

Methods of Islamic Education in the Qur'an and Sunnah: Pedagogical Approaches and Educational Values

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Abstract

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Islamic education aims to cultivate individuals who possess faith, knowledge, and noble character. However, contemporary educational practices often emphasize cognitive achievement while paying less attention to the pedagogical processes through which Islamic values are internalized. Although many studies have identified educational methods in the Qur'an and Sunnah, most remain descriptive and focus on individual methods, with limited efforts to integrate them into a comprehensive pedagogical framework relevant to contemporary educational theories. This study aims to analyze Islamic educational methods derived from the Qur'an and Sunnah through pedagogical perspectives and an examination of their educational values. Employing a qualitative descriptive design with a literature review approach, data were collected from the Qur'an, Hadith, and relevant scholarly literature and analyzed using content analysis. The findings reveal eight major Islamic educational methods: storytelling, exemplary conduct, dialogue, lecturing, *targhib wa tarhib*, parables, demonstration, and repetition (*tikrar*). These methods possess strong epistemological foundations and are compatible with contemporary pedagogical theories, including Narrative-Based Learning, Social Learning Theory, Constructivism, and Experiential Learning. The study concludes that the integration of these methods forms a holistic pedagogical framework that supports the internalization of tawhid values and spiritual awareness beyond knowledge transmission. This study contributes an integrative conceptual synthesis linking Islamic educational methods, contemporary pedagogical theories, and Islamic educational values.

Keywords: Educational Values, Islamic Educational Methods, Pedagogical Approaches.

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INTRODUCTION

In essence, Islamic education is a process of nurturing individuals to become people of faith, knowledge, and noble character. Islamic education is not only focused on the cognitive domain but also on character building and the holistic development of human potential (Fadli, 2025). However, in practice, educational institutions often prioritize the cognitive aspect over other aspects. In particular, many Islamic junior secondary schools (SMP/MTs) tend to place greater emphasis on academic achievement and cognitive outcomes than on the affective and psychomotor dimensions of learning (Ujiyanti & Hanif, 2025). As a result, the distinctive characteristics of Islamic education, which

emphasize the balanced development of knowledge, faith, and character, are often diminished in educational practice. This leads to the loss of the distinctive characteristics of Islamic education and creates a gap between the ideal concept and the reality found in educational institutions.

Islamic education draws from the Qur'an and Sunnah as its primary sources, which serve as the foundation for formulating educational goals, curricula, and teaching methods (Nasir et al., 2024; Sundari et al., 2023). The Qur'an contains fundamental principles regarding the formation of faithful and God-fearing individuals, while the Sunnah serves as the practical example provided by the Prophet Muhammad ﷺ in the implementation of the educational process. In the Qur'an, there are numerous verses discussing the importance of knowledge, ethics, and a dialogical and wisdom-filled learning process (Anwar & Dhuhuri, 2023; Farazuha et al., 2025). Likewise, in the Sunnah of the Prophet, there are various educational methods such as setting an example, giving advice, and others, which demonstrate that Islamic education has a strong conceptual and methodological foundation (Hariyanto, 2024; Marpuah, 2024).

Theoretically, the method in Islamic education serves to convey material to students effectively. Nasaruddin (2022) reveals the educational methods in the Qur'an surah An-Nahl verse 125 which contains the method of wisdom, mauizah hasanah and also the jidal method. This is evidenced by research conducted by Akbar (2024) that the mauizah hasanah method has been proven to increase the interpersonal intelligence of students. Research conducted by Aris (2022) found that there are several educational principles in the Qur'an, including the principle of monotheism, the principle of balance, the principle of justice, the principle of intergal, the universal principle, the principle of equality, the principle of dynamic, and the principle of freedom. There is research conducted by Suyati (2023) that reveals that tarbawi interpretation is an effort to explain the meanings of the Qur'an thematically about education, especially the methods used. Maslani (2025) said that Hadith is a solid foundation for learning methods, including the exemplary method, the dialogue method, and the student-centered approach that is in harmony with modern education. Marpuah (Marpuah, 2024) emphasized that in the Hadith there are several educational methods that can be applied in learning, including the dialogical method, practical approach, analogous method, gradual learning method, and the rahmah method. Fuadah (Fuadah, 2025) in his research emphasized that the parable method can facilitate the understanding of abstract concepts and also strengthen the internalization of spiritual values. Nasir (Nasir et al., 2024) also explained that the Qur'an and Hadith are a strong foundation for educational methods, including the storytelling method, the exemplary method, the discussion and wisdom method, the lecture method, the question and answer method, and the parable method. Another research conducted by Hariyanto (Hariyanto, 2024) found that the Islamic educational methods contained in the Hadith reflect pedagogical principles that can be integrated with modern education. Meanwhile, Farazuha's (Farazuha et al., 2025) research confirms that the educational methods contained in the Qur'an and Hadith present an integrated educational perspective and are loaded with wisdom.

Many studies have addressed Islamic educational methods, but most of these studies remain conceptual in nature and merely describe the educational methods found in the Qur'an and Hadith. Although recent studies have demonstrated the relevance of Qur'anic and Prophetic educational methods to contemporary educational contexts, the existing literature remains largely fragmented and tends to focus on individual methods rather than providing a comprehensive pedagogical framework. A review of previous

studies indicates that limited attention has been given to systematically integrating these educational methods into a coherent conceptual model that connects the educational values of the Qur'an and Sunnah with contemporary pedagogical perspectives. In fact, a systematic understanding of teaching methods is crucial so that Islamic values are conveyed to students not merely as material or theory, but can be put into practice in a way that is relevant in the modern era.

Based on this research gap, this article aims to conduct an in-depth examination of Islamic educational methods in the Qur'an and Sunnah through a pedagogical approach and an analysis of educational values. More specifically, this study seeks to synthesize various educational methods identified in the Qur'an and Hadith into a comprehensive pedagogical framework that explains their educational principles, implementation strategies, and relevance to contemporary learning practices.

The novelty of this study lies in its attempt to move beyond the descriptive identification of educational methods by developing an integrated conceptual model of Islamic pedagogy grounded in the educational values of the Qur'an and Sunnah. Through this model, the study seeks to demonstrate how Qur'anic and Prophetic educational approaches can be understood systematically within a broader pedagogical perspective.

Theoretically, this study contributes to the development of Islamic educational theory by offering a comprehensive framework that integrates classical Islamic educational principles with contemporary pedagogical insights. Practically, the findings are expected to serve as a reference for educators in implementing Islamic educational values in classroom learning and in designing learning experiences that foster not only cognitive achievement but also character development and spiritual growth among students.

The research approach used is qualitative, employing a descriptive-analytical literature review method (Mahanum, 2021). The primary data in this study are the Qur'an and the Sunnah of the Prophet Muhammad, which are relevant to the theme of Islamic educational methods. The hadith sources used in this study include the standard hadith collections (kutub al-sittah), namely Sahih al-Bukhari, Sahih Muslim, Sunan Abu Dawud, Sunan al-Tirmidhi, Sunan al-Nasa'i, and Sunan Ibn Majah, with reference to the hadith texts contained in these books as authentic sources. The secondary sources in this study include scientific books and articles from Sinta-indexed journals as a representation of the novelty of the research, which are used to strengthen the depth of the analysis. Data collection was conducted through a documentary study, namely by searching for, collecting, and classifying literature relevant to the research topic (Safarudin et al., 2023).

