REVISITING ISLAMIC EDUCATIONAL MEDIA: THE PROPHET'S PEDAGOGICAL MODEL AND ITS RELEVANCE FOR MODERN EDUCATION

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Abstract

The global reality, characterized by numerous transformations across various fields, including education, appears to be inversely proportional to the quality of educational outputs. Paradoxically, the educational process conducted by the Prophet Muhammad, despite its contextual limitations, successfully established an exemplary educational model, culminating in the emergence of the finest generation in Islamic history. Arising from this observation, this research aims to examine the pedagogical practices of the Prophet Muhammad as a foundational framework for modern Islamic education, with a specific focus on the educational media he employed. The study is guided by two primary research questions: first, how do the pedagogical practices of the Prophet serve as a basis for constructing modern education? Second, what is the relationship between the Prophet's educational model and modern education in fostering spiritual embodiment and meaning-making? These questions are investigated and analyzed using a descriptive-analytical approach based on library research. The findings indicate that the fundamental framework of the Prophet's pedagogical practice was underpinned by his exemplarity and a worldview that each individual should be balanced. This framework was operationalized through three integrated forms of learning media: textual (through reading, writing, and memorization), demonstrative, and critical thinking. Each of these forms possesses distinct benefits and objectives, yet they function synergistically, reinforcing one another within a holistic system. Consequently, the Prophetic pedagogical practice does not rely solely on the verbal transmission of concepts. It comprehensively incorporates experiential learning, moral exemplarity, a deep understanding of learners, and an emotional approach that simultaneously engages students' cognitive, affective, and psychomotor domains.

Keywords: *Ḥadīš Tarbawī; Educational Media; Islamic Education; Pedagogical Prophetic; Holistic*

Abstrak

Realitas global yang menunjukkan adanya berbagai transformasi dalam berbagai bidang, termasuk pendidikan, tampaknya tidak berbanding lurus dengan output peserta didik. Berbanding terbalik, proses pendidikan yang dilakukan oleh nabi dengan segala kekurangannya justeru mampu meneguhkan keberhasilan pendidikan dengan lahirnya generasi terbaik dalam khazanah keislaman. Berangkat dari realitas tersebut, penelitian ditujukan untuk mengkaji praktik pedagogis Rasulullah saw sebagai dasar dari pelaksanaan pendidikan Islam modern, khususnya mengenai media yang digunakan. Dua rumusan masalah menjadi landasan awal kajian; pertama, bagaimana praktik pedagogis nabi menjadi dasar pendidikan modern?; Kedua, bagaimana relasi antara model pendidikan nabi dengan pendidikan modern dalam memberikan penjiwaan dan makna?. Kedua pertanyaan tersebut, kemudian dikaji dan dianalsis melalui pendekatan deskriptif-analitif berbasis kepustakaan (library research). Hasil penelitian menunjukkan bahwa kerangka dasar praktik pedagogis nabi ditopang oleh keteladanan dan cara pandang yang menempatkan setiap individu secara seimbang. Hal ini kemudian diimplementasikan melalui media pembelajaran dalam tiga bentuk: bentuk tekstual (melalui membaca, menulis, dan menghafal), demonstratif, dan critical thinking, yang mana masing-masing dari ketiganya memiliki manfaat dan tujuan berbeda, saling menguatkan, dan terintegrasi secara holistik. Sehingga, praktik pedagogis nabi bukan hanya bergantung pada penyampaian konsep secara verbal, tetapi juga pengalaman, keteladanan, pemahaman terhadap peserta didik, dan pendekatan emosional yang menyentuh aspek kognitif, afektif, dan psikomotorik peserta didik.

Kata Kunci: Hadits Tarbawi; Media Pendidikan; Pendidikan Islam; Pedagogis Nabi; Holistik

A. Introduction

Realizing the perfection of human life is one aim of education, wherein perfection in this context is not limited to cognitive quality alone, but also encompasses the deep meaning and spiritual embodiment of all aspects within the individual. (Marwah et al., 2018) This idea highlights the primacy of authentic education, which must not be reduced to a mere process of information transfer or content delivery. Beyond that, education should be understood as a complex and rich process of awakening and self-discovery, integrally declaring both intellectual and spiritual dimensions. (Kusumah et al., 2025) Thus, its successful implementation can shape positive individuals of good character, generate tangible benefits for societal welfare, and harmonize personal piety with social piety.

