IMPLEMENTATION OF THE LEARNING METHOD OF THE PROPHET MUHAMMAD SAW AT ISLAMIC BOARDING SCHOOLS

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Abstract	This study aims to describe and analyze the implementation of the Prophet Muhammad SAW's learning method at the Madarijul Ulum Islamic Boarding School, Bandar Lampung. This research uses a qualitative descriptive approach with a type of field research. Primary data was obtained through observation, in-depth interviews with teachers and students, and documentation of learning activities. Secondary data was obtained from literature studies in the form of books, journals, Qur'anic verses, and relevant hadiths. The data collection technique uses participatory observation, semi-structured interviews, and documentation, with data analysis techniques through data reduction, data presentation, and conclusion drawn. The results of the study show that the five learning methods of the Prophet SAW—lecture/muhadharah, halaqah/egalitarian, reward and punishment (targhib-tarhib), gradual, and stories with wisdom—have been applied in an integrated manner in the pesantren environment. Each method has a distinctive form of implementation and has a positive impact on the development of character, discipline, and understanding of students. This finding affirms that the learning methods of the Prophet SAW remain relevant in the context of contemporary education and can be used as a reference in building a holistic Islamic education system. This research also highlights the importance of integrating prophetic values in character education. Recommendations for further research are to expand the location and context of the study, as well as examine the integration of the Prophet SAW's learning methods with technology-based learning approaches to answer the challenges of the times.
Keywords	Integration of Islamic Values, Islamic Boarding Schools Learning Methods, Prophet Muhammad SAW.

INTRODUCTION

Education in Islam is rooted deeply in both historical tradition and spiritual conviction. Among the most central figures in Islamic educational history is the Prophet Muhammad SAW, who was not only a messenger entrusted with divine revelations but also served as the foremost educator for his companions. His diverse and contextually adaptive teaching methods vividly illustrate his educational role. These included traditional lectures, interactive dialogues, powerful storytelling, and real-life examples. Each approach was delivered with pedagogical awareness and tailored to suit his learners' intellectual and emotional state (McCallops et al., 2019). This conscious flexibility demonstrates that Islamic education, from its earliest stages, has been grounded in a solid methodological framework. The Prophet's ability to vary his strategies according to the audience's needs reflects an advanced understanding of teaching, balancing the transmission of knowledge with the nurturing of values and character. Thus, Islamic education introduced and practiced by the Prophet Muhammad SAW was not merely instructional but deeply transformational, laying the groundwork for an educational legacy that continues to inspire pedagogical approaches in modern Islamic contexts (Alwani, 2019).

In modern education, particularly within the pesantren (Islamic boarding school) environment, there is a growing urgency to re-evaluate and adopt the pedagogical values exemplified by the Prophet Muhammad SAW. These values are deeply rooted in the Islamic tradition and offer relevant insights for contemporary educational practices (Hendawi et al., 2024). One such pesantren, Madarijul Ulum in Bandar Lampung, has actively integrated the Prophet's teaching methods into its curriculum and instructional process. However, the practical implementation of these methods requires further empirical investigation to evaluate their effectiveness and adaptability within contemporary education, especially amid the increasing influence of digitalization and evolving social dynamics (Peng et al., 2019).

Numerous prior studies have explored the educational strategies of the Prophet. *First,* (Izurrohman et al., 2023; Morales et al., 2023; Murjazin et al., 2023) the Prophet documented more than 40 methods during his educational mission. *Second,* (Lupiah et al., 2025; Mutammimah et al., 2025; Nazih, 2025) constructed an ideal educational framework in the Tarbawi Hadith, emphasizing the Prophet's approach as a model for Islamic pedagogy. *Third,* (Akhtar, 2024; Mehmood, 2023; Safa, 2024) underscored the relevance of the Prophet's methods as a source of inspiration for educators aspiring to embody prophetic teaching qualities. Meanwhile, (Fatimah, 2022; Solihin, 2020; Tabroni

et al., 2022) explores teaching the Prophet's morals in elementary education. *The last* (Ahmad Sulaiman, 2019; Lupiah et al., 2025) analyzed how these methods produced a generation of companions known for their excellence across intellectual, spiritual, and social domains. Nevertheless, many of these studies remain theoretical and seldom bridge the gap between prophetic methods and practical application in educational institutions, particularly in pesantren settings.