The process of identifying Quranic verses and hadiths deemed relevant as heresearch approach used is qualitative research data was conducted systematically through the following stages. First, the researcher identified thematic keywords explicitly related to the concept of "method" in the context of education, including terms such as narratives (qashash), advice (mau'izhah), exemplary conduct (uswah), dialogue/question-and-answer (hiwar/su'al wa jawab), hands-on practice (demonstration/'amal), parables (amtsal), repetition (tikrar), as well as motivation and warnings (targhib wa tarhib). Second, the researcher conducted a search of Qur'anic verses by referring to the thematic index of the Qur'an and educational exegesis texts, namely an educationally oriented exegesis, to identify verses that contain explicit or implicit indicators of teaching methods. Third, regarding hadith sources, the researcher searched for hadiths in the Six Major Hadith Collections using relevant keywords, then selected those containing narratives of educational interactions between the Prophet

Muhammad and his companions, such as narrative patterns, advice, acts of worship, question-and-answer sessions, or the repetition of important statements. Fourth, the relevance of each identified verse and hadith was confirmed by referring to the interpretations of scholars in authoritative tafsir and hadith commentary works, and cross-checked against recent academic studies in the secondary literature. Fifth, the collected data was classified based on the type of educational method, then analyzed using content analysis through a process of data reduction, systematic data presentation, and drawing conclusions to reveal a comprehensive Islamic educational method grounded in revelation and the thoughts of experts.

RESULT AND DISCUSSION

Islamic Educational Methods in the Qur'an and Sunnah

Islamic educational methods are systematic approaches employed by educators to convey material or knowledge to students in accordance with Islamic law (K. B. Rambe et al., 2023). These methods do not merely address the cognitive domain but encompass all dimensions within the learner spiritual, emotional, and behavioral to cultivate a well-rounded individual (Farazuha et al., 2025). The Islamic education method is a systematic approach that aims to provide facilities for the development of various potential students holistically, namely in the cognitive, affective, spiritual and behavioral dimensions.

The following are several methods of Islamic education found in the Qur'an and Hadith:

The Storytelling Method

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نَتَّبِعُ بِهِ فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَى لِلْمُؤْمِنِينَ ١٢٠

"And each [story] We relate to you from the news of the messengers is that by which We make firm your heart. And there has come to you, in this, the truth and an instruction and a reminder for the believers." (Q.S. Hud/11:120)

In Q.S. Hud/11:120, Allah ﷻ affirms the function of the story with sentences, which means to strengthen the heart, and which means to bring about the truth. In line with this statement, Ibn Kathir emphasized that the stories in the Qur'an serve to calm the heart of the prophet and instill the values of patience in the believers (Katsir, 2012). As for the educational perspective, An-Nahlawi integrates this concept by emphasizing that stories are a method of prophetic education designed to touch the human soul, so as to transform divine truth into deep inner conviction (An-Nahlawi, 1992). From a pedagogical point of view, the Qur'an uses this method of storytelling as a means of education to strengthen the beliefs, monotheism and students to calm their psychological condition when facing exams, and affirm the values of truth. The stories in the Qur'an have a historical-transcendental character because they not only tell the events of the past, but also build the existential consciousness of students that are relevant across space and time.

Meanwhile, the Prophet ﷺ said:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ عَنْ سَمْعٍ، مَوْلَى أَبِي بَكْرٍ عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ اشْتَدَّ عَلَيْهِ الْعَطَشُ فَوَجَدَ بِئْرًا فَتَزَلَّ فِيهَا فَشَرِبَ ثُمَّ خَرَجَ إِذَا كَلْبٌ يَلْهَثُ يَأْكُلُ التُّرَى مِنَ الْعَطَشِ فَقَالَ الرَّجُلُ لَقَدْ بَلَغَ هَذَا الْكَلْبُ مِنَ الْعَطَشِ مِثْلَ الَّذِي كَانَ بَلَغَ مِنِّي . فَتَزَلَّ الْبِئْرُ فَمَلَأَ خُفَّهُ مَاءً ثُمَّ أَمْسَكَهُ بِيَمِينِهِ حَتَّى رَفَعِي فَسَقَى الْكَلْبَ فَشَكَرَ اللَّهُ لَهُ فَعَفَّرَ لَهُ " . قَالُوا يَا رَسُولَ اللَّهِ وَإِنَّ لَنَا فِي هَذِهِ الْبَهَائِمِ لَأَجْرًا فَقَالَ " فِي كُلِّ كَبِدٍ رَطْبَةٌ أَجْرٌ " .

Abu Hurairah reported that Rasulullah ﷺ said: "A person experienced extreme thirst while on the way, when he found a well. He went down into it and drank (water) and then went out and saw a dog sticking out its tongue out of thirst and eating the moist soil. The man said: This dog has suffered from thirst like I have. He went down into the well, filled his shoes with water, and caught them in his mouth until he went up and gave the dog a drink. So Allah appreciated his deeds and forgave them. Then (the Companions around him) said: O Messenger of Allah, is there any reward for us even for (serving) such animals? He said: Yes, there is a reward for every living animal." (Narrated by Muslim)

Based on the Hadith above, the story method shows a more practical and contextual pattern. The event or story narrated by the Prophet ﷺ about a person giving a drink to a dog leads to character formation and the resolution of concrete moral issues for students. In this case, Hadith uses a contextual-situational approach that uses stories as a medium to respond directly to the social and moral problems faced by society in their time.

This was done so that the Prophet Muhammad ﷺ and his community could learn lessons from the stories provided by Allah. The narrative method in education can utilize meaningful narratives and engaging delivery methods. Thus, learning through life experiences or stories found in the Qur'an and Hadith serves as examples and guidance for students in their daily lives.

The Exemplary Method

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ٢١

"There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often." (Q.S. Al-Ahzab/33:21)

Through Q.S. Al-Ahzab, verse 21, the Qur'an places an example as an instrument of psycho-educational resilience in facing crises. The Prophet Muhammad ﷺ did not only give verbal instructions, but also directly gave a real example by digging trenches in the Khandaq war (Nurdin, 2019). According to Ibn Kathir, this verse is a direct direction from Allah to the believers so that they should imitate the Prophet Muhammad ﷺ in various aspects, one of which is from a desperate situation (Katsir, 2012). Meanwhile, An-Nahlawi emphasized that al-Qudwah is the most effective method of education because it is not just a theory, but in the form of real action (An-Nahlawi, 1992). From a pedagogical perspective, this shows that educators have a role as emotional and ideological controllers of students who are able to provide their sense of calm, strength and mentality, as well as stability when they are in a state of stress and uncertainty.

Meanwhile, the Prophet ﷺ said:

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، أَخْبَرَنَا سُفْيَانُ، قَالَ الْوَلِيدُ بْنُ كَثِيرٍ أَخْبَرَنِي أَنَّهُ، سَمِعَ وَهْبَ بْنَ كَيْسَانَ، أَنَّهُ سَمِعَ عُمَرَ بْنَ أَبِي سَلَمَةَ، يَقُولُ كُنْتُ عَلَامًا فِي حَجَرٍ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَتْ يَدِي تَطْلُشُ فِي الصَّخْفَةِ فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَا عَلَامُ سَمِعَ اللَّهُ، وَكُلُّ يَمِينِكَ وَكُلُّ مِمَّا يَلِيكَ ". فَمَا زِلْتُ تِلْكَ طِعْمَتِي بَعْدُ.

