integrated into competencies of the 21<sup>st</sup> century; and (5) mention what challenges, opportunities, and future research and practice.

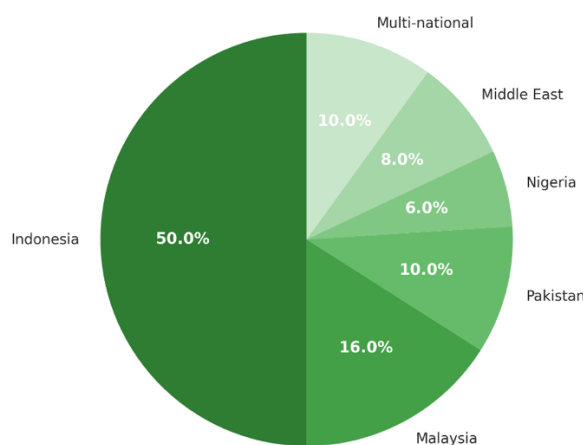
The geographic distribution of the reviewed studies proves the relevance of the topic on a global scale, with the major contribution to the research being made by Indonesia, Malaysia, Pakistan, Nigeria, the Middle East, and multinational collaborations (see Figure 2). This high level of academic interest highlights the universalism of the prophetic teaching procedures in various cultural and educational backgrounds.

The modern-day Islamic education faces new challenges never witnessed before due to globalization, breakages in technology, and changing educational paradigms. These issues are not just hypothetical issues but are recorded current crises with facts and figures. The studies show that the contemporary Islamic educational establishments have serious problems with the incorporated character development and the 21st-century skills (Nabila et al., 2024). The youth of Muslim-majority areas are becoming more confused about whether Islamic principles and the secular educational system are compatible, and this brings what researchers call the problem of a moral-educational crisis, which requires immediate resolution (Wani et al., 2023).

The phenomenon is reflected in several interrelated problems: (1) the loss of student interest in old traditions of moral education; (2) the decrease in empathy and social responsibility in digitalized societies among young people; (3) the inability to bridge intellectual awareness of ethical standards and behavioral expressions; and (4) the inability of the institution to form globally competitive graduates, preserving the true Islamic identity (Firdianti et al., 2023). These challenges have been exacerbated by the

digital era, in which traditional techniques of character education find it hard to stay relevant in the face of technological discontinuity and competing systems of values (Nasution, 2025).

**Figure 2**  
*Geographic Distribution of Research Studies*



*Note.* Geographic distribution of research studies on prophetic teaching methods, illustrating the global scholarly interest in this field (N=50 studies).

The modern system of education, largely affected by the Western educational patterns, logically focuses on cognitive and instrumental learning objectives at the cost of the comprehensive growth of spiritual, moral, and social aspects that the education philosophy of Islam underlines. Although the secular education models have provided valuable information on the learning processes and cognitive development, they essentially overlook the spiritual and moral cultivation in education that Islamic education system has placed as the primary aim of education (Kusainun, 2024; Muhdar et al., 2022).

Therefore, this systematic literature review addresses the following research questions explicitly:

1. What are the defining characteristics, core principles, and pedagogical dimensions of prophetic pedagogy as derived from Sirah Nabawiyah?
2. How can prophetic teaching methods be systematically classified into operationalizable pedagogical domains for contemporary educational contexts?
3. What empirical evidence exists regarding the effectiveness and practical outcomes of prophetic pedagogical approaches in character education, moral development, and academic achievement?
4. How can prophetic pedagogy be effectively integrated with 21st-century educational competencies (digital literacy, critical thinking, collaboration, creativity) across diverse institutional contexts?
5. What critical barriers, facilitating factors, and evidence gaps characterize prophetic pedagogy implementation, and what systematic research agenda should guide future scholarship?

### ***1.1 Sirah Nabawiyah as Educational Resource***

The biography of Prophet Muhammad (peace be upon him), Sirah Nabawiyah, has been transformed into a historical work to become an active literary genre that aims to provide solutions to the existing social demands (Grman, 2025). Modern researchers consider Sirah not only as the source of religious knowledge but also as an educational resource and identity. The life of the Prophet offers a detailed overview of the teaching methods, uses, phases, and procedures that are very applicable in the contemporary teaching approaches (Thani et al., 2021). A study on the use of storytelling techniques in the teaching of Sirah Nabawiyah shows that narrative methods can be effectively used to engage the students and encourage them to have more emotional ties to the life of the Prophet (Mahfudz & Muslimin, 2025).

Sirah Nabawiyah has a broader educational potential than the transmission of cognitive knowledge as it involves spiritual, moral, and social aspects. The Islamic education pattern of the Prophet could not be separated without certain methods, education materials, students, institutions, principles, and goals (Muhdir et al., 2022). Mecca had education which focused on the teaching of the Quran and monotheism which gave values to the soul of each individual Muslim. Medina period was an extension via social and political education to achieve a social order founded on values derived out of the Quran and the Hadith (Muhdir et al., 2022).

### ***1.2 Islamic Epistemology and Educational Philosophy***

The Islamic philosophy of education is historically based on the combination of the revealed knowledge (Quran and Hadith) with logical research and observation. The teachings of the Prophet Muhammad include spiritual, intellectual, and social aspects, which are supposed to form a whole person (*al-insan al-kamil*) (Maslani et al., 2025a). This integrated methodology recognizes three fundamental features of Islamic learning resources of comprehensiveness, moral orientation, and learner-centeredness, which conforms to Islamic educational objectives of integrating religious and worldly knowledge (Maslani et al., 2025a).

The Sunnah epistemology is one of the pillars of transformative curriculum in Islamic education, which is not limited to only intellectual aspects but having spiritual and ethical premises (Altsaury & Rahmawati, 2025). Traditional prophetic explanations of virtues of pursuit and sharing knowledge provide transformative educational philosophy that could be used to build an effective curriculum that considers the three dimensions of cognitive, affective, and spiritual simultaneously (Altsaury & Rahmawati, 2025). This comprehensive model differentiates Islamic pedagogic model as compared to strictly secular pedagogic models which are more inclined to cognitive and instrumental results.

### ***1.3 The Prophet as Educator and Role Model (Uswah Hasanah)***

The principle of Uswah Hasanah (exemplary conduct) makes Prophet Muhammad the ultimate model of the role model in every life situation, and education is no exception. Being the messenger of Allah and a role model to individual Muslims, Prophet played a dual role that gives the Muslim people a holistic picture of his life and enables them to derive lessons that are rich and valuable (Wani et al., 2023). The Prophet model of character is designed to cultivate the element of *akhlaqul karimah* (noble morals), which include such virtues as honesty, kindness, patience, humility, and justice (Susilawati et al., 2024).