This research addresses that gap by offering an empirical exploration of how the Prophet's educational methods are directly implemented within the pesantren context. The novelty of this study lies in its focused investigation of five specific prophetic teaching strategies—namely lectures (muhadharah), egalitarian discussions (halaqah), the system of reward and punishment (targhib and tarhib), gradual instruction (tadarruj), and moral storytelling (qasas hukmiyyah)—as applied at Madarijul Ulum Islamic Boarding School. Through direct field observation and analysis, this research examines each method's effectiveness and contextual relevance in enhancing student character development and educational outcomes.

The primary aim of this study is to describe and analyze the application of the Prophet Muhammad SAW's educational methods in the learning environment of Madarijul Ulum, while assessing the suitability and efficacy of these methods in nurturing well-rounded students. The findings are anticipated to contribute conceptually and practically to the ongoing development of prophetic-based Islamic education, particularly within Indonesia's formal and non-formal institutions. By grounding contemporary pedagogy in prophetic tradition, this research underscores the enduring value of the Prophet's educational model in addressing present-day educational challenges and shaping future educational innovations.

METHOD

This study uses a qualitative descriptive approach with a field research method (Purwono et al., 2019). This approach was chosen because it is the purpose of the research to describe in depth the learning practices applied at the Madarijul Ulum Islamic Boarding School. The research focuses on implementing the learning methods of the Prophet Muhammad SAW, which include lectures/muhadharah, halaqah/egalitarian, rewards and punishments, gradual methods, and stories with wisdom. This study's data and data sources consist of primary and secondary data. Primary data was obtained through direct observation of teaching and learning activities, in-depth

interviews with teachers and students at the Madarijul Ulum Islamic Boarding School, and documentation of learning activities. Meanwhile, secondary data was obtained through literature review from various relevant literature such as books, journals, sahih hadiths, and Qur'anic verses related to the educational methods of the Prophet SAW.

The data collection techniques included participatory observation, semi-structured interviews, and documentation. Observation is used to see firsthand how the learning process takes place, and interviews aim to explore the understanding and perception of teachers and students. At the same time, documentation is carried out to record learning activities and materials. The data analysis is carried out in the stages of data reduction, data presentation, and conclusion (Hadi, 2021). The validity of the data is maintained through triangulation of sources and techniques, member checking, and systematic preparation of reports based on field findings. With this approach, it is hoped that the research results can objectively and in-depth describe the learning practices of the Prophet applied in Islamic boarding schools and their potential contribution to the world of contemporary Islamic education (Arianto, 2024).

FINDINGS AND DISCUSSION

Findings

This study aims to explore and analyze the implementation of the learning method of the Prophet Muhammad SAW at the Madarijul Ulum Islamic Boarding School, Bandar Lampung. Through a qualitative approach, the researcher conducts direct observations, in-depth interviews with teachers, and reviews of documentation of learning activities. The data obtained were then categorized based on five learning methods that were the focus of the study: lectures/muhadharah, halaqah/egalitarian, rewards and punishments, gradual, and stories with wisdom. These five methods are applied in an integrated and contextual manner. Each method has its implementation characteristics and significantly impacts the teaching and learning process and the development of students' character. For example, the lecture method is used in the delivery of subject matter with an emphasis on oral explanations accompanied by questions and answers; The halaqah method creates an egalitarian and interactive learning atmosphere; Meanwhile, the reward and punishment methods are applied to foster discipline and motivate students to follow the rules and learning targets.

The following table presents data on the results of applying the five learning methods, extracted from interviews and documentation of learning activities in the pesantren environment. This table describes the form of implementation of each method and the results obtained based on the assessment of teachers, pesantren managers, and researchers' observations.

