



The Prophetic Method of Education in Hadith: A Tarbawi Analysis of Exemplary Role Modeling and Educational Dialogue

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Abstract

This study aims to analyze the pedagogical (tarbawi) values embedded in Sahih Bukhari Hadith No. 1130 regarding the method of exemplary role modeling (uswah hasanah) and Sahih Muslim Hadith No. 8 regarding the method of educational dialogue (al-hiwar al-tarbawi), while exploring their relevance to contemporary Islamic education development. Employing a qualitative approach through content analysis, this descriptive-analytical study integrates textual findings from the hadiths with modern educational theories. The results indicate that Sahih Bukhari Hadith No. 1130 encompasses values of direct modeling, theological devotion, diligence, humility, and consistency. Meanwhile, Sahih Muslim Hadith No. 8 contains values of dialogic learning, hierarchical structuring of material, positive feedback confirmation, intentionally designed learning situations, intellectual honesty, and meta-reflection. Both methods hold substantial relevance in addressing the moral crisis of the digital era by repositioning teachers as practical moral figures and fostering character-based active learning. In conclusion, the study underscores that integrating prophetic modeling and dialogue holistically is imperative to cultivate an active, transformative, and civilized contemporary Islamic educational ecosystem.

INTRODUCTION

The world of education is currently experiencing a deeply concerning crisis of moral degradation driven by the unfiltered onslaught of globalization. Although access to religious information is widely open, the efficiency of transforming Islamic character within educational institutions shows a significantly declining trend (Budiyantri et al., 2022). This is further exacerbated by the dominance of conventional learning methods that tend to be rigid and focus solely on the transfer of knowledge without touching upon the emotional and spiritual aspects of students (Al-Ulya et al., 2025). As evidence, the Messenger of Allah (SAW) provided a comprehensive pedagogical foundation through the method of exemplary role, modeling (*uswah*) to form integrity (Fatoni et al., 2025), alongside a dialogue-driven approach (*hiwar*) capable of building emotional proximity between educators and students (Alwan & Izzati, 2024). The implementation of these methods is crucial because education within the perspective of *hadith tarbawi* always simultaneously integrates moral,

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emotional, and intellectual dimensions (Lica et al., 2025), whereby a teacher's professionalism is evaluated not only by technical teaching abilities but also by their moral responsibility as a role model (Rofi'i & Zahroh, 2023). The depth of the Prophet's (SAW) methodology is also evident in his use of analogies and direct practices that make learning material easier to internalize (Cahya et al., 2025), where such educational strategies are highly relevant for strengthening children's character amid the challenges of the digital era (Selian et al., 2025). Therefore, revitalizing the Prophetic educational methods serves as a fundamental solution to create a learning system that is not only cognitive but also affective and spiritual, while serving as a practical guide for educators to foster an interactive and ethical learning environment.

Current literature has extensively dissected various methods of Prophetic education, yet the integration between exemplary modeling and educational dialogue within a single *tarbawi* analysis still requires further exploration. Researchers have generally identified teaching strategies of the Prophet (SAW) that are relevant to address moral challenges in the modern era (Hidayat et al., 2024). Nevertheless, current literature studies still tend to discuss these methods partially or limit them to the context of family education and the prevention of early radicalism (A'yun et al., 2025; Agus et al., 2025). As evidence, previous research confirms exemplary modeling as a vital communication strategy, while the dialogic approach has proven effective in building spiritual intelligence and emotional proximity (Alwan & Izzati, 2024; Budiyaniti et al., 2022; Lingga et al., 2025). Other literature has also mapped the professional competence of teachers as well as the use of analogies and direct practices as dominant pedagogical instruments (Cahya et al., 2025; Rofi'i & Zahroh, 2023). However, the interconnection between the *uswah* method as a character foundation and *hikmah* as a cognitive-affective instrument often escapes a unified analysis, particularly in *sahih* hadith studies that lean more toward technical aspects (Al-Ulya et al., 2025; Lica et al., 2025). This gap demonstrates the absence of a comprehensive model that formulates the educator's exemplary modeling as an absolute prerequisite for the success of educational dialogue in value transformation (Abdullah et al., 2025; Fatoni et al., 2025). Consequently, this study aims to fill that gap through an integrated analysis of both approaches to achieve a more holistic and civilized education.

This research focuses its study on two hadiths from Sahih Bukhari and Sahih Muslim that specifically represent the two primary educational methods of the Prophet (SAW). First, Sahih Bukhari Hadith No. 1130, which records the practical modeling of the Prophet (SAW) in performing the night prayer (*qiyam al-layl*) and answering a question from his companion, Mughirah bin Syu'bah, regarding his intense dedication to worship. This hadith represents the *uswah hasanah* method of education through real-life modeling. Second, Sahih Muslim Hadith No. 8, which records the dialogue between Jibril (in the form of a man) and the Prophet (SAW) in front of the companions regarding the essence of Islam, Iman, and Ihsan. This hadith represents the method of educational dialogue (*al-hikmah al-tarbawi*) involving structured question-and-answer exchanges, participatory learning, and the inculcation of fundamental Islamic values. The research gap serving as the footing for this study lies in three aspects. First, the specificity of the object of study: this research focuses on two specific hadiths from Sahih Bukhari No. 1130 and Sahih Muslim No. 8, selected for their representativeness of the two primary Prophetic educational methods. Second, the depth of *tarbawi* analysis: this study does not merely identify the methods but analyzes the pedagogical, psychological, moral, and social dimensions contained within each hadith. Third, theoretical integration: this research explicitly connects the educational methods of the Prophet (SAW) with relevant

modern educational theories, generating a productive dialogue between prophetic legacy and contemporary pedagogy.