Nevertheless, the educational process is often not conducted appropriately. In practice, contemporary Islamic education remains dominated by the administrative use of teaching media, failing to fully move beyond lecture-based and one-way communication methods. Consequently, learning in the modern context frequently feels monotonous and fails to reach the innermost dimensions of each learner, contributing to a rise in misconduct within the educational sphere. Referring to the website of Pusiknas Bareskrim Polri, for instance, hundreds of children have been involved in criminal acts since early 2025, including brawls, theft, and drug abuse. (Kontributor, 2025) Furthermore, the influence of negative content, the erosion of social norms, susceptibility to trends, and cyberbullying are also some factors in moral degradation. (Rahmawati, 2025)

In the search for a holistic and transformative Islamic education paradigm, Kuntowijoyo formulates the prophetic Islamic education paradigm as a method capable of nurturing intellectual and spiritual dimensions simultaneously. (Kuntowijoyo, 2007) Prominent thinkers and figures such as Ismail Raji al-Faruqi and Naquib al-Attas agree that the personality of the Prophet embodies timeless pedagogical principles. (Maarif, 2019) This view is reinforced by prior research, which indicates that the educational concept of the Prophet Muhammad emphasized the formation of the companions' holistic competencies through a teaching approach based on exemplary modeling. (Zulherma et al., 2021) Additionally, hadiths fundamentally contain various principles for character building, guiding the development of just leadership, enhanced spirituality, and effective communication within every educational process. (Ependi et al., 2025)

Regarding its methodology, the Prophet's approach to knowledge transmission possessed distinct characteristics, particularly within the context of Islam's emergence as a nascent religion amid the prevailing ancestral teachings of Arabian society. In this regard, several studies affirm the unique forms of the Prophet's pedagogy, including an emphasis on the human being as an educational

medium, (Amri, 2022) the organization of thematic study sessions, (Rais et al., 2023) and the creative adoption of various instructional modes such as lectures, demonstrations, experiential learning, and other methods. (Abas, 2021) Furthermore, research by Fajar Tresna Utama et al. indicates that the Prophet's success as an educator stemmed from the *uswah* he embodied, which established a correlation between the theoretical and practical dimensions of his teachings. (Utama et al., 2021)

Building upon these existing studies, it is evident that the uniqueness of the Prophet's methodology facilitated a transformational educational process, one that extended beyond mere information transfer to shape personality, behavior, and a deeply internalized worldview. However, prior research has yet to provide a comprehensive and in-depth discussion of the diverse educational media employed by the Prophet Muhammad, encompassing the prophetic pedagogical model and media. Consequently, the analytical space concerning the application and contemporary relevance of these media within Islamic education remains limited and insufficiently interconnected. This article, therefore, aims to address this gap in the literature.

To delimit the scope of inquiry, the author proposes two research questions. *First*, how does the pedagogical reality of the Prophet form the basis for constructing modern educational media? *Second*, what is the relationship between the Prophet's academic model and contemporary education in fostering spiritual embodiment and meaning? These questions are examined and analyzed by a descriptive-analytical method based on library research. (Zed, 2004) Although it seems simple, this approach is widely regarded as highly effective for achieving analytical depth, generating foundational conceptual insights, establishing modern relevance, and contributing to scholarly advancement. In its implementation, each fact is comprehensively described before being analyzed. Any error in the description will render the analysis results problematic; therefore, every step of the process must be carried out with great care. (Heryadi, 2024)

Procedurally, the research began with the data collection of primary and secondary sources. The primary data were drawn from *kutub al-hadīś* (canonical hadith compilations) and contemporary digital publications on modern education, while secondary sources consist of relevant prior studies accessed through various academic portals, including Google Scholar, JSTOR, academic journal, and other digital reference databases. Following data collection, the author undertook data inventory, classification, and source criticism. This step is crucial for ensuring the validity of references, thereby enabling a structured, objective analysis and composition of the text, which can subsequently serve as a source for further study and development.

B. The Foundational Structure of Educational Media

The term media, within pedagogical discourse, is conceptualized as any form—encompassing human agents, materials, or events—deliberately constructed to establish a learning environment that facilitates knowledge acquisition, skill development, and the cultivation of dispositions aligned with foundational educational values. (Lubna, 2020) More specifically, instructional media constitutes a channel for message delivery, engineered to engage the cognitive and affective domains of the learner simultaneously. This dual stimulation is pivotal in precipitating an internalized, active learning process. (Nahar, 2024) Thus, the integration of media within pedagogical practice serves a strategic purpose to enable the effective and contextualized transfer of knowledge and to ensure its relevance and integration within the learner's socio-cultural milieu.

