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Analysis of the Types of Prophet's Educational Media from the Perspective of Modern Education Theory

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Abstract

This study examines the educational media used by the Prophet Muhammad within the framework of modern educational theory and its relevance for contemporary learning practices. This research aims to identify the types of media applied by the Prophet, analyze their alignment with current instructional concepts, and highlight their potential contribution to the development of education grounded in Islamic values. This research employs a library-based qualitative approach, with data validity ensured through credibility and dependability techniques, and content analysis used to interpret the collected data. The findings reveal that the Prophet Muhammad utilized a range of instructional media, including human-based media (gestures, physical demonstration, and role modeling), visual media (natural phenomena such as the sun, moon, trees, and rainfall), and audio media. These forms of media, although simple, effectively supported learning and reflect pedagogical principles remarkably consistent with modern instructional frameworks. The study concludes that the Prophet's pedagogical practices offer a foundational model that predates modern theory and provides valuable insights for enhancing contemporary instructional media design. The novelty of this research lies in its systematic comparison between prophetic media practices and current educational theory, demonstrating their continued relevance. Practically, the study encourages educators and institutions to adopt multimodal, contextual, and learner-centered media approaches inspired by prophetic teaching strategies to improve instructional effectiveness today.

Keywords Kinds of Education; Modern Theory; Rasulullah

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1. INTRODUCTION

The use of educational media plays a vital role in the learning process because students often encounter concepts that are abstract, complex, or distant from their everyday experiences. Educational media serve not only as tools to clarify difficult material but also as intermediaries that help make learning more interactive, engaging, and meaningful. Effective learning media can direct students' attention, enhance motivation, overcome sensory limitations, simulate real-world experiences, and provide shared learning exposure regardless of background differences. These functions underline why educational media are considered a crucial component in supporting the attainment of learning

objectives across various educational contexts.

However, the idealized role of media in learning often does not align with the realities observed in the field, particularly within Islamic education environments. Despite the growth of digital resources and diverse technological tools, many teachers in Islamic schools and madrasahs still rely heavily on conventional methods, particularly textbooks, as the sole instructional medium (Khotimah, 2021). Notes that the limited availability of instructional media remains one of the persistent challenges in Islamic religious education. This condition is reinforced by findings from Mulyani, as cited in (Taruna, 2018), who observes that schools in several remote regions in Central Java—such as MI Hidayatul Mubtadiin Brebes, MI Annajmiyah Tegal, MI Al-Hidayah Boyolali, MI Ma'arif Klaten, MI Senet, and others—continue to encounter significant barriers in terms of media availability, infrastructure, and supportive learning facilities. These limitations inevitably affect the implementation of effective instructional practices, particularly when learning goals demand active engagement and deeper comprehension.

The issue of limited media use is not exclusive to Islamic education; it is a concern that affects all educational systems. Parmiti et al. (2016) found that in several schools in the Banjar Pedahan and Muntigunung areas of Denpasar, minimal utilization of media resulted in monotonous and less engaging learning activities (Parmiti, 2016). This illustrates a broader and more systemic problem: the gap between the theoretical importance of instructional media and their practical application in classroom settings. As educational demands evolve, the reliance on traditional and non-interactive methods becomes increasingly inadequate to address the needs of 21st-century learners.

Recent literature highlights the transformative role of modern digital technologies in enhancing learning processes. Media integration—particularly through digital platforms, AI-based systems, and technology-enhanced tools—has been demonstrated to have a significant impact on student engagement, motivation, and comprehension. Jemmi, as referenced by Aina and Joshua (2024), argues that tools such as ChatGPT contribute positively to learning by providing assistance in task completion, expanding access to information, and encouraging student participation (Aina & Joshua, 2024). Similar perspectives are presented in the studies of Sharma et al. (2020), who emphasize the relevance of AI-driven media in supporting real-life educational applications (Sharma. Cheng et al. (2018) further explain that digital technologies offer diverse functionalities that facilitate the achievement of learning outcomes et al., 2018), while Zhong et al. (2018) highlight their ability to enhance students' interest and comprehension. The rapid development of online learning systems (Wu, X. et al., 2022), as observed by Wu et al. (2022) and supported by findings from Buelow et al. (2019), underscores the increasing shift toward more dynamic, flexible, and interactive learning environments (Buelow, J. et al., 2019).

Despite the strong emphasis on media utilization in modern educational theory, a significant gap remains in the scholarly exploration of media use within the context of Islamic pedagogy—particularly when comparing modern approaches with the educational practices of the Prophet Muhammad. Islamic education has historically been rich with diverse instructional strategies employed by the Prophet himself. These include the use of visual demonstrations, storytelling, simulations, analogies, practical examples, question–answer interactions, and situational teaching adapted to learners' contexts. While contemporary discussions often focus on developing modern and technology-based media, few studies examine how the Prophetic model can be analyzed through the lens of contemporary educational frameworks.

This gap is noteworthy because the Prophet's educational practices represent a holistic, adaptive, and student-centered pedagogy that aligns with many principles valued in modern education. For instance, the Prophet employed hands-on demonstration when teaching concepts related to worship and ethical behavior, facilitated direct observation, used parables to illustrate abstract ideas, and created learning environments that encouraged interaction, reflection, and emotional engagement. These strategies align with several modern theories, including constructivism, experiential learning, multimodal instruction, and social learning theory. Yet, academic discussions seldom articulate this

connection explicitly.

Bridging the Prophetic educational approach with modern educational theories is important for several reasons. First, it provides a culturally and religiously relevant foundation for Islamic educators who may be hesitant or unfamiliar with contemporary pedagogical innovations. Second, it enriches the discourse on Islamic pedagogy by demonstrating that many modern instructional principles are consistent with classical Islamic teaching traditions. Third, it provides a practical model for enhancing instructional design in Islamic schools—particularly in contexts where modern technology may be limited, but pedagogical adaptation remains feasible. Ultimately, such a comparative analysis helps to fill the gap in the existing literature by demonstrating how traditional Islamic methods remain pedagogically sound and applicable in modern educational systems.

Given these considerations, this study aims to analyze the various types of educational media employed by the Prophet Muhammad and interpret them through the perspective of modern educational theory. The study seeks to identify the forms of media used in prophetic teaching, explore their functions in facilitating learning, and examine how these media align with or complement contemporary educational concepts. Through this analysis, the research intends to contribute new insights into the development of Islamic education by offering an integrated perspective that harmonizes classical pedagogical wisdom with the advancements of modern educational thought.