The research to be conducted is believed to hold significant relevance to the challenges of contemporary Islamic education, both in practical and theoretical aspects. Practically, this study is strongly projected to offer a concrete model of Prophetic exemplary role modeling for character strengthening, while acting as a pedagogical inspiration based on educational dialogue that adapts to 21st-century skills (critical thinking, communication, collaboration, and creativity). Its output is expected to become a methodological reference for educators and curriculum designers in integrating prophetic methods into modern systems. Meanwhile, theoretically and methodologically, this study has the potential to enrich the development of *hadith tarbawi* theory and open spaces for multidisciplinary hadith study methodologies by bringing together hadith science, pedagogy, psychology, and educational philosophy. Based on the background, literature review, and research gap described above, this study explicitly establishes two primary research objectives: (1) to analyze the *tarbawi* values contained in Sahih Bukhari Hadith No. 1130 concerning the Prophet's (SAW) method of exemplary modeling (*uswah hasanah*) and Sahih Muslim Hadith No. 8 concerning the Prophet's (SAW) method of educational dialogue (*al-hiwar al-tarbawi*); (2) to examine the relevance of the Prophet's (SAW) methods of exemplary modeling and educational dialogue toward the development of contemporary Islamic education. These objectives serve as the framework guiding the entire process of analysis and discussion in this study.

METHODS

This study utilizes a qualitative approach through library research, which comprises a series of activities related to methods of collecting library data, reading, taking notes, and processing research materials from relevant written sources without requiring field research (Anidar et al., 2026; Efendi et al., 2026; Engkizar et al., 2026; Engkizar et al., 2025; Haryono et al., 2024; Mustafa et al., 2026). This approach was chosen because the research objective is to unearth the meaning and *tarbawi* values contained within hadith texts in a holistic-contextual manner, rather than statistically measuring relationships between variables. This design aligns with prior *hadith tarbawi* studies that also employed a descriptive qualitative approach through library research on primary and secondary sources to formulate a holistic concept of Islamic education (Afiffudin et al., 2026). This study is descriptive-analytical in nature, wherein the collected data is presented, analyzed, and subsequently interpreted to uncover the linkage between the method of exemplary modeling (*uswah*) and educational dialogue (*hiwar*) as recorded in the two Sahih hadiths that form the objects of study.

The data sources in this study are divided into primary data and secondary data. Primary data consists of the textual components of Sahih Bukhari Hadith No. 1130 regarding the practical modeling of the Prophet (SAW) in *qiyam al-layl* and Sahih Muslim Hadith No. 8 regarding Jibril's dialogue with the Prophet (SAW) concerning Islam, Iman, and Ihsan, obtained directly from the foundational sourcebooks of hadith. Secondary data originates from hadith commentary books (*sharah*), *tarbawi* exegesis books (*tafsir*), as well as indexed scientific articles discussing the educational methods of the Prophet (SAW) and contemporary Islamic educational theory. The use of a combination of primary and secondary sources refers to hadith research models that position the hadith text as the main data while bringing it into dialogue with academic literature to strengthen the validity and depth of the analysis, including studies examining historical aspects and narration credibility as part of methodological caution when using hadith as a data source (Darmalaksana, 2020).

Data collection techniques were conducted through documentation review, namely gathering, reading, and noting relevant information from various classic and contemporary literatures concerning the two hadiths under review (Zain et al., 2024). Data analysis utilized content analysis techniques carried out through three stages: first, the identification and classification of pedagogical, psychological, moral, and social values contained within the matn (text) of the hadith; second, the interpretation of the tarbawi meaning by referring to relevant hadith commentaries and related books of exegesis; and third, the comparison and integration of these findings with modern educational theories to assess their relevance to contemporary Islamic education (Darmalaksana, 2020). This procedure is expected to yield a comprehensive understanding of the *uswah hasanah* and *al-hiwar al-tarbawi* methods as a unified prophetic education model applicable to the development of today's Islamic pedagogy

RESULT AND DISCUSSION

Tarbawi Values in Sahih Bukhari Hadith No. 1130 and Sahih Muslim Hadith No. 8

Tarbawi Values in Sahih Bukhari Hadith No. 1130: The Method of Exemplary Modeling (*Uswah Hasanah*)

Sahih Bukhari Hadith No. 1130, narrated by Al-Mughirah bin Syu'bah (RA), records the extraordinary worship practices of Prophet Muhammad (SAW). The text of the hadith and its translation are as follows:

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا مِسْعَرٌ، عَنْ زِيَادٍ، قَالَ سَمِعْتُ الْمُغِيرَةَ . رَضِيَ اللَّهُ عَنْهُ . يَقُولُ إِنْ كَانَ النَّبِيُّ ﷺ لَيَقُومُ لِيُصَلِّيَ حَتَّى تَرْمَ قَدَمَاهُ أَوْ سَاقَاهُ، فَيَقَالُ لَهُ فَيَقُولُ " أَفَلَا أَكُونُ عَبْدًا شَكُورًا " .

