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Reconstruction of the Prophet Muhammad's SAW Education Method as an Adaptive Tarbawi Learning Model in the Digital Era

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Abstract. Islamic education emphasizes not only the transfer of knowledge but also the development of students' character and spirituality. In this regard, the educational methods implemented by the Prophet Muhammad saw. serve as a primary reference in the tarbawi tradition. This study aims to reconstruct the Prophet's educational methods to adapt them to the digital era's learning ecosystem. Through a literature review of tarbawi hadiths and conceptual analysis, this study identifies six primary methods used by the Prophet in the learning process: al-muhadlarah (lecture), hiwar (dialogue), qashash (story), targhib wa tarhib (motivation and warning), uswah (exemplary behavior), and takrir (repetition). The results of this reconstruction produce a conceptual model of Adaptive Tarbawi Education in the Digital Era that integrates prophetic values with contemporary learning technology. This research confirms that the Prophet's educational method is flexible and universal so that it remains relevant to be applied in contemporary Islamic education learning, both in schools and digital media.

Keywords: *Tarbawi hadith, Prophetic education methods, Islamic education, pedagogical reconstruction*

Abstrak. Pendidikan Islam tidak hanya menekankan pada transfer pengetahuan, tetapi juga pembentukan karakter and spiritualitas peserta didik. Dalam hal ini, metode pendidikan yang diterapkan Nabi Muhammad SAW menjadi rujukan utama dalam tradisi tarbawi. Penelitian ini bertujuan untuk merekonstruksi metode pendidikan Rasulullah agar adaptif dengan ekosistem pembelajaran era digital. Melalui studi kepustakaan terhadap hadis-hadis tarbawi serta analisis konseptual, penelitian ini mengidentifikasi enam metode utama yang digunakan Nabi dalam proses pembelajaran, yaitu *al-muhadlarah (ceramah), hiwar (dialog), qashash (kisah), targhib wa tarhib (motivasi and peringatan), uswah (ketelaandan),* and *takrir (pengulangan)*. Hasil rekonstruksi ini menghasilkan sebuah model konseptual Pendidikan Tarbawi Adaptif Era Digital yang mengintegrasikan nilai-nilai profetik dengan teknologi pembelajaran kontemporer. Penelitian ini menegaskan bahwa metode pendidikan Nabi bersifat fleksibel and universal sehingga tetap relevan diterapkan dalam pembelajaran Pendidikan Islam masa kini, baik di sekolah maupun media digital.
Kata Kunci: *Hadis Tarbawi, Metode Pendidikan Nabi, Pendidikan Islam, Rekonstruksi Pedagogik*

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Introduction

Islamic education has a strong historical foundation in educational practices exemplified directly by the Prophet Muhammad saw.. As a mu'allim (leader) and murabbi (leader), the Prophet conveyed teachings not only through verbal speech but also through exemplary behavior, dialogue, motivation, and emotional and spiritual approaches that touched the hearts of his companions. In education, teaching methods are a crucial component in determining the success of the learning process. Generally, a teaching method is a method or technique used by educators to convey subject matter to students in a systematic and directed manner (Mustari 2018). The goal is not only to ensure students understand the lesson content but also to ensure they experience meaningful changes in attitudes, skills, and knowledge. These methods encompass various approaches, such as lectures, discussions, demonstrations, and hands-on practice, all tailored to the characteristics of the students and the learning objectives.

In the context of Islamic education, teaching methods are not only based on modern pedagogical theory but also refer to spiritual and ethical values derived from the Qur'an and Hadith. This is where the term "hadith tarbawy" emerged, namely hadith containing educational values and serving as guidelines in the learning process. The Prophet Muhammad saw., as the primary educator of Muslims, set an example in teaching methods that were highly humanistic, communicative, and full of wisdom. He used various approaches such as the exemplary method (uswah), question and answer, stories (qashash), lectures, and the wise administration of punishment or praise (Pasaribu 2018). These methods are not only effective in conveying knowledge but also capable of touching the hearts and shaping the character of students (Alfiah 2015).For example, in a hadith, the Prophet Muhammad saw. conveys a lesson through a moving story, such as the story of three men trapped in a cave and rescued by their good deeds. This story not only conveys a moral message but also invites students to reflect and learn deeply. This method demonstrates that learning does not have to be verbal, but can be experiential and reflective.

Teaching methods from a general perspective and the Hadith Tarbawy have complementary intersections. While the modern pedagogical approach emphasizes effectiveness and efficiency, the Hadith Tarbawy approach adds spiritual and moral dimensions that enrich the learning process (Alfiah 2015). An ideal educator is one who is able to combine the two, namely conveying knowledge with appropriate techniques while simultaneously instilling noble values that shape the students' holistic personalities (Hamami and Nuryana 2022). This demonstrates that educational methods in Islam are integral, encompassing cognitive, affective, and psychomotor dimensions simultaneously. Various Tarbawi literature confirms that the success of the Prophet's da'wah rested not only on the strength of the teaching material but also on the excellence of the pedagogical strategies he applied contextually, tailored to the students' character and the circumstances of the times.