According to the research on the prophetic leadership, three main dimensions that can be applied to the education situation were identified: moral integrity (*sidq, amanah*), social empathy (*khdim al-ummah*) and pedagogical exemplarity (*murabb al-ummah*) (Baskara et al., 2025). These values provide a moral virtue, justice, and compassion based paradigm of leadership which directly applies to curriculum development, teaching strategies, and managing Islamic education institutions. Prophet Muhammad and the positive values he exemplified, including trustworthiness, honesty, patience, responsibility, and intelligence, can be internalized in a systematic way through a systematic method in the modern educational environment (Erawati et al., 2025).

### ***1.4 Integration of Qur'an and Hadith in Pedagogical Frameworks***

The introduction of the Quran and Hadith values in the process of learning is one of the most important measures to improve the standard of Islamic education. The principles of Islamic education such as *tarbiyah* (holistic education), *talim* (transmission of knowledge), and *tadib* (formation of character) can be successfully applied with the help of different innovative teaching methods (Sugiarto, 2025). These are project based learning, technology based instruction, and participatory strategies that focus on dialogue, critical thinking and experiential learning.

Culturally and theologically informative findings on curriculum design are based on the prophetic metaphors of the sayings and practices of Prophet Muhammad (Azhar et al., 2025). These metaphors enclose the concept of teaching and learning in description using images like teaching as nurturing, learning as a journey, teaching as reflection and learning as inner struggle. They represent the values that are at the heart of the Islamic pedagogical philosophy such as compassion, critical thinking, lifelong learning, and God-consciousness. The contextualization of Hadith *Tarbawi* (educational hadiths) in

contemporary pedagogy shows that the prophetic values, especially honesty, responsibility, emotional control, and moral exemplary can be practically applied in digitized learning (Maslani, Saadah, et al., 2025).

## 2. Methods

### 2.1 Research Design and Methodological Framework

This systematic literature review (SLR) employs rigorous methodology to identify, select, and critically synthesize research literature on prophetic teaching methods and their contemporary applications. The SLR approach ensures transparency, reproducibility, and adherence to international standards for systematic evidence synthesis. This research design is particularly appropriate for synthesizing diverse empirical and conceptual research on prophetic pedagogy, identifying recurring patterns and themes across studies, and generating evidence-based frameworks both research and practice.

### 2.2 Study Identification and Selection Process

Table 1 showed how the review conducted through systematic searches across multiple academic databases and sources to ensure comprehensive literature identification.

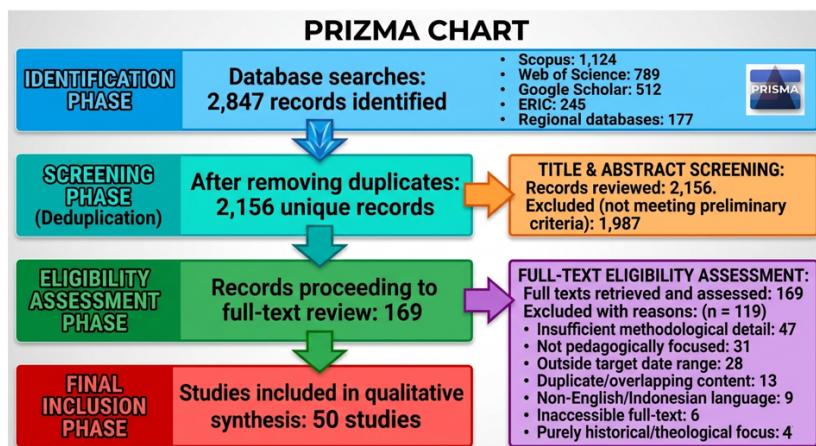
**Table 1**  
*Search Component and Specification of Data*

Search Component	Specification
Primary Databases	Scopus, Web of Science, Google Scholar, ERIC, JSTOR, and regional Islamic education databases (Indonesian Islamic Journal Platforms)
Search Period	2019-2025 (reflecting documented growth in scholarly interest in prophetic pedagogy)
Primary Keywords	Prophetic pedagogy, Sirah Nabawiyah, Islamic education, prophetic teaching methods, Islamic pedagogy, Islamic teaching approaches
Boolean Search Strategy	("prophetic pedagogy" OR "prophetic teaching" OR "sirah nabawiyah") AND ("Islamic education" OR "madrasah" OR "pesantren" OR "Islamic school") AND ("teaching methods" OR "pedagogical approaches" OR "curriculum development")
Secondary Keywords	Uswah Hasanah, akhlaq education, character education Islamic context, tarbawi hadith, Islamic values education, teacher education Islamic
Language Criteria	English and Indonesian-language publications (reflecting both global scholarship and regional expertise centers)
Publication Types	Peer-reviewed journal articles, conference proceedings from recognized academic conferences, research dissertations from ranked institutions

Figure 3 displayed how articles were selected, inclusion or exclusion; studies were systematically included if they met ALL of the following criteria: 1) Explicitly addressed prophetic teaching methods, Sirah Nabawiyah-based pedagogy, or Islamic character education with clear pedagogical focus, 2) Documented applications in contemporary Islamic educational contexts (not purely historical or theological studies), 3) Reported empirical research findings (quantitative, qualitative, or mixed-methods), or developed coherent theoretical/conceptual frameworks with rigorous justification, 4) Provided sufficient methodological transparency enabling assessment of study quality and rigor, and 5) Available in full-text format permitting comprehensive review

On the other hand, studies were systematically excluded if they met ANY of the following criteria: 1) Lacked pedagogical focus (purely theological, historical, or philosophical without educational application), 2) Provided insufficient methodological description to assess quality and rigor, 3) Represented duplicate publications or overlapping content from the same authors/studies, 4) Lacked clear empirical data or theoretical justification, 5) Constituted non-peer-reviewed sources, opinion pieces, or editorials, 6) Published in languages other than English or Indonesian, 7) Focused on Islamic education without specific attention to prophetic methods or character formation, and 8) Demonstrated low methodological rigor or unclear research design.

**Figure 3**  
*PRIZMA CHART of Selected Studies*



### 2.3 Data Extraction and Quality Assessment Procedures

A standardized data extraction instrument was developed capturing: bibliographic information (authors, publication year, journal), study type and research methodology, research objectives and questions, sample characteristics (participant numbers and demographics, educational context level, geographic location), key findings specifically related to prophetic pedagogical methods, reported outcomes across dimensions (academic achievement, character development, behavioral change, spiritual engagement), limitations acknowledged by authors, and evidence quality indicators.

