The Application of The Prophetic Methods in Teaching and Learning: Its Impact on Students of (AISF 0434) Madkhal Ila Maarif Al-Wahy, CFS IIUM

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Abstract: *Islamic studies subjects are commonly associated with rote learning or the traditional method. This method may be effective for memorising facts but can also be monotonous and uninteresting. It may lead the student to boredom and be passive in class. In Islam, the Prophet S.A.W. is a pinnacle of teaching philosophy and educating people, and he sets an example in this field for emulation. Therefore, this study examines the impact of applying prophetic techniques and methods in teaching AISF 0434 Madkhal ila Maarif al-Wahy to IRK students. The study uses a descriptive approach to analyse some authentic traditions of the Prophet S.A.W. regarding teaching methods and techniques. A survey was distributed to 78 IRK students to gather their feedback on the impact of applying prophetic methods in teaching and learning. The findings reveal that students experienced an improvement in their learning and an enhanced emotional and intellectual connection with the subject since the methods address the heart, mind, and soul.*

Keywords: Prophetic Methods, Teaching and Learning, Impact, Madkhal Ila Maarif Al-Wahy
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1. Introduction

Islamic studies subjects are commonly associated with traditional teaching techniques, including rote learning. Those who taught the subjects are also perceived to predominantly rely on such methods despite the need for more modern and effective practices that cater to diverse student needs. Rote learning is memorising facts, ideas, concepts, or information based on repetition (Musah, et al,2023). The primary practice involved in rote learning techniques is learning by repetition, based on the idea that one can recall the material or information quickly the more it is repeated (Ayoade, 2020). It is an efficient learning technique needed in some learning contexts that require memorisation, among others, learning the alphabet of a language, numbers, multiplication tables in mathematics, anatomy in medicine and cases and statutes in law (Rishipal, 2011). In rote learning, the teacher primarily focuses on delivering content to the entire class through direct instruction. This approach grants the teacher significant control over the learning process, leading to limited learner autonomy. Besides, it can also lead to disengagement and passive participation in class. Consequently, students may have fewer opportunities to engage deeply with the learning materials or develop critical thinking and problem-solving skills. As a result, creativity and innovation, which thrive on thinking outside the box, might be stifled in such an environment (Ayoade, 2020).

Teaching methods are the strategies and procedures that facilitate the interaction between teachers and learners, aiding in the comprehension of the lesson's content and the achievement of its objectives. The suitable teaching method encourages learners to actively participate in the teaching and learning processes (Al-Taai, 2021). In the realm of education, a plethora of teaching methods and techniques are available including the Prophetic methods (Sakkir & Abduh, 2022). The researchers in the field of education have conducted numerous studies to examine the effectiveness of the Prophetic methodology in teaching and learning. For example, Hasriana Desti (2014), found that the storytelling method profoundly impacts student discipline, inspiring a significant positive change. The method successfully raised student discipline from two (10%) in the first test to 17 students (85%) in the second, demonstrating its potential to inspire positive change.

Besides, Taofeek Muhammed Thani, Ibrahim Dahiru Idriss, Adamu Abubakar Muhammad and Hafsat Sulaiman Idris (2021) conducted a study by highlighting various teaching methods that the Prophet (S.A.W.) employed to direct people to the path of light and perfection and became foundations for a good life in all aspects. Another study was conducted at Universiti Utara Malaysia (UUM) to examine the application level of Rasulullah's methodology by its female staff in educating their children. The findings, which involved 306 respondents, found that most staff have applied Rasulullah's (S.A.W.). methodology in educating their children. This indirectly illustrates that most UUM female staff use the correct and effective methodology to educate their children (Mohamed, 2019). Meanwhile, Manar Eissa and Madihah Khalid's (2017) research evaluated the effectiveness of Quranic and Prophetic teaching methods in teaching non-religious subjects based on their teaching effectiveness and ability to engage students in learning. The quantitative data were collected from 87 secondary school teachers who teach non-religious subjects in several Islamic International Schools in Selangor, Malaysia. The study's findings indicate that the methods are believed, from teachers' perspectives, to be effective in teaching non-religious subjects.