Modern educational theory, notably multimodal learning and dual coding theory, (Clark & Paivio, 1991) posits that the intentional incorporation of media enhances pedagogical efficacy by improving comprehension, retention, and learner motivation. The integration of educational technology acts as a transformative force, fundamentally reshaping pedagogical architectures and their corresponding impact on learner achievement. (Hayatina et al., 2025) Beyond mere utility, the dominant media forms within an institution can evolve into a constitutive element of its educational identity. This is illustrated within the Indonesian Islamic educational landscape, which, as noted by Martin Van Bruinessen, is characterized by systemic pluralism. Traditionalist factions often anchor their pedagogy in kitab kuning (classical textual canons), whereas modernist orientations frequently embrace curricula and methodologies reflective of contemporary pedagogical trends. (Bruinessen, 2012)

Concurrent with technological advancement, the transformation of educational delivery has accelerated, precipitating significant evolution in the morphology of educational media. This is epitomized by the paradigm of "multimedia", defined as the synergistic and integrated application of multiple media formats. (Abdulrahaman et al., 2020) The deployment of both singular and combined media modalities optimizes the learning process. Their interconnected and versatile nature enables diverse presentational formats and fosters interactive exchanges, thereby empowering individuals to articulate ideas or disseminate information with greater sophistication, informational clarity, and comprehensibility. Consequently, acquired knowledge is more readily understood, internalized, and ultimately directed toward the manifestation of elevated human values.

Furthermore, various transformative initiatives within the education sector are being actively pursued by the government. This is evident in multiple policies,

including the digitization of instructional materials, the development of websites providing educational content, and the integration of digital media into classrooms, thereby unequivocally affirming the central position of instructional media in modern education. (Uly, 2025) However, alongside the urgency and benefits offered by media, each technological leap introduces its own inherent paradoxes and fundamental challenges. On one hand, access to information and learning materials has become unprecedentedly open and instantaneous. Conversely, this ease of access risks fostering a generation of learners who are intellectually complacent, where all knowledge is readily available without necessitating deep, exploratory effort. This vulnerability is exacerbated by the potential for increasingly sophisticated academic dishonesty, transforming media from a learning tool into an instrument for circumventing rigorous intellectual engagement.

These challenges illustrate that digitalization, without mature pedagogical forethought, can potentially erode the fundamental values of education. Moreover, behind the global trend of adopting diverse technologies, a primary aspect must not be displaced (the appropriate and responsible use of media). Particularly within the context of Islamic education, its ultimate aim is not merely to produce intellectually astute individuals but, more importantly, to cultivate holistic human beings who are emotionally and spiritually intelligent. Therefore, educational institutions and their academic communities must re-examine how the Prophet, through the educational media used, was able to cultivate the companions, a group renowned as the finest generation in Islamic tradition. Re-realizing this pedagogical model is crucial for addressing the increasingly complex array of contemporary educational problems.

C. Revisiting the Prophet's Pedagogical Practice in Islamic Educational Theory

The Prophet's personality is unanimously regarded as a reference point in all aspects, including education. The historical reality of Islam as a nascent religion amidst the ancestral faiths of the Arabian society presented a distinct challenge for the Prophet in disseminating the Islamic message to his companions. This context necessitated an effective transfer of knowledge to reconstruct the worldview of the inhabitants of Makkah and Madinah regarding monotheism (*tauḥīd*) and the essence of Islamic teachings. (Sholawati, 2021) Conceptually, the Prophet's moral and spiritual excellence serves as the foundational cornerstone for formulating various educational theories, both classical and modern, and constitutes the primary instrument in his own pedagogical processes. Before proceeding to a more detailed analysis, it is essential to establish an understanding of two core principles.

First, the principle of *uswah ḥasanah* (exemplarity). The personality of the Prophet Muhammad is widely acknowledged as one that perfectly manifested fundamental human and divine values. Within him, humanistic ideals coexisted harmoniously with transcendental-spiritual values, such as piety, patience, and total devotion to God. This perfect integration of *ḥablum min al-nās* (the horizontal dimension) and *ḥablum minallāh* (the vertical dimension) renders his exemplarity universal and timeless. It is from this integration that a profound reverence for the Prophet emerged among the believers—not merely as a divine representative, but as the closest living manifestation of divine teachings, actualized in tangible, everyday actions accessible and emulable by all strata of society.

Within a pedagogical context, exemplarity is not merely a supplementary technique but the foundational bedrock. This is possible precisely because the Prophet Muhammad himself was the crystallization of the fundamental life values he taught. He demonstrated how humanism could, and indeed must, stem from a profound transcendental consciousness. This symbiotic relationship between love for fellow humans and love for the Creator rendered his character profoundly magnetic and noble, eliciting deep respect as a living conveyor of the divine message who embodied it fully. Consequently, this holistic exemplarity repositions the educator from a mere conveyer of information to a living model whose integrity is indivisible—where word and deed, teaching and practice, are seamlessly unified.

Concretely, the Prophet's exemplarity is enshrined in the QS. al-Aḥzāb: 21, which presents his noble conduct as a necessary model, particularly for those who hope for God's mercy and prepare for *yaum al-qiyāmah* (the Day of Judgment). Furthermore, numerous Prophetic hadith reinforce this principle, narrating his compassion for orphans, his gentleness and sincerity, his generosity, and his unwavering honesty as referenced in narrations concerning human creation, among others.