"Having narrated to us 'Ali bin 'Abdullah, (who said) had narrated to us Sufyan, he said: Al-Walid bin Katsir has narrated to me that he heard Wahb bin Kaisan, that he heard 'Umar bin Abi Salamah say: I am a child under the care of the Messenger of Allah and my hands often move around the plate when I eat. So the Messenger of Allah said to me, 'O son! Call upon the name of Allah and eat with my right hand, and eat from whatever

plate is nearest to you.' Since then, I've always applied those instructions when eating." (Narrated by Al-Bukhari)

The concept of exemplary in the Hadith above is oriented towards character building. The hadiths give direct examples of the example of the Prophet ﷺ, one of which is about the manners of eating by beginning with chanting basmalah, eating with the right hand, and taking the nearest food. From a pedagogical perspective, the hadith shows that in the Hadith, the method of exemplification is applicable and contextual. The Prophet ﷺ not only conveyed religious teachings verbally and theoretically, but also by showing religious teachings through his daily behavior.

The person of the Prophet Muhammad ﷺ is the Qur'an. He is the Qur'an incarnate in the real world. The way he lived his life serves as an example for his followers. An example of this is found in several subsequent verses, which explain that the Prophet Muhammad ﷺ married the former wife of his adopted son a practice that was once taboo among the Arab people (An-Nahlawi, 1992). In Islamic education, this method of setting an example is very important, whether intentional or unintentional (Tafsir, 2019). Learning that uses the example-setting method can make the learning process more meaningful for students.

The Discussion and Dialogue Method

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ لَنْ رَبُّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ١٢٥
"Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided." (Q.S. An-Nahl/16:125)

In the Qur'an surah An-Nahl verse 125, Allah ﷻ calls on humans to conduct dialogue or discussion in the best way. Ibn Kathir explained that discussion or dialogue in the best way means gentle interaction without violence and coercion, so that the essence of the message can be conveyed well (Katsir, 2012). In the perspective of education, An-Nahlawi classifies al-Hiwar as a method of prophetic education that respects the intellect of students and upholds human dignity (An-Nahlawi, 1992). From a theological perspective, the Qur'an places this method of dialogue as a means of theological apologetics when faced with differences in viewpoints or ideologies. The main focus in the dialogue method in the Qur'an lies in manners or ethics in arguing, controlling emotions, and also conveying a narrative without demeaning the interlocutor.

Meanwhile, the Prophet ﷺ said:

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَتَدْرُونَ مَا الْمُفْلِسُ " . قَالُوا الْمُفْلِسُ فِينَا مَنْ لَا دِرْهَمَ لَهُ وَلَا مَتَاعَ . فَقَالَ " إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ وَيَأْتِي قَدْ شَتَمَ هَذَا وَقَذَفَ هَذَا وَأَكَلَ مَالَ هَذَا وَسَفَكَ دَمَ هَذَا وَضَرَبَ هَذَا فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ وَهَذَا مِنْ حَسَنَاتِهِ فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ ثُمَّ طُرِحَ فِي النَّارِ "

"From Abu Hurairah, that the Messenger of Allah ﷺ said: 'Do you know who is called a bankrupt?' They (the Companions) replied: 'The bankrupt among us is the one who has no dirhams and no wealth.' He (the Prophet ﷺ) said: "Indeed, the bankrupt among my ummah is the one who comes on the Day of Judgment with prayer, fasting, and zakat, but he comes having slandered this one, falsely accused that one, unlawfully consumed this person's wealth, shed this person's blood, and struck this one. So, some of his good deeds will be given to this one and some to that one. If his good deeds are exhausted before his debts are settled, then his sins will be laid upon him, and he will be cast into Hell." (Narrated by Muslim)

According to Leon Festinger's Cognitive Dissonance Theory (1957), psychological discomfort arises when individuals encounter a discrepancy between their existing beliefs and new information that challenges those beliefs. By posing introductory questions whose answers appeared obvious yet contained deeper truths, the Prophet ﷺ deliberately challenged the Companions' initial assumptions, stimulating intellectual curiosity and creating a state of cognitive disequilibrium.

In the Hadith of the Prophet ﷺ above, the dialogue method is described with a more constructive and interactive nature. The dialogue process carried out by the Prophet ﷺ began with a question of lighter, not with a doctrine. Pedagogically, this approach has an orientation to build cognitive dissonance in students. According to Leon Festinger's (1957) cognitive dissonance theory, psychological discomfort can arise when individuals experience a dilemma between existing beliefs and new existing information. By asking a spark question, the Prophet Muhammad ﷺ deliberately sparked the curiosity of the believers and their state of cognitive imbalance. When the answers of the Companions did not correspond to what the Prophet meant, he did not blame the answer dogmatically. Instead, he reconstructed the concept in a gradual way towards a deeper understanding. Therefore, in the Hadith above, the dialogue method is not only a means of conveying information, but dialogue is a direction for students to construct their understanding through a reflective and critical thinking process.

The Lecture and Counsel Method

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ١٠٤

“And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.”(Q.S. Ali Imran/3:104)

Through the Qur'an Surah Ali Imran verse 104, this lecture is not only intended as cognitive information. The divine command to form a group that invites to goodness and commands to the truth lays the groundwork for collective verbal guidance. Dalam tafsirnya, Ibn Kathir emphasized that the meaning of this verse is that there must be some groups among the people of the Prophet Muhammad who consistently and istiqamah carry out the task of da'wah (Katsir, 2012). Al-Kilani (1987) emphasized that the method here must be oriented to *Ishlah al-Mujtama*, not just make students cognitively smart. Pedagogically, this method is oriented towards strengthening spiritual awareness and deep reflection by inviting students towards ethical and transcendental truths. Therefore, the method of lectures in the Qur'an has an authoritative and visionary nature and also touches the existential dimension of human beings in depth.

Meanwhile, the Prophet ﷺ said:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، وَأَبُو مُعَاوِيَةَ ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، قَالَ كُنَّا جُلُوسًا عِنْدَ أَبِي عَبْدِ اللَّهِ نَنْتَظِرُهُ فَمَرَّ بِنَا يَزِيدُ بْنُ مُعَاوِيَةَ النَّخَعِيُّ فَقُلْنَا أَعْلَمُهُ بِمَكَانِنَا . فَدَخَلَ عَلَيْهِ فَلَمْ يَلْبَثْ أَنْ خَرَجَ عَلَيْنَا عَبْدُ اللَّهِ فَقَالَ إِنِّي أَخْبَرْتُ بِمَكَانِكُمْ فَمَا يَمْنَعُنِي أَنْ أَخْرِجَ إِلَيْكُمْ إِلَّا كَرَاهِيَةً أَنْ أُمْلِكُمْ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ مَخَافَةَ السَّامَةِ عَلَيْنَا .