2. METHODS

This study employs a qualitative approach with a library research design (Sugiyono, 2013) (Sugiyono, 2013) (Prof.Dr.Sugiyono, 2022) (Sugiyono, 2011), which emphasizes the collection, analysis, and interpretation of textual sources to construct scientific findings based on literature (Mestika, 2004). The research was conducted from January to July 2024 in Rantauprapat, Labuhanbatu, Medan, North Sumatra, utilizing two types of data sources: primary and secondary data. Primary data were obtained from the classical hadith compilation *Al-Jami' al-Sahih al-Musnad min Hadith Rasulillah 'Alaihi wa Sallam wa Sunanihi wa Ayyamihi* by Abu Abdullah Muhammad bin Ismail al-Bukhari, which serves as the main reference for identifying prophetic practices related to educational media. Secondary data were derived from Sharh Sahih Bukhari, academic books, peer-reviewed journal articles, and other scholarly writings relevant to Islamic education and modern educational theory. These secondary sources were used to contextualize, validate, and strengthen the interpretation of the hadith found in the primary source.

The data collection process used the *Maudhu'i* (thematic) hadith method, which involves identifying, selecting, and categorizing hadiths according to thematic relevance—in this case, the types of educational media used by the Prophet Muhammad in his teaching practices. This was complemented by the documentation technique, which involved the systematic collection of textual materials from both printed and digital sources. To ensure the validity and trustworthiness of the data, several techniques were employed. Credibility was strengthened through triangulation of data sources by comparing interpretations from the primary hadith texts with multiple secondary references such as commentaries, scholarly analyses, and contemporary studies. Triangulation of methods was also conducted by combining thematic hadith analysis with documentation to cross-verify emerging themes. Additionally, diligent observation was carried out through repeated reading, examination, and cross-checking of texts to ensure accuracy and avoid misinterpretation. At the same time, referential adequacy was ensured by relying on authoritative Islamic sources and reputable academic publications. Dependability was maintained through an auditing process in which each stage of data collection, coding, categorization, and interpretation was systematically reviewed to ensure consistency. Verification of secondary data included assessing the credibility of authors, examining the academic quality of the publications, and comparing overlapping information from multiple sources to ensure reliability.

Data analysis in this study used content analysis, applied systematically to interpret textual materials. The analysis began by formulating the research problem, which involved identifying the types of educational media used by the Prophet Muhammad and understanding their relevance within the framework of modern educational theory. An extensive literature review was then conducted to gather theoretical insights from both Islamic sources and contemporary pedagogical studies. The next step involved determining units of observation, which in this study consisted of specific hadiths and recorded prophetic teaching practices, as well as units of analysis, which referred to the forms, functions, and pedagogical implications of the educational media identified in the hadith. After determining these units, the researcher created categorization and coding guidelines to classify data into thematic groups, including visual media, auditory media, demonstrative techniques, narrative teaching, and situational or simulation-based instruction.

Following the establishment of coding categories, relevant textual data were collected from both primary and secondary sources and then coded based on thematic relevance. The coded data were processed through systematic grouping, allowing patterns and recurring forms of instructional media in prophetic teaching to emerge. These organized data were then described narratively and further interpreted by linking the Prophet's media use with modern educational theories, including constructivism, experiential learning, and multimodal instruction. The interpretation process involved synthesizing classical Islamic pedagogical practices with contemporary insights to highlight their compatibility and relevance for current educational settings. Finally, the research findings were compiled into a comprehensive report that integrates all stages of analysis, ensuring that the conclusions reflect a rigorous, credible, and systematically validated scholarly process.

3. FINDINGS AND DISCUSSIONS

Findings

The modern period is characterized by rapid advancements in science, political issues, and innovation from the late nineteenth and mid-twentieth centuries. During this period, various theories about educational media have emerged. Media comes from the Latin medius, which in a real sense signifies 'center', delegate', or 'presentation'. As per Russell et al., media for correspondence (method for correspondence), media is a correspondence channel (device) that conveys messages starting with one individual then onto another next person (Smaldino, Sharon E., Deborah L. Lowther, 2008). In Arabic, media is وسائل or a courier from the source to the beneficiary of the message. In the interim, the term "media" refers to any device or tool used by teachers to convey information to students. The word *wasilah* is found in the *Koran*, one of which is Surah Al-Maidah, section 35, as Meaning: "O you who accept, dread Allah and look for a *wasilah* (way) that moves nearer to Him, and endeavor in His direction so that you might find lasting success." (RI, 2019).

According to Robert M. Gagne, the term "media" refers to any combination of goods or systems of goods used to convey communication or other learning stimuli to the learner (Gagne, 1989). Gerlach and Ely (1971) argue that learning media is "a medium, conceived as any person, material or event that establishes conditions which enable the learner to acquire knowledge, skills and attitude." (Arsyad, 2020). According to Nunuk Suryani (Suryani, 2018) Learning media refers to any form of information conveyance created or used in accordance with learning theory, designed for learning purposes to convey messages, thoughts, feelings, and attention, thereby encouraging a purposeful and controlled learning process. In teaching and learning activities, the term' learning media' is often replaced with terms such as educational media, teaching aids, visual aids, explanatory media, and educational technology (Arsyad, 2020).

Heinich (Heinich, R. Molenda, 1996) Describes educational media as including non-projected media, projected media, audio media, motion media, computer-mediated instruction, computer-based

multimedia and hypermedia, as well as radio and television media. Non-projected media in the form of photodrafts, diagrams, displays, and models. Projected media include slides, filmstrips, overhead transparencies, and computer projection. Audiomedia is in the form of cassettes and compact disks, while motion media is in the form of video and film.

Seels and Glasgow (Seels, 1990) Divide media based on technological developments, namely media with traditional technology (visual, audio, multimedia presentation, print media, reality/model) and media with cutting-edge technology (telecommunication and microprocessor-based media consisting of CAI (Computer Assisted Instruction), games, hypermedia, CD (compact disk), and web-based learning (web-based learning). Azhar Arsyad categorizes learning media into five groups: human-based media, print-based media, visual-based media, audio-visual-based media, and computer-based media (Arsyad, 2020).

Bretz isolates media into three sorts, specifically: media that can be heard (sound), media that should be visible (visual), and media that can move. Schramnn separates media into three categories based on the quantity of crowds served: mass, traditional (OHP, whiteboards, slides, videotape, banners, photographs), and individual (gifts, phone, and PC Helped Guidance (CAI) (Sutirman, 2013). Additionally, Umar Tirtarahardja separates training into two sections: preventive and corrective. The preventive section, in particular, is designed to prevent unwanted events from occurring, such as denials, limitations, alerts, and even disciplines. In the meantime, remedial, specifically those planned to improve, for instance, solicitations, models, guidance, consolation, giving certainty, counsel, clarification, and even discipline (Tirtahardja, 2008). Generally, instructional devices are categorized into two types: equipment and software that can be used in the learning experience, both inside and outside school (Siddik, 2006).