No	Lafadz Hadis	Arti
	حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ قَالَ حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ قَالَ حَدَّثَنِي أَبِي قَالَ سَمِعْتُ سَهْلَ بْنَ سَعْدٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا. وَقَالَ بِإِصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطَى	*Abdullah bin Abdul Wahab narrated to us, saying: Abdul Aziz bin Abi Hazim narrated to me, saying: My father narrated to me, saying: I heard Sahl bin Sa'ad, from the Prophet (peace be upon him), who said, "I and the guardian of an orphan will be in Paradise like these two," and he gestured with his two fingers—the index finger and the middle finger.* (al-Bukhārī, 2002)

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ حَدَّثَنَا أَبُو دَاوُدَ قَالَ أَنْبَأَنَا شُعْبَةُ عَنْ أَبِي إِسْحَقَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ الْجَدَلِيَّ يَقُولُ: سَأَلْتُ عَائِشَةَ عَنْ خُلُقِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ لَمْ يَكُنْ فَاحِشًا وَلاَ مُتَفَحِّشًا وَلاَ صَخَّابًا فِي الأَسْوَاقِ وَلاَ يَجْزِي بِالسَّيِّئَةِ السَّيِّئَةَ وَلَكِنْ يَعْفُو وَيَصْفَحُ.	*Mahmud bin Ghailan narrated to us, he said: Abu Daud narrated to us, he said: Shu'bah informed us from Abu Ishaq, he said: I heard Abu Abdullah Al-Jadali say: I asked 'Aisyah about the character of the Messenger of Allah (peace be upon him). So she answered, "He was not one of foul conduct, nor was he one of obscene speech. He did not shout in the marketplaces. He was not one who repaid evil with evil, but he would pardon and overlook".* (al-Tirmīżī, 2009)
حَدَّثَنَا عَمْرٌو النَّاقِدُ حَدَّثَنَا إِسْحَقُ بْنُ سُلَيْمَانَ الرَّازِيُّ قَالَ سَمِعْتُ مَالِكًا ح و حَدَّثَنِي يُونُسُ بْنُ عَبْدِ الأَعْلَى وَاللَّفْظُ لَهُ أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ عَنْ إِسْحَقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كُنْتُ أَمْشِي مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ رِدَاءٌ نَجْرَانِيٌّ غَلِيظُ الْحَاشِيَةِ فَأَدْرَكَهُ أَعْرَابِيٌّ فَجَبَذَهُ بِرِدَائِهِ جَبْذَةً شَدِيدَةً نَظَرْتُ إِلَى صَفْحَةِ عُنُقِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَقَدْ أَثَّرَتْ بِهَا حَاشِيَةُ الرِّدَاءِ مِنْ شِدَّةِ جَبْذَتِهِ ثُمَّ قَالَ يَا مُحَمَّدُ مُرْ لِي مِنْ مَالِ اللهِ الَّذِي عِنْدَكَ فَالْتَفَتَ إِلَيْهِ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَضَحِكَ ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ	*Narrated to us by 'Amr al-Naqid, narrated to us by Ishaq ibn Sulaiman al-Razi, he said: I heard Malik —and in another chain— and narrated to me Yunus ibn 'Abd al-A'la —the wording is also his—, informed us by 'Abdullah ibn Wahb, narrated to me Malik ibn Anas from Ishaq ibn 'Abdullah ibn Abi Talhah from Anas ibn Malik, he said: On one occasion, I was walking with the Messenger of Allah (peace be upon him). He was wearing a thick-edged cloak from Najran. Suddenly, a Bedouin man caught up with him, then he pulled the Prophet's cloak with all his might, such that I saw the mark of the cloak's edge on the neck of the Messenger of Allah (peace be upon him) from the force of the pull. The man then said, "O Muhammad, command your treasurer to give me some of the wealth in your custody." The Messenger of Allah (peace be upon him) turned to the man with a smile, then commanded that he be given charity.* (al-Bukhārī, 2002)
حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ حَدَّثَنَا أَبُو الأَحْوَصِ عَنِ الأَعْمَشِ عَنْ زَيْدِ بْنِ وَهْبٍ قَالَ عَبْدُ اللهِ حَدَّثَنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ الصَّادِقُ الْمَصْدُوقُ ...الحديث	*Narrated to us by al-Hasan bin ar-Rabi', who said: Narrated to us by Abu al-Ahwash, from al-A'mash, from Zaid bin Wahb, who said: 'Abdullah said: The Messenger of Allah (peace be upon him), the truthful and the believed, narrated to us…al-hadith.* (al-Bukhārī, 2002)

Second, the human being as an educational medium. Fundamentally, humans are created with unique attributes and immense inherent potential. One of the most fundamental distinctions from animals lies in their faculty of intellect. This capacity enables humans to perpetually engage in thinking, reasoning, and dialogue as a means of acquiring knowledge. Furthermore, in an era where human worth was often classified by tribal strength and lineage, Islam arrived to establish a framework of inherent dignity and mutual coexistence. Every human, male or female, rich or poor, is accorded equal standing. The sole criterion for distinction is the quality of their *taqwā* (piety) before God (Q.S. Al-Hujurat: 13), thereby affirming that every individual possesses the potential to become a complete human being—one who continually learns, worships, and exerts a broad, positive influence on society.