“Abu Bakr bin Abi Shaybah narrated to us Waki' and Abu Mu'awiyah. And narrated to us that Ibn Numair, and the editorial of this text is his, narrated to us that Abu Mu'awiyah, from Al-A'mash, from Syaqqi said: We were sitting at the door of Abdullah (bin Mas'ud) waiting for him (to go out to give us a sermon). At that time, Yazid bin

Mu'awiya an-Nakha'i passed by us. We said: Tell him (Abdullah bin Mas'ud) about our presence here. He came in and Abdullah bin Mas'ud soon came out to us and said: I was informed of your presence here but there was nothing to prevent me from going out to you except because I did not want to bore you (by filling your minds with sermons) because the Messenger of Allah did not give us a sermon on certain days for fear that it might be boring for us." (Narrated by Muslim)

As for the above hadith, the lecture method has a more situational and contextual character. The Prophet did not use the method of continuous lectures to convey knowledge. He paid close attention to the condition of his friends so as not to experience boredom. From a pedagogical perspective, the Hadith shows that the effectiveness of the lecture method is not about the duration of the material, but the ability of an educator to manage time, understand the psychological condition of students, and the accuracy of momentum in providing advice. Therefore, the method of lectures and mauizah hasanah in Islamic education is not only as a delivery of material, but also as a means of spiritual and emotional development for students.

The Targhib wa Tarhib Method

لِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ٦ لِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ٧

"Indeed, they who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creatures. Indeed, they who have believed and done righteous deeds - those are the best of creatures." (Q.S. Al-Bayyinah/98:6-7).

The verse above explains Allah's ﷻ encouragement for His obedient servants and His ﷻ warning for His disbelieving servants. Encouragement and warning in Islamic education are grounded in ﷻ Allah's teachings because they contain aspects of faith. This differs from the Western methods of reward and punishment, which do not contain aspects of faith (Tafsir, 2019).

In Q.S. Al-Bayyinah verses 6-7, the method of targhib and tarhib is not oriented towards punishment or rewards that have material properties, but on the internalization of long-term awareness of the excessive value of human beings based on the quality of their faith and charity. Ibn Kathir in his Tafsir explained that this verse is an affirmation of the separation between the worst and the most good beings (Katsir, 2012). An-Nahlawi highlights that this method is designed for *tawjihul-wa'yi*, by ensuring that the motivation to do good comes from the inner spiritual consciousness (An-Nahlawi, 1992). Pedagogically, the Qur'an relates the reply of the hereafter with the formation of human identity and self-awareness before Allah.

Meanwhile, the Prophet ﷺ said:

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٌ جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، قَالَ ابْنُ أَيُّوبَ حَدَّثَنَا إِسْمَاعِيلُ، أَخْبَرَنِي الْعَلَاءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعُقُوبَةِ مَا طَمِعَ بِجَنَّتِهِ أَحَدٌ وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ مَا قَطَعَ مِنْ جَنَّتِهِ أَحَدٌ " .

"Yahya bin Ayyub, Qutaibah, and Ibn Hujr have narrated to us, all from Isma'il bin Ja'far. Ibn Ayyub said: Ishma'il narrated to us, (he said): It was reported to me that Al-'Ala' narrated from his father who reported from Abu Hurairah that the Messenger of Allah said: "If a believer knew the torment (in Hell), then no one would dare to hope to enter Paradise (but he would be very anxious to be saved from Hell), and if a disbeliever knew

what is with Allah in the form of mercy, then no one will despair of heaven." (Narrated by Muslim)

The above hadith describes the method of *targhib* and *tarhib* which function as a more contextual psycho-spiritual regulation instrument. From a pedagogical point of view, the method does not only talk about merit and sin, but also has a function as a controller of the psychological condition of students. Thus, the methods of *targhib* and *tarhib* in the Hadith not only touch the cognitive realm, but also build the emotional and spiritual balance of students proportionally.

The Parable Method

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْفَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمٍ لَا يَبْصُرُونَ ١٧

"Their example is that of one who kindled a fire, but when it illuminated what was around him, Allah took away their light and left them in darkness [so] they could not see" (Q.S. Al-Baqarah/2:17)

The verse above illustrates that Allah ﷻ likens a hypocrite to someone who lights a fire to illuminate others; once the light is kindled, Allah extinguishes it, leaving them in error and darkness, unable to see (Suyati et al., 2023). The method of parables or *amtsal* is a method aimed at bringing meaning closer to understanding, stimulating impressions and messages related to implied meanings, and educating the mind to think using logical and sound analogies (An-Nahlawi, 1992). Through this method of parables, students are expected to grasp and better understand the intended meaning and the true essence or reality of the message.

In Q.S. Al-Baqarah verse 17, the parable is exemplified by Allah with a complex psychological-situational character. Pedagogically, the parable uses phenomenological metaphors to provide a picture of the cognitive and mental distortions of hypocrites. With this parable, the message is conveyed not only in a literal way, but also encourages humans to think abstractly and reflectively. Thus, the method of parables in the Qur'an has a function as a means of education that connects the intellectual, psychological, and spiritual dimensions simultaneously.

Meanwhile, the Prophet ﷺ said:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَمُحَمَّدُ بْنُ بَشِيرٍ، قَالَ حَدَّثَنَا زَكَرِيَّا بْنُ أَبِي زَائِدَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، حَدَّثَنِي ابْنُ كَعْبٍ بْنُ مَالِكٍ، عَنْ أَبِيهِ، كَعْبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَثَلُ الْمُؤْمِنِ كَمَثَلِ الْخَامَةِ مِنَ الزَّرْعِ تُفِيئُهَا الرِّيحُ وَتَصْرَعُهَا مَرَّةً وَتَعْدِلُهَا أُخْرَى حَتَّى تَهَيِّجَ وَمَثَلُ الْكَافِرِ كَمَثَلِ الْأَرْزَةِ الْمُجْدِيَةِ عَلَى أَصْلِهَا لَا يُفِيئُهَا شَيْءٌ حَتَّى يَكُونَ انْجِعَافُهَا مَرَّةً وَاحِدَةً "

"Narrated to us Abu Bakr bin Abi Shaybah, narrated to us 'Abdullah bin Numair and Muhammad bin Bisyr, both of whom said: Narrated to us Zakariyah bin Abi Zaidah, from Sa'ad bin Ibrahim, narrated to me Ibn Ka'ab bin Malik, from his father said that Rasulullah ﷺ said that the parable of a believer is like a plant that stands in a field that is swayed by the wind and then returns to its original position, but it still stands at its root. The parable of the heathen is like a cedar tree that stands on its roots, and no one shakes it except it is uprooted with one hard blow." (Narrated by Muslim)

In the above hadith, it can be seen that the pattern of the parable method is a more empirical analogy and closer to the sensory experience of the learner. Pedagogically, the method of parables in the hadith uses physical and mechanical analogies. This method can help students to understand the values of faith not only theoretically, but also based on concrete images that are close to their daily life experiences.

The Demonstration Method

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ٣١

“And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful.”(Q.S. Al-Baqarah/2:31)

In Q.S. Al-Baqarah verse 31, it is described that Allah taught the Prophet Adam about the names of all things, then the Prophet Adam demonstrated it to the angels (Suwarno et al., 2025). In Tafsir Ibn Kathir, Allah gave the Prophet Adam 'alaihissalam an advantage in the form of knowledge about the names of objects, their characteristics and also their functions (Katsir, 2012). An-Nahlawi emphasized that this demonstration method is the main means to develop human intellectual and mental potential (An-Nahlawi, 1992). In a pedagogical perspective, this verse does not describe a demonstration in the physical form of a mechanical array, but a cognitive and intellectual demonstration. The demonstration method in the Qur'an based on this verse is oriented towards thinking ability and mental performance. In other words, the main focus in this method is the measurement of high-level thinking ability.