The clarification of the various types of media above is as follows: human-based media proposes two successful methods, specifically issue-focused planning and Socratic discussion. Issue-focused learning plans are developed in response to issues that students need to address. The means for planning this kind of learning are as per the following (Rivai, 2017) 1). Plan pertinent issues; 2). Recognize the information and skills required to address the issue. Use course readings and talks as hotspots for introducing information; 3). Show why information is significant, and the way in which information is significant, and the way in which information can be applied to critical thinking; 4) requests for an in-depth study. As an educator for a critical thinking course, his job is to: a) Permit students unhindered investigation, dynamic support, and addressing; b) Assist students with interfacing new information and past information; c) Help students structure and incorporate portrayals of issues or undertakings; d) Assist students with recognizing likenesses between new issues and previous encounters containing comparative issues. Keep this relationship basic right away; e) Give input with respect to the set in stone perspective and critical thinking ways; f) Utilize a realistic portrayal of the issue connected to a verbal depiction; 5) Foster issues in assorted settings with phases of intricacy; 6) Evaluate students' information by giving them new issues to address.

The most commonly known print-based learning media are textbooks, guidebooks, journals, magazines, and loose sheets. In the Quran, the concept of print-based educational media (also known as print media) is found in Surah An-Nahl, verse 44, as mentioned above. Namely, the word az-zubur describes one type of printed educational media, namely "books." (Maragi, 1974). Meanwhile, audio media is media related to the sense of hearing. The message to be conveyed is expressed in auditory symbols, both verbal (in words/spoken language) and non-verbal. Several types of media included in this group are radio and magnetic tape recorders (Tamburaka, 2013). Apart from that, Sudjana and Rivai stated that audiovisual media are several tools used by entrepreneurs in conveying concepts, ideas, and experiences captured by the senses of sight and hearing based on the meanings that have been given, so audiovisual media are a medium for conveying messages by utilizing the senses of hearing and sight. Audiovisual media is a form of media that engages the senses of sight and hearing simultaneously, for example, video, film, television, and others (Sukiman, 2012). Video media can

supplant a large portion of the elements of movies. Video creation and upkeep costs are also less expensive than those for film and television, and the process is considerably more practical. In this way, numerous video media have been created for educational purposes.

Rasulullah saw. Uses several kinds of educational media in his teaching activities to friends, this is explained in several hadiths narrated by Imam Bukhari in his hadith book in several books and chapters, as seen in the following table:

Table 1. Kinds of Media for the Prophet's Education in the Sahih Bukhari Hadith Book

No.	Kinds of Media	Book	Chapter	Number of Hadith
1	Human-Based Media	- *Kitab Al- Hajj*	- *Kaifa Kana Badu Ar-Ramali*	1602
		- *Al- Maghazi*	- *'Umratu Al-Qadhai*	256
		- *Ath- Thalaq*	- *Al- Isyaratu Fi Ath- Thalaq wa Al-Umur*	24, 5293, 5294
		- *Ath- Thalaq*	- *Al-Li'an*	5304
		- *Al-Adab*	- *Fadhli man Ya'ulu Yatiman*	6005
		- *Al- Ilmi*	- *Man Ajaba Al-Qutya Biisyarati al- Yadi Wa Ar Ra'si*	84
		- *Az- Zakat*	- *La Shadaqata Illa 'An Dzahri Ghinan*	1429
		- *Shifati Ash-Shalati*	- *As-Sujud 'Ala Al-Anfi*	779
2	Print Media	*Al-Ilmi*	*Ma Yutzkaru Fi Al-Munawalati: Wa Kitabi Ahli Al-'Ilmi Bi al-'Ilmi Ila al-Buldani*	64, 65
3	Visual Media	- *Ar- Riqaaq*	- *Fi Al-Amali wa Thulihi*	6417, 6418
		- *Al- Kusuf*	- *Ad- Du'a Fi Al- Khusuf*	1060
		- *Al- Kusuf*	- *La Tankasyifu Asy-Syam Limauti Ahadin*	1058
		- *Al- Kusuf*	- *Ash- Shalat Fi Kusufi Asy- Syamsi*	1043,1041, 1042
		- *Al- Kusuf*	- *Qaulu an-Nabi saw. Yukhawwifu Allah 'Ibadahu bi Al-Kusuf*	1048
		- *At-Tauhid*	- *Wa Kana 'Arsyuhu 'Ala al-Mai Wa Huwa Rabb Ar-Arsyi Al-Adhim*	7424
		- *Al- Ilmi*	- *Tharhi Al-Imam Al-Masalata 'Ala Ashhabihi Liyakhtabira Ma 'Indahum Min Al-Ilmi*	62
		- *Al-Ath'imah*	- *Akli Al-Jummar*	5444
		- *Al-Istisqa*	- *Qaulillahi Ta'ala Wa Taj'aluna Rizqaqum Annakum Tukadzdzibun*	1038
4	Audio Media	- *Al-Ilmi*	- *Man Rafa'a Shautahu Bi Al-Ilmi*	60
		- *Asy-Syurbi wa Al-Musaqah*	- *Istmi man Mana'a Ibna As-Sabil Min Al-Maai*	2358

Discussion

Based on the table above, it is known that Rasulullah saw. Using various educational media in his teaching activities, the Prophet Muhammad employed a range of educational tools. Will be explained as follows:

Hardware Education Media

a. Human-Based Media

Human-based media can be utilized first by utilizing the body parts (non-verbal communication) of teachers or understudies themselves as media. Second, planning intelligent discovery that incorporates students as a medium in the educational experience and fosters communication between students can be applied in various forms of learning, such as participatory learning, role-playing, tests, structured discussions, 99 seconds, and experiential learning (Arsyad, 2020). Helpful learning is extremely beneficial in shaping mentalities and values, planning models of prosocial behavior, presenting alternative viewpoints and perspectives, fostering a conscious and coordinated character, promoting critical thinking, and encouraging decisive reasoning and critical thinking (Borich, 2000).

We can find human-based instructive media that Rasulullah has tried to see in a few hadith numbers 1602, 4256, the hadith section on signs in separate and different cases (24), 5294, 5304, 6005, 84, 1429, 85, and 779 in the hadith book Jami' As-Sahih by Imam Al-Bukhari. Rasulullah saw. Involving people as media in showing exercises occurs in two structures, specifically oneself and others (companions). A portion of the items utilized by the Prophet Muhammad. Who involves himself as a medium in his showing exercises, specifically: tongue, fingers, hands, nose, knees, and toes. He utilized this article by pointing or moving it. In the meantime, the utilization of others as instructive media is accomplished through activities like running and walking.