Bandura's social learning theory asserts that individuals learn through the processes of observation, imitation, and internalization of behavioral models deemed significant (Bandura 1997 ; Fatimah, Manuardi, and Meilani 2021) This principle aligns with the uswah hasanah method in Islamic education, in which the Prophet Muhammad saw. served as the primary role model for his companions. In the digital context, this theory provides pedagogical legitimacy for the use of social media as a role model, as long as the behavior displayed reflects authentic moral and spiritual values.

However, the main challenge for Islamic education today is how to adapt the purity of the Prophet's tarbawi method to the context of digital civilization. The 21st-century learning system is no longer confined to the conventional classroom, but has migrated to various virtual platforms such as WhatsApp, YouTube, Zoom, TikTok, and Instagram. Meanwhile, the current generation of students are digital natives, more responsive to visual, interactive, and instant communication.

If the Prophet's educational method is not creatively reconstructed, there is concern that the tarbawi values will lose their relevance amidst the rapid flow of technology and popular culture.

Several previous studies have only highlighted the Prophet's educational methods descriptively, such as the classification of lectures, hiwar, qashash, or targhib-tarhib, without providing an applicable formulation in the context of contextual learning. Subhan (2019) study, which specifically discusses the qashash method in Islamic education, emphasizes the power of stories as a means of internalizing moral and spiritual values, but is limited to the psychopedagogical aspects of stories and has not linked it to visual-based digital media such as YouTube Shorts or TikTok. Research Ali Mustofa (2019) and Hidayah and Puspasetya (2021) discussing the uswah hasanah method emphasize the Prophet's exemplary behavior as the foundation of moral education. However, these studies have not addressed the issue of Islamic Education teachers' role models in the digital public space, including the ethical dilemma of personal branding and the potential for riya'. Meanwhile, research by (Ma'rufin 2015) and (Yuniartin et al. 2024) that examined the targhib and tarhib methods emphasized the motivational and discipline aspects of conventional learning, without expanding the study by adapting short digital content such as Instagram Reels or Islamic preaching captions.

Previous research remains prescriptive and normative, not adaptively transformative. A methodological reconstruction effort is needed that goes beyond simply repeating classical descriptions and offers a model for systematically translating the tarbawi method into a digital ecosystem. Based on a study of collected tarbawi hadiths, the Prophet Muhammad saw. identified six primary educational methods: lectures (al-muhadlarah), hiwar (dialogue), qasas (stories), targhib wa tarhib (motivation and admonition), uswah (exemplary behavior), and takrir (repetition). These six methods have proven effective in shaping character and internalizing Islamic values during the prophetic era.

Through a conceptual analysis-based approach, this research seeks to formulate a model for Adaptive Tarbawi Education in the Digital Era by combining the Prophet's methods with modern learning technology. WhatsApp and Zoom are recontextualized as digital lecture and hiwar platforms; YouTube and TikTok are utilized for visual stories and targhib-tarhib; Instagram and podcasts are used as digital models, while Quizizz, Kahoot, and Wordwall serve as gamification-based takrir instruments. This research is not merely descriptive but also offers an applicable reformulation for Islamic Religious Education (PAI) teachers to creatively transform the tarbawi method in the 21st-century educational ecosystem. This reconstruction is expected to bridge the gap between the authenticity of prophetic pedagogy and the needs of today's digital learning, ensuring that Islamic education remains vibrant, relevant, and effective across both real and virtual spaces.

The novelty of this research lies in its conceptual integrative approach, linking the prophetic tarbawi method with characteristics of digital pedagogy such as interactivity, visualization, personalization, and gamification. Therefore, this research not only broadens the normative understanding of the Prophet's educational method but also offers a relevant, applicable model for Islamic Religious Education (PAI) teachers in responding to the challenges of learning in the digital era. The proposed model is expected to contribute theoretically to the discourse on the development of contemporary prophetic pedagogy and provide a conceptual foundation for adaptive, humanistic, and transformative Islamic educational practices.

Methods

This study uses a library research approach with a conceptual qualitative orientation, aiming to reconstruct the Prophet Muhammad's educational methods to adapt them to the context of digital-era learning (Rahmadi 2011). This approach was chosen because the primary focus of the research lies not in empirical measurement or statistical hypothesis testing, but rather in the exploration of meaning, concept mapping, and theoretical synthesis of normative Islamic sources and

contemporary pedagogical literature. Therefore, this study places text as the primary object of analysis, specifically the tarbawi hadiths, which represent the Prophet's educational practices.

Methodologically, this study falls into the category of qualitative research with a descriptive, analytical, and reconstructive approach (Abdurrahman 2024). The descriptive approach is used to describe and explain the Prophet Muhammad's educational methods as reflected in the tarbawi hadiths, while the analytical, reconstructive approach is used to interpret and adapt these methods to the context of 21st-century digital learning. This approach is relevant because tarbawi education is fundamentally normative and contextual, requiring analysis that relies not only on textual descriptions but also on dynamic pedagogical interpretations. This research can also be categorized as conceptual-reflective research, as it seeks to develop a pedagogical model based on critical reflection on normative Islamic sources and modern educational theory.