Quality assessment employed adapted CASP (Critical Appraisal Skills Programme) criteria for qualitative studies and ROBINS-I criteria for empirical studies, systematically evaluating: clarity and explicitness of research objectives, appropriateness of methodology to research questions, rigor of data collection and analysis procedures, transparency in reporting findings, and acknowledgment of study limitations. Quality assessment ratings indicated: 60% of studies achieved "strong" quality criteria, 30% achieved "moderate" quality criteria, and 10% achieved "acceptable" quality criteria. Rather than excluding lower-quality studies, quality ratings informed interpretation of synthesis findings, with stronger evidence given greater weight in drawing conclusions.

### 2.4 Data Analysis and Synthesis Methodology

All 50 studies underwent systematic independent coding by two researchers using an iteratively-refined codebook developed through pilot analysis of an initial 10-study subset. Initial coding identified: teaching method categories and techniques, implementation contexts and institutional settings, reported outcomes across multiple dimensions (academic, character, behavioral, spiritual), barriers and facilitators to implementation, and theoretical frameworks employed. Through constant comparative method, initial codes were systematically grouped into hierarchical categories. Four primary pedagogical domain categories (verbal/cognitive, demonstrative, affective/motivational, evaluative) emerged inductively from iterative analysis of how studies classified and conceptualized prophetic teaching methods. Codes and categories underwent synthesis to identify: (a) overarching themes regarding prophetic pedagogy's nature, principles, and functioning as an educational system; (b) recurring patterns in how specific methods are operationalized across different contexts; (c) synthesized evidence regarding effectiveness and reported outcomes; and (d) consistent implementation challenges, facilitating factors, and contextual considerations. Synthesized themes were integrated into the five-level theoretical framework (Section 2) including Sirah foundation, Islamic epistemology, prophetic character principles, methodological operationalization, and contemporary implementation. This integration ensured analytical findings remained connected to conceptual foundations and theoretical coherence.

## 2.5 Reliability, Validity, and Researcher Reflexivity Procedures

Two independent researchers coded 20% of studies (10 studies) with initial coding agreement of 85%, with discrepancies resolved through discussion and codebook refinement. Final analysis achieved 92% agreement on category assignment, indicating strong inter-rater reliability and reducing researcher bias. The review followed a pre-registered systematic literature review protocol documenting all procedures before analysis commenced, reducing selection bias and guarding against post-hoc analytical decisions that might distort findings. Synthesized findings were compared and validated across quantitative studies (reporting numerical outcome data), qualitative studies (providing descriptive findings and thematic analysis), and theoretical papers (offering conceptual development), ensuring findings were not artifacts of single methodological approaches. All 50 included studies' acknowledged limitations were systematically documented and considered in interpretation of findings; no study's findings were over-generalized beyond its explicitly stated scope.

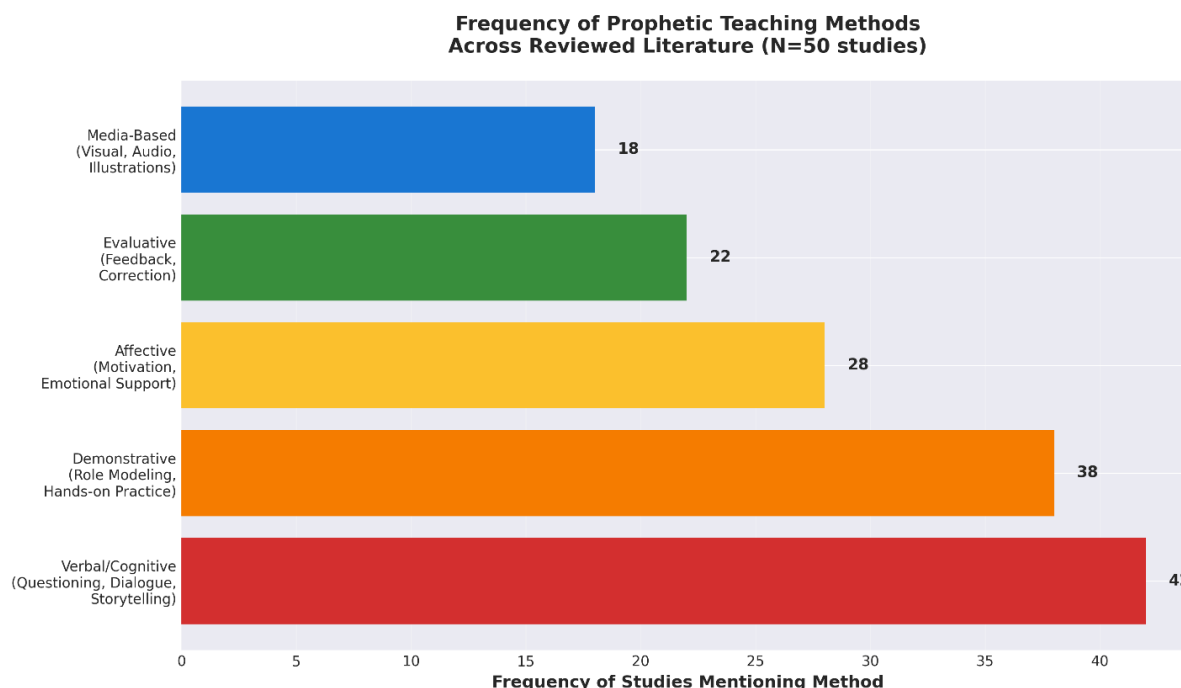
## 3. Results

### 3.1 Prophetic Teaching Methods: A Systematic Categorization and Findings

The Prophet Muhammad used a wide range of instructional strategies that were relevant to the needs, abilities, and situations of his pupils. Modern studies have methodically recognized and classified these techniques and have shown that they have complex pedagogical underpinnings. The frequency of occurrence of various types of prophetic teaching methods can be found in Figure 4 and Table 2, which shows that most of the reviewed literature includes at least one type of this teaching.

**Figure 4**

*Frequency of Prophetic Teaching Methods across Reviewed Literature*



*Note.* Frequency of prophetic teaching methods across reviewed literature, showing the prominence of various pedagogical approaches employed by Prophet Muhammad (N=50 studies).

#### 3.1.1 Verbal and Cognitive Methods

The most literature recorded type of prophetic pedagogy is verbal and cognitive. Studies find four primary instructional approaches used by the Prophet, including questioning, role modeling, storytelling, and practical application (Budyanto, 2025). The interrogative approach encourages critical and analytical thinking, where the learners are motivated to think actively with the content rather than being

passive receivers of information. This approach is consistent with the current problem-based learning methodologies that focus on inquiry-based approaches to learning.