While numerous studies have explored Quranic and Prophetic teaching methods in Islamic studies, the relatively unexplored area of integrating these methods into teaching a specific subject presents a fertile ground for new insights and possibilities, inspiring further research and development in the field. Thus, this research aims to evaluate the impact of incorporating Prophetic teaching methods in a particular Islamic studies subject, i.e., AISF 0434 '*Madkhal ila Maarif al-Wahy*'. The subject is a compulsory component of the curriculum for Foundation students enrolled in Islamic Revealed Knowledge (IRK), Arabic programme (BAR), and Arabic for International Communication (ARCOM), whereby the medium of instruction is Arabic. This introductory course engages students in the foundational studies of the Qur'an, *Hadith*, *Aqidah*, and *Shari'ah*, aiming to expose students to various dimensions of knowledge intrinsic to Islamic tradition and heritage.

Research Objectives

The objectives of this study are as follow:
  i. To recognise and evaluate the significant styles of Prophetic teaching as recorded in the authentic traditions.
 ii. To apply these strategies in the department's courses, particularly '*Madkhal ila Maarif al-Wahy*.'
iii. To measure the effectiveness of those strategies in improving students' learning experiences, involvement, and understanding of the subject taught.
 iv. To ascertain the possibilities for expanding a pedagogy based on prophetic teachings in Islamic studies curricula.

Research Questions
In agreement with the above research objectives, this study intends to address the following inquiries:

  i.   What are the Prophetic methods?
  ii. To what extent are the Prophetic methods applied in the classroom?
  iii. What are the impacts of the Prophetic methods on the teaching and learning processes?

Prophetic Methods in Teaching and Learning
Prophet Muhammad (S.A.W.) perpetually encouraged people to disseminate knowledge as vividly understood in many of his prophetic traditions. A thorough understanding of his methods in educating and spreading the knowledge is, therefore, pertinent to ensure its effectiveness. Those who convey knowledge, then, are to adopt the prophetic methods, which are holistic and universally applicable to contemporary times. Prophetic methods refer to the established conduct practised by Prophet Muhammad (S.A.W.) This practice has passed from one generation to another until today. In this regard, it also denotes the acts, sayings, and approvals of the messenger of Allah. Prophetic methods, therefore, contain various knowledge, ranging from worship, obligations, prohibitions, law, manners, ethics and leadership, social sciences, natural sciences, and humanities etc.

Since Prophet Muhammad (S.A.W.) is a role model to be emulated, which is in accordance with the Holy Qur'an "Whoever follows the prophet, Muhammad, he has surely followed Allah", Muslims, then, should follow him. His methods are the best guidance to lead mankind to heaven. The application of the prophetic methods extracted from his *Sunnah* and *Sirah* as the secondary source of knowledge in Islam is vital for every Muslim. Indeed, Prophet Muhammad (S.A.W.) used effective teaching strategies to make his lessons impactful and useful. His teaching style was inspiring and powerful, thus staying in the minds of his addresses and having an impact on their behaviour.

Among the Prophetic methods that can extracted from his authentic *ahadith* are:

i.   Proper addressing students with respectful name:
عن ابن عباس رضي الله عنهما قال:كُنْتُ خَلْفَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَوْمًا، فَقَال ‏«‏يَا غُلَامُ، إِنِّي أُعَلِّمُكَ كَلِمَاتٍ، احْفَظِ اللهَ يَحْفَظْكَ، احْفَظِ اللهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ، لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللهُ لَكَ، وَلَوِ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ، لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ‏»‏. رواه الترمذي (صحيح)