Human-based instructive media utilized by the Prophet Muhammad. According to the current hypothesis, it is completed by examining the current aspects of similarity or appropriateness. These similarities are evident in the items and approaches to utilizing educational media, particularly in the articles, which focus on individuals and their role in learning exercises.

b. Print Media

Print media refers to material that is printed on sheets of paper and used to convey information and knowledge to its users. Print media is usually used to convey information and knowledge about a subject. Several forms of print media include: Print media, according to Azhar Arsyad (Arsyad, 2020) Includes textbooks, modules, programmed texts, workbooks, scientific magazines, periodic reports, and loose sheets, such as brochures, leaflets, and student worksheets (LKS). According to Kemp and Smellie, print media, based on its function, consists of 1) print media as a tool (learning aids), including guide sheets, job aids, and picture series. 2) print media as training materials, including handouts, study guides, and manuals. 3) as information and knowledge materials, including: brochures, newsletters, annual reports, clippings, and compilation materials (Yaumi, 2018).

The explanation above is a type of print media based on modern theory. If viewed based on this theory, the Messenger of Allah. At that time, print media was used in the form of letters. As contained in the hadith from Abdullah bin Abbas that Rasulullah saw. Ordered a man to deliver his letter to the officials of Bahrain, he sent the letter to the king of Persia (Abu al-Abbas al-Mansur). After finishing reading the letter, the king tore it into pieces (Al-Bukhari, 1979).

And in hadith number 65 of the Book of Ilmi in Imam Al-Bukhari's Jāmi' Aṣ-Ṣaḥīḥ, it is stated that the Prophet wrote a letter or wanted to write it, but suddenly someone said to him, 'They don't like reading letters that don't have a stamp. "Then the Prophet made a silver stamp that said Muhammad Rasulullah saw. It was as if I saw the whiteness of the stamp when it was in the Prophet's hand." However, the material used by the Prophet Muhammad for the letter is not explained. Whether paper

or cloth, it is certain that the Messenger of Allah. Used print media to convey messages to the king of Persia at that time, and this medium was equipped with a stamp made from silver.

c. Visual Media

Visual-based learning media is a type of learning media that conveys messages through the sense of sight. Generally, visual-based learning media are categorized into two types: realistic media and print media. Realistic media encompasses a variety of elements, including photographs, drawings, portraits, diagrams, charts, whiteboards, notices, banners, and globes. Print media incorporates transparencies (OHT) and modules.

d. Realistic Media

Realistic media can be defined as visual media that can convey messages from the source to the intended beneficiary through a combination of words and images. This information can be presented in various forms, including pictures, photographs, drawings, outlines, charts, banners, whiteboards, wool sheets, announcements, animation media, maps, and globes (Rivai, 2017). Designs serve as a device for introducing factual information, whether in the form of line drawings, pictures, or images. There are several types of diagrams that we can utilize, including line charts, structured presentations, circle or pie charts, and pictorial diagrams (Sukiman, 2012).

Amidst the rising number of current instructional media with various sophistications, such as projectors, TVs, or computers, the presence of a board is still fundamental. A homeroom without a slate will feel totally different, similar to vegetables without salt that taste dull (Nasution, 1987). A wool load-up is a load-up covered with wool, allowing pictures to be introduced, mounted, collapsed, and removed effectively, and can be used commonly. Wool board is a two-layered learning medium, produced by affixing wool fabric to compressed wood or a board or plug. Then, create patterns from wool or emery paper, which are placed on the back of the image (Koyo K, 1985). A release board is a board specifically used to display instances of student work, images, diagrams, banners, and items in a three-dimensional format. Normally, it is estimated to be 160 cm x 80 cm. Release sheets are often placed in corridors, cafeterias, and workplaces; however, their primary location is in the classroom (Sutirman, 2013).

e. OHT/OHP Media

Straightforwardness media or above straightforwardness (OHT) is frequently referred to by the name of the equipment, specifically OHP (overhead projector). Straightforward media is a projected visual medium, made from straightforward materials, typically acetate film or plastic measuring 8.5" x 11", which educators use to illustrate ideas, processes, facts, measurements, diagrams, or outlines before the class. Little/enormous.

There are a few hadiths of the Prophet Muhammad that explain the use of visual media in the book *Al-Jāmi' al-Ṣahīh al-Musnad min Hadiṣ Rasūlillah. Wa Sunanihi wa Ayyāmihi* by Imam Al-Bukhari, specifically hadith numbers 6417, 6418, 1060, 1058, 1041, 1042, 1048, 7424, 62, 72, and 1038. The utilization of visual media was still very limited by the Prophet Muhammad, as existing visual media were largely natural, particularly in their use of items from the natural world, such as the sun, moon, trees, plants, and rain. These articles normally exist in nature and can be observed with the naked eye, even though some have been created by the hands of the Prophet Muhammad, such as a picture that is obviously also created with extremely simple devices, like lines.

Visual media utilized by the Prophet Muhammad. Whenever we examine the current hypothesis, which categorizes visual media into two groups, specifically illustrations and print, the media used is categorized under the design category, with one of the items being an image. This is in accordance with the hadith, which explains the use of pictures made by the Prophet Muhammad. In the meantime, the hadith that makes sense of the utilization of sun, moon, trees, plants, and rain articles can still be

categorized as pictures, even though they are pictures that are already available in nature. This is supported by the fact that the picture objects are lines drawn by the hands of the Prophet Muhammad. The sun, moon, trees, plants, and downpour were the items chosen by the Prophet Muhammad to be 'seen' by his companions when he passed on illustrations to them.

Audio Media

Sound media have their own qualities for acquiring the data and information required by the general population. This media utilizes sound components to convey data and information to its clients.

There are different sorts of sound media used to keep data and information as sound, specifically: (1) vinyl records; (2) open reel tape, (3) sound tape; (4) minimized plate or sound Disc; (5) radio, and (6) language research facility. Previously, sound tapes were the most commonly used medium for storing data in sound format. This medium has a specific code that shows the span or length of the playing time frame. Sound tapes coded C-90, for instance, have a recess of one and a half hours. Sound tapes coded C-30 simply have a 30-minute recess. Sound tapes accessible for recording data include: C-15, C-30, C-60, C-90, and C-120 (Munadi, 2008).