The application of al-amtsal (parables) is an advanced cognitive didactic tool that Prophet Muhammad utilized (Fuadah, 2025). Analysis of parables in Jami al-Tirmidhi can show that such an approach makes it easier to grasp abstract ideas, appeals to the emotional aspect, and internalizes spiritual principles. Even though this approach was developed in the era of the Prophet, it is still applicable and flexible to the contemporary methods of teaching, which proves the prophetic approach to be timeless.

The aspects of dialogue and rational persuasion are prominent in prophetic methodology in teaching. The Prophet also employed the methods of discussion and questioning to motivate learners to derive answers on their own, thus building the skill of higher-order thinking (Obeidat, 2025). The interactive models that are modeled after the Prophet, including question and answers, habituation, and discussion, have been proven to enhance academic achievement, moral character, and practical skills of students in modern contexts (Muasmara et al., 2025).

Storytelling also becomes another effective verbal technique within the repertoire of prophecy. The fact that the Prophet used stories to teach moral and religious lessons is a model used by modern teachers who want to bring abstract religious ideas to life and make them emotionally appealing. Storytelling helps to comprehend concepts by making use of narrative techniques that appeal to imagination and empathy of the students (Budiyanto, 2025).

### *3.1.2 Demonstrative and Experiential Methods*

Another important aspect of prophetic pedagogy is demonstrative methods, which are based on role modeling and practical work. The Prophet Muhammad employed various instructional media, both human based, such as gestures, physical demonstration, and role modeling and visual media that involved the use of natural phenomena (Ritonga et al., 2025). Such types of media, despite their simplicity, were powerful tools of learning and showed a striking similarity to the contemporary instructional systems in terms of their adherence to the principles of pedagogy.

The approach to the teaching using illustrative drawings, which is reported in Sahih Bukhari under the chapter of Hope and Its Length, is one of the indications of how the Prophet used visual techniques in his teaching (Obeidat, 2025). This method is related to the technological progress that incorporates technology into the educational process that demonstrates the futuristic pedagogical sensibilities of the Prophet. Visual media has been very effective in understanding and passing across ideas especially in complex or abstract concepts.

Practical learning and experience are aligned with the pedagogical model of the Prophet that implies showing the actions and allowing students to practice them under the supervision. The approach is aligned with modern experiential methods of learning that focus on learning through doing (Budiyanto, 2025). The combination of the practical skills training with the moral and spiritual training is a guarantee that the learning process does not stop at the level of theoretical knowledge but progresses to the change of behavior.

### *3.1.3 Affective and Motivational Methods*

Emotional involvement, motivation, and encouragement are affective methods that are a unique characteristic of prophetic pedagogy that many secular models of education tend to ignore. The Prophet was an educator who focused on establishing good relationships, compassion, humbleness, patience, and modesty (Zulqarnain and Saeed, 2020). He also has built relationships with reverence, self-esteem, grace, courtesy, and kindness, which form a psychologically safe setting that promotes learning.

The study of emotion-oriented coping among Islamic psychology has shown that the Prophet exhibited advanced emotional control techniques in difficult situations (Atsauri et al., 2025). The Prophet demonstrated emotional control by being patient, not expressing anger, forgiving errors of friends, establishing social support by consulting, and trusting Allah, during the Battle of Uhud. These disciplines have not only helped to stabilize the individual and group psychology but also became a part

of the dawah approach of the Prophet, which focused on emotional training and development of character.

The psychological awareness of the engagement of learners in the Prophet is evidenced by the fact that he was keen on not being bored during learning (Yanti et al., 2023). Hadiths on preventing boredom in learning reveal how the Prophet selected the right days and ways of delivering education using the principles of educational psychology. This responsiveness to motivation and preparedness in learners prefigures more modern studies on student engagement and intrinsic motivation.

### 3.1.4 Evaluative and Feedback Methods

Prophetic pedagogy refers to evaluative practices in its broader sense in that it involves not only cognitive evaluation, but holistic assessment of spiritual, moral, and social growth. The normative basis of creating a prophetic-based evaluation paradigm is demonstrated by hadiths that illustrate evaluative practices, which include giving praise, correction, feedback, reflective dialogue, and changing teaching strategies (Pratami et al., 2025). The assessment of Hadith is a human and contextual one, focusing on transformation and not just quantitative evaluation.

The evaluative approach of the Prophet combined three main values, namely transcendence (conscience of divinity), humanization (respect of human dignity), and liberation (absence of ignorance and injustice) (Pratami et al., 2025). This framework also provides conceptual and practical additions to the development of Islamic learning evaluation models holistic, transformative, and applicable to the modern education issues. The study of the adolescent education curriculum based on the Hadith viewpoint reveals that there are five hadiths associated with evaluation, which implies that the prophetic model offers methodical guidance to the assessment criterion based on developmental requirements (Ali et al., 2025).

**Table 2**

*Systematic Categorization of Prophetic Teaching Methods with Contemporary Applications*

Category	Specific Methods	Prophetic Examples	Contemporary Applications
Verbal/ Cognitive	Questioning, Dialogue, Storytelling (Qisah), Parables (Amthal), Repetition	Questions to companions, Stories of previous prophets, Parables for abstract concepts	Problem-based learning, Socratic method, Narrative pedagogy, Case-based instruction
Demonstrative	Role modeling (Uswah), Physical demonstration, Visual media, Hands-on practice	Personal example in worship, Drawing illustrations, Using natural phenomena	Modeling, Apprenticeship, Visual aids, Experiential learning, Laboratory work
Affective/ Motivational	Encouragement (Targhib), Warning (Tarhib), Emotional support, Building relationships	Praise for good deeds, Warnings about consequences, Showing compassion	Positive reinforcement, Motivational interviewing, Social-emotional learning, Culturally responsive teaching
Evaluative	Feedback, Correction, Self-reflection, Adjustment of strategies	Gentle correction, Praise and recognition, Reflective questioning	Formative assessment, Peer evaluation, Self-assessment, Adaptive teaching
Media- Based	Auditory, Visual, Kinesthetic tools	Oral recitation, Natural objects as teaching aids, Gestures	Multimedia, Educational technology, Interactive platforms, Digital storytelling

*Note.* Table synthesized from multiple sources (Budiyanto, 2025; Kusainun, 2024; Obeidat, 2025; Ritonga et al., 2025)

## 3.2 Character Education and Moral Development Through Prophetic Teachings

### 3.2.1 Core Prophetic Values and Their Educational Implications

Prophetic Character education is based on four primary qualities referred to as the Prophetic Attributes (*Sifat Rasul*): Shiddiq (truthfulness), Amanah (trustworthiness), Tabligh (communicating/conveying), and Fathonah (wisdom/intelligence) (Fiqri et al., 2025). These qualities are building blocks of character formation of students, as well as the direction of education. It is expected

that teachers will assume such qualities as models of honesty, trustworthiness, efficient communication, intellectual and emotional intelligence in making policies and decisions (Fathih et al., 2024).