Ibn 'Abbās (may Allah be pleased with him) reported:
One day, I was riding behind the Prophet (peace and blessings of Allah be upon him), and he said: "O boy, I shall teach you some words: Be mindful of Allah, and Allah will protect you. Be mindful of Allah, and you will find Him before you. If you ask, ask Allah; if you seek help, seek help from Allah. And know that if the Ummah were to gather together to benefit you with anything, they would not benefit you except with what Allah had already prescribed for you. And if they were to gather together to harm you with anything, they would not harm you except with what Allah had already prescribed against you. The pens have been lifted, and the scrolls have dried. (*Sahih*. Narrated by al-Tirmidhi)

This *hadith* illustrates that Rasulullah used to call Ibn Abbas "O boy" when he was speaking to him. By addressing him affectionately and respectfully, the Prophet sought to make Ibn Abbas aware of the importance of the subject matter, namely Islamic belief (*Aqidah Islamiyyah*), despite his young age (Ibn Mulaqqin, 2012). This approach aimed to strengthen Ibn Abbas's faith and ensure he would remain steadfast on the right path (Abdul Hamid Tayal, 2016).

Some research implies that name-calling, particularly homophobic name-calling, has a harmful influence on students' mental health and school life, whilst others argue that its consequences may vary depending on cultural context and individual aspects such as gender and sexual orientation (J. S. Tucker, et al,2016).

ii. Drawing

عن ابن مسعود رضي الله عنه قال: خطَّ النبيُّ صلى الله عليه وسلم خطاً مربعاً، وخطَّ خطاً في الوسطِ خارجاً منه، وخطَّ خططاً صغاراً إلى هذا الذي في الوسطِ من جانبِه الذي في الوسطِ، فقال: «هذا الإنسانُ، وهذا أجلُهُ محيطاً بِه ـأو قد أحاطَ بِهـ وهذا الذي هو خارجٌ أملُهُ، وهذه الخُطَطُ الصِّغَارُ الأعْرَاضُ، فإن أخطأَهُ هذا، نَهَشَهُ هذا، وإن أخطأَهُ هذا، نَهَشَهُ هذا

Ibn Mas'ūd (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) drew a square and drew a line in the middle that extended out of it. He drew some small lines on both sides of that central line and said: "This is man (the line in the middle), and this is his life span encompassing him (the square). This line extending out of the square is his hope, and these small lines are the troubles and accidents that befall him. If this one misses him, that one snaps at him, and if this one misses him, that one snaps at him. (*Sahih al-Bukhari*)

In the *hadith*, Prophet Muhammad (S.A.W.) conveyed learning materials by using props, such as pictures, to explain the concepts of ideals and the inevitability of death to his followers. He encouraged his students to avoid excessive desires and to engage in virtuous actions before their demise.
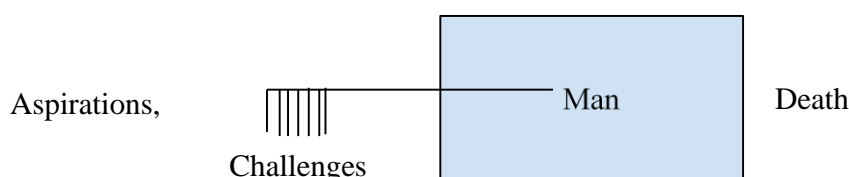

Figure 1: The Prophet illustrates human aspirations and inescapable demise.

iii. Encouragement and praise

عن سالم بن عبد الله بن عمر بن الخطاب رضي الله عنهم عن أبيه: أن رسول الله صلى الله عليه وسلم قال: نِعْمَ الرَّجُلُ عبد الله، لو كان يُصلِّي من الليل» قال سالم: فكان عبد الله بعد ذلك لا يَنامُ من الليل إلا قليلًا .متفق عليه

Sālim ibn 'Abdullāh ibn 'Umar ibn al-Khattāb (may Allah be pleased with him) reported from his father that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "What an excellent man 'Abdullāh is if only he observes the night prayer." Sālim said: "Since then, 'Abdullāh would not sleep at night but very little. (*Muttafaqun 'Alayh*)

Based on this *hadith*, the Prophet (S.A.W.) utilised indirect praise to encourage positive behaviour. By suggesting that 'Abdullāh was an outstanding man but adding the caveat "if only he observes the night prayer," he softly prodded 'Abdullāh into improving without explicitly criticising him. This also demonstrates that the Prophet used the technique of lessons and admonitions in this *hadith* (Al-Shanqiti, 2008).