The utilization of sound media by the Prophet Muhammad. Saw. Still exceptionally basic, as contained in the book Al-Jāmi' Aṣ-Ṣaḥīḥ by Imam Bukhari in hadith number 60, Kitāb Al-'Ilmi Bāb raised his voice to tell, hadith numbers 96 and 2358 (Al-Bukhari, 1979). It is realized that the Prophet raised his voice from his typical tone while passing bathing material to his companions, so they focused harder on what he was conveying. All in all, the sound media utilized by the missionary was still restricted to his own voice.

Although it is marginally different from the sound media used today, sound media has been created using mechanical instruments like recording devices, radios, and cell phone recorders. The teacher's voice can be recorded on these devices, and the recording results can be utilized during educational and learning activities while delivering material. Be that as it may, fundamentally, the sound media components utilized by the Prophet Muhammad. Equivalent to sound media in the kind of sound media proposed by the current hypothesis, to be specific that it includes students' feelings of hearing while utilizing it.

The findings presented in the discussion above demonstrate that the Prophet Muhammad's educational practices were deeply contextual, adaptive, and highly aligned with what modern educational theory identifies as effective instructional media. The data from various hadith in Sahih al-Bukhari reveal that the Prophet employed a diverse range of media—human-based, print, visual, and audio—which functioned not only as tools for conveying religious messages but also as pedagogical instruments designed to enhance understanding, retention, and engagement among learners. This diversity of media use suggests that the Prophet's approach to teaching was dynamic rather than rigid, emphasizing flexibility in accordance with the context, learner needs, and the nature of the message being delivered.

In the category of human-based media, the Prophet's frequent use of gestures, body movements, and role-play reflects an embodied pedagogy that closely aligns with contemporary theories of kinesthetic learning and participatory instruction. The Prophet's use of his own hands, fingers, or facial cues served not merely as symbolic reinforcement but as cognitive scaffolding to help companions visualize abstract concepts. This finding suggests that learning in early Islamic pedagogy was not purely verbal or textual, but rather involved multisensory interaction, a phenomenon that modern research has shown to enhance comprehension and memory significantly. The involvement of other people—such as companions acting out instructions—also suggests an early form of cooperative learning and peer modelling.

Regarding print media, although the available material at the time was limited, the Prophet's use of letters demonstrates an early literacy-based instructional method. The sending of letters, particularly

those bearing a seal, demonstrates intentionality in documentation, authenticity of message, and the dissemination of long-distance knowledge. This supports the argument that Islamic pedagogy valued accuracy, permanence, and verifiability of information—principles that are central to modern educational communication. The Prophet's adaptation of print media, given the technological constraints of his time, can be interpreted as an emphasis on the importance of recorded knowledge as a complementary medium to oral instruction.

The presence of visual media in the Prophet's teaching—whether through natural phenomena like the sun, moon, trees, and rain, or through simple drawings—highlights the use of environmental and contextual visual aids. These natural visuals served as analogical tools, grounding abstract theological or moral concepts in observable reality. This is consistent with modern constructivist theory, which argues that learners make meaning more effectively when knowledge is connected to concrete, familiar experiences. The Prophet's occasional use of simple drawings also demonstrates intentional cognitive modelling, enabling learners to process information through both linguistic and visual channels, in line with the dual-coding theory of learning.

The findings on audio media indicate that the Prophet's use of his own voice, including raising his voice for emphasis, served as a strategic pedagogical tool. The modulation of voice functioned to highlight important information, maintain learner attention, and support oral transmission. Even though technological audio aids did not exist at the time, the Prophet's method aligns with the core role of audio media described in modern educational theory: facilitating auditory processing and reinforcing key messages through vocal variation. This underscores that the essence of audio media lies not in the technological device but in the intentional use of sound to facilitate learning.

Overall, the interpretation of these findings shows that the Prophet Muhammad's educational practices were remarkably aligned with what current literature identifies as multimodal learning. The integration of various media types—each selected according to the learning objective—demonstrates an advanced pedagogical sensitivity that balances accessibility, clarity, engagement, and reinforcement. These findings indicate that Islamic educational heritage contains early models of innovative pedagogy that remain relevant to contemporary instructional design. More importantly, the Prophet's strategic use of diverse media reinforces the idea that effective education requires adaptation to learners' sensory modalities, situational contexts, and cognitive needs, thereby underscoring the timeless nature of prophetic teaching methods.

Programming Instruction Media (Programming)

Umar Tirtaraharja and Dja'far Siddik have expressed in the past section that instructional media comprises equipment and software. Umar Tirtahardja categorizes instructional apparatuses into two sections: preventive and curative (Tirtahardja, 2008). Rasulullah saw. Additionally, it involves instructional programming media in its teaching. He utilizes programming instructional media, specifically the principles found in Hadith 6570, particularly the concept of the Courier of Allah. Giving recognition to Abu Hurairah, different prizes, specifically the compensation of growing fortune and expanding life for individuals who reinforce family connections, as well as discipline with an advance notice contained in hadith number 4269 of the Prophet Muhammad, and censured Usamah canister Zaid for killing somebody who had converted completely to Islam in Al-Hurqah (Al-Bukhari, 1979).

In light of the conversation portrayed above, it tends to be perceived that, fundamentally, the kind of instructional media utilized by the Prophet Muhammad is. Suitable or in accordance with the sorts of instructive media proposed by present-day hypothesis. It's only that there are slight contrasts between the two regarding improvement. The media utilized by the Prophet Muhammad is still basic, while the types of educational media in present-day hypothesis are more varied, and some of them utilize technology. This is brought about by the advancement of human science and the improvement of the times.

The types of media advanced by current figures demonstrate that educational media continues to evolve alongside advancements in science and technology. The improvement of learning media also follows the requests and needs of learning, as dictated by the current circumstances and conditions. Advancement refers to three key elements, specifically: products, methodologies, and models. Advancement connected with learning plan exercises incorporates all cycles engaged with streamlining learning and execution (Reiser, 2007).

As indicated by Nobility, learning improvement is "a precise way to deal with the plan, creation, and execution of guidance", in particular, an orderly way to deal with the plan, creation, and execution of learning (Gentry, 1994). Seels and Richey characterize improvement as follows: advancement is the method involved with interpreting the plan determinations into actual structure (Richey, 1994). Gustafson and Branch characterize improvement as an action that alludes to five classes, in particular: a. examine advancing necessities and conditions that happen, b. planning a bunch of particulars for a viable, fitting, and effective learning climate, c. fostering all perspectives connected with students and overseeing learning materials, d. execution of materials or materials that have been created, e. assessing improvement results (Branch, 2002).

There are two justifications for why the improvement of learning media is considered significant, including the limitations of the media and the realization of educators' capacities in utilizing technology and media (Suryani, 2018).