Meanwhile, the Prophet ﷺ said:

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قَلَابَةَ، حَدَّثَنَا مَالِكٌ، قَالَ أَتَيْنَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.. قَالَ .. وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي، فَإِذَا خَضَعْتَ الصَّلَاةَ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ، وَلْيُؤَمِّكُمْ أَكْبَرُكُمْ

“From Malik, he said: ‘We came to the Prophet ﷺ He said:... “Pray as you have seen me pray, and when the time for prayer comes, one of you should call the adhan for prayer, and the eldest among you should lead the prayer.” (Narrated by Al-Bukhari)

The hadith above clearly shows that the Messenger of Allah ﷺ set an example of an Act namely, prayer for his Companions to learn from and practice. This demonstration method involves an activity that shows a process or a task. It can be conducted by an educator or another person asked to demonstrate something. The purpose of this demonstration is to provide students with a correct example so that they, too, can perform the task as demonstrated.

In the Hadith, the demonstration method is oriented to the psychomotor and kinesthetic realms. The actions and behaviors of the Prophet were used as a medium for visual and motor learning. In this method, students not only understand a concept in a theoretical way, but can also apply it directly and precisely. Thus, the demonstration method in the Hadith has a function as a means of forming practical skills through concrete visual and kinesthetic experiences.

The Repetition Method

اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِي تَتَشَعَّرُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ٢٣

“Allah has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance of Allah. That is the guidance of Allah by which He guides whom He wills. And one whom Allah leaves astray - for him there is no guide.”(Q.S. Az-Zumar/39:23)

The above verse shows the sentence "*matsaniya*". Ibn Kathir emphasized that the Qur'an is *matsaniya* because it repeats its story, its laws, and the comparison between good and bad people so that its readers will always remember it (Katsir, 2012). The *tikrar* method according to An-Nahlawi aims to internalize understanding and values in students, not just memorization (An-Nahlawi, 1992). Pedagogically, the repetition in the

Qur'an based on the verse serves as an instrument of cognitive and emotional catharsis. Thus this method of repetition not only aims to strengthen memory, but also to form a calmer, reflective, and also open psychological state to the values of truth.

Meanwhile, the Prophet ﷺ said:

حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهَدٍ، حَدَّثَنَا يَحْيَى، عَنْ بَهْزِ بْنِ حَكِيمٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "وَيْلٌ لِلَّذِي يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ بِهِ الْقَوْمَ وَيْلٌ لَهُ وَيْلٌ لَهُ".

“Musaddad bin Musarhad told us, Yahya told us, from Bahz bin Hakim, who said: My father told me from his grandfather, who said: ‘I heard the Messenger of Allah, may Allah’s peace and blessings be upon him, say: “Woe to the one who tells a lie to make others laugh. Woe to him! Woe to him!” (Narrated by Abu Dawud).

In the above hadith, the method of repetition is oriented towards those that are direct and corrective to behavior. From a pedagogical perspective, this repetition is a form of loud warning so that there is a deterrent effect on the psychology of students so that they quickly realize the mistakes made. The repetition method based on the above Hadith serves as a quick warning mechanism to overcome negative behavior that is considered damaging to social morals

The hadith above highlights the Prophet Muhammad’s ﷺ repetition of the phrase “wailun,” which suggests that for a message to leave a lasting impression and be truly felt as vital to someone, it must be repeated not merely stated once and then set aside. This process of repetition is also influenced by an individual’s developmental stage (K. B. Rambe et al., 2023).

Table 1. Similarities and Differences in Teaching Methods

Methods	Similarities	Differences	
		Al-Qur'an	Hadis
The Storytelling Method	Drawing lessons from events to shape character and uphold truth.	Historical-Transcendental	Practical-Contextual
The Exemplary Method	Using educators as real-life role models to make the learning process more meaningful and practical.	Psycho-Educational Resilience	Behavioral-Applied
The Discussion and Dialogue Method	Rejecting blind indoctrination and training students to develop a deep understanding.	Theological Apologetics	Constructive-Interactive
The Lecture and Counsel Method	Nurturing students’ spiritual and emotional development to foster inner awareness.	Authoritative-Visionary	Situational-Conditional
The Targhib wa Tarhib Method	Regulating students’ psychological state to maintain a balance between fear (khauf) and hope (raja’).	Internalization of Faith Values	Psycho-Spiritual Regulation
The Parable Method	Bridging abstract ideas or meanings so they are easier for the human mind to grasp and understand.	Phenomenological Metaphors	Empirical Analogy

Methods	Similarities	Differences	
		Al-Qur'an	Hadis
The Demonstration Method	Demonstrating a process or skill so students can imitate and practice it correctly.	Cognitive Demonstration	Psychomotor Domain
The Repetition Method	Emphasizing vital messages so they are firmly ingrained and have a profound psychological impact.	Cognitive-Emotional Catharsis	Corrective-Directive

Based on the table above, there is a consistent pattern between the Islamic educational methods built in the Qur'an and Hadith. The Qur'an lays more educational foundations on theological, existential, psychological, and conceptual aspects that are abstract in nature. Therefore, the educational method in the Qur'an serves to build a deeper spiritual awareness, mindset, and foundation of values in students. As for the Hadith, the form of educational methods is more practical, empirical, and contextual. Therefore, in Hadith, educational methods touch the realm of behavior, skills, social interactions, and real experiences that students can implement in their daily lives. Thus, the Qur'an presents a philosophical foundation and universal values, while the Hadith presents an applicative and operational pedagogical implementation.

Islamic educational methods are divine, humanistic, and flexible in nature. The main principles of Islamic education are a balance between theory and practical application, as well as the improvement of moral character.

Traditional methods remain highly relevant to education in the modern era. Among them are the discussion method, which aligns with collaborative learning; the dialogue or question-and-answer method, which aligns with interactive techniques; and the exemplary method, which is also crucial for character education today. Although there is a clear relevance between these traditional methods and contemporary education, educators are still encouraged to continue innovating and being creative in applying these methods to ensure they remain relevant to the demands of the times.

Characteristics of Islamic Educational Methods and Their Relationship to Modern Pedagogical Theory

Educational methods derived from the Qur'an and Sunnah possess distinctive pedagogical characteristics because they are founded on revelation, the cultivation of good manners, and a focus on the behavioral and spiritual transformation of students. Therefore, this discussion is not intended to position modern pedagogical theory as a justification for Islamic educational methods, but rather to identify the commonalities and differences in their characteristics.

The storytelling (qashash) method in the Islamic educational tradition is primarily characterized by the conveyance of values through narratives containing ibrah (lessons), reflection, and the cultivation of spiritual awareness. Stories in the Qur'an serve not only as a medium for conveying information but also as a means for internalizing the values of tawhid and shaping students' life orientation. This characteristic bears a resemblance to the Narrative-Based Learning approach, which posits that humans find it easier to understand and absorb meaning through a narrative storyline rather than through the direct presentation of facts (Glaser et al., 2009). However, the two have different orientations. In Islamic education, stories are aimed at fostering faith and deriving wisdom, whereas in the modern approach, stories are used

more to build emotional engagement and give meaning to learning. The practice of the storytelling method can be found in learning at various Islamic boarding schools and madrasahs, where teachers not only read stories of the prophets or scholars but also encourage students to engage in reflection (*muhasabah*), discussions on values, and the application of moral lessons in daily life. Thus, the storytelling method in Islamic education cannot be equated with the passive activities of watching movies or reading stories.