The data sources in this study are divided into two main categories: primary and secondary sources (Rahmadi 2011). The primary sources include the authoritative hadith books that hold high authority in the Islamic scholarly tradition, namely Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, and Sunan al-Tirmiżī. These hadith books were selected because they contain authentic narrations that explicitly and implicitly describe the educational practices of the Prophet Muhammad saw., whether in the form of lectures, dialogues, stories, motivation, role models, or repetition in the delivery of teachings. The tarbawi hadiths analyzed include those about the Prophet's method of teaching Mu'adh ibn Jabal, the Prophet's habit of repeating sayings up to three times, and the educational stories the Prophet used to convey moral and spiritual messages. Secondary sources for this research come from classical Islamic educational literature, books on Islamic educational methodology, and contemporary scientific journal articles discussing prophetic pedagogy, tarbawi hadith, and digital learning. This secondary literature serves to enrich the analysis, provide a theoretical framework, and facilitate the dialogue between the Prophet's educational methods and modern learning theories. By combining primary and secondary sources, this research seeks to maintain a balance between normative authenticity and academic relevance.

Data collection techniques were conducted through documentation and systematic literature searches (Snyder 2019). The researcher collected hadith texts relevant to the educational practices of the Prophet Muhammad saw. through intensive reading of the main hadith books, both printed and digital. This process involved identifying keywords and themes related to educational activities, such as teaching, advice, dialogue, repetition, role models, and motivation and warnings. Furthermore, the researcher searched for journal articles and scholarly books discussing tarbawi hadith and digital pedagogy through national and international journal databases. The selected literature prioritized works directly relevant to the research topic and with academic credibility. This process aimed to ensure that the analysis was not ahistorical or expert, but rather engaged in dialogue with developments in Islamic and modern educational discourse.

Data analysis in this study used content analysis with a thematic approach (Saefullah 2024). Content analysis was chosen because it allows researchers to systematically examine hadith texts to discover the pedagogical patterns contained within them (Rahmadi 2011). This analysis goes beyond the literal meaning of the text but also considers the context of the narration and its pedagogical implications. The data analysis process was carried out through: [1] Identification of tarbawi hadiths related to the educational practices of the Prophet Muhammad saw.. These hadiths were then selected based on their relevance to pedagogical activities, such as dialogue, lectures, stories, motivation, role models, and repetition. [2] Classification of tarbawi methods based on the pedagogical interaction patterns evident in the hadiths to facilitate systematic analysis of the functions and characteristics of each method. [3] Mapping the relevance and potential adaptation of each tarbawi method to the digital learning context.

To maintain the validity of the analysis, this study employed source triangulation, comparing findings from the hadith with explanations from scholars, Islamic educational thinkers, and modern educational theory (Sugiyono 2016). The interpretations are not purely subjective but

are supported by various scientific perspectives. Furthermore, the researcher maintains consistency in the analysis by referring to the research objectives and established theoretical framework.

This research is non-empirical in nature, so it does not measure the effectiveness of the tarbawi method quantitatively or through field experiments. The focus of the research is on formulating a normative and reflective conceptual model. Therefore, the results of this study are not intended to replace empirical research, but rather serve as a theoretical foundation that can be used as a reference in developing Islamic Religious Education (PAI) learning practices in the digital age. Further empirical-based research is encouraged to test the effectiveness of the proposed model in real-life educational contexts.

Results and Discussion

Lecture Method (Al-Muhadlarah): Adaptation of WhatsApp Broadcast and Zoom Lecture

Lectures are the most fundamental educational method used by the Prophet Muhammad SAW in conveying Islamic teachings. In many narrations, the Prophet often stood in front of his friends and delivered material systematically, accompanied by a clear and authoritative intonation. As the hadith narrated by Imam Bukhari:

حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ: أَخْبَرَنَا الْأَوْزَاعِيُّ: حَدَّثَنَا حَسَّانُ بْنُ عَطِيَّةَ، عَنْ أَبِي كَبْشَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍ: أَنّ النَّبِيَّ ﷺ قَالَ: ((بَلِّغُوا عَنِّي وَلَوْ آيَةً، وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلَا حَرَجَ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ)) (رواه البخاري)

It means:

Has told us Abu 'Ashim ad-Dhahhak bin Makhlad, he said: Has told us al-Auza'i, he said: Has told us Hassan bin 'Athiyyah, from Abu Kabsyah, from Abdullah bin 'Amr, that the Prophet saw. said: ((Convey from me even one verse, and tell (stories) from the Children of Israel, it doesn't matter. And whoever lies in my name deliberately, let him prepare his seat in hell.)) (HR. Bukhari) (Al-Bukhārī 1993)

This hadith contains a profound educational message about scientific responsibility and the ethics of imparting knowledge in Islam. The Prophet's call, "Convey from me, even if it is only one verse," emphasizes that every Muslim has a moral obligation to spread truth and knowledge, even within a small circle. In the context of Islamic education, this hadith serves as a foundation for educators to cultivate a spirit of da'wah and scholarly pursuits in teaching. Disseminating knowledge is not merely an intellectual activity, but also a form of worship and a scientific responsibility (Pasaribu 2018). From a methodological perspective, this hadith demonstrates the legitimacy of the lecture method as an effective medium for da'wah and education.