The improvement of learning media follows mechanical developments. If analyzed further, the advancement of ideal models in innovation impacts the improvement of learning media, as follows (Susilana, 2009):

a. In the main worldview, learning media is equivalent to general media showing helps utilized by educators fulfill their responsibilities.
b. In the subsequent worldview, media is viewed as something created fundamentally and complies with correspondence rules.
c. In the third worldview, media is viewed as vital to the learning framework and, in this manner, expects changes to different parts in the growing experience.
d. Learning media, in the fourth worldview, is seen more as a source that is intentionally and deliberately created as well as used for the end goal of learning.

Human-based media, for instance, during the time of the Prophet Muhammad. Utilizing the tongue, fingers, hands, nose, knees, and toes as a mechanism for passing material or messages on to companions, as well as applying intuitive learning, "pretending". As time passes, human-based media have evolved to incorporate various other intuitive learning theories that utilize people as media in the educational experience, such as 99-second learning, test learning, structured discussion learning, participatory learning, experiential learning, and others.

In visual media, Rasulullah saw. Utilizes pictures, the sun, and trees as media in passing his lessons on to his companions. This visual media has then been formed into various structures, such as banners, charts, diagrams, and visuals. Surprisingly, various PC applications can be utilized to plan visual-based instructional media, such as Microsoft PowerPoint (PPT), Macromedia Flash, Canva, and others. There are four learning exercises with PC instruments: (1) preparing and practice; (2) instructional exercises; (3) games, or gaming, (4) reproduction or displaying (Richey, 1994).

Microsoft PowerPoint, for instance, is an application that teachers can utilize as an educational medium for planning the introduction of material to be presented in teaching and learning exercises. This application is specifically designed to provide an option for displaying interactive media programs in a visually appealing, straightforward, and moderately affordable manner. Microsoft PowerPoint has likewise experienced improvement with a few versions, specifically Microsoft PowerPoint 1998, 2002, 2003, 2007, and 2010 (Sukiman, 2012).

Similarly with Macromedia Flash. Macromedia Flash, a widely used project for creating learning media that incorporates animation, graphics, text, and sound, is a popular tool. Macromedia Flash is a program for creating animations and advanced web applications. Not just that, Macromedia Flash is likewise generally used to make games, energized kids' shows, and intuitive sight and sound applications like product demos and interactive exercises." This product, delivered by Macromedia, is a program for planning enlivened illustrations that is extremely famous and widely used by visual designers. The benefit of glimmer lies in its capacity to create enlivened movement and sound.

The means taken in utilizing Macromedia Flash are (M. Ritonga, 2020):

a. Opening the Macromedia Flash eight program, you can do the following:

Select Star > Projects > Macromedia > Streak 8

Select the Flash eight symbol in the work area (screen).

b. After a couple of seconds, an exchange window will show up as follows.

Figure 1. Macromedia Flash 8 Dialog Display

Select "Create New"> "Flash Document" to start creating a new file.

Select "Open a Recent New"> "Open" to open the flash file.

c. The standard Flash 8 work window appears

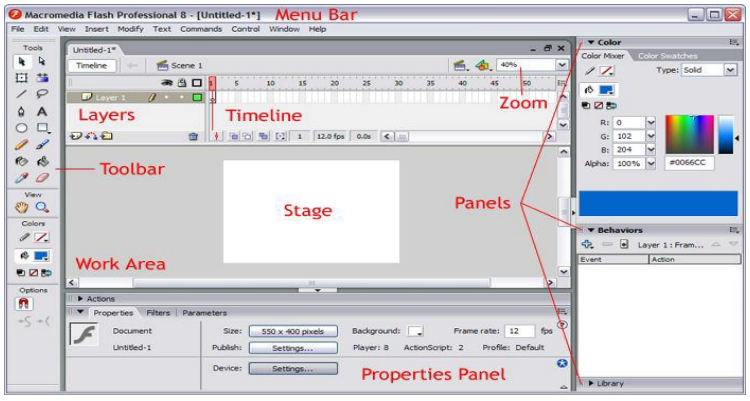

Figure 2. Standard Display of Macromedia Flash 8

Tools: contains buttons for creating and editing images. View: allows you to set the worksheet appearance. Colors: determines the color used when editing. Option: provides other tools for editing images. The timeline is a component used to organize or control the course of the animation. The stage is also referred to as the screen or stage. The stage is used to play the objects that will be animated. In stages, we can create images, add text, and apply color, among other elements.

Macromedia Flash can be utilized in learn, for instance, material about the course of human creation in light of Q.S Al-Mu'minun stanzas 12-14, so movements or pictures are organized without utilizing sound (just pictures and composing as data) beginning from the pith of the land → *nuthfah* → *alaqah* → *mudghah* → *'idhaam* → wrapped again with *lahmun* (meat) → *khalqaan aakhara* (child).

The Canva application is also innovation-driven. Canva is a web-based design program that offers various templates for devices, including introductions, resumes, banners, leaflets, handouts, designs, infographics, flags, bookmarks, and notices, all of which are available in the Canva application. The type of show on Canva encompasses various categories, including inventive, educational, business, marketing, and innovation. A few benefits of Canva are one reason why learning media should be created with Canva in mind, making learning more intuitive and engaging.

The Steps for Developing Learning Media with Canva Are As Follows (M. dan J. A. Ritonga, 2022):

a. Log in to your Canva account. The initial stage in using this application is to visit the site www.canva.com and then log in using the registered account.
b. Choose a template to start designing by selecting the "create a design" menu. There are many templates to choose from that Canva has prepared. One example of learning media that is designed is "zakat" material, so the template chosen is an educational presentation template. (display is in Figure 3)
c. Select one of the templates, continue by editing the text according to the material ("zakat"), and text can also be added by selecting several text formats in the "T" column on the left. (display is in Figure 4)