The *uswah hasanah* (exemplary role model) method is characterized by education through concrete examples consistently demonstrated by educators. From an Islamic perspective, educators do not merely serve as conveyors of content but also embody values that students observe and emulate. This characteristic aligns with Albert Bandura's Social Learning Theory regarding the modeling process (C. S. Rochmat et al., 2025). However, exemplary conduct in Islam possesses normative and transcendental dimensions because it is grounded in moral character and divine guidance, not merely the shaping of social behavior. The practice of the *uswah* method is widely applied in Islamic boarding schools (*pesantren*) through the boarding system, where students learn through direct observation of the habits and behaviors of clerics and teachers in their daily activities. This differs from the concept of a role model in Western education, which generally occurs only within academic or professional contexts.

In the dimension of learning interaction, the methods of discussion and dialogue (*hiwar*) in the Qur'an and Hadith are characterized by a process of seeking truth through the exchange of ideas that remains grounded in values and ethics. This characteristic aligns closely with Lev Vygotsky's theory of social constructivism, which emphasizes the formation of knowledge through social interaction (Lestari et al., 2024). However, while modern constructivism places significant emphasis on the relativity of knowledge, dialogue in Islamic education continues to position revelation as the value orientation that guides the thinking process. Examples of its application can be seen in the *halaqah* and *bahtsul masail* models in Islamic boarding schools, which encourage students to engage in dialogue, argue, and develop critical thinking skills without losing reference to the Qur'an, Hadith, and the opinions of scholars.

The lecture and counsel (*mauizah*) method in Islamic education is characterized by the delivery of knowledge that engages both the intellectual and affective dimensions of learners. This characteristic relates to David Ausubel's theory of Meaningful Verbal Learning, which emphasizes the connection between new knowledge and the existing knowledge structure of the learners (Ausubel, 1977; Fatmawaty, 2024). The difference lies in the fact that, in Islamic education, lectures do not stop at conceptual understanding but are directed toward fostering moral awareness and behavioral change. Meanwhile, the *amtsal* (parable) method is used to explain abstract concepts through analogies that are close to the students' lives. This method bears similarities to the analogical reasoning approach (Fuadah, 2025; Sunstein, 1993), but in Islamic education, parables also contain dimensions of *tadabbur* and the strengthening of faith.

The *targhib wa tarhib* method is characterized by the use of motivation and warnings to foster students' internal awareness. Functionally, it bears similarities to the concepts of reinforcement and punishment in B.F. Skinner's behaviorism (Arifin & Humaedah, 2021; Ikhlas et al., 2025). However, in Islamic education, the consequences of behavior are not only understood externally but are also linked to spiritual responsibility and the afterlife. In terms of skills, the demonstration method in Islam

emphasizes correct practice based on sharia guidance. This relates to David Kolb's Experiential Learning, which places direct experience at the core of learning (Sumantri et al., 2025; Syaifullah et al., 2021). An example of this is seen in the practical learning of worship in madrasahs and Islamic boarding schools, which is conducted through observation, imitation, and direct evaluation.

Finally, the repetition method is characterized by the development of understanding and the formation of habits through structured repetition. Pedagogically, there is a similarity to the concept of Spaced Repetition in cognitive psychology (Hidayat et al., 2025; Sahrandi, 2025). However, in Islamic education, repetition is not solely intended to strengthen memory but also to foster consistency and the internalization of values in daily life. Thus, the relationship between Islamic educational methods and modern pedagogical theory need not always be understood as a form of integration. While there are pedagogical commonalities in many aspects, Islamic education retains its own epistemological character, as it is founded on revelation, the cultivation of adab, and a transcendental orientation.

The Manifestation of Educational Values in Various Methods of Islamic Education

The application of various Islamic educational methods in the Qur'an and Sunnah fundamentally centers on instilling the value of tawhid as the primary foundation of the entire educational process. Tawhid is not only understood as a theological concept regarding the oneness of Allah ﷻ, but also as a principle that guides all aspects of human life, including learning activities and the development of knowledge (Dina et al., 2025). This value is effectively instilled through several primary methods in Islamic education, such as the narrative method (*qashash*), parables (*amtsal*), and *targhib wa tarhib*.

The narrative method in the Qur'an, for example, presents stories about the prophets, past communities, and various historical events rich in messages of tawhid. These stories serve not only as entertainment but as a medium for deep reflection, enabling students to draw lessons (*ibrah*) about the power of Allah, the consequences of faith and disbelief, and the importance of obedience to Him. This is as affirmed in the words of Allah that in these stories there are lessons for those of understanding.

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

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“There was certainly in their stories a lesson for those of understanding. Never was the Qur'an a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe.”(Q.S. Yusuf/12: 111)

In addition, the method of parables (*amtsal*) is used to convey the concept of tawhid in a rational and easily understandable manner. The Qur'an often draws logical comparisons between truth and falsehood, and between believers and non-believers, thereby appealing to the rational dimension of human thought (Amir & Rahman, 2023). These parables reinforce the belief that only Allah is worthy of worship and possesses absolute power over all things. Through this approach, the value of tawhid is not merely accepted dogmatically but also through a process of critical and logical thinking.

The *targhib wa tarhib* method (motivation and warning) plays a role in strengthening the affective dimension of students' monotheistic belief. The promise of

reward and paradise, as well as the threat of punishment and hell, serve as means to instill an awareness of the consequences of monotheistic belief. This approach creates a balance between hope (*raja'*) and fear (*khauf*), thereby encouraging students to always be oriented toward Allah in every action.

The application of these methods is evident when educators are able to present narratives of Allah ﷻ's majesty, offer logical analogies, and create a learning environment that inspires both the hearts and minds of students. This process does not stop at the transfer of knowledge but extends to the cultivation of deep spiritual awareness. Students are invited to reflect on the signs of Allah's greatness in the universe, understand the wisdom behind human history, and recognize their own limitations as creatures.

Thus, the value of tauhid is formed through a comprehensive process of internalization, involving cognitive, affective, and spiritual aspects. Tauhid is no longer merely a theory to be memorized, but becomes a deeply rooted conviction within the students (M. S. Rambe et al., 2025). This awareness ultimately gives rise to a worldview in which all learning activities are part of worship and a form of devotion to Allah ﷻ. Islamic education thus produces not only intellectually intelligent individuals but also those with strong spiritual integrity and a clear life orientation toward His pleasure.

An Integrative Synthesis of Islamic Educational Methods, Pedagogical Approaches, and Educational Values

The synthesis of Islamic educational methods, pedagogical approaches, and educational values is the most crucial aspect of building a comprehensive framework for Islamic education. This is based on the understanding that objectives, curriculum, and methods are not standalone components, but rather form a single, mutually integrated system (Handayani et al., 2025). However, the main weakness in studies of Islamic education lies in the tendency to separate the normative dimension (revelation) from the pedagogical dimension (modern educational theory) (Minarti, 2022). Consequently, Islamic educational methods are often understood textually without being contextualized within a relevant theoretical framework. In this context, this synthesis asserts that Islamic educational methods actually have an epistemological basis that is compatible with modern pedagogical theory; in fact, in some aspects, they surpass it because they contain a transcendental dimension.