Table 1. Application of the Learning Method of the Prophet Muhammad SAW at the Madarijul Ulum Islamic Boarding School, Bandar Lampung

No.	Learning Methods	Form of Implementation	Result
1	Lectures/Lectures/Questions and Answers	Ustadz delivered the material orally, interspersed with interactive dialogues and questions and answers with students.	Students actively listen, record, and respond to the material. This method is effective for conceptual material and initial understanding.
2	Halaqah/Egalitarian/Equality	Students sit in a circle around the ustadz in the mosque or foyer, allowing for an informal and close learning atmosphere.	Increase emotional closeness between teachers and students. Students are more comfortable asking questions and discussing. Encourage active participation.
3	Rewards and Punishments (Targhib-Tarhib)	Students are rewarded for their achievements and given educational sanctions if they violate the rules, such as additional memorization.	Fostering discipline, enthusiasm for learning, and responsibility. Students are motivated to obey the rules and pursue achievements.
4	Gradual	The material is delivered in stages according to the ability of the students, from the easy to the more complex.	Makes it easier to understand the material. Students do not feel burdened and are able to participate in learning progressively and systematically.
5	A Story with Wisdom	Ustadz conveyed inspirational stories from the Qur'an and the Prophet's head to explain the values of the teachings.	It is easier for students to understand the meaning of lessons. Increase memory and appreciation of moral and spiritual values.

This table 1 contains a concrete form of implementation of the Prophet SAW's learning methods in the pesantren environment, which is confirmed through interviews and observations. The results listed summarize the effectiveness of each method in the context of character education and student academics.

Discussion

The findings of this study demonstrate that the learning methods of the Prophet Muhammad SAW including lectures (muhadharah), egalitarian discussions (halaqah), rewards and punishments

(targhib and tarhib), gradual instruction (tadarruj), and storytelling with wisdom—remain highly relevant and applicable in the educational setting of Madarijul Ulum Islamic Boarding School in Bandar Lampung. Each method has distinct pedagogical characteristics and complementary functions in shaping students' understanding and character. In practice, educators at the pesantren do not merely imitate the outward forms of these prophetic methods; instead, they internalize the underlying values embodied by the Prophet himself. Values such as gentleness, exemplary conduct, and educational wisdom are integrated into daily teaching practices, reflecting a deep commitment to prophetic pedagogy (Al-Nahdi & LI, 2025). This suggests that the teaching methods of the Prophet SAW are effective within their original historical context and capable of responding to contemporary educational challenges, especially in nurturing morally grounded, intellectually competent, and socially responsible students. Hence, prophetic teaching methods offer spiritual depth and robust methodological relevance, making them a valuable model for the ongoing development of modern Islamic education (Bhat & Bisati, 2025).

The lecture method, or *muḥāḍarah*, serves as one of the most fundamental instructional strategies in Islamic education, particularly in the context of pesantren, where it is commonly employed as the primary medium for conveying religious knowledge, especially materials that are conceptual, theoretical, or doctrinal. In this method, teachers or religious instructors deliver oral explanations on a given subject matter, which are often enriched with elaborations, supporting references from the Qur'an and Hadith, and contextual examples. What distinguishes *muhadharah* from a rigid, one-way lecture is the inclusion of interactive elements—such as questions, answers, and dialogues—that allow for a more dynamic exchange of ideas between the teacher and the students. This approach closely mirrors the pedagogical style of the Prophet Muhammad SAW, who frequently held teaching sessions with his companions in public spaces, mosques, or during informal gatherings, wherein he would invite questions, clarify misconceptions, and adjust his responses to suit the level of understanding among his audience. Empirical observations at Madarijul Ulum demonstrate that this method significantly enhances students' foundational grasp of Islamic principles and legal concepts. Theoretically, the lecture method aligns with classical educational paradigms that position the teacher as the central transmitter of knowledge (*mu'allim*) (Indana & Mustofa, 2024). However, in its contemporary adaptation, the method incorporates space for student agency, making it more dialogical and student-responsive. Integrating structured explanation with spontaneous interaction fosters better comprehension and transforms the learning

atmosphere into a more engaging, participatory, and less monotonous experience. Thus, the *muhadharah* method is both enduring and adaptable, retaining its relevance in bridging traditional Islamic pedagogy with the evolving demands of modern educational practice (Rahmawati, 2024).