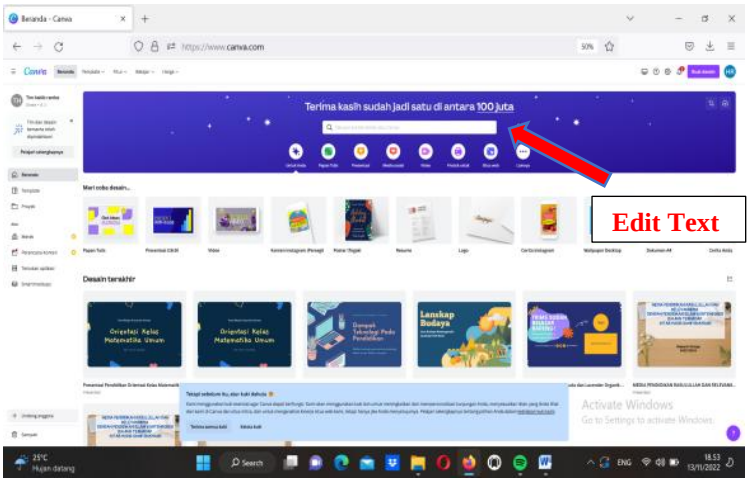

Figure 3. Education Presentation

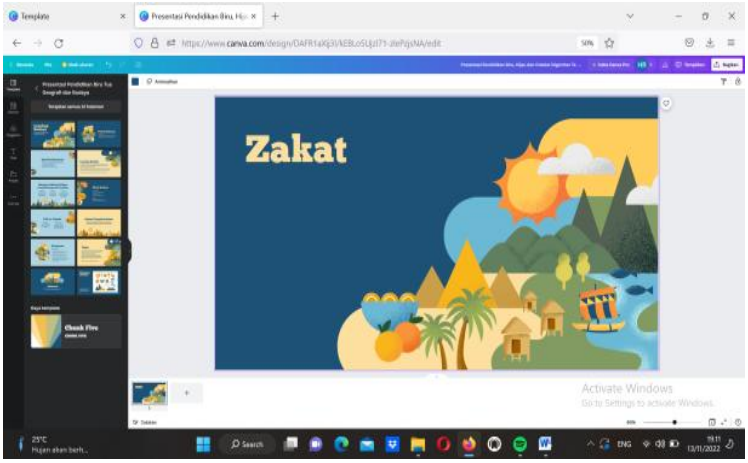

Figure 4. Template

d. Basically, we can use all the slides in one template, but developing learning media designs can also be done by combining several slides from different templates into one presentation. This is done by clicking the plus sign on the next slide and then selecting another template design to add to the specific presentation slide. (as shown in Figure 5).

e. The design can also combine audio-visual media into presentation slides. In this study added Dodo and Syamil videos were added for the sub-theme of types of zakat, by taking the video file in the upload first, then inserting the video (by pulling it) into the desired slide. (display in Figure 6)

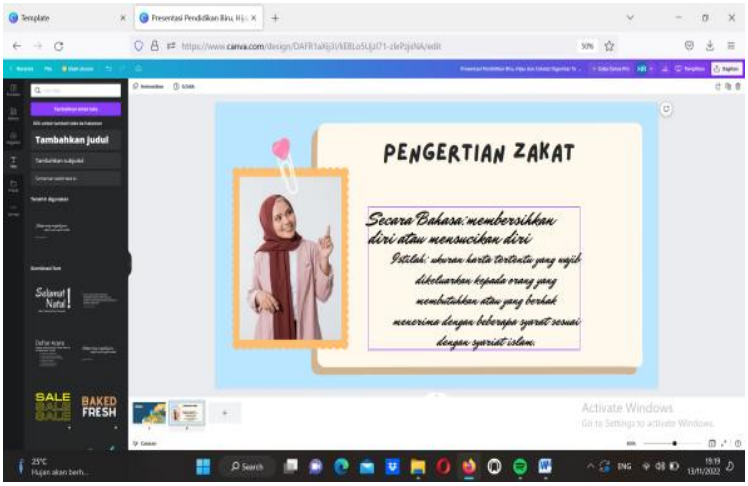

Figure 5. Display

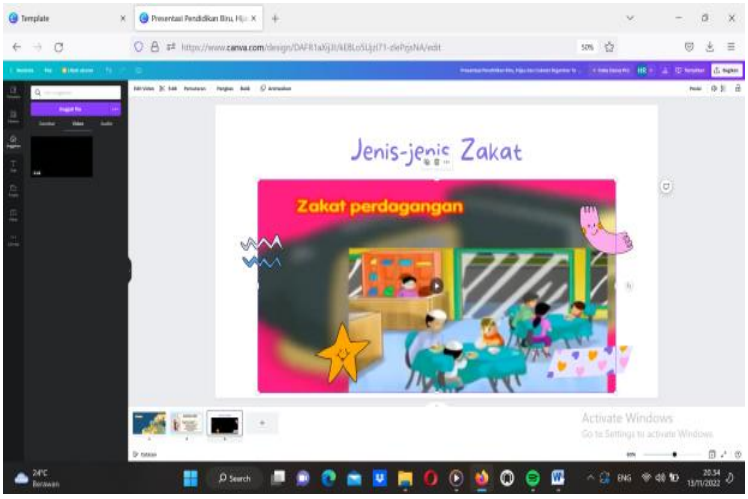

Figure 6. Display

f. After the learning media have been designed, the results can be downloaded and the files saved offline by selecting the "Download" menu in the top right corner of the screen. The download format can be as desired, such as JPG, PNG, PDF, and GIF

In the current period, the impact of the rapid advancement of data and communication technology in the education sector can't be disregarded (Riani &. Computerized reasoning (artificial intelligence) is a multidisciplinary field that aims to automate tasks that currently require human expertise. People and artificial intelligence can cooperate to make choices that are less influenced by personal biases. The most recent development in artificial intelligence is a framework that naturally adapts equipment to specific client needs (Wahyudi, 2023). Computerized reasoning is an innovation that has been widely adopted in modern times, particularly in the 4.0 era. Artificial reasoning can interface with each device, allowing someone to remotely automate all devices. Much of the discourse surrounding AI as a potential solution to educational challenges seems to advocate for its generalized use. AI is often framed in terms of its

ability to perform various tasks traditionally handled by teachers. For instance, it can "identify pedagogical materials and methods tailored to individual student levels," "make predictions, recommendations, and decisions about the next steps in the learning process based on individual student data," and "respond to learning situations while adapting to the needs and skills of students (Ferreira et al., 2023). Presently, computer-based intelligence is additionally utilized in planning (creating) educational media, one of which is gamma.

Similarly to print media and sound media. Rasulullah saw. Involving print media as letters around then, while at present print media has been formed into different structures like books, magazines, papers, notices, diaries, free sheets, and others. Course readings, for instance, the requirement for the significance of incorporating course books in learning, both in agricultural nations and in advanced modern nations, actually show extremely large numbers. Olorundare (1998) indicates that more than 90% of students at the secondary school level rely on course books as a source of information, while over 80% of educators rely on reading materials as a source of learning. (Yaumi, 2018). This indicates that reliance on course readings remains high. Other than that, Rasulullah saw. Additionally involves sound media in passing its lessons on to companions, even though it is still extremely straightforward and doesn't utilize apparatuses connected with gadgets, as at present sound media has been formed into different structures, for example, radio, recording device, *Koran* pen (to figure out how to peruse the *Koran*) and others that are adjusted to mechanical turns of events and utilized in educating and learning exercises.