It validates that the Prophet's methods are a combination of wisdom, compassion, and respect, eventually making his encouragement effective and motivational.

iv. Questioning & Verifying, Prompt response, Entice and Intimidating, and Time interval

عن أبي أمامة رضي الله عنه قال: إن فتى شابًا أتى النبيَّ صلى الله عليه وسلم فقال: يا رسول الله، ائذن لي بالزنا! فأقبل القوم عليه فزجروه، وقالوا: مه مه! فقال: ((ادنه))، فدنا منه قريبًا، قال: فجلس، قال: ((أتحبه لأمك؟))، قال: لا والله، جعلني الله فداءك، قال: ((ولا الناس يحبونه لأمهاتهم))، قال: ((أفتحبه لابنتك؟))، قال: لا والله يا رسول الله، جعلني الله فداءك، قال: ((ولا الناس يحبونه لبناتهم))، قال: ((أفتحبه لأختك))، قال: لا والله، جعلني الله فداءك، قال: ((ولا الناس يحبونه لأخواتهم))، قال: ((أفتحبه لعمتك؟))، قال: لا والله، جعلني الله فداءك، قال: ((ولا الناس يحبونه لعمَّاتهم))، قال: ((أفتحبه لخالتك))، قال: لا والله، جعلني الله فداءك، قال: ((ولا الناس يحبونه لخالاتهم))، قال: فوضع يده عليه، وقال: ((اللهم اغفر ذنبه، وطهر قلبه، وحصِّن فَرْجَه))، فلم يكن بعد ـ ذلك الفتى ـ يلتفت إلى شيء رواه أحمد بإسناد صحيح.

On the authority of Abu Umamah (may Allah be pleased with him), he said: A young man came to the Prophet (peace be upon him) and said, "O Messenger of Allah, permit me to commit adultery!" The people turned to him and rebuked him, saying, "Stop, stop!" But the Prophet (peace be upon him) said, "Come closer." So, he came closer and sat down. The Prophet (peace be upon him) asked, "Would you like it for your mother?" He said, "No, by Allah, may Allah make me a sacrifice for you." The Prophet (peace be upon him) said, "Nor do people like it for their mothers." He then asked, "Would you like it for your daughter?" He said, "No, by Allah, O Messenger of Allah, may Allah make me a sacrifice for you." The Prophet (peace be upon him) said, "Nor do people like it for their daughters." He then asked, "Would you like it for your sister?" He said, "No, by Allah, may Allah make me a sacrifice for you." The Prophet (peace be upon him) said, "Nor do people like it for their sisters." He then asked, "Would you like it for your paternal aunt?" He said, "No, by Allah, may Allah make me a sacrifice for you." The Prophet (peace be upon him) said, "Nor do people like it for their paternal aunts." He then asked, "Would you like it for your maternal aunt?" He said, "No, by Allah, may Allah make me a sacrifice for you." The Prophet (peace be upon him) said, "Nor do people like it for their maternal aunts." Then the Prophet (peace be upon him) placed his hand on him and said, "O Allah, forgive his sin, purify his heart, and guard his chastity." After that, the young man never inclined towards anything sinful. (Narrated by Imam Ahmad)

In this *hadith*, the Prophet (S.A.W.) led the young man through a series of questions to encourage self-reflection. By asking if he would like such an act to be done to his mother, daughter, sister, or aunts, the Prophet (S.A.W.) helped the young man to understand the gravity and impact of his desires from a personal perspective. Moreover, instead of rebuking or punishing the young man who expressed his desire to commit adultery, the Prophet (S.A.W.) responded with empathy, by patting him and making supplication on him.