The *ḥalāqah* method, which refers to a learning format where participants sit in a circle, embodies the egalitarian ethos at the heart of Islamic education and serves as a distinctive pedagogical model exemplified by the Prophet Muhammad SAW in his interactions with his companions. This approach emphasizes equality, proximity, and mutual respect between teachers and learners, dismantling hierarchical barriers that often characterize formal education settings. At Madarijul Ulum Islamic Boarding School, this method is actualized through regular learning sessions in informal settings—such as the mosque's terrace or open-air study spaces where students gather in a circular formation around their instructor. Such a spatial arrangement fosters a sense of physical and emotional closeness and creates a conducive environment for open dialogue, collaborative exploration of ideas, and shared spiritual reflection. The interpersonal dynamic cultivated through *ḥalāqah* allows teachers to engage more intimately with students' thoughts and questions (Abdul-Jabbar, 2022; Amzat, 2022; Syafii & Azhari, 2025).

In contrast, students feel more at ease expressing uncertainties and participating actively in learning. This model resonates with the educational philosophy of Al-Ghazali, who asserted that effective instruction must be built upon a foundation of spiritual connection and mutual affection between teacher and pupil. Furthermore, Arsyad (2019) affirms the pedagogical value of the *ḥalāqah* approach, highlighting its capacity to nurture students' self-confidence, critical inquiry, and communicative competence. As such, *ḥalāqah* is not merely a traditional format but a transformative pedagogical method that remains relevant and powerful in cultivating intellectual engagement and spiritual intimacy in Islamic learning contexts (Sahin, 2021).

The method of *targīb* and *tarhīb*, which can be understood as applying rewards and punishments in education, is a motivational tool designed to reinforce positive behavior while discouraging undesirable conduct among students. At Madarijul Ulum Islamic Boarding School, this approach is implemented through a balanced system in which students who demonstrate exemplary behavior—such as academic diligence, discipline, and good manners—receive recognition through praise, additional privileges, or increased academic scores. Conversely, students who violate institutional rules or neglect their responsibilities are not subjected to punitive or humiliating punishments. Instead, they are assigned constructive tasks, such as memorizing

specific verses of the Qur'an or engaging in reflective practices. This educational strategy is not intended to suppress but to cultivate awareness, responsibility, and personal growth. The use of *targīb wa tarhīb* is deeply rooted in the prophetic tradition, aligning closely with the example set by the Prophet Muhammad SAW, who combined gentleness in character with firmness in upholding principles, as emphasized in the verse QS. Ali Imran: 159. This dual approach—merging compassion with discipline—forms the ethical foundation for moral education in Islam. Fathi (2007) reinforces this view by arguing that motivational methods anchored in positive reinforcement and proportionate and educationally meaningful sanctions are effective in gradually shaping students' moral consciousness. In this light, the method of *targīb* and *tarhīb* proves to be both theologically grounded and pedagogically sound, offering a practical framework for character building within the pesantren context (Habiba et al., 2024; Ramli, 2022; Wazir et al., 2019).

The gradual method, or the staged delivery of instructional material, represents a highly contextual and adaptive pedagogical approach, efficient in accommodating students' diverse backgrounds, learning paces, and cognitive abilities. Within the educational framework of Madarijul Ulum Islamic Boarding School, this method is implemented by structuring lessons progressively—from simpler to more complex concepts ensuring that foundational understanding is achieved before moving on to subsequent topics. This staged method reflects the educational wisdom embodied in the practice of the Prophet Muhammad SAW, notably illustrated in the step-by-step prohibition of *khamar* (intoxicants), which was revealed in several phases to allow the early Muslim community to adjust both cognitively and spiritually. Such a strategy underscores the importance of psychological readiness and gradual moral transformation in learning (Shymanskyi, 2024; Zhao et al., 2023). Educators at Madarijul Ulum follow a similar principle by patiently guiding students through tiers of content, enabling comprehension to develop organically without cognitive overload. (Fahruddin et al., 2021) Further validated this method, emphasizing that stage-based education facilitates deeper internalization of values and concepts, promoting meaningful and sustainable learning rather than superficial or rushed knowledge acquisition. The gradual method aligns with the prophetic tradition and modern pedagogical insights, offering a balanced and humane approach that respects individual learner differences while striving for holistic educational outcomes.