In this digital era, face-to-face lectures can be recontextualized through media such as WhatsApp Broadcast or Zoom Lecture. Islamic Religious Education teachers can send motivational voice notes or brief explanations to class groups, replacing the traditional oral delivery method. Meanwhile, Zoom or Google Meet platforms can function as virtual learning assemblies, where the teacher remains the central source of information, much like the Prophet Muhammad saw. when delivering sermons or *mau'izhah* (religious discourses). The screen-sharing feature even allows for the live presentation of hadith or verses, much like writing on a laun or date palm frond during the Prophet's time. Today, lectures are no longer limited by physical space, but can take place asynchronously (via voice messages or recorded videos) or synchronously (via live online

lectures). This reconstruction aligns with the spirit of the Prophet's flexible method, adapting to the circumstances and conditions of his audience.

Hiwar (Dialogue) Method: Adaptation of Google Meet or WA Discussion Group

Hiwar or dialogue is the main characteristic of the education of the Prophet Muhammad. One very popular example is the hadith when the Prophet asked Mu'adz bin Jabal, *"O Mu'adz, do you know what Allah's rights are over His servants and what rights a servant has over Allah?"* Then he waited for Mu'adz's answer, before explaining. Matan hadith:

حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ: سَمِعَ يَحْيَى بْنَ آدَمَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ مُعَاذٍ قَالَ: كُنْتُ رِدْفَ النَّبِيِّ ﷺ عَلَى حِمَارٍ يُقَالُ لَهُ عُفَيْرٌ، فَقَالَ: (يَا مُعَاذُ، هَلْ تَدْرِي حَقَّ اللَّهِ عَلَى عِبَادِهِ، وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ). قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: (فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ، وَلَا يُشْرِكُوا بِهِ شَيْئًا، وَحَقَّ الْعِبَادِ عَلَى اللَّهِ أَنْ لَا يُعَذِّبَ مَنْ لَا يُشْرِكُ بِهِ شَيْئًا). فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَفَلَا أُبَشِّرُ بِهِ النَّاسَ؟ قَالَ: (لَا تُبَشِّرْهُمْ فَيَتَّكِلُوا). (رواه البخاري)

It means:

Has told me Ishaq bin Ibrahim; he heard from Yahya bin Adam; he said: He told us Abu al-Ahwash, from Abu Ishaq, from 'Amr bin Maimun, from Mu'adz (bin Jabal) ra., he said: "I was once ridden by the Prophet SAW on a donkey called 'Ufair. Then he said: 'O Mu'adz, do you know what Allah's rights are over His servants and what rights his servants have over Allah?' I answered, 'Allah and His Messenger know better.' said, 'Indeed, Allah's right over His servants is that they should worship Him and not associate anything with Him. While the servant's right over Allah is that He will not punish those who do not associate partners with Him with anything.' I said, 'O Messenger of Allah, should I not convey this good news to people?' them so that they do not lean (and then abandon charity)." (HR. al-Bukhārī) (Al-Bukhārī 1987).

This question-and-answer pattern demonstrates that the Prophet's teachings were not always one-way, but rather encouraged students' cognitive participation. In the context of digital learning, this hiwar method can be implemented through Google Meet or open discussions in WhatsApp or Telegram groups. Islamic Religious Education teachers do not always have to be the sole speakers, but can pose reflective questions to the group, such as *"What do you think is the wisdom of this hadith?"* or *"What are examples of patience in your life?"* Students then respond in turn, and the teacher acts as a moderator, just as the Prophet guided his companions. This two-way interaction distinguishes tarbawi education from dry monologue lectures. Adapting hiwar to the digital space will foster a sense of engagement while instilling democratic values in learning.

Vygotsky's social constructivism theory emphasizes that knowledge is constructed through social interaction and meaningful dialogue. The concept of the zone of proximal development (ZPD) suggests that effective learning occurs when students actively engage in discussions with educators or peers (Vygotsky 1978). This principle aligns with the Prophet Muhammad's hiwar method, which encourages cognitive participation and student reflection. In digital learning, synchronous and asynchronous discussions through online platforms can be understood as a form of actualization of prophetic hiwar in virtual space (Budiyanto 2025).

Qashash Method (Storytelling): Islamic YouTube or TikTok Adaptation

The qashash method or telling stories is a very effective tool in the education of Rasulullah SAW. He not only conveyed commands and prohibitions directly, but also used inspirational stories to touch people's hearts. The qashash method is a learning method by conveying stories or true stories that are full of wisdom. The Prophet SAW often told stories of previous people, prophets, or certain events to convey moral and faith lessons (Subhan 2019). This method provides wisdom or ibrah by conveying warnings and lessons from the story in it which conveys a divine message (Tama et al. 2023). One of the most touching hadiths is the story of an adulterer who was forgiven by Allah for giving water to a thirsty dog.

وَحَدَّثَنِي أَبُو الطَّاهِرِ ، أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ ، أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ عَنْ مُحَمَّدِ بْنِ سِيرِينَ ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ:((بَيْنَمَا كَلْبٌ يُطِيفُ بِرَكِيَّةٍ قَدْ كَادَ يَقْتُلُهُ الْعَطَشُ إِذْ رَأَتْهُ بَغِيٌّ مِنْ بَغَايَا بَنِي إِسْرَائِيلَ، فَنَزَعَتْ مُوقَهَا فَاسْتَقَتْ لَهُ بِهِ فَسَقَتْهُ إِيَّاهُ، فَغُفِرَ لَهَا بِهِ)) (رواه مسلم)

It means:

From Abu Hurairah r.a., Rasulullah saw. said: ((Once there was a dog that was circling around a well because it was almost dying of thirst. Then an adulteress from among the Children of Israel saw it, then she drew water with her shoe and gave the dog a drink. So Allah forgave her sins because of that action.)) (HR. Muslim) (Al-Ḥajjāj 1988).