In the educational context, the personality of the Prophet represents an ideal complex of knowledge manifested within his hadiths. The Messenger of Allah did not merely function as educational medium conveying messages through tangible behavioral models, symbols, or static textual instruction; he actively engaged in ongoing rational-empirical dialogue, including posing questions and assumptions that compelled his companions to think and inquire. It was common for the Prophet to immerse himself among his companions, engage in discussions with them, visit the marketplace and interact there, foster cooperation, and serve as a living exemplar of a human being who transcended the ordinary. This is a primary reason for the profound reverence accorded to his person—as *uswah ḥasanah* (the ultimate exemplar), the supreme guide, and a beacon perpetually connecting the *dunyawī* (worldly) and *ukhrawī* (the hereafter) dimensions.

Several examples from the multitude of hadith narrations, concretely, form the pedagogical foundation for positioning the human as both the integral subject and object of Islamic education. This framework is illustrated by narrations that use profound organic and social metaphors, such as the hadith likening a believer to a flourishing plant, the hadith comparing a Muslim to a date palm whose leaves do not fall, the hadith concerning a person from the people of Paradise passing by, and the hadith detailing the prayer in others. Each of these narrations moves beyond mere instruction to model a complete educational philosophy. They collectively present the human being as the living entity to be cultivated (the object) and as the active participant whose faith, character, and social bonds are the very materials and ends of that cultivation (the subject). To examine the precise wording and sources of these foundational hadiths, please refer to the table below.

No	Lafadz Hadis	Arti
	حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُؤْمِنِ كَمَثَلِ الزَّرْعِ لَا تَزَالُ الرِّيحُ تُمِيلُهُ وَلَا يَزَالُ الْمُؤْمِنُ يُصِيبُهُ الْبَلَاءُ وَمَثَلُ الْمُنَافِقِ كَمَثَلِ شَجَرَةِ الْأَرْزِ لَا تَهْتَزُّ حَتَّى تَسْتَحْصِدَ.	*Narrated to us by Abu Bakr ibn Abi Shaibah, narrated to us by Abdul A'la from Ma'mar from Az-Zuhri from Sa'id from Abu Hurairah, who said: The Messenger of Allah ﷺ said: "The likeness of a believer is that of a tender plant; the wind bends it at times and straightens it at others, and so the believer is continually tested by trials (al-bala'). And the likeness of a hypocrite is that of a sturdy cedar tree; it does not yield until it is felled completely." (Muslim, 2014)*
	حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ الشَّجَرِ شَجَرَةً لَا يَسْقُطُ وَرَقُهَا وَإِنَّهَا مَثَلُ الْمُسْلِمِ فَحَدِّثُونِي مَا هِيَ فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَوَادِي قَالَ عَبْدُ اللَّهِ وَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ فَاسْتَحْيَيْتُ ثُمَّ قَالُوا حَدِّثْنَا مَا هِيَ يَا رَسُولَ اللَّهِ قَالَ هِيَ النَّخْلَةُ	*Narrated to us by Qutaibah bin Sa'id, narrated to us by Isma'il bin Ja'far from Abdullah bin Dinar from Ibn Umar, who said: The Messenger of Allah, peace be upon him, said: "Verily, among all trees there is one whose leaves do not fall. And it is a parable for a Muslim." The Prophet, peace be upon him, then asked: "Tell me, which tree is it?" The companions began to think of trees in the valley. Abdullah [bin Umar] said: "It occurred to me that it was the date palm, but I felt too shy to speak." Then the companions asked: "O Messenger of Allah, which tree is it?" He, peace be upon him, replied: "The date palm". (al-Bukhārī, 2002)*
	حَدَّثَنَا عَبْدُ الرَّزَّاقِ حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ قَالَ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ قَالَ كُنَّا جُلُوسًا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَطْلُعُ عَلَيْكُمْ الْآنَ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ فَطَلَعَ رَجُلٌ مِنْ الْأَنْصَارِ تَنْطِفُ لِحْيَتُهُ مِنْ وُضُوئِهِ قَدْ تَعَلَّقَ نَعْلَيْهِ فِي يَدِهِ الشِّمَالِ فَلَمَّا كَانَ الْغَدُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ ذَلِكَ فَطَلَعَ ذَلِكَ الرَّجُلُ مِثْلَ الْمَرَّةِ الْأُولَى فَلَمَّا كَانَ الْيَوْمُ الثَّالِثُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ مَقَالَتِهِ أَيْضًا فَطَلَعَ ذَلِكَ الرَّجُلُ عَلَى مِثْلِ حَالِهِ الْأُولَى...الحديث	*Narrated to us by 'Abdur-Razzaq, narrated to us by Ma'mar from az-Zuhri, who said: Anas bin Malik informed us, saying: While we were sitting with the Messenger of Allah (peace be upon him), he said, "A man from the people of Paradise will come upon you now." Then there appeared an Ansari man whose beard was still dripping with the water of ablution, carrying his two sandals in his left hand. The next day, the Prophet (peace be upon him) said the same thing, and the man appeared again just as he had the first time. And on the third day, the Prophet (peace be upon him) spoke similarly, and once more the man appeared in the same condition as before…al-hadith. (Ḥanbal, 2001)*

| حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا إِسْمَاعِيلُ حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي سُلَيْمَانَ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: أَتَيْنَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً فَظَنَّ أَنَّا اشْتَقْنَا أَهْلَنَا وَسَأَلَنَا عَمَّنْ تَرَكْنَا فِي أَهْلِنَا فَأَخْبَرْنَاهُ وَكَانَ رَفِيقًا رَحِيمًا فَقَالَ ارْجِعُوا إِلَى أَهْلِيكُمْ فَعَلِّمُوهُمْ وَمُرُوهُمْ وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي وَإِذَا حَضَرَتْ الصَّلَاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ ثُمَّ لِيَؤُمَّكُمْ أَكْبَرُكُمْ | *Narrated to us by Musaddad, narrated to us by Isma'il, narrated to us by Ayyub from Abu Qilabah from Abu Sulaiman Malik bin al-Huwairith, who said: We came to the Prophet, peace be upon him, while we were youths of similar age. We stayed with him for twenty nights. He thought that we might be missing our families, so he asked about those we had left behind. We informed him. He was most compassionate and gentle. He said: "Return to your families. Live with them, teach them, instruct them, and pray as you have seen me pray. When the time for prayer arrives, let one of you call the adhan, and let the eldest among you lead you in prayer." (al-Bukhārī, 2002)* |

These four narrations serve as exemplars illustrating the position of the Messenger of Allah, who not only conveyed the revelation and served as a source of knowledge but also functioned as a living educational medium alongside his companions. His pedagogy extended beyond verbal instruction to include demonstrative methods and the cultivation of critical thinking among his followers. Conceptually, these narrations constitute a methodological foundation for what would become the demonstrative method—an approach that renders the conveyance of knowledge more concrete, profound, easily applicable, and conducive to active individual engagement. Furthermore, they affirm that hadiths are not merely normative instructions but contain pedagogical imperatives, suggesting that Islamic educational practice is more effective when accompanied by direct interaction rather than confined to verbal explanation.

In contemporary educational discourse, the individual learner is positioned as the central agent in the pedagogical process. They become a medium unto themselves, wherein their inherent potential, personal experiences, and life contexts serve as the foundational point for broadly exploring and developing knowledge. In other words, the cultivation of humanistic interaction creates a learning space rich in values and meaning, far surpassing the limitations of unidirectional information transfer. Consequently, education is viewed as a holistic and contextual process in which human beings do not merely utilize media but become the medium itself, actively shaping character, understanding, and collective transformation.

D. Educational Media in the Pedagogical Practice of the Prophet Muhammad

Historically, the use of educational media has a long precedent, extending to the Prophetic era itself. This reality is exemplified by the companions (sahaba),

widely regarded as the finest generation within the Islamic tradition. They received direct guidance from the Prophet through personal exemplification, counsel, and affirming praise. The efficacy of this method is evident in the Prophet's success in instilling Islamic values that remain palpable today, despite his physical absence. (Zulherma et al., 2021) In this context, exemplification (uswah) stands as the most potent medium in Islamic education, as documented across numerous narrations, due to its critical role in character formation through observation and emulation. Counsels, similarly, function as a tool for constructing social morality with both preventive and constructive aims, thereby reinforcing positive behavior, fostering self-confidence, and cultivating healthy emotional bonds between educator and learner.