Meaning: From Mughirah bin Syu'bah (RA), he said: The Prophet Muhammad (SAW) used to offer prayers (at night) to such an extent that both his feet or legs became swollen and cracked. When he was asked, "Why do you do this, when Allah has forgiven your past and future sins?" He replied, "Should I not be a grateful servant?" (Al-Bukhari, n.d.).

Based on the explanation of Ibn Hajar al-'Asqalani in *Fath al-Bārī*, the hadith concerning *qiyām al-layl* outlines that (Al-'Asqalani, n.d.): In his explanation of this hadith, Ibn Hajar al-'Asqalani explains that the correct chain of transmission (*sanad*) is through the path of Mis'ar from Ziyād bin 'Ilāqah. Other narrations mentioning the path through *Qatādah* from Anas or through 'Alī bin al-Aqmar from Abū Juhaifah are considered errors made by the narrators. He also explains several textual differences (*lafaz*) across various narrations, such as the use of the word *tarim* which means "to swell," along with other variations like "to enlarge" or "to crack." According to him, all these wordings do not contradict one another, because swelling of the feet can result in the skin cracking. These textual variations actually show that all narrations depict the intense earnestness of the Prophet (SAW) in performing *qiyām al-layl* to the point where both of his feet experienced extreme exhaustion.

Ibn Hajar further explains that when the Messenger of Allah (SAW) was asked why he continued to strive so hard in worship despite Allah having forgiven his past and future sins, the Prophet (SAW) replied, "Should I not be a grateful servant?" According to Ibn Hajar, this answer demonstrates that Allah's forgiveness is not a reason to reduce worship, but rather an incentive to increase it further as a form of gratitude. The letter *fa'* in the phrase *afala akūn 'abdan syakūrā* carries a cause-and-effect meaning, implying that the blessing of Allah's forgiveness serves as the reason for the Prophet (SAW) to continuously perform the tahajjud prayer as a manifestation of gratitude to Him. Quoting the opinion of Ibn Baṭṭāl, Ibn Hajar clarifies that this hadith indicates it is permissible for a person to exert great effort in worship even if it causes physical fatigue. However, this provision applies as long as it does not lead to boredom or hinder the continuous execution of worship over the

long term. The condition of the Messenger of Allah (SAW) differed from his Ummah because he possessed the perfect capacity to engage in worship without feeling weary. This is reinforced by his saying, "The delight of my eyes has been made in prayer." Therefore, for anyone other than the Prophet (SAW), the principle to hold onto is to perform worship according to one's capability, as stated in his saying, "Do good deeds according to your capacity, for Allah will not tire until you yourself tire (Al-'Asqalani, n.d.)."

Ibn Hajar also asserts that this hadith serves as evidence for the prescription of prayer as a form of gratitude to Allah. Gratitude is not realized solely through speech but also through righteous deeds, as stated by Allah, "Work, O family of David, in gratitude." Quoting the explanation of al-Qurṭubī, he explains that the people who questioned the Prophet (SAW) assumed that arduous worship was done solely out of fear of sin and in hope of forgiveness. The Messenger of Allah (SAW) then explained that there is a higher purpose, which is to worship as an expression of gratitude for the blessings of forgiveness and grace granted by Allah without any prior right from the servant. Therefore, the greater the blessings a person receives, the greater the demand to multiply gratitude through worship. In the final part of his commentary, Ibn Hajar explains that this hadith also demonstrates the immense earnestness of the Messenger of Allah (SAW) in worship, alongside the depth of his fear and glorification of Allah. The prophets increased their worship not out of doubt regarding their salvation, but because they realized the magnitude of Allah's blessings bestowed upon them before they were even worthy of receiving them. Therefore, they channeled their entire capability into worship as an execution of gratitude, even though Allah's right can never be fully fulfilled by His servants. Furthermore, Imam al-Bukhari included this hadith to clarify that *qiyamul lail* throughout the night is fundamentally not disliked (*makruh*), as the Prophet (SAW) did not do it continuously. He maintained a balance between the night prayer and rest, allowing all narrations regarding *qiyamul lail* to be reconciled without contradiction (Al-'Asqalani, n.d.).