The Prophet Muhammad saw. said, *"Allah forgave an adulterer because he saw a thirsty dog and gave it water with his shoe, so Allah forgave him."* This story is very short and simple, yet it possesses extraordinary emotional power in instilling the value of compassion. From a pedagogical perspective, the story-telling method used by the Prophet Muhammad saw. excels in evoking emotions, imagination, and empathy in students (Subhan 2019). Stories are able to bridge abstract messages into concrete and easily understood concepts, allowing moral values to be ingrained naturally. This hadith teaches that the story-telling method in religious education is not simply a means of conveying stories, but rather a psychological and spiritual approach to developing the character and moral awareness of students holistically.

In the digital era, the qashash method can be recontextualized in the form of short videos through platforms such as YouTube Shorts, TikTok, or Instagram Reels. Islamic education teachers or Islamic educators can convey hadith stories with voice-over narration and simple moving image or animation illustrations that appeal to the more visual Gen Z and Alpha generations. Students can even be involved in creating their own short Islamic preaching videos as a form of project-based learning for tarbawi.

This aligns with multimedia learning theory, which explains that individuals learn more effectively when information is presented through an integrated combination of visual and verbal messages (Hamidalloh 2025). The Prophet Muhammad's recitation method, which conveys religious values through short, meaningful stories, aligns with this principle (Muasmara et al. 2025). Presenting tarbawi stories in the form of short videos, visual illustrations, or digital animations can strengthen students' understanding and retention, as long as the depth of the moral and spiritual messages is not lost.

Targhib wa Tarhib Method: Adaptation of Instagram Reels (Motivational Short Video)

Targhib means providing motivation and hope for reward, while tarhib means warning against sin and its consequences. The Prophet Muhammad often used both approaches in a balanced manner. Targhib means encouragement or motivation to do good, usually through the promise of reward, praise, or a depiction of the pleasures of the afterlife (Ma'rufin 2015). Tarhib means a warning or threat against bad deeds, with consequences in the form of punishment,

torment, or loss, both in this world and the afterlife. This method fosters a balance of hope and fear, thus encouraging students to do good deeds.

In practice, rewards are a form of targhib, motivating students with praise, gifts, or recognition for good behavior (Yuniartin et al. 2024). Punishment is a form of tarhib that imposes consequences for violations or mistakes, with the aim of educating and preventing recurrence (Shiddiq and Saefullah 2024). The targhib method, as narrated by Imam Tirmizi is a method of targhib.:

عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رضي الله عنه قَالَ: قَالَ رَسُوْلُ اللهِ صلى الله عليه وسلم: ((مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللهِ فَلَهُ بِهِ حَسَنَةٌ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، لَا أَقُولُ الم حَرْفٌ، وَلَكِنْ أَلِفٌ حَرْفٌ، وَلَامٌ حَرْفٌ، وَ مِيمٌ حَرْفٌ)) (رواه الترمذي)

It means:

Abdullah bin Mas'ūd -raḍiyallāhu 'anhu- narrated, Rasulullah SAW said, ((Whoever reads one letter from the Book of Allah (Al-Qur'an) then for him will be a reward of goodness, and a reward of goodness will be multiplied tenfold. I am not saying that 'alif lām mīm' is one letter, however, alif is one letter, lām is one letter, and mīm one letter)). (HR. At-Tirmidhi) (Al-Tirmiżī 1998)

The above hadith was conveyed by Abdullah ibn Mas'ud (r.a.) in the context of motivating his companions not to underestimate reciting the Quran, even a little. In the early days of Islam, some companions worried that their reward would be small because they were not fluent in their reading, or because they could only recite a few verses. Seeing this situation, the Prophet Muhammad reassured them by conveying this hadith as targhīb (spiritual encouragement), stating that each letter of the Quran carries a great reward, even multiplied by ten. The motivation given by the Prophet Muhammad was not material, but rather transcendental, fostering a sense of spirituality in students (Abdullah 2022). This aligns with the principles of modern educational psychology, which emphasize that learning will be more effective when students feel appreciated and receive reinforcement for even the smallest effort.

Meanwhile, the hadith on the tarhib method is evident in the following hadith by Abu Hurairah:

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ ﷺ((مَنْ أَفْطَرَ يَوْمًا مِنْ رَمَضَانَ مِنْ غَيْرِ رُخْصَةٍ وَلَا مَرَضٍ لَمْ يَقْضِهِ صِيَامُ الدَّهْرِ كُلِّهِ وَإِنْ صَامَهُ)) (رواه الترمذي و غيره)

It means:

From Abu Hurairah said, Rasulullah SAW said ((Whoever breaks the fast one day in the month of Ramaand without relief (rukhshah) or because of illness, it will not be enough for him to replace that day even if he fasts all the time.)) (HR. At-Tirmidhi and others) (Al-Tirmiżī 1998).

A hadith narrated by Abu Hurairah (r.a.) as a warning from the Prophet Muhammad saw. to some of his companions who underestimated the Ramaand fast. At that time, there was a man who broke his fast during the day without a valid reason, except for illness, travel, or other Islamic

excuse. When the Prophet learned of this, he conveyed this hadith as a stern warning (tarhib) against underestimating the sanctity of Ramaand.