Conceptually, scholars have delineated diverse pedagogical forms observable in the nature and typology of Prophetic reports (*riwāyāt*). A narration might originate from general teaching sessions in the mosque, arise from answers to companions' questions, stem from the Prophet's admonitions or guidance for his followers, or be derived from his quotidian interactions with them. (Al Hadi, 2020) The notion of "media" can also be understood in its varied historical forms within the Islamic sciences. This includes the media of hadith transmission (*sighat taḥammul wa al-adā'*), the media of reporting (*riwāyah bi al-lafżī* and *riwāyah bi al-ma'nā*), the media of preservation (*ḍābit bi al-kitābī* and *ḍābit bi al-ṣadrī*), and the media for acquiring knowledge as developed within the Sufi tradition (empirical, rational, and intuitive). (al-Suyūṭī, 1994; Azami, 2020; Suriasumantri, 2005)

Furthermore, narrations may be sourced from the Prophet's verbal teachings (*hadīṡ qaulī*), from records of his actions (*hadīṡ fi'lī*), or from his tacit approval (*hadīṡ taqrīrī*) of a companion's statement or action, often emerging from critical reasoning or dialogue to confirm new understanding. (Thahan, 1985) Collectively, these three foundational types constitute the methodological basis of the educational media employed by the Prophet. This demonstrates an adaptive, non-monolithic approach utilizing varied methods tailored to specific contexts and pedagogical imperatives. The ultimate purpose of employing such media was to avert teaching and learning practices that tend toward monotony, normativity, and inefficacy—practices which, in turn, risk inducing learner disengagement and diminishing interest in the subject matter. (Aimang et al., 2024; Suncaka, 2023)

Indeed, this method is not entirely erroneous, as it was engaged basically by the Prophet within a pedagogical framework. This is inseparable from the source of knowledge and truth that originates with the Prophet through divine guidance, which led many companions to intentionally wait for him to emerge from his home to receive guidance. Some eminent companions even dispatched their servants to wait for the Prophet due to their own pressing engagements. (Azami, 2020) However, adherence solely to a single method—namely, the lecture—

unnecessarily restricts the modalities and media of instruction. Rather than fostering newly internalized understanding in each learner, the teaching process can become confined to a normative activity, akin to the modern cultural trend of standardized education (e.g., the nine-year schooling policy) as mandated by governmental educational policy.

In response to this, the Prophet demonstrated the concrete use of educational media in its truest sense, as evidenced across numerous narrations. One such example is found in the implicit meaning of the prohibition against writing anything other than the Qur'an, where all non-Qur'anic writings were to be discarded. When interpreted inversely (employing *mafhūm al-tabādul*), this directive implies an injunction to write the Qur'an itself. Although not widely emphasized in Islamic educational or historical contexts, the underlying principle remains valid. Regarding the act of recording knowledge, al-Zarnūjī stipulates prerequisites, notably the necessity of comprehension before a student transcribes any material, (al-Zarnūjī, 2014) which explains why not all companions participated in transcribing the Qur'an.

Furthermore, as indicated by the first revelation and historical practice, the methods of recitation (*qirā'ah*) and memorization (*hifẓ*) constituted the primary pillars of the learning process. In educational theory, reading and writing are developed into a literacy-based approach aimed at facilitating students' personal interests and inclinations in selecting specific readings or themes, which then become internalized as cognitive frameworks. (Trimansyah, 2019) This forms a crucial foundation for nurturing student creativity in engaging with subject matter, moving beyond strictly textual instruction from the teacher to incorporate individual lived experiences. As for memorization, this activity transcends the mere rote recall of information; it is a process of tracing and connecting new knowledge with pre-existing collective memory and personal mental records. (Nitze, 2018) Through a synthesis of literacy-based and mnemonic approaches—serving as an integrative means for fragmented internal knowledge—each individual becomes highly capable of comprehending, interpreting, and internalizing knowledge into a complex cognitive framework.

Within another conceptual framework, the educational media employed by the Messenger of Allah demonstrated significant variation. This is illustrated by a narration recorded by Imam Aḥmad, wherein the Prophet once held gold in one hand and silk in the other (Ḥanbal, 2001) both materials being prohibited for the men of his community. This action carries profound meaning, constituting not merely a verbal pronouncement of a legal ruling, but a symbolic affirmation of the law that embodies values of modesty and serves to prevent arrogance and ostentation among Muslim men. In another narration, the Prophet provided a metaphorical image of his proximity on the Day of Judgment to those who

provide protection, compassion, and care for orphans, likening it to the closeness of two adjoining fingers. (al-Bukhārī, 2002) Additionally, the detailed practices of prayer were communicated through direct demonstration, further evidencing the diversity of media utilized by the Messenger in instructing his companions. (al-Bukhārī, 2002)

In educational theory, such practices are recognized as the demonstrative method—a pedagogical technique involving the direct exhibition of a process or action to learners, typically accompanied by verbal explanation to reinforce comprehension. The demonstrative method aligns with several key functions of educational media: the intentional role, the communication role, and the retention role. (Wahidin & Syaefuddin, 2018) Each serves a distinct purpose: the intentional aspect aims to capture learner attention by presenting visual objects and movements; the communication role functions to convey a concrete and clear message through the combination of oral explanation and visual observation; and the retention role enhances memory by creating a direct learning experience.