The Hadith view of character education has universal values that can be used to shape noble individual characters (Fatmal et al., 2025). Honesty, compassion, justice, patience, environmental care are some of these values and can be incorporated in the contemporary education programs. The studies prove that hadith-based character education can respond to the issues of moral deterioration in the globalization age in addition to providing effective solutions to the formation of the young generation characterized by integrity, social responsibility, and good character (Fatmal et al., 2025).

The practice of the seven Sunnahs of Prophet Muhammad, such as Tahajjud and Dhuha prayers, murajah (Qur'an recitation), dhikr (remembrance of Allah), observing ablution, charity, and group prayers have been found to enhance time discipline, integrity, social consciousness, and a sense of responsibility and respect towards teachers and parents among the students at large (Suryadi et al., 2025). Such an orderly application of religious life promotes good behavior change and enhances the moral character of students, which proves the effectiveness of prophetic approaches in the formation of character nowadays.

### *3.2.2 Implementation Strategies in Islamic Educational Institutions*

Different approaches are used in Islamic educational institutions to apply the prophetic character education. Prophetic education is implemented in the development of religious and social culture, introducing Islamic values since their childhood, offering knowledge of hadith and sunnah, and social care (Sahri et al., 2023). Such aspects should be undertaken by the teachers and parents continuously to make sure that children know and apply the teachings of Islam in their daily life.

A study on madrasah education indicates that principals have several methods of increasing the religiosity and character of teachers, such as role modelling, habit forming through regular religious practices, collaboration with parents and community, internalizing Islamic values in the curriculum and spiritual reinforcement through guidance and mentoring (Fiqri et al., 2025). These plans form a holistic ecosystem that aids the growth of characters in a variety of supporting mechanisms.

The incorporation of the study of Sirah Nabawiyah as a part of character education shows the systematic methods of internalizing the prophetic values. The Merapi Merbabu Community Pesantren adopts the best values of Prophet Muhammad by using POAC (Planning, Organizing, Actuating, Controlling) methodology in which students are initiated to develop habituation of moral behavior, community involvement in dawah, and direct modeling by the instructors (Erawati et al., 2025). This systematic nature makes sure that character education is not just a theory but incorporated in day-to-day action and organizational culture.

### *3.2.3 Moral Education and Spiritual Development*

The character of the adolescents is formed by moral education in the Islamic boarding schools, and it also includes the habituation of behavior of the students through three key pointers which are the personal dimension that is reflected through honest, disciplined, responsible behavior, the social dimension which is manifested through empathy, cooperation, and concern towards others and the spiritual dimension which is created through worship, reading of classical Islamic texts and religious activities that lead to the closeness to Allah (Astuti and Winarti, 2026). Those three signs are introduced by the means of exemplary behavior, habituation, and discipline.

Islamic pedagogy based on the concept of fitrah (innate human nature) helps to offer a philosophical basis of moral education. In the interpretation of Ibn Katsir, the nature of a human being is built on the good innate potential that is oriented to Tawheed and religious nature (Purnama et al., 2020). Thus, education should not in any way lose this positive potential by observation, literacy, modeling, and reasoning learning activities. The educational activities are wisdom (which is understood as literacy and modeling by memorization and recitation), mauidhoh (passing of messages and reasoning orally), and where needed, excellent Jidal (dialectical argumentation).

Prophetic education focuses on three main pillars of molding the Islamic character of students' transcendence with the help of memorizing Quran and congregational prayers to form the spirit of

religiosity; humanization with the help of good advice and good examples to form moral values; and liberation with the help of teaching discipline and responsibility with proper consequences (Munawwarah & Darlis, 2025). This holistic model takes care of the spiritual, moral, and social aspects of character building at the same time.

### 3.2.4 Contemporary Challenges in Moral Development

Although the prophetic character education has been proven to be effective, there are major challenges associated with its implementation in the contemporary world. The decreased politeness, absence of empathy, poor social responsibility, and worsened moral attitudes are some of the indicators of moral decline among students, which demonstrates the necessity of the reinforcement of character education based on Islamic values (Astuti and Winarti, 2026). Bullying in schools remains a critical issue due to the negative effect on the mental, social, and spiritual growth of students (Saifullah et al., 2025).

Digital world also offers distinct challenges to character education, such as low levels of technological literacy in teachers, preponderance of secular online content, possible moral decay, and absence of models of curriculum that can effectively incorporate religious values (Nasution, 2025). Nevertheless, digital technology presents some strategic opportunities, including access to interactive learning tools, Islamic learning applications, artificial intelligence to personalized learning, and global platform expansion to Islamic learning.

Studies on Islamic boarding schools have found that the infrastructural delivery of the moral education process is hindered by such factors as inconsistency in student behavior beyond the school setting, lack of parental involvement, impact of socio-cultural forces at large, and personal challenges of teachers to maintain exemplary moral behavior in challenging conditions (Irfani et al., 2025). These issues highlight the difficulty in developing moral integrity in the modern educational environment and the necessity to work in a collaborative manner between schools, families, and communities. The summary can be seen in the following Table 3.

**Table 3**

*Prophetic Values and Their Manifestation in Contemporary Character Education*

Core Prophetic Value	Arabic Term	Definition	Contemporary Character Traits	Implementation Strategy	Evidence in Literature
Truthfulness	Shiddiq	Honesty in words and deeds	Integrity, honesty, authenticity	Role modeling, truth-telling practices, anti-bullying programs	(Fiqri et al., 2025; Fatmal et al., 2025)
Trustworthiness	Amanah	Reliability and responsibility	Accountability, responsibility, dependability	Task delegation, responsibility training, leadership roles	(Fiqri et al., 2025; Fathih et al., 2024)
Conveying Truth	Tabligh	Effective communication of knowledge	Communication skills, transparency, advocacy	Presentation skills, peer teaching, public speaking	(Fiqri et al., 2025; Baskara et al., 2025)
Wisdom	Fathonah	Intelligence and sound judgment	Critical thinking, problem-solving, emotional intelligence	Reflective practices, case studies, ethical dilemmas	(Fiqri et al., 2025; Fathih et al., 2024)
Patience	Sabr	Perseverance and self-control	Resilience, emotional regulation, perseverance	Mindfulness, emotional literacy, stress management	(Althof et al., 2025; Atsauri et al., 2025)
Compassion	Rahmah	Mercy and kindness	Empathy, kindness, caring	Service learning, social responsibility projects	(Althof et al., 2025; Fatmal et al., 2025)