The time period in this *hadith* is marked by a quick initial interaction, followed by a thoughtful and deliberate questioning phase, and concluded with a brief yet heartfelt prayer. The pacing ensures that the young man completely connects with each point made by the Prophet (S.A.W.), resulting in a significant and long-lasting change in his outlook.

2. Methodology

This study employed a qualitative method which involves:

Firstly, a **descriptive analysis of Prophetic teaching methods**. The researchers conducted an extensive review and analysis of authentic *hadith* literature to identify the teaching methods that Prophet Muhammad (S.A.W.) employed during his time. It involved a selection of reputable *hadith* compilations, particularly those known for their authenticity, such as *Sahih al-Bukhari* and *Sahih Muslim* and a thorough analysis of narrations about the Prophet's educational

practices, including his interpersonal relations with the Companions and instructional techniques, to ensure a comprehensive understanding. It also involved classifying the various approaches and examining them from the perspective of their pedagogical basis and their utilisation in contemporary educational systems.

Secondly, a **survey of student experiences**. A study was conducted to determine the impact of prophetic teaching methods on students enrolling AISF 0434 subject. Seventy-eight (78) students were chosen from the Department of Islamic Revealed Knowledge registered for the AISF 0434 '*Madkhal ila Maarif al-Wahy*' as respondents. The prophetic teaching methods identified through the descriptive analysis were incorporated into the course curriculum for one academic semester. Upon completing the semester, the respondents participated in the survey.

The study utilised a survey questionnaire adapted from Wan Mazwati's research (2012) to track the students' experiences with prophetic teaching methods. The questionnaire, consisting of 20 items rated on a five-point Likert scale, was divided into two parts. Part A focused on demographic data, while Part B collected data on applying the Prophetic teaching methods and their impact on teaching and learning from "strongly agree." to "strongly disagree. The collected data was analysed using descriptive analysis.

3. Results and Discussions

3.1 Students' demographic background and learning style
A 100% response rate was obtained from a survey administered to 78 enrolled students. The responses were categorised based on gender (male or female), age, and learning styles. The breakdown of the number of responses is displayed in the table below.

Table 1: Students' demographic background and learning style

No	Characteristics		Frequency	Percentage
1	Gender	Male	26	33.3%
		Female	52	66.7%
2	Age	18	3	3.8%
		19	70	89.7%
		20	4	5.1%
		21	1	1.3%
3	Learning styles	Visual	10	12%
		Auditory	2	2.6%
		Reading & Writing	18	23%
		Kinaesthetic	0	0
		Visual & Auditory	12	15.4%
		VARK	36	46.2

The table shows that the students are of different genders and ages; Most are female students, and they are 18 years of age, with different learning styles. The majority considered themselves to belong to VARK: visual, auditory, reading and writing, and kinaesthetic learning styles. These findings are significant in analysing the impact of Prophetic methods on catering to diverse learning styles of students.
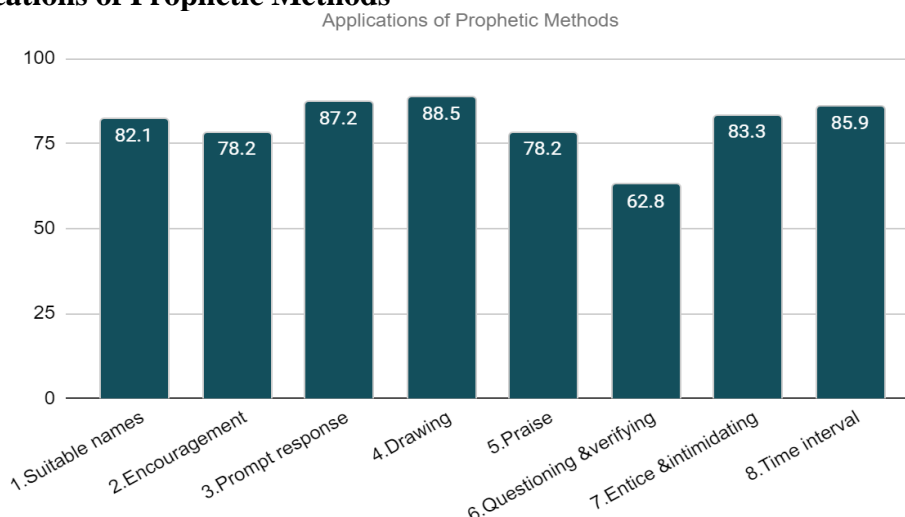
3.2 Applications of Prophetic Methods