The *tarbawi* analysis of this hadith yields several pedagogical values that are integrative and transformative. First, the value of direct modeling (*al-qudwah al-mubasyirah*). The Prophet (SAW) did not merely command worship verbally but demonstrated it physically to the limit of bodily fatigue. This carries a fundamental *tarbawi* principle: a true educator is one who educates through their actions, not merely their words. Ruswandi, Junaedi, and Rahmatullah emphasize that *uswah hasanah* is an Islamic educational methodology that encompasses modeling in morals, patience in struggle, and steadfastness in facing trials (Ruswandi et al., 2022). Second, the value of monotheistic devotion in worship (*al-'ubudiyyah al-shukriyyah*). The Prophet's (SAW) response, "Should I not be a grateful servant?" contains an educational orientation centered on the vertical relationship between the servant and the Creator. Kandiri et al., in their study, concluded that building students' morals through the *uswatun hasanah* principle must stem from the internalization of divine values reflected in the real behavior of an educator (Kandiri et al., 2021). Third, the value of earnestness and discipline (*al-jidd wa al-muwazhabah*). The description of the Prophet (SAW) praying until his feet swelled reflects an ethos of total obedience. Sanusi, Suhartini, Nurhakim, Nur'aeni, and Muhammad explain that the concept of *uswah hasanah* in Islamic education requires an educator to become a figure whose own life is a walking curriculum for the students (Sanusi et al., 2024).

Fourth, the value of humility (*al-tawadhu'*). The Prophet (SAW), who was already guaranteed paradise and forgiven of his sins, still stood long in prayer, showing that true exemplary modeling is born from spiritual sincerity, not from boasting or image-making. Mutaqin et al. assert that *uswah hasanah* functions as a pedagogical paradigm that integrates faith, knowledge, and action in the character-

building process of students (Mutaqin et al., 2026). Fifth, the value of consistency and steadfastness in action (*al-istiqamah*). This hadith does not depict a single isolated event, but rather a recurring habit (*kana*), a stable behavioral pattern. Reksamunandar and Hadirman found that among various character education strategies, a teacher's habituation and exemplary behavior are proven to have the most significant influence on shaping students' moral behavior in the long run (Reksamunandar & Hadirman, 2022). Sixth, the value of spiritual relevance in daily life. The Prophet (SAW) answered the companion's question not with a long textual proof (*dalil naqli*) but with a statement touching directly upon the motivation for worship. This indicates a contextual and responsive educational method.

Tarbawi Values in Sahih Muslim Hadith No. 8: The Method of Educational Dialogue (Al-Hiwar Al-Tarbawi)

Sahih Muslim Hadith No. 8, widely known as the Hadith of Jibril, is one of the most comprehensive hadiths in the Islamic tradition because it encapsulates three pillars of the religion simultaneously: Islam, Iman, and Ihsan. The text of the hadith and its translation are as follows:

حَدَّثَنِي أَبِي عُمَرُ بْنُ الْخَطَّابِ، قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى النَّبِيِّ ﷺ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ، وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: "الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتُحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا. قَالَ: صَدَقْتَ. قَالَ: فَعَجَّيْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ. قَالَ: "أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ". قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ. قَالَ: "أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ". قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: "مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ". قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَتِهَا. قَالَ: "أَنْ تَلِدَ الْأُمَةُ رَجُلًا وَأَنْ تَرَى الْخُمَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ". قَالَ: ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ لِي: "يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ". قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّهُ جِبْرِيلُ أَنَا كُمْ يُعَلِّمُكُمْ دِينَكُمْ».

Meaning: From Umar bin Khattab (RA), he said: One day while we were sitting with the Messenger of Allah (SAW), there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black. No signs of journeying were to be seen on him, and none of us knew him. He walked up and sat down in front of the Prophet (SAW)... He said, "O Muhammad, inform me about Islam." The Messenger of Allah (SAW) said, "Islam is that you should testify that there is no deity except Allah and that Muhammad is the Messenger of Allah, that you should perform ritual prayer, pay the obligatory charity, fast during Ramadan, and perform the pilgrimage to the House if you can find a way there." The man said, "You have spoken the truth." ... He said, "Inform me about Iman (faith)." The Prophet replied, "That you affirm your faith in Allah, His angels, His books, His messengers, the Last Day, and that you affirm your faith in the divine decree (*qadar*), its good and its evil." ... He said, "Inform me about Ihsan (excellence)." The Prophet replied, "That you should worship Allah as though you see Him, and if you cannot see Him, then indeed He sees you." ... Then the man left. The Prophet (SAW) later asked, "O Umar, do you know who the questioner was?" I replied, "Allah and His Messenger know best." He said, "He was Jibril (Gabriel); he came to teach you your religion." (Muslim, n.d.)