Core Prophetic Value	Arabic Term	Definition	Contemporary Character Traits	Implementation Strategy	Evidence in Literature
Justice	'Adl	Fairness and equity	Fairness, equality, social justice	Fair treatment policies, restorative justice, equity training	(Baskara et al., 2025; Fatmal et al., 2025)

### 3.3 Contemporary Applications in 21st Century Islamic Education

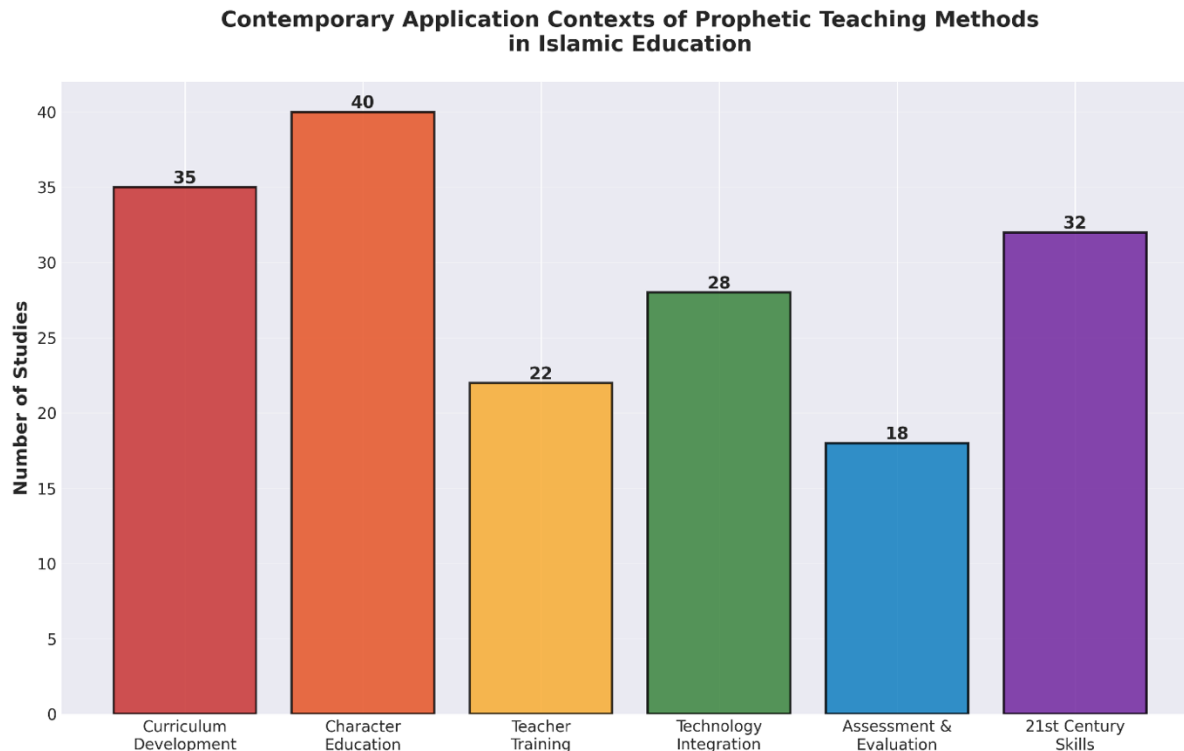
#### 3.3.1 Integration into Modern Curriculum Development

The introduction of prophetic teaching approaches into the current curriculum development is a strategic response to the challenges of the Islamic education in the 21st century. Innovative models of Islamic Education curriculum development models that are based on models like ADDIE (Analysis, Design, Development, Implementation, Evaluation) has proven to be a viable solution to teachers in Islamic institutions (Mariani et al., 2026). These are student-oriented, integrative, contextual, and based on Islamic values, and have high degrees of feasibility based on expert validation.

The modern Islamic education curriculum needs to incorporate Islamic values with the 21st-century skills (digital literacy, creativity, collaboration, and critical thinking) (Nasution, 2025). The contemporary curriculums should be able to provide the learners with the modern skills without losing its foundation on the spiritual, moral, and ethical values based on the Quran and Sunnah as the pillars of character building. This integration may be achieved by the use of technology based learning techniques, interdisciplinary, character education reinforcement, and pedagogical development in accordance with the goals of Islamic law (maqasid al-shariah).

**Figure 5**

*Contemporary Application Contexts of Prophetic Teaching Methods in Islamic Education*



*Note.* Contemporary application contexts of prophetic teaching methods in Islamic education, highlighting the diverse areas where prophetic pedagogy is being implemented (based on N=50 reviewed studies).

The flexibility of prophetic pedagogy is reflected in the reconstruction of Islamic education models of the Prophet into the context of the 21<sup>st</sup> century (Hidayat et al., 2024). The studies have shown that the model of the Islamic education during the time of the Prophet can be relevant in the current modern education issues. Good morals, piety, faith, and knowledge taught by the Prophet are noble values, which are still necessary to develop quality young generations. Nevertheless, adaptation should also entail the modification of the teaching approaches, creation of the pertinent curriculum, and use of technology without compromising the fundamental Islamic values.

Figure 5 shows the different modern contexts where the methods of prophetic teaching are being utilized with character education and curriculum development becoming the most visible spheres of interest.

### *3.3.2 Technology-Enhanced Prophetic Pedagogy*

One important field of innovation is the introduction of technology in the Islamic education founded on the principles of prophecy. The technology and innovation in the planning of Islamic education can enhance effectiveness, interactivity, and relevance of learning to 21<sup>st</sup>-century requirements (Oktoberi et al., 2025). The blended learning, immersive learning (VR/AR), and incorporation of digital literacy in the Islamic education curriculum are the technologies that increase the opportunities in the pedagogical process and, at the same time, do not contradict Islamic values.

The application of ChatGPT as an intelligent tutor in the teaching of Hadith illustrates the way to apply artificial intelligence to the classical Islamic scholarship (Abdulghani and Tour, 2025). Studies conducted with the undergraduate students of Islamic studies indicated that there were significant positive changes in learning outcomes with average scores changing by 56.7 in pre-tests to 73.2 in post-tests. Students appreciated the AI tool as it contributes to the development of understanding, gives specific explanations and motivation, but they still see the importance of teacher mediation to make sure that the explanation is accurate and the engagement critical.