Figure 2: Descriptive analysis of the applications of Prophetic Methods

Figure 2 illustrates the successful application of various prophetic teaching methods in the classroom, with satisfaction ratings on a scale of 5 (converted to percentages for easier comparison). The standout method is 'Drawing,' with an impressive rating of approximately 90%, indicating that visual aids and illustrations are particularly effective. For instance, the instructor employed a diagram to depict the number of narrators for each classification of hadith. The instructor also utilised a timeline to describe the compilation of Al-Qur'an in chronological order. These visual aids helped students grasp the subject matter more effectively and enhanced their understanding.

The 'Prompt response' and 'Time interval' methods also scored highly, around 85-87%. When students raised any questions or concerns during or after the lecture, the instructor made an effort to provide a prompt response or feedback. He utilised various means of communication, including telegram, WhatsApp, and direct interaction, to ensure timely replies. Providing prompt responses helps the students obtain correct answers, retain the knowledge and, most importantly, feel appreciated and heard. Besides, the students were afforded ample space and opportunity to discuss with their peers and reflect on their answers whenever prompted by the instructor. This approach is essential for investigating the significance of engaging with books of *turath* (intellectual legacy) in contemporary society.

The 'Suitable name' and 'Entice and intimidating' methods were well-received, with ratings around 80-82%. Addressing students with their proper names or preferred nicknames built a good rapport between the instructor and the students. This practice also kept them alert and more focused, thus creating an interactive learning environment. The 'Encouragement' and 'Praise' methods scored slightly lower but still positively, at about 77-78%. The instructor consistently fostered a supportive learning environment by commending students for their accurate contributions during discussions and their willingness and courage to pose and address questions. Among the terms used to praise students were "*Mumtaz*" "*Ahsanti*" "*Jayyid*". This encouragement was a significant motivational factor, prompting students to participate and actively engage more fully in the learning process.

The lowest-rated method was 'Questioning & Verifying,' at about 62%, though it was still above average on the scale. When the instructor posed questions and solicited rationales for students' responses, it was observed that some students often struggled to substantiate their answers

adequately. It might be due to their lack of proficiency in the Arabic language, which consequently contributed to a lower percentage of responses.