The analysis of programming instruction media in the Prophet Muhammad's teaching practices demonstrates that what contemporary educational theorists identify as "software-based media" already existed conceptually in early Islamic pedagogy. Although technological devices were not yet available during that era, the functional essence of programming media—namely, the use of structured reinforcement, reward systems, warnings, and conditional responses—was clearly present in prophetic instruction. This is evident through the Prophet's use of praise, promises of reward, moral reinforcement, and disciplinary warnings found in various hadith, such as the praise of Abu Hurairah, the assurance of increased sustenance for those who uphold family ties, and the stern caution addressed to Usamah bin Zaid. These examples illustrate that the Prophet employed psychologically driven, behavior-oriented media that align with the foundational principles of instructional programming in modern educational psychology.

From an interpretive standpoint, these prophetic practices reflect what contemporary learning theory describes as behavioral programming, where learners are guided through a structured sequence of actions reinforced by positive or negative outcomes. This approach is comparable to Skinner's operant conditioning framework, as well as to the broader concept of programmed instruction in educational technology. The Prophet's use of reward and punishment was not merely a moral guide; it functioned as a pedagogical mechanism to shape behavior, enhance learning outcomes, and cultivate internalized motivation among learners. Thus, although not technological, the Prophet's methods reflect the foundational logic behind modern software-based learning systems.

The discussion further indicates that as human knowledge developed, instructional programming became increasingly sophisticated, evolving from simple reinforcements to technology-dependent media such as computer applications, animations, interactive modules, and artificial intelligence. This transformation, as highlighted by experts such as Reiser, Branch, and Richey, underscores that educational media innovation is a continuous process influenced by science, technological advancements, and the changing needs of learners. The early prophetic model thus represents a precursor to these developments, demonstrating that the core pedagogical principles remained consistent even as the tools evolved.

Furthermore, the distinctions among technological paradigms highlight the shifting function of media in the learning process: from basic audiovisual aids, to systematic communication tools, to

integral components of the learning ecosystem, and finally to intentionally designed learning resources. When interpreted alongside prophetic pedagogy, this progression reveals that educational media—whether simple or advanced—must remain aligned with learner needs, situational contexts, and instructional goals, a principle that the Prophet consistently applied through adaptive, learner-centered teaching strategies.

In analyzing the development of human-based and visual media, the findings reveal that modern innovations, such as participatory learning methods, interactive discussions, graphic design tools, computer simulations, and presentation software, are essentially extensions of the Prophet's integrative, multimodal teaching techniques. The Prophet's use of gestures, drawings, natural objects, and role-play provided cognitive scaffolding similar to what modern digital tools now attempt to replicate through animations, icons, timelines, and visual metaphors. This continuity reinforces the interpretation that prophetic pedagogy embodied a multimodal approach that resonates with current theories of multimedia learning.

Likewise, the evolution from handwritten letters in the prophetic era to modern printed and digital materials—such as books, journals, infographics, and AI-generated content—reflects the same fundamental need for accessible, accurate, and structured sources of knowledge. The Prophet's use of letters as authoritative, verifiable instructional tools parallels today's reliance on textbooks and printed media as central resources for education. The interpretive insight here is that the form of media may change, but the functional purpose remains constant: ensuring clarity, permanence, and systematic dissemination of knowledge.

Additionally, the emergence of AI-based media in the present era represents a further extension of the "programming" concept observed in prophetic instruction. AI systems that personalize content, adapt to learner responses, and deliver automated recommendations mirror the Prophet's personalized, context-aware teaching methods—though modern systems operate through algorithms rather than human intuition. This indicates that the underlying pedagogical logic of adaptive instruction has deep historical roots, even if its modern expression is technologically mediated.

Finally, the Prophet's use of simple audio reinforcement—through tone, emphasis, and vocal modulation—can also be interpreted as an early form of audio media. Although not technological, it fulfilled the same cognitive functions emphasized in modern audio learning tools: capturing attention, signaling importance, and enhancing memory. This suggests that the pedagogical role of sound has remained consistent across time, while the mediums for delivering it have expanded dramatically.

Overall, the interpretation of these findings reveals a consistent pattern: the educational media used by the Prophet Muhammad represent a foundational model for the principles underlying modern instructional programming and media development. Despite technological advancements, contemporary educational tools continue to build upon, refine, and expand the pedagogical strategies exemplified in prophetic teaching. This continuity underscores the enduring relevance of prophetic instructional methods and highlights their profound compatibility with modern theories of instructional design, learning psychology, and educational technology.

4. CONCLUSION

Based on the overall discussion, it can be concluded that the types of educational media used by the Prophet Muhammad fundamentally align with the categories of instructional media recognized in modern educational theory. The difference lies primarily in the level of technological development. The media applied by the Prophet were simple and rooted in the pedagogical needs and cultural context of his time. In contrast, modern instructional media are more diverse, technologically sophisticated, and embedded within digital learning ecosystems. This technological expansion emerged naturally from the advancement of science, shifts in educational philosophy, and the rapid development of digital tools

that increasingly support the teaching and learning process. Nonetheless, the pedagogical essence represented in prophetic practices—clarity of instruction, attention to learner characteristics, contextual adaptation, systematic communication, and multimodal reinforcement—remains highly compatible with contemporary instructional frameworks, including the CAI (Computer Assisted Instruction) or CDM (CAI Design Model), which emphasize structured, adaptive, and interactive learning pathways.

Although the media used during the Prophet's time were simple, they were remarkably effective and innovative for their historical context. Long before modern scholars articulated formal theories of educational media, the Prophet had already implemented systematic, learner-centered instructional methods that parallel principles found in current educational technology and instructional design. This suggests that the prophetic model not only offers a historical reference but also provides a foundational pedagogical framework that remains relevant in modern educational discourse.

In light of these findings, several practical implications can be drawn. Educational institutions are encouraged to strengthen the integration of effective instructional media in teaching practices by adopting the Prophet's approach to clarity, adaptation, and meaningful communication. This includes optimizing multimedia use to enhance learner engagement and maximize comprehension. School administrators are expected to facilitate continuous professional development by offering training programs that equip teachers with the skills needed to design, select, and utilize appropriate media aligned with curriculum goals. For teachers and instructors, the study emphasizes the importance of utilizing diverse instructional resources that engage multiple senses and facilitate multimodal learning. The more varied and contextually relevant the media used in classroom instruction, the greater the likelihood that learning objectives will be achieved effectively. Thus, the pedagogical principles demonstrated by the Prophet Muhammad not only hold historical significance but also offer valuable insights for strengthening contemporary instructional practices and guiding policy development in modern education systems.

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