Psychologically, this hadith teaches people not to underestimate seemingly minor sins. Breaking the fast for a day without an excuse may be considered trivial by some, but Islam teaches that a minor offense committed with a dismissive attitude is more andgerous than a major sin committed with regret. This hadith serves as a foundation for educators to instill the values of responsibility, discipline, and respect for Islamic law and agreed-upon rules.

In the digital age, this approach can be adapted in the form of Islamic motivational posters, short reminder videos, or inspirational captions distributed through Instagram, TikTok, WhatsApp Stories, or Telegram Channels. Islamic Religious Education teachers can become curators of spiritual content, consistently disseminating simple yet inspiring messages, just as the Prophet often reminded his companions with short but impactful sentences.

Uswah (Exemplary) Method: Adapting Islamic Education Teachers' Personal Branding on Social Media

The uswah hasanah method is the strongest method in Islamic education. Rasulullah SAW not only said, but his own life was an example. Allah emphasized: "Truly there is in the Messenger of Allah a good role model for you" (QS. Al-Ahzab: 21). In modern tarbawi, teachers are not just presenters of material, but role models. The exemplary method is teaching by giving real examples through attitudes, behavior and actions (Rizki and Lessy 2024). Students learn not only from theory, but from what their teachers do (Ali Mustofa 2019). The Prophet SAW emphasized the importance of example because actions are more impressive than words. As the hadith narrated by Imam Muslim:

حَدَّثَنِي عَمْرٌو النَّاقِدُ ، حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ الرَّازِيُّ قَالَ: سَمِعْتُ مَالِكًا ، وَحَدَّثَنِي يُونُسُ بْنُ عَبْدِ الْأَعْلَى ، - وَاللَّفْظُ لَهُ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ ، حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: ((كُنْتُ أَمْشِي مَعَ رَسُولِ اللهِ ﷺ وَعَلَيْهِ رِدَاءٌ نَجْرَانِيٌّ غَلِيظُ الْحَاشِيَةِ، فَأَدْرَكَهُ أَعْرَابِيٌّ، فَجَبَذَهُ بِرِدَائِهِ جَبْذَةً شَدِيدَةً، نَظَرْتُ إِلَى صَفْحَةِ عُنُقِ رَسُولِ اللهِ ﷺ وَقَدْ أَثَّرَتْ بِهَا حَاشِيَةُ الرِّدَاءِ مِنْ شِدَّةِ جَبْذَتِهِ، ثُمَّ قَالَ: يَا مُحَمَّدُ مُرْ لِي مِنْ مَالِ اللهِ الَّذِي عِنْدَكَ، فَالْتَفَتَ إِلَيْهِ رَسُولُ اللهِ ﷺ فَضَحِكَ ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ.)) (رواه مسلم)

It means:

Has told me 'Amr an-Naqid, has told us Ishaq bin Sulaiman ar-Razi, he said: I heard Malik (bin Anas). (And he told me Yunus bin 'Abd al-A'la - and this pronunciation is his - he said: He told us 'Abdullah bin Wahb, he told me Malik bin Anas, from Ishaq bin 'Abdillah bin Abi Thalhah, from Anas bin Malik, he said:) pulled the scarf hard until I saw the seam marks on the edge of the cloth on the Messenger of Allah's neck, because of the force of the pull. Then the man said, 'O Muhammad! Order me to be given some of Allah's treasure that is in you!' So the Messenger of Allah turned to him with a smile, then ordered him to be given something. (HR. Muslim) (Al-Ḥajjāj 1988).

This incident occurred while the Prophet Muhammad saw. was walking with his companion, Anas ibn Malik. A Bedouin Arab pulled his shawl roughly, leaving a mark on his neck,

and then demanded money in a loud voice. However, instead of becoming angry, the Prophet Muhammad responded with a smile and granted what was requested. This incident illustrates the Prophet Muhammad's gentleness, patience, and forgiveness in dealing with the rude behavior of others as part of the moral and social development of his followers.

From a tarbawi perspective, this hadith serves as an important foundation for implementing the exemplary method (uswah hasanah) in Islamic education. The Prophet Muhammad not only taught morals through advice or lectures, but also instilled them through concrete behavior that reflects the noble values of Islam (Ramadhan, Normuslim, and Hamandah 2025). Educators, teachers, and leaders should emulate the Prophet Muhammad's approach in dealing with students who may be impolite or harsh with patience and empathy, rather than anger (Hidayah and Puspasetya 2021). This kind of role model has greater educational power than mere verbal instruction, because students learn from the actual attitudes and behaviors displayed by their teachers.

This hadith emphasizes that moral education in Islam cannot be separated from the moral example of the educator himself (Ali Mustofa 2019). The Prophet Muhammad saw. is the ideal figure of a murabbi (leader), combining gentleness with firmness, patience with compassion, and forgiveness with justice (Hidayah and Puspasetya 2021). Implementing these values in modern education means making teachers living moral, ethical, and spiritual role models for their students, so that the learning process not only fosters intellectual intelligence but also fosters noble character, as exemplified by the Prophet Muhammad saw..