These findings suggest that students responded well to visual learning, timely feedback, and methods that actively engage them in the learning process. The high ratings across most methods, particularly the 'Prompt response' and 'Time interval' methods, underscore the importance of timely feedback in enhancing student performance. The rating also indicates a generally positive reception of prophetic teaching techniques.
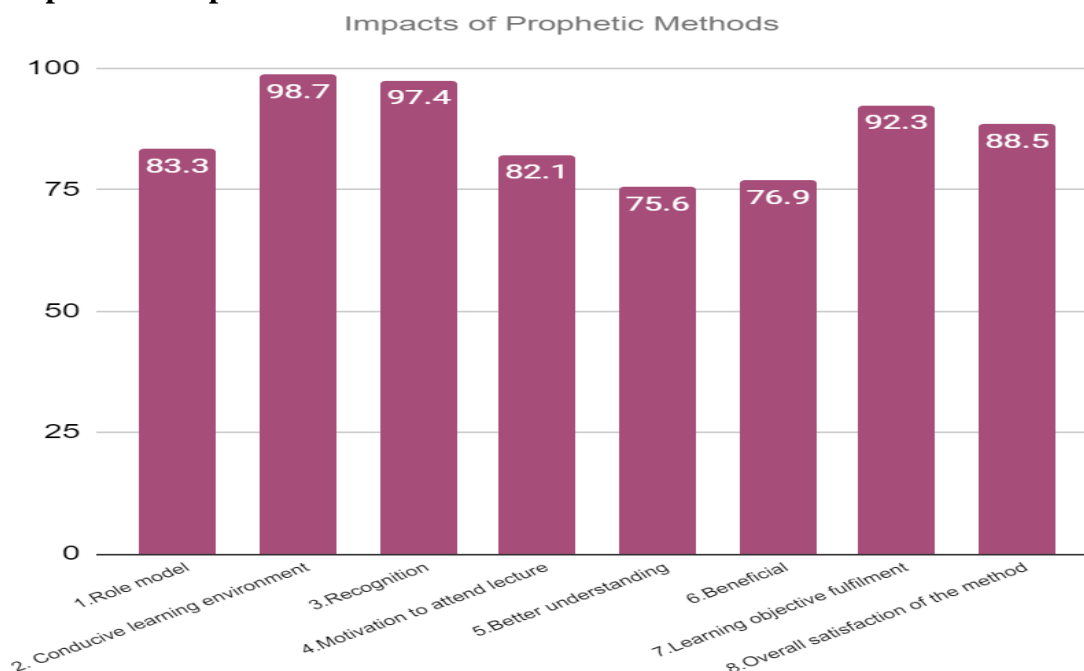
3.3 Impacts of Prophetic Method

Figure 3: Descriptive analysis of the impacts of Prophetic Methods

Figure 3 illustrates the various impacts of the prophetic teaching method, with percentages likely indicating the proportion of students who experienced or agreed with each impact. 'Recognition' and 'Conducive learning environment' received the highest ratings at nearly 100%, suggesting these are the method's most significant positive outcomes. 'Learning objectives fulfilment' scores highly at about 95%. This result should instil confidence in the method's ability to achieve educational goals. 'Role model' and 'Overall satisfaction of the method' received scores of around 85-90%. 'Motivation to attend lectures' was rated at about 80%. 'Better understanding' and 'Beneficial' impacts scored slightly lower but positive at approximately 75-78%.

These results unequivocally demonstrate the strong positive impact of prophetic teaching methods on various aspects of the learning experience. It is particularly effective in creating a conducive learning environment, recognising students, and fulfilling learning objectives. This should inspire optimism about the method's potential to enhance the learning experience.

Overall Findings:

i. Effectiveness: Figures 2 and 3 demonstrate that prophetic teaching methods are generally well-received and practical, with most aspects scoring above 75% in both application and impact.

ii. Student Engagement: The high scores for "Drawing," "Prompt response," and "Conducive learning environment" suggest that these methods are particularly good at engaging students and creating an interactive learning atmosphere.

iii. Learning Outcomes: The high ratings for "Learning objectives fulfilment" and "Better understanding" indicate that these methods effectively achieve educational goals.

iv. Motivation: The positive scores for "Motivation to attend lecture" and "Entice & intimidating" suggest that these methods increase student interest and participation in the subject.

v. Role Modelling: The high score for "Role model" implies that the prophetic teaching approach provides an excellent example for students, potentially in both academic and personal development.

vi. Areas for Improvement: While all aspects were rated positively, there may be room for enhancement in areas that scored relatively lower, such as "Questioning & Verifying" and "Beneficial" impacts.

In conclusion, the data strongly supports the effectiveness of prophetic teaching methods in creating a positive, engaging, and productive learning environment. Students responded well to these techniques across various dimensions of the educational experience, from motivation and engagement to understanding and fulfilling learning objectives.

4. Conclusion

In conclusion, implementing prophetic teaching methods in the AISF 0434 course demonstrated significant positive impacts on student learning experiences, engagement, and understanding. These methods offer a promising approach to revitalising Islamic studies education, making it more engaging, effective, and spiritually enriching for students since they address the heart, mind, and soul. Further research and broader implementation could provide valuable insights into these methods' long-term effects and potential adaptations across different educational contexts.

Acknowledgements

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