First, the storytelling method in Islamic education does not merely serve as a medium for conveying information, but is an effective pedagogical strategy for fostering meaning and awareness among students. The storytelling method aligns with Narrative-Based Learning theory, which emphasizes that humans absorb values more easily through a narrative flow than through the direct presentation of facts (Fuadi, 2024). In essence, the storytelling method is connected to constructivist and humanistic approaches, where students construct understanding through reflection on the story while emotionally engaging with the characters and events presented. However, the storytelling method in Islamic education goes beyond modern narrative approaches because it aims not only to facilitate understanding but also to convey truth and strengthen the dimension of faith. Therefore, the educational value produced is the reflective internalization of moral and spiritual values, so that students not only understand the messages contained in the stories but are also able to draw lessons and implement them in their daily lives.

Second, the method of exemplary behavior, or *uswatun hasanah*, should not be understood merely as a moral strategy but must be situated within a humanistic framework based on the internalization of values. The Prophet ﷺ Muhammad serves as a living educational model, whose behavior serves as the primary reference for students. When linked to a humanistic approach, exemplary conduct is not merely a process of imitation but a mechanism for fostering self-awareness and the actualization of values within students. Critically, this approach even transcends Western humanistic theories, which tend to focus on individual potential without a foundation in absolute values. In Islamic education, exemplary behavior is rooted in revelation, so the internalized values are normative and not relative. Therefore, the educational values produced are not merely “good behavior,” but character grounded in *tawhid*. This serves as a fundamental distinction and a strength of Islamic education in shaping a consistent and divinely oriented character.

Third, the dialogue or discussion method should be understood as a manifestation of a student-centered approach based on meaning construction, not merely a question-and-answer activity. The dialogue method in the Qur'an and hadith encourages learners to think actively and engage in the learning process (Alwan & Izzati, 2023). From a social constructivist perspective, this is a process of negotiating meaning through interaction (Salsabila & Gumindari, 2024). However, this synthesis emphasizes that dialogue in Islamic education possesses a depth that goes beyond mere knowledge construction. Dialogue in Islam is directed toward the attainment of truth, not merely the relativity of perspectives. Thus, a student-centered approach in Islamic education does not imply freedom without direction, but rather freedom framed by the value of *tawhid*. The educational value resulting from this integration is a reflective understanding of *tawhid* coupled with the ability for purposeful critical thinking. This means that students are not merely critical in a skeptical sense, but critical within the framework of seeking truth that aligns with divine values. This is where the critique of modern education lies, as it often produces critical thinking without a clear moral foundation.

Fourth, the lecture and counseling methods in Islamic education do not merely serve as a one-way transmission of information, but are strategies for fostering meaningful understanding in students. This method aligns with David Ausubel's theory of Meaningful Verbal Learning, which emphasizes the importance of linking new information to the knowledge structure already possessed by learners (Fatmawaty, 2024). In essence, this method relates to a cognitivist approach oriented toward the meaningful processing of information. However, from an Islamic educational perspective, a lecture does not stop at the transfer of knowledge but also incorporates elements of *mau'izhah* (counsel) that address the affective and spiritual dimensions. Consequently, the educational value produced is meaningful understanding coupled with moral awareness, ensuring that students not only grasp a concept but are also motivated to apply it in their daily lives.

Fifth, the method of parables or *amtsal* in Islamic education is a strategy for simplifying abstract concepts through analogies that are closely related to students' experiences (Fuadah, 2025). This method aligns with the analogical reasoning approach, which helps students understand complex concepts through logical comparisons. In essence, the parable method relates to the cognitive-constructivist approach, in which students build understanding through the process of reasoning and connecting

meanings. However, in Islamic education, parables serve not only as cognitive tools but also as a means of conveying reflective values and wisdom. Thus, the resulting educational value is the ability to think analogically as well as a deep understanding of meaning, so that students are able to grasp the essence of a concept, not just understand it literally.

Sixth, the conditioning method represented in *targhib wa tarhib* shows a connection to the behaviorist approach, but with fundamentally different characteristics. This method functions to reinforce behavior through motivation and repetition. In behaviorism, this process is known as reinforcement (Laowo et al., 2025). However, critically speaking, Western behaviorism tends to be mechanistic and oriented toward external stimuli (Syafri, 2025). Conversely, in Islamic education, *targhib wa tarhib* functions not only as behavioral reinforcement but also as a means of building spiritual consciousness. Reinforcement does not stop at worldly aspects but is connected to the afterlife dimension. From this synthesis, the resulting educational value is discipline based on awareness, not mere obedience. This is a crucial distinction, as discipline in Islamic education does not rely solely on external control but grows from the internalization of faith. Thus, habit formation in Islam possesses greater resilience in shaping long-term character.

Seventh, the demonstration method in Islamic education is a practice-based learning strategy that emphasizes students' direct experience. This method aligns with David Kolb's Experiential Learning theory, which emphasizes the importance of concrete experiences in the learning process (Kolb, 1984). In essence, the demonstration method relates to a constructivist-experiential approach, where students learn through observation, practice, and reflection. However, in the context of Islamic education, demonstrations aim not only to develop skills but also to ensure that the practices carried out are in accordance with Sharia guidelines. Thus, the resulting educational value is both correct practical skills and religious awareness in performing deeds, so that learners are able to implement knowledge appropriately and responsibly.

Eighth, the *tikrar* method, or repetition, in Islamic education is a learning reinforcement strategy that employs structured repetition (Witrianingsih, 2026). This method aligns with the theory of Spaced Repetition in cognitive psychology, which serves to strengthen long-term memory. In summary, the *tikrar* method relates to the cognitive-behavioral approach, as it involves both the reinforcement of memory and the development of habits. However, in Islamic education, repetition is not only aimed at memorization but also at instilling values so that they become part of the students' self-awareness. Therefore, the educational value produced is the strengthening of memory alongside the deep internalization of values, ensuring that the knowledge gained is not easily forgotten and can continuously shape character.

Implications for Islamic Religious Education (IRE)

The findings above have tangible practical implications for the implementation of Islamic Religious Education in schools and madrasahs. The relevance of these eight methods to contemporary education is not limited to theoretical concepts; these methods can also be directly applied in the preparation of daily lesson plans.

First, the implication of the storytelling (*qashash*) method is the requirement that Islamic Education teachers utilize narratives from the Qur'an and Hadith as the primary medium for teaching values. Islamic Education teachers need to be skilled in constructing and conveying the stories of the prophets, the Companions, and Islamic

figures in a vivid, emotional, and relevant manner to the context of today's students' lives. In practice, this method can be implemented through interactive storytelling, the creation of comics or animated videos based on Islamic stories, and even assignments for students to write personal reflections on the lessons learned from the stories. This approach is highly suited to the characteristics of the digital generation of students, who are more responsive to visual and emotional narratives than to conceptual explanations (Huda, 2025)

Second, the implication of the exemplary method is the requirement that PAI teachers serve as comprehensive role models, not only in the classroom but also throughout the school environment. PAI teachers are required to demonstrate Islamic ethics in every interaction from how they greet others, respond to students' mistakes, and resolve conflicts, to how they handle pressure and difficulties. Educational institutions need to design professional development programs for teachers that focus not only on pedagogical-technical competencies but also on fostering teachers' character and spirituality. Additionally, the school's physical environment should be designed to foster a culture of exemplary behavior, such as by displaying images of inspiring Muslim figures, using respectful language in all school communications, and implementing school policies that consistently reflect Islamic value (C. Rochmat et al., 2025).