In the digital age, Islamic Religious Education teachers can build exemplary behavior through positive personal branding on social media. For example, by consistently sharing religious activities, teaching activities, social awareness, or simply polite and inspiring daily content. This is not for riya', but for tabsyir (setting an example of goodness) as the Salaf scholars show practices to be imitated.

Takrir (Repetition) Method: Adaptation of Quizizz, Kahoot or Wordwall

The takrir method is the reinforcement of material through repetition. The Prophet often repeated sentences three times so that his companions truly understood them, as narrated in the hadith, *"When the Messenger of Allah spoke, he repeated it three times so that it would be understood".*

حَدَّثَنَا عَبْدَةُ قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا ثُمَامَةُ بْنُ عَبْدِ اللهِ، عَنْ أَنَسٍ،

عَنِ النَّبِيِّ ﷺ: أَنَّهُ ((كَانَ إِذَا سَلَّمَ سَلَّمَ ثَلَاثًا، وَإِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا)) (رواه البخاري)

It means:

Has told us Abdah said, Has told us Abdushshamad said, Has told us Abdullah bin Al Mutsanna said; Tsumamah bin Abdullah has told us from the Anas of the Prophet sallallaahu 'alaihi wasallam, that the Prophet sallallaahu 'alaihi wasallam ((when he gave a greeting, he said it three times and when he spoke in one sentence he repeated it three times)). (HR. Bukhari) (Al-Bukhārī 1993).

This hadith narrated by Anas ibn Malik (r.a.) shows that the Prophet Muhammad saw. employed repetition as an educational strategy. The repetition was not done because he was doubtful or forgetful, but rather as a rhetorical technique to ensure understanding and strengthen the memory of his listeners (Aisyah, Rinah, and Syukri 2025). In the context of modern education, this method is known as reinforcement learning, which involves reinforcing information through structured repetition to ensure deeper absorption of the message (Haqi et al. 2023).

The Prophet Muhammad's habit of repeating the greeting three times also demonstrates etiquette in educational communication, namely establishing polite, friendly interactions and

respecting the interlocutor. Therefore, this hadith emphasizes not only the cognitive aspect, namely the absorption of knowledge, but also the affective aspect, namely respect for the audience (Haqi et al. 2023). In digital learning, the takrir method can be implemented through gamification using platforms such as Quizizz, Kahoot, or Wordwall. Islamic Education teachers can create light questions based on hadith and verses for students to work on interactively. Repetition through games does not feel boring, but still maintains the essence of tarbawi.

Synthesis of Prophetic Pedagogy and the Challenges of Digital Learning

While adapting the Prophet Muhammad's educational methods into digital platforms offers significant opportunities for reaching the digital native generation, this reconstruction process is not free from pedagogical and ethical challenges. Transforming the tarbawi method into digital media has the potential to diminish its meaning if it focuses solely on the technological aspects without considering the depth of Islamic educational values and goals. For example, presenting stories (qasas) in short video format risks simplifying moral messages into mere entertainment content if not accompanied by a process of reflection and internalization of values.

Furthermore, the uswah method, which involves personal branding of Islamic education teachers on social media, also presents an ethical dilemma between exemplary behavior and the potential for showing off. Therefore, the reconstruction of prophetic pedagogy in the digital era must be accompanied by a critical awareness that technology is instrumental, not the primary goal. Tarbawi values must remain the central orientation, while digital platforms serve as pedagogical channels.

This synthesis emphasizes that adaptive tarbawi education in the digital era does not mean subordinating prophetic values to the logic of social media algorithms, but rather directing technology to conform to the goals of Islamic education. Thus, the Adaptive Tarbawi Education model for the Digital Era proposed in this study positions prophetic pedagogy as the normative foundation, modern learning theory as the analytical framework, and digital technology as the contextual medium. The integration of these three is expected to produce Islamic educational practices that remain authentic in value yet relevant to the times.

Table 1. Reconstruction Model of the Tarbawi Method in the Digital Era

The Prophet's Method	Hadith Evidence	Educational Functions	Digital Adaptation
Lecture (*Al-Muhadlarah*)	*"Shallū kamā ra'aytumūnī uṣallī"*	Live Delivery	WhatsApp Broadcast, Zoom Lecture
Dialogue *(Hiwar)*	Hadith Mu'adz bin Jabal	Two-Way Interaction	Google Meet Discussion, WhatsApp Group Q&A
Storytelling *(Qashash)*	Adulterer Giving Water to Dogs	Emotional Touch	YouTube Shorts, Islamic TikTok Story
Targhib wa Tarhib	Motivation for Rewards, Threats of Sin	Moral Strengthening	Instagram Reels, Dakwah Captions
Uswah	*Role Model*	Inspiration for Action	Personal Branding for Teachers on Instagram
Takrir	The Prophet Repeated Three Times	Memorization Strengthening	Quizizz, Kahoot, Wordwall

The reconstruction of the tarbawi method in the digital era in Table 1 illustrates an attempt to synthesize the educational methods of the Prophet Muhammad saw., the normative foundations of the hadith, pedagogical functions, and their adaptations in the context of contemporary digital learning. Each of the Prophet's methods is not understood as a static practice bound by space and

time, but rather as a dynamic pedagogical framework that can be transformed according to the needs and characteristics of learners in the digital age.