The application of this method allows learners to grasp material more profoundly, as they can see, observe, and imitate what is being demonstrated. (Endayani et al., 2020) It is thus highly effective in presenting concepts, processes, or procedures directly and tangibly through live modeling. (Adhikari, 2024) Moreover, the use of actual objects as educational media exemplifies the application of realia in pedagogy—media consisting of authentic objects that learners can observe directly. Realia functions to provide concrete stimuli capable of increasing attention, fostering motivation, and reinforcing understanding. Ultimately, learner interaction with a genuine object, rather than an abstract representation, yields deeper cognitive engagement. (Rais et al., 2023) In the context of the gold and silk demonstration, learners are prompted to critically re-examine the underlying principles if the associated behavioral norms (e.g., modesty) are not observed, thereby creating a space for meaningful dialogue between teacher and student.

Consistent with this reality, other narrations demonstrate that the Prophet Muhammad (peace be upon him) frequently employed a teaching method of reflective questioning to stimulate critical thinking and active dialogue among his companions. This is exemplified in his inquiries regarding the parable of a believer to a tree in general, and specifically to a date palm. (al-Bukhārī, 2002; Muslim Ibn al-Hajjaj, 2014) Such questions were not simple riddles but mental exercises demanding complex, multi-layered responses. To answer appropriately, the companions had to mobilize a mature framework of thought, comparative analytical ability, and the intellectual courage to argue and engage in dialogue. This dialogical process ensured the lessons were profoundly internalized and understood. Consequently, this method served not merely to test acquired

knowledge but more importantly to cultivate critical thinking skills, creativity, and intellectual courage.

In modern educational discourse, the Prophet's approach is recognized as a form of critical thinking pedagogy. This method is considered highly relevant and effective, as it demands analytical, evaluative, and interpretative skills from educators and deductive reasoning, descriptive ability, and creative problem-solving from students. (Bellaera et al., 2021) Furthermore, numerous variables inherent in this method provide rich avenues for in-depth exploration, stimulating learners to pose reflective questions from multiple angles. (Ngadha et al., 2023) This pedagogical foundation is reinforced by the Prophet's personal character, known for its honesty, trustworthiness, openness in communication, and profound intelligence. These four traits form the essential basis for an educator to build learner trust, thereby maximizing the effective use of educational media.

Based on the comprehensive analysis of these narrations and their pedagogical implications, it is evident that the Messenger of Allah PUBH applied the concept of educational media in a far too wide, flexible, and contextual manner. He did not confine the educational process to a single medium but utilized diverse media capable of engaging the cognitive, affective, and psychomotor domains of learning. The Prophetic pedagogical practice reflects a holistic educational system in which media served as crucial instruments for clarifying messages, reinforcing comprehension, and ensuring the deep internalization of values. The instructional techniques he employed focused on strengthening the learners' capacity to understand the foundational values of Islamic teachings as the primary framework before receiving other bodies of knowledge. Thus, in the process of knowledge transfer, educators and learners achieved a shared vision and purpose.

E. Conclusion

Based on a study of the concept of educational media and the pedagogical practices of the Messenger of Allah from the perspective of *ḥadīṡ tarbawī*, it can be concluded that he functioned not only as a conduit of revelation but also as an educator who implemented a holistic learning strategy. The foundational framework of his pedagogy was supported by the exemplary model he embodied and reinforced by a worldview that positioned each individual with inherent balance. This constitutes the basis for the success of his educational paradigm, which was also adapted to the educational media he employed. In this regard, the academic media of the Prophet encompass three primary forms: the textual form (through reading, writing, and memorization) as the bedrock of foundational knowledge, the demonstrative form, which strengthens tangible experience, and the critical thinking form, which emphasizes direct engagement with various

problems. Each has distinct benefits and objectives, yet they are mutually reinforcing and integrated to form a holistic array of media.

Overall, the use of diverse educational media in the Prophetic practice of *tarbiyyah* (holistic education) demonstrates that effective learning relies not merely on the verbal transmission of concepts but also on lived experience, exemplary modeling, deep understanding of learners, and an emotional approach that touches upon their cognitive, affective, and psychomotor domains. This provides crucial capital for equipping learners with the knowledge to navigate an ever-evolving world without losing their core identity or the noble, agreed-upon values. Therefore, this educational model of the Prophet serves as a vital foundation for developing a modern Islamic education that is relevant, capable, and oriented toward nurturing knowledgeable individuals of noble character who are capable of applying Islamic values in practical existence.

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