The storytelling method infused with wisdom stands out as one of the most favored and impactful pedagogical approaches among students, primarily due to its ability to present lessons

vividly, emotionally engaging, and memorable. In the context of Madarijul Ulum Islamic Boarding School, this method is widely utilized by educators to deliver complex moral, spiritual, and theological teachings through carefully selected narratives derived from the Qur'an and the life of the Prophet Muhammad SAW. These stories are not only didactic but also deeply resonant, capturing students' attention and fostering personal reflection. A notable example is the story of the two garden owners, which is narrated in QS. Al-Kahfi illustrates profound lessons on gratitude, arrogance, and the consequences of human behavior. Through such narratives, abstract values are transformed into relatable experiences, making it easier for students to internalize and apply them in daily life. This approach is strongly supported by psychopedagogical theories that highlight the high affective and mnemonic power of storytelling as a tool for holistic education. (Chanifah et al., 2021; Hidayat, 2025; Rayani, 2025) Asserts that using stories in Islamic pedagogy significantly enhances students' spiritual consciousness and social sensitivity, promoting cognitive development and emotional and ethical maturity. Thus, storytelling with wisdom is not merely an instructional aid but a deeply rooted educational strategy that bridges intellect and emotion, reason and faith, ultimately shaping learners in a more integrated and meaningful way.

When viewed in comparison with prior studies such as those by the findings of this research not only reaffirm the theoretical foundations of the Prophet Muhammad SAW's educational methods but also advance them by offering empirical evidence of their implementation in contemporary Islamic educational settings (Anggraeni et al., 2025; Sugiarto, 2025). While earlier research has primarily focused on normative, doctrinal, or historical analyses of prophetic pedagogy, often lacking direct linkage to modern institutional contexts, this study bridges that gap by illustrating how prophetic teaching models are actualized within the daily practices of pesantren life, particularly at Madarijul Ulum. In doing so, it contributes a fresh scholarly perspective that aligns the idealism inherent in the prophetic tradition with the lived dynamics of Islamic boarding school education in the present day.

Moreover, the findings of this study implicitly critique the prevailing orientation of modern education systems, which tend to prioritize technological integration and standardized instructional designs at the expense of affective and spiritual dimensions. In contrast, the pedagogical model exemplified by the Prophet SAW offers a holistic and humanistic alternative that harmonizes cognitive, emotional, and moral-spiritual development. It emphasizes the transmission of knowledge, the cultivation of character, and the nurturing of faith-based values. In this regard, the

study underscores that the prophetic approach to education is far from a relic of the past; rather, it constitutes a timeless and contextually relevant educational paradigm. As such, it presents a viable pedagogical framework for shaping intellectually capable, ethically grounded, and spiritually resilient students qualities that are increasingly essential in navigating the complexities of contemporary life.

CONCLUSION

Based on the findings and analysis presented in this study, it can be concluded that the educational methods exemplified by the Prophet Muhammad SAW—namely lectures (*muḥāḍarah*), egalitarian discussion circles (*ḥalāqah*), systems of rewards and punishments (*targīb wa tarhīb*), gradual instruction (*tadarruj*), and storytelling infused with wisdom—have been effectively implemented at Madarijul Ulum Islamic Boarding School in Bandar Lampung. Each method possesses a robust historical and theological foundation, and in practice, contributes significantly to the development of student character, the deepening of conceptual understanding, and the cultivation of meaningful educational relationships between teachers and learners. The successful application of these methods affirms the prophetic pedagogical model's continuing relevance and adaptability in addressing contemporary Islamic education's needs. Specifically, the integration of these approaches reflects the potential of prophetic education to foster a learning environment that is not only spiritually rich and humanistic but also contextually responsive to modern challenges. As a direction for future research, it is recommended that subsequent studies expand the geographical and institutional scope beyond the pesantren setting, and explore how these prophetic methods can be effectively adapted within formal and non-formal education systems. Furthermore, integrating prophetic pedagogy with technology-enhanced learning environments—such as digital platforms and interactive media—warrants further exploration to broaden the applicability and impact of the Prophet's educational legacy in the digital age.

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