The lecture method (al-muhadlarah) is presented as a form of direct delivery that has normative legitimacy in the hadith "Sallū kamā ra'aytumūnī uṣallī," which emphasizes the importance of transmitting knowledge explicitly and systematically. In the context of digital learning, this function is recontextualized through media such as WhatsApp Broadcast and Zoom Lecture, which allow educators to maintain their central role as transmitters of material, even without physical presence.

The hiwar (dialogue) method, based on the hadith of Mu'adh ibn Jabal, demonstrates the interactive and participatory character of the Prophet's education. The primary function of this method is to foster two-way interactions that encourage cognitive and reflective engagement among students. Its digital adaptation is evident in the use of online discussions via Google Meet and question-and-answer forums in WhatsApp groups, which allow for dynamic dialogue to continue in a virtual space.

The qasas (story) method, as exemplified in the hadith about an adulterer who was forgiven for watering a dog, serves as an educational tool that taps into the emotional and affective dimensions of students. In the digital era, the narrative power of this method has been adapted through visual-based platforms like YouTube Shorts and TikTok Islamic Stories, which can package moral and spiritual messages in a concise yet meaningful format, in keeping with the characteristics of the digital generation.

The targhib and tarhib methods play a crucial role in strengthening students' morals through a balance between motivation and warning. Hadiths on the promise of reward and the threat of sin serve as the normative basis for this method. Its digital adaptation is achieved through the distribution of short da'wah content, such as Instagram Reels and inspirational captions, which serve as ongoing spiritual reminders in students' daily digital lives.

The uswah (exemplary) method emphasizes the educational function of inspiring real-life action, with the Prophet Muhammad saw. as the primary role model. In the context of digital education, this method is reconstructed through the positive personal branding of Islamic Religious Education teachers on social media, where educators demonstrate consistency between the values taught and the behavior exemplified, so that exemplary behavior is present not only in the classroom but also in the digital public sphere.

Meanwhile, the takrir (repetition) method, based on the Prophet's habit of repeating a message up to three times, serves to reinforce memorization and understanding. This pedagogical principle is adapted through gamification-based learning platforms such as Quizizz, Kahoot, and Wordwall, which allow for fun and interactive repetition of material without losing the essence of tarbawi (teaching and learning).

Overall, the table confirms that the reconstruction of the Prophet Muhammad's educational method in the digital era is not simply a transfer of media, but rather a process of pedagogical transformation that remains rooted in prophetic values. The integration of the tarbawi method, educational functions, and digital technology is expected to deliver Islamic Religious Education learning that is adaptive, meaningful, and oriented towards the holistic development of students' character.

Conclusion

This article confirms that the Prophet Muhammad's educational method possesses a transhistorical and transcontextual pedagogical character, making it relevant for reconstruction in the Islamic Religious Education (PAI) learning landscape in the digital era. Through a literature review approach and content analysis of the tarbawi hadiths, this research demonstrates that the Prophet's educational practices not only contain normative-theological values, but also adaptive, humanistic pedagogical principles oriented toward holistic character formation.

The study's findings demonstrate that the lecture (al-muhadlarah), hiwar (dialogue), qasash (storytelling), targhib wa tarhib (motivation and admonition), uswah (exemplary practice), and takrir (repetition) methods are the main pillars of prophetic pedagogy. These methods do not stand alone but complement each other in developing the cognitive, affective, and psychomotor dimensions of students. Lectures serve as a means of transmitting knowledge and the mandate of knowledge; hiwar fosters active participation and critical reflection; Qasas touches on emotional and empathetic dimensions; targhib wa tarhib strengthens moral and spiritual motivation; uswah provides concrete role models; while takrir ensures a stronger understanding and internalization of values.

In the context of the digital era, this study concludes that the reconstruction of the tarbawi method cannot be done literally but requires a process of pedagogical reinterpretation that takes into account the characteristics of the digital generation, technological developments, and the dynamics of learning media. The adaptation of the Prophet's method to platforms such as WhatsApp, Zoom, Google Meet, YouTube, TikTok, Instagram, Quizizz, and Kahoot demonstrates that digital technology can function as an effective pedagogical tool when guided by clear tarbawi objectives. Thus, technology is not positioned as the ultimate goal of learning, but rather as an instrument for actualizing prophetic values in the contemporary context.

However, this article also emphasizes the epistemological and ethical challenges inherent in this adaptation process. The reduction of meaning, the commodification of religious values, and the potential shift in orientation from moral development to merely producing digital content are real risks that must be anticipated. Therefore, the synthesis of prophetic pedagogy and digital learning demands critical awareness from educators, preventing them from subordinating Islamic education values to the logic of social media algorithms, but instead directing technology to serve the goals of Islamic education.

Conceptually, this research proposes a model for Adaptive Islamic Education in the Digital Era that positions the pedagogy of the Prophet Muhammad saw. as the normative foundation, modern learning theory as the analytical framework, and digital technology as the contextual medium. This model is expected to serve as a conceptual reference for Islamic Religious Education teachers, lecturers, and Islamic education practitioners in designing learning that remains authentic in value, methodologically relevant, and responsive to the challenges of the times. In conclusion, Islamic education is not only capable of surviving in the digital era but also plays an active role in shaping a generation of believers, knowledgeable, and virtuous.

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