Based on the explanation of al-Baihaqi in *As-Sunan ash-Shaghir*, the hadith concerning Islam, Iman, and Ihsan establishes that (Al-Baihaqi, n.d.): Belief in the divine decree (*qadar*) is one of the core pillars of Islamic teachings. The Messenger of Allah (SAW) explained that effort, strive, and utilizing means in life are part of Allah's decree (*qadar*), thus they do not contradict faith in destiny. This hadith is

considered immensely grand because it encompasses a comprehensive explanation of the essence of religion, including the pillars of Islam, the pillars of faith, the levels of excellence (*ihsan*), and some signs of the Day of Judgment. At the beginning of the hadith, it is explained that Yahya bin Ya'mar recounted the emergence of the first group to deny *qadar*, namely the followers of Ma'bad al-Juhani in Basra. This group held the belief that Allah does not know human actions before they occur, but only knows them after they take place. This understanding is viewed as a deviance that contradicts Islamic creed (*aqidah*). Yahya bin Ya'mar, along with Humaid bin Abdurrahman al-Himyari, then departed to perform Hajj or Umrah with the hope of meeting one of the companions of the Messenger of Allah (SAW) to seek clarification regarding this ideology. Allah brought them to meet Abdullah bin Umar (RA) inside the Masjidil Haram. Upon hearing the explanation about the emergence of the group denying *qadar*, Abdullah bin Umar firmly declared that he disassociated himself from their beliefs and they likewise from his. He even swore that if one of them were to spend gold equal to Mount Uhud in the way of Allah, such a deed would not be accepted until he believed in *qadar*. This emphasis shows that belief in *qadar* is an inseparable part of a person's faith. To reinforce his explanation, Abdullah bin Umar narrated the hadith he heard directly from his father, Umar bin al-Khattab (RA). Umar recounted that one day while the companions were sitting with the Messenger of Allah (SAW), a man arrived wearing exceedingly white clothes, with exceedingly black hair, showing no signs of a long journey, and whom no one recognized. The man then sat very close in front of the Prophet (SAW), resting his knees against the Prophet's knees and placing his hands upon his thighs. Next, he asked about Islam, faith, excellence (*ihsan*), and the Last Hour. After the Prophet (SAW) answered each question, the man always validated his answer, which made the companions marvel because the questioner seemed to already know the answers (Al-Baihaqi, n.d.).

The Messenger of Allah (SAW) explained that Islam is built upon five pillars, namely testifying that there is no deity except Allah and Muhammad is the messenger of Allah, establishing prayer, paying zakat, fasting during the month of Ramadan, and performing the pilgrimage to the House for those who are capable. Furthermore, he explained that faith has six pillars, namely believing in Allah, the angels, the books revealed by Allah, the messengers, the Last Day, and the divine decree (*qadar*), both its good and its evil. Thus, this hadith explicitly establishes that faith in *qadar* is an essential element in the Islamic creed and must not be denied. When asked about *ihsan*, the Messenger of Allah (SAW) explained that *ihsan* is to worship Allah as though you see Him. If a person cannot attain that level, then they should realize that Allah constantly sees all their deeds. This explanation demonstrates that *ihsan* is the highest level in practicing religion, which nurtures sincerity, self-monitoring (*muraqabah*), and earnestness in worshiping Allah. Furthermore, when asked about the time of the Day of Judgment, the Messenger of Allah (SAW) explained that the one being questioned knows no more than the questioner. Knowledge concerning the timing of the Hour belongs completely to Allah. Nonetheless, he explained several signs indicating the proximity of the Day of Judgment, including a slave-girl giving birth to her master, and shepherds who were once poor, barefoot, and destitute competing in constructing magnificent buildings. These signs indicate massive shifts in human social life leading up to the arrival of the Day of Judgment (Al-Baihaqi, n.d.).

After finishing his questions, the man left the gathering. Moments later, the Messenger of Allah (SAW) explained to Umar that the man was the Angel Jibril, who came to teach the Muslims their religion through the method of question-and-answer. Therefore, this hadith is known as the Hadith of Jibril and is regarded as one of the most important hadiths in Islam because it contains a comprehensive

explanation of the foundations of the religion, encompassing Islam, faith, excellence (*ihsan*), alongside belief in the Day of Judgment and *qadar* as the main foundation of a Muslim's faith.

The *tarbawi* analysis of this hadith yields a rich set of pedagogical values as follows. First, the value of dialogue as a primary teaching method (*al-hiwar al-ta'limi*). The entire process of knowledge transmission in this hadith takes place through a structured question-and-answer mechanism. Afandi, in his study of the Hadith of Jibril, concluded that the applied *hiwar* method includes *hiwar kbithabi* (direct conversation), *hiwar washfi* (descriptive conversation), and *hiwar nabawi*, which represents a dialogic learning model that stimulates the active involvement of students (Afandi, 2019). Second, the value of structuring material hierarchically (*al-tartib al-ta'limi*). The questions are arranged step-by-step, starting from matters relating to Islamic teachings and sharia, progressing to aspects of spiritual internalization (*ihsan*), up to discussing matters beyond human knowledge, such as the signs of the Day of Judgment. Alawy et al. found that the sequence of materials creed, sharia, ethics reflects a cohesive and systematic curricular hierarchy (Alawy et al., 2024).

Third, the value of confirmation as feedback (*al-taqrir al-ta'limi*). Every time the Prophet (SAW) answered, Jibril responded with "You have spoken the truth (*sadaqta*).\" This confirmation practice serves as a pedagogical model for the importance of feedback in the learning process, acting as a positive reinforcement mechanism that strengthens retention and learning motivation in students. Fourth, the value of utilizing a designed learning situation (*al-mauqif al-ta'limi al-maqshud*). The fact that Jibril arrived in the form of an unknown stranger demonstrates a learning design deliberately constructed to maximize the audience's attention and engagement. Ismail and Sulaiman mention that this method reflects the principles of contextual teaching and learning, which utilize real-life situations as a vehicle for delivering knowledge (Ismail & W, 2023).