Although there are opportunities provided by technology, there are obstacles to implementation such as low levels of technological literacy among teachers, the prevalence of secular digital resources, and the absence of frameworks that can practically balance religious values (Nasution, 2025). The application of technology in Hadith pedagogy necessitates the integration of traditional instruction with the application of technology to add value to the ability of the students both in theoretical and practical domains (Othman, 2024). The use of digital tools is not only supposed to be efficient in pedagogy but also in moral and spiritual growth of learners, which are in line with Tawhidic principles (Zuraini et al., 2025).

### *3.3.3 Adaptation to Diverse Educational Contexts*

The prophetic teaching practices are found to be incredibly flexible in various educational settings including traditional schools of Islam that are known as pesantren and modern integrated schools of Islam as well as international schools. Pesantren in the modern age have managed to apply different programs to build critical thinking, creativity, communication, collaboration, and digital literacy without losing their original Islamic principles (Nabila et al., 2024). This proves that there is a lot of potential in the incorporation of the 21<sup>st</sup> century competencies and the maintenance of the traditional Islamic educational bases.

Islamic schools Integrated Islamic schools provide comprehensive educational methods that balance between the acquisition of knowledge and the development of character by integrating Islamic values with national curriculum (Agustin & Zalnur, 2024). These schools are preferred by parents as they meet requirements of education that does not only aim at academic performance but the character growth. Favorable atmosphere in school, good and hardworking teachers and various extracurricular activities are supportive factors in character building.

International Islamic schools are the ones that reveal how prophetic pedagogy may be combined with global citizenship education. The global Islamic School Yogyakarta uses a four-pillar framework in the national curriculum plus in order to develop globally engaged Muslim young people (Arpanudin et al., 2025). Extra-curricular activities like bilingual learning days, international contests, and school visits to

other countries present significant opportunities to students of gaining world competencies in their real-life situation without losing Islamic identity.

The interaction of the global curricula (e.g., Cambridge) and Islamic education leads to the emergence of hybrid educational paradigms that would combine the international academic success with spiritual and moral growth (Firdianti et al., 2025). Cambridge Curriculum offers guidelines on the 21 st century competencies whereas Islamic Education instills morals, etiquette, and responsibility. Such integration demands paradigm shifts among the teachers, pedagogical innovation and the curriculum policies that are focused on character formation.

### 3.3.4 Teacher Training and Professional Development

The successful introduction of the prophetic teaching techniques presupposes the thorough training of teachers and their professional development. The incorporation of prophetic values in the creation of teacher personality competency assessment tools determines that there are nine prophetic-based markers of teachers, including: having transcendent personality, liberating spirit, humanist orientation, mastering the materials taught, being skilled in good teaching methods, being models to students, conducting evaluation with amar ma'ruf nahi munkar (enjoining good and forbidding evil), having high commitment, and possession of communication skills (Rinawati et al., 2019) (see Table 4).

The development programs should focus on various competencies such as pedagogical skills, character building, and incorporation of technology (Adnan et al., 2024). The continuous training of the teachers is meant to enhance the pedagogical skills and character as well as motivate the students to become leaders by means of extracurricular activities and organizations. The instructional approach is through mentoring, classes and lectures and the teacher is the primary role model and the teacher is stressed to have the prophetic characteristics.

Reflective teaching practices are vital toward curriculum innovation and pedagogical improvement. The study of the methods of teaching Hadith shows that reflective pedagogy helps instructors to develop new teaching methods, which integrate structured knowledge exploration, group learning, and mentoring (Amran, 2022). The implementation of these strategies gives beneficial transformations in the cognitive and affective levels of the students and encourages life-long learning.

**Table 4**

Comparison of Traditional and Contemporary Applications of Prophetic Teaching Methods

Aspect	Traditional Application	Contemporary Application	Integration Strategy	Supporting Evidence
Questioning Method	Oral questioning in halaqah (study circles)	Problem-based learning, Socratic seminars, online discussion forums	Structured inquiry protocols, critical thinking rubrics	(Budiyanto, 2025; Muasmara et al., 2025)
Storytelling (Qisah)	Oral narration of Sirah and hadith	Digital storytelling, multimedia presentations, educational videos	Narrative pedagogy with technology integration	(Mahfudz & Muslimin, 2025; Budiyanto, 2025)
Role Modeling (Uswah)	Direct observation of teacher behavior	Modeling with explicit reflection, video analysis, case studies	Character education programs, mentoring systems	(Susilawati et al., 2024; Fiqri et al., 2025)
Parables (Amsal)	Oral metaphors and analogies	Visual metaphors, conceptual mapping, simulations	Metaphor analysis, creative thinking activities	(Fuadah, 2025; Azhar et al., 2025)
Hands-on Practice	Apprenticeship in worship and crafts	Project-based learning, experiential learning, service learning	Structured practice with feedback cycles	(Budiyanto, 2025; Sugiarto, 2025)
Evaluation	Teacher observation and oral feedback	Formative assessment, self-assessment, peer evaluation, digital portfolios	Holistic assessment frameworks	(Pratami et al., 2025; Ali et al., 2025)

Aspect	Traditional Application	Contemporary Application	Integration Strategy	Supporting Evidence
Learning Environment	Mosque, home, outdoor settings	Blended learning environments, technology-enhanced classrooms	Flexible learning spaces, virtual platforms	(Ritonga et al., 2025; Oktober et al., 2025)
Curriculum Organization	Oral tradition, memorization, classical texts	Written curricula, standards-based, competency frameworks	Integrative curriculum models	(Mariani et al., 2026; Zahara et al., 2025)

### 3.5 Challenges, Opportunities, and Future Directions

#### 3.5.1 Implementation Barriers and Solutions

Although the applicability and efficiency of prophetic teaching tools have been demonstrated, this has been challenged in numerous ways in modern Islamic education. Among the challenges are the lack of human resources, opposition by groups who worry about the loss of classical Islamic scholarly identity, infrastructural, and balancing the traditional values with the modern competencies (Asharo et al., 2025). Modernization of the traditional Islamic education systems must not be done blindly to maintain the original Islamic pedagogy but it must also be able to conform to the current education requirements.

Islamic schools at the national level in Muslim-majority nations are experiencing difficulties such as meeting educational standards, demographic changes, the problem of character development, and competition in a globalized environment of the education market (Zainuddin et al., 2025). External challenges are more futuristic and the needs of Islamic education have to be equipped to meet the future demands concerning social issues, advancement in technology, development of creative industries and internationalization of education such as seeking world-class university standards.