Third, the implication of the discussion or dialogue method is the requirement that Islamic Education (PAI) instruction be designed as an interactive and participatory process. PAI teachers need to move away from one-way lectures and replace them with teaching strategies that provide space for students to ask questions, express opinions, debate, and critically reflect on the material. Techniques such as think-pair-share, small-group discussions, and debates based on the Qur'an or hadith can be implemented to foster a spirit of dialogue in modern classrooms. The use of digital technologies such as online discussion forums, interactive polling apps, and AI-based Q&A platforms can also expand the space for dialogue beyond class hours, allowing the process of critical thinking and the development of understanding of Tawhid to continue sustainably (Muhtar et al., 2025)

Fourth, the implication of the lecture and counsel (*mau'izhah hasanah*) method is the requirement that Islamic Education teachers master the art of meaningful communication, rather than merely transferring information. An effective lecture in the context of Islamic Education is not a lengthy monologue that stifles participation, but rather a structured presentation that is rich in meaning and touches the spiritual dimension of the students. PAI teachers need to develop Islamic rhetorical skills that blend the depth of knowledge with the gentleness of counsel, just as the Prophet ﷺ conveyed teachings in language that was easy to understand yet left a profound impression. In practice, this method can be enhanced through the use of audio-visual media, inspirational lectures by scholars, and reflection sessions at the end of each presentation to ensure that the material is not merely heard but also internalized and made part of the students' lives (Prawirosastro et al., 2026)

Fifth, the implication of the *targhib wa tarhib* method is the requirement that Islamic Education teachers incorporate a dimension of transcendental spiritual motivation into every learning process, going beyond a mere system of rewards and punishments based on academic grades. PAI teachers need to consistently link each subject matter to otherworldly consequences, whether in the form of the promise of

paradise or the threat of hell, so that students are motivated by a sense of faith, not merely by external pressure. In practice, this method can be implemented by presenting relevant verses of *targhib* and *tarhib* at the beginning or end of a lesson, utilizing stories of those who received Allah's mercy or punishment as motivational reinforcements, and employing an appreciation system rooted in Islamic values such as recognition for steadfastness and honesty. This approach is fundamentally different from Western behaviorist systems because it builds motivation from within the learner, rooted in faith, rather than solely from external factors (Syafii & Purnomo, 2024)

Sixth, the implication of the parable method (*amtsal*) is the requirement that Islamic Education teachers be skilled at building bridges between Islamic concepts and the concrete realities familiar to students' daily lives. Concepts such as sincerity, *tawakal*, and hypocrisy are often difficult for students to grasp directly; however, with appropriate analogies and parables, these concepts can come to life and be easily internalized. Islamic (Paramithalia et al., 2025) Education teachers need to develop creativity in crafting contextual parables relevant to the world of today's students, such as analogizing the value of honesty with integrity in the digital world, or likening the dangers of hypocrisy to the concept of "fake accounts" on social media. This approach not only facilitates understanding but also trains students' analogical thinking skills, which are among the higher-order thinking competencies critically needed in the 21st century

Seventh, the implication of the demonstration method is the requirement that Islamic Education instruction not remain at the theoretical level, but rather always be accompanied by hands-on practice that students can observe and imitate. PAI teachers need to design structured demonstration sessions for practical worship materials such as the procedures for prayer, *wudu*, funeral rites, reciting the Qur'an with correct *tajwid*, and daily etiquette derived from the Sunnah. In a modern context, demonstration methods can be expanded through the use of video tutorials, technology-based simulations, and experiential learning in the field, which allow students not only to observe but also to practice directly. Practical assessment must be a core component of PAI evaluation, as the ultimate goal of Islamic education is the formation of tangible deeds, not merely knowledge stored in memory (Rodliyah et al., 2017)

Eighth, the implication of the *tikrar* (repetition) method is the requirement that PAI instructional design consciously integrate the principle of spaced repetition to ensure that essential materials are truly embedded in students' long-term memory. Materials such as memorization of Quranic verses, selected hadiths, the pillars of worship, and core moral values are not sufficient to be presented just once; rather, they need to be repeated in a structured manner with progressively increasing time intervals. PAI teachers can implement this principle through daily review (*muraja'ah*) programs, brief quizzes at the start of each session, monitored step-by-step memorization programs, and the use of spaced-repetition-based digital applications to support the review process outside the classroom. Thus, PAI material is not merely memorized in the short term for exam purposes but becomes knowledge and values that remain with students for life (Mardatilah, 2022)

By systematically integrating these eight implications, Islamic Religious Education (IRE) can evolve from a mere conventional cognitive discipline into a platform for shaping a Muslim generation that authentically embodies a harmonious synthesis of faith, knowledge, and noble character. Each method has a distinct role and

complements the others. The exemplary method shapes character through direct observation; the dialogue method builds monotheism through critical reasoning; the habituation method instills discipline through structured repetition; the storytelling method internalizes values through emotional narratives; the lecture and counsel method bridges knowledge with wisdom; the *targhib wa tarhib* method awakens spiritual motivation from within; the method of parables brings concepts to life through analogy, the method of demonstration connects theory with practical action, and the method of repetition solidifies knowledge in permanent memory. Together, these eight methods form a holistic pedagogical ecosystem, in line with the vision of the Qur'an and Sunnah regarding education that shapes a complete human being in the dimensions of faith, knowledge, and action (Ramadhani, 2025)

CONCLUSION

This study demonstrates that Islamic educational methods in the Qur'an and Sunnah are Islamic educational methods are systematic approaches employed by educators to convey material or knowledge to students not merely instructional techniques but constitute a holistic pedagogical system grounded in robust scientific principles. All Islamic educational methods examined in this study have been proven to have strong connections with modern pedagogical theories, including Narrative-Based Learning, Social Learning Theory, constructivism, and Experiential Learning. This integration confirms that the educational “ ” of Islam is capable of unifying the cognitive, affective, and psychomotor dimensions based on an understanding of the values of *tawhid* and the formation of the “*insan kamil*” (perfect human being). The principal novelty of this study lies in the development of an integrative conceptual synthesis that brings together Islamic educational methods derived from the Qur'an and Sunnah, contemporary pedagogical theories, and core Islamic educational values within a coherent pedagogical framework. This framework demonstrates that Islamic educational methods are not only religiously grounded but also pedagogically relevant for fostering holistic human development that encompasses intellectual, moral, spiritual, and social dimensions.

The logical implication of these findings for the development of Islamic educational science and practice is the urgency of a paradigm shift from textual teaching toward a reflective and transcendental pedagogical approach. Theoretically, this study strengthens the position of Islamic educational methods as a comprehensive pedagogical framework that integrates spiritual, moral, and educational dimensions into the learning process while offering complementary insights to contemporary educational theories. Practically, PAI educators are expected to serve as role models capable of designing creative and meaningful learning experiences that facilitate the authentic internalization of Qur'anic and Prophetic values in responding to the challenges of contemporary society.

However, this study still has limitations because it focuses on a literature review and conceptual analysis; thus, it has not directly tested the effectiveness of applying Islamic education methods in real-world learning situations. Furthermore, this study has not specifically examined the implementation of these methods across various levels of education or their integration with digital learning media and technology. Therefore, future research may focus on empirical studies that examine the effectiveness of Qur'an- and Sunnah-based educational methods in different educational contexts, as well as the

development and evaluation of integrative learning models that incorporate these methods into contemporary educational environments. The integration of digital learning media and technology may also be explored as a potential avenue for future research to enhance the implementation and accessibility of Islamic educational values in the digital era.

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