Fifth, the value of intellectual honesty in acknowledging limitations (*al-tawadhu' al-ilmi*). When asked about the timing of the Judgment Day, the Prophet (SAW) answered, "The one questioned knows no more than the questioner.\" This response pedagogically teaches that an educator does not have to know everything, and that admitting the limits of one's knowledge is a sign of intellectual maturity. Mukminin and Rhamadan emphasize that the contextualization of *hadith tarbawi* must include this dimension of intellectual honesty as a value transmitted to students (Mukminin & Rhamadan, 2024). Sixth, the value of meta-reflection as a learning closure (*al-muraja'ah al-khitamiyyah*). This hadith concludes with the Prophet (SAW) asking Umar: "O Umar, do you know who the questioner was?\" This reflective question invites the companion to reprocess the learning experience, a metacognitive reflection technique proven to enhance deep understanding and long-term retention. Abdalla explains that the *tarbiyah* approach orients learning as an active and transformative process (Abdalla, 2025).

The research findings indicate that Sahih Bukhari Hadith No. 1130 contains six organically interrelated *tarbawi* values. Discussion of these findings needs to be placed within the epistemological framework of Islamic education, which views the Prophet (SAW) not merely as a historical figure, but as a living and continuously relevant pedagogical paradigm. It is emphasized that the educational methods of the Messenger of Allah (SAW) are flexible, humanistic, and relevant for application in contemporary Islamic education because the Prophet (SAW) did not just give commands or theories, but directly demonstrated the values to be taught through concrete actions (Al-Ulya et al., 2025).

The value of direct modeling (*al-qudwah al-mubasyirah*) found in this hadith carries solid epistemological weight within the tradition of Islamic *tarbiyah*. Unlike

Western pedagogical approaches that tend to separate knowledge from the knower, Islamic education demands integrity between the *qawl* (speech) and *fi'l* (action) of an educator. Ruswandi, Junaedi, and Rahmatullah explain that *uswah hasanah* represents noble behavior serving as a model for all humanity; hence, exemplary behavior is not an added attribute that can be detached from the educator's function, but is the core of their pedagogical identity in Islam (Ruswandi et al., 2022). The finding regarding the value of monotheistic devotion in worship reinforces the position of Islamic *tarbiyah* as an Allah centered (theocentric) education. The Prophet's response shows that his motivation for worship rested upon deep theological consciousness rather than formal obligation alone. The value of consistency and steadfastness found in this hadith offers an important contribution to the discourse on professional development for Islamic education teachers. The word *kana* in the hadith text indicates a repetitive and stable habit, not an isolated occurrence. This underscores that true exemplary modeling is not an occasional performance, but a character formed through long and consistent training.

The findings of *tarbawi* values in Sahih Muslim Hadith No. 8 provide a comprehensive picture of how the Prophet (SAW) built a perfect learning session in terms of design, execution, and evaluation. Discussion of these findings needs to be positioned in the context of *hadith tarbawi* studies growing rapidly within contemporary Islamic educational discourse. The value of dialogue as a primary teaching method matches the development of contemporary learning theories that emphasize the importance of dialogic interaction in knowledge construction. Afandi, in his study, found that the *hiwar* method in the Hadith of Jibril covers various forms of educational conversation, each possessing a distinct pedagogical function (Afandi, 2019). The fundamental difference between the Prophetic *hiwar* method and ordinary dialogue lies in its objective dimension: *al-hiwar al-tarbawi* is explicitly oriented toward fostering awareness, strengthening conviction, and internalizing values, rather than merely transferring information.

The value of hierarchical material structuring stands out as one of this hadith's most vital contributions to Islamic educational science. (Mukminin & Rhamadan, 2024) explain that the contextualization of *hadith tarbawi* in modern Islamic education must heed this structural dimension, as religious education material is one of the main problems in Islamic education practices in Indonesia. The organic integration of creed, sharia, and ethics within a single dialogic framework as demonstrated by the Prophet (SAW) provides a holistic and continuous curricular model. The value of confirmation as feedback found in this hadith receives strong reinforcement from modern learning theory. The *sadaqta* mechanism uttered by Jibril represents positive reinforcement and Knowledge of Results. The finding regarding the value of meta-reflection as a learning closure serves as the most innovative aspect of the Hadith of Jibril from a pedagogical perspective. The Prophet's reflective question to Umar invites students to re-evaluate the entire learning experience within a broader framework.