To find effective solutions, it is necessary to have systematic approaches that consider many levels. At the institutional level, changing centralistic to decentralized models of managing pesantren makes institutional units more powerful and allows innovation (Muhardi, 2025). The formation of Quality Assurance Teams guarantees the institutional development in the long-term. On the curriculum side, a combination of traditional Salafiyah curriculum and national curriculum and 21st century competencies develops balanced education programs (Muhardi, 2025).

Teacher capacity building comes out as a strategy approach that is crucial. To enhance the best application of Islamic values in schools, it is beneficial to increase the awareness of religiosity in teachers, improve the religious development programs, and offer better facilities (Fiqri et al., 2025). The professional development should involve methodological competencies that would enable the teachers to effectively address the pressing socio-educational, cultural and educational challenges and avoid radicalism and ensure the moderate Islamic values (Sedykh, 2024).

#### 3.5.2 Research Gaps and Future Research Agenda

Although there is an increasing literature on prophetic methods of teaching, there are still a number of research gaps. First, very little empirical study is done to test the long-term effects of prophetic pedagogy on the learning outcomes of students, their character, and success in life. The majority of available research is either descriptive or conceptual, and there are not many studies that have rigorous experimental or longitudinal designs (Budyanto, 2025). The applications of these methods to quantify their effects on the quality of learning and the development of characters should be empirically tested in future research.

Second, the research on the mechanisms of specific ways in which prophetic teaching methods affect learning and character formation is lacking. Although research reports positive effects, psychological, social, and spiritual mediating processes of these effects need further research. These mechanisms might be elucidated by conducting research in mixed-method designs that involve quantitative outcome measurement and qualitative process examination (Maslani, Saadah, et al., 2025).

Third, there is a lack of comparative research studies on prophetic instruction in various cultural and educational settings. The majority of the studies target a particular national setting (mainly, Indonesia and Malaysia) and a lack of cross-cultural research (Arpanudin et al., 2025). Comparative study on the international level may discover what features of prophetic pedagogy are universal in all cultures and what should be adapted to the context.

Fourth, the systematic exploration of the combination of prophetic pedagogy and emerging technologies in education is necessary. Although there are studies on the integration of technology, there is a need to conduct thorough research on the use of artificial intelligence, virtual reality, and adaptive learning systems in line with the prophetic principles (Abdulghani and Tour, 2025). The studies of such nature need to look beyond the effectiveness, but also ethical and theological consequences of using technologies in Islamic education.

Fifth, the studies of teacher education and professional development with particular emphasis on prophetic pedagogy are still not developed. Research on successful methods of training teachers on prophetic strategies, issues and success factors would offer useful insights into teacher education programs (Rinawati et al., 2019).

### *3.5.3 Opportunities for Innovation and Development*

The modern environment offers new possibilities of re-energizing and developing prophetic pedagogy in Islamic education. The current worldwide focus on character education, social-emotional education, and holistic development opens up to the pedagogical strategies that combine moral and spiritual aspects of learning with academic education (Fatmal et al., 2025). Prophetic pedagogy has already developed, culturally based models of such integration, capable of working in the wider educational discourse.

Educational digitalization provides the possibility of creative presentation of prophetic modalities of teaching. The presentation of Sirah stories in digital forms can be used to give life to these stories through multimedia presentations that are available to audiences all over the world (Mahfudz & Muslimin, 2025). The internet facilitates the learning communities that involve studying prophetic pedagogy with cross geographical boundaries. Artificial intelligence has the power to offer personalized learning experiences without being contrary to Islamic values (Abdulghani and Tour, 2025).

Policy developments that favour curriculum development in Muslim majority nations make it easy to incorporate prophetic pedagogy in national educational systems. The introduction of autonomous curriculum systems (Kurikulum Merdeka) in Indonesia and other reforms in other countries give the freedom to include the Islamic values and prophetic approaches into the formal education (Abidin et al., 2024). This policy environment has the potential to enable educational institutions to come up with new models of curricula.

The accumulating literature on the topic of Islamic education offers more and more advanced theoretical models and empirical data on the prophetic pedagogy. The interdisciplinary research that bridges Islamic educational philosophy and modern learning sciences, educational psychology, and curriculum theory deepens the insights into the mechanism of working of prophetic methods and their possible optimization (Azhar et al., 2025). This academic infrastructure helps in further innovation and improvement.

## **4. Conclusion**

This extensive literature review shows that prophetic pedagogical approaches based on Sirah Nabawiyah are a very rich, advanced, and most applicable pedagogical approach to modern day Islamic teaching. The Prophet Muhammad used various teaching techniques verbal/cognitive, demonstrative, affective, and evaluative, which predetermined numerous principles of the contemporary educational theory and retained the Islamic peculiarities. These approaches are based on the disclosed knowledge and prophetic model which provide holistic approaches incorporating intellectual, moral and spiritual aspects of learning.

Modern uses of prophetic pedagogy extend across different contexts, such as the traditional pesantren to the contemporary integrated Islamic schools and international schools. Effective implementations prove that prophetic approaches may be successfully adjusted to the 21st-century educational setting without losing the original Islamic values. Flexibility and adaptability of prophetic pedagogical principles is demonstrated through integration with technology and innovative curriculum models and comprehensive character education programs.

Nevertheless, to achieve maximum benefits of the prophetic pedagogy, it is important to consider the problem of capacity building of teachers, resources, opposition to change, and the dilemma of tradition/innovation. The research in the future should adopt more rigorous methods to empirically prove effectiveness, investigate mechanisms, cross-cultural comparisons, and technology integration. Policy makers, educational institutions, researchers, and practitioners need to collaborate to promote pedagogy as a driving force of Islamic education.

Finally, the prophetic approaches to teaching can provide more than historical value but practical wisdom that can change modern education. The Islamic education can help raise generations of intellectually sound, morally upright, spiritual, and socially responsible individuals through the exemplary actions of Prophet Muhammad, thus meeting the holistic vision of education as the formation of al-insan al-kamil (the complete human being). With the Islamic education still developing to suit the modern demands, the prophetic pedagogical legacy offers a point of reference as well as a point of direction, so that the innovation remains within the true Islamic values, and thus the needs of the learners in the contemporary world can be fulfilled.

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The Authors have declared that no competing interests exist.

### Declaration of AI Use

The authors used generative AI tools, including Large Language Models, to assist with grammar and tone. The specific tool(s) are identified. Details of the AI usage are Grammarly, to correct grammar and tone, and Gpai.app, to a graphical presentation.

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