Relevance of the Prophetic Methods of Exemplary Modeling and Educational Dialogue toward Contemporary Islamic Education Development

Relevance of the Method of Exemplary Modeling (*Uswah Hasanah*) in Contemporary Islamic Education

The method of exemplary modeling reflected in Sahih Bukhari Hadith No. 1130 possesses strong and urgent relevance within the context of contemporary Islamic education. Amid the moral crisis striking young Muslim generations characterized by weakening ethics, fading devotion to worship, and the dominance of a digital-hedonistic culture the Prophet's modeling stands as a methodological offering that is not only normative but also operational and contextual. First, its relevance is evident in the urgent need to reposition the teacher's role as a practical

example (*uswah amaliyah*). A teacher serves as a role model for students, both in terms of worship and daily behavior. Contemporary Islamic education frequently gets trapped in instructional models that center solely on cognitive knowledge transfer, overlooking affective and psychomotor dimensions. Ruswandi, Junaedi, and Rahmatullah emphasize that the success of the Prophet's education rested upon possessing a comprehensive *uswah hasanah* that spans substance, approach, and methodology (Ruswandi et al., 2022). Thus, contemporary Islamic education teachers are demanded not just to be academically competent, but also to act as moral figures whose lives serve as a source of learning for their students.

Second, the relevance of exemplary modeling is observed in character building through example-based habituation. This means that habituating good behavior is done repetitively by turning the actions and attitudes of educators into observable examples for students to emulate and apply in daily life. Kandiri, Arfandi, Zamili, and Masykuri concluded that developing student morals through *uswatun hasanah* is proven more effective than cognitive-instructional approaches, because exemplary modeling operates at the level of value internalization, rather than mere conceptual understanding (Kandiri et al., 2021). The implication for Islamic education development is the necessity of designing a curriculum that does not only contain Islamic knowledge content but also systematically provides space for modeling teacher behavior. Third, the exemplary modeling method is relevant for addressing the crisis of role models in the digital era. Sanusi, Suhartini, Nurhakim, Nur'aeni, and Muhammad emphasize that *uswah hasanah* must be actualized within a learning environment design that allows students to witness and internalize Islamic values through real figures (Iwan Sanusi et al., 2024). Fourth, the Prophet's modeling contributes to developing the personality competence of Islamic education teachers. The Prophet (SAW) in this hadith displays three dimensions of personality competence at once: spiritual, intellectual, and social dimensions. Mutaqin et al. formulate that *uswah hasanah* places the teacher not merely as a *mu'allim* (conveyor of knowledge), but as a *murabbi* a moral and spiritual guide who directs the growth of the student's soul and character (Mutaqin et al., 2026).

Relevance of the Method of Educational Dialogue (Al-Hiwar Al-Tarbawi) in Contemporary Islamic Education

The method of educational dialogue manifested in Sahih Muslim Hadith No. 8 holds incredibly high relevance toward the development of contemporary Islamic education, whether at the level of learning methodology, curriculum design, or the cultivation of an academic culture within Islamic educational institutions. First, the most fundamental relevance lies in the alignment between *al-hiwar al-tarbawi* and the principles of active and participatory learning. The structured dialogue within the Hadith of Jibril is a prototype of active learning, known in modern pedagogy as the Socratic method, inquiry-based learning, and dialogic teaching. Afandi concluded that the *hiwar* method in the Hadith of Jibril represents a learning model that stimulates active engagement and encourages critical thinking among students (Afandi, 2019). In the context of contemporary Islamic education classrooms, its implementation can be realized through structured question-and-answer discussions and guided reflection sessions.

Second, the Hadith of Jibril demonstrates relevance in developing an integrative Islamic education curriculum. The structure of the three pillars Islam, Iman, and Ihsan within a single dialogue reflects a vision of a non-fragmented curriculum. Alawy et al. found that the sequence of material in the Hadith of Jibril follows a cohesive pedagogical hierarchy: from the exoteric-formal toward the esoteric-spiritual (Alawy et al., 2024). This relevance is highly significant for the development of Islamic education curricula, which often face fragmentation issues between creed (*aqidah*), jurisprudence (*fiqh*), and ethics (*akhlak*). Third, the Prophet's

dialogue method has strong relevance toward fostering an honest and open academic culture. The Prophet's response regarding the Day of Judgment contains a principle of intellectual honesty that is crucial to culture within the educational ecosystem. Mukminin and Rhamadan emphasize that the contextualization of *hadith tarbawi* must incorporate this dimension of intellectual honesty as an actively transmitted value (Mukminin & Rhamadan, 2024).

Fourth, the relevance of *al-hiwar al-tarbawi* is clear in the urgency of dialogic approaches within character-based learning. Ismail and Sulaiman state that the method in the hadith reflects the principles of contextual teaching and learning, which utilize real situations as media for knowledge delivery (Ismail & W, 2023). Therefore, learning should no longer center solely on the teacher delivering material, but also provide room for dialogue and active student participation to make the learning process more meaningful. Fifth, the relevance of the Prophet's dialogue method is observed in strengthening the Islamic literacy of the digital generation. Abdalla explains that the *tarbiyah* approach repositions learning as an active and transformative process that runs parallel to the essence of *al-hiwar al-tarbawi* in the Hadith of Jibril (Abdalla, 2025). The conclusion of the hadith where the Prophet (SAW) poses a reflective question to Umar serves as a reflection-based evaluation model that prompts students to independently reprocess their learning experiences.

The relevance of the Prophet's modeling method identified in these research results confirms and extends the findings of prior studies. This discussion needs to be framed around the real challenges faced by Islamic educational institutions in Indonesia and the Muslim world at large. The finding concerning the urgency of repositioning the teacher's role as an *uswah amaliyah* carries significant policy implications. Contemporary Islamic education systems often face a gap between the values taught in class and the behavior displayed by educators in daily life. Mutaqin asserts that integrating prophetic teaching ways into contemporary pedagogical practice is an urgent necessity that cannot be delayed, particularly to answer the global moral crisis that cannot be resolved by cognitive-instructional approaches alone (Mutaqin et al., 2026). The practical implication is the need to reconstruct training programs for Islamic education teachers so that they do not just focus on mastering teaching methods, but seriously address the formation of personality and spiritual integrity in teachers. The finding regarding the relevance of exemplary modeling in confronting digital era challenges reinforces the argument that a crisis of role models is the root of the moral crises felt across various Islamic educational institutions. Nuryanti found that among various character education strategies, a teacher's habituation and exemplary behavior are proven to exert the most significant influence on shaping students' moral behavior (Nuryanti, 2023). In a digital era where students are exposed to various virtual figures who frequently carry contradictory values, the presence of a teacher who consistently displays Islamic modeling in real life becomes increasingly irreplaceable.

The finding on the relevance of *al-hiwar al-tarbawi* provides an important theoretical and practical contribution to the development of contemporary Islamic education learning methodologies. This discussion must take into account the context in which learning methods in most Islamic educational institutions are still dominated by monological lecture approaches. The alignment found between *al-hiwar al-tarbawi* and the principles of active and participatory learning confirms that the Prophet's methodological legacy is not only relevant but actually predated various modern pedagogical innovations. Afandi explicitly concluded that the *hiwar* method in the Hadith of Jibril represents a learning model that stimulates active engagement among students (Afandi, 2019). This relevance becomes even stronger when faced with the demands of the Merdeka Curriculum in Indonesia, which explicitly emphasizes project-based learning, discussion, and critical reflection. The *al-hiwar al-*

tarbawi method, rooted in the prophetic tradition, shares a robust intersection with the direction of national education curriculum reform, making its implementation not only theoretically justified but also aligned with policy. The finding regarding the relevance of the Hadith of Jibril for an integrative Islamic education curriculum answers one of the most chronic problems in Islamic religious education in Indonesia. Alawy et al. found that the sequence of material in the Hadith of Jibril reflects a cohesive and systematic pedagogical hierarchy (Alawy et al., 2024). The integration between creed, sharia, and ethics inside a single dialogic framework offers a curricular model that is holistic and aligned with the true vision of Islamic education.

Overall, the discussion of all these research findings underscores a major conclusion: the prophetic methods of exemplary modeling and educational dialogue contained within Sahih Bukhari Hadith No. 1130 and Sahih Muslim Hadith No. 8 are not mere historical legacies of documentative value, but represent a living, adaptive, and solution-oriented pedagogical paradigm for the challenges of contemporary Islamic education. They complement each other methodologically: *uswah hasanah* builds the affective and psychomotor dimensions through observable, real-life examples, while *al-hikmah al-tarbawi* develops the cognitive and spiritual dimensions through active involvement and critical reflection. The integration of both methods in contemporary Islamic education learning practices is an absolute necessity, not just an option, if Islamic education is truly committed to the goal of forming a whole human being (*insan kamil*) who is faithful, knowledgeable, and possesses noble character.

CONCLUSION

This journal article concludes that the revitalization of the Prophetic educational methods, specifically the method of exemplary role modeling (*uswah hasanah*) and educational dialogue (*al-hikmah al-tarbawi*), serves as a fundamental and concrete solution to address the moral degradation crisis in today's modern and digital era. Based on the *tarbawi* analysis of Sahih Bukhari Hadith No. 1130 and Sahih Muslim Hadith No. 8, both prophetic methods are proven to be rich in dynamically integrated pedagogical, psychological, moral, and social values. The exemplary modeling method stresses the importance of aligning a teacher's actions as a moral figure and a walking curriculum, whereas the educational dialogue method offers a learning structure that is interactive, hierarchical, and rich in positive feedback and meta-reflection that stimulates active student involvement.

In its entirety, both methods possess highly potent and urgent relevance toward the development of contemporary Islamic education systems, both on a practical level and in holistic curriculum design. The *uswah hasanah* approach is capable of repositioning the teacher's role from a mere conveyor of knowledge to a moral-spiritual guide through real habituation. Meanwhile, the *al-hikmah al-tarbawi* method closely aligns with modern learning principles such as active learning, the Socratic method, and the Merdeka Curriculum, which champion critical thinking, intellectual honesty, and interactive communication. Through the integration of these two complementary prophetic methods, contemporary learning processes can be balanced to touch the cognitive, affective, and spiritual dimensions in order to realize a civilized *insan kamil*.

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