

Prophetic Teaching Methods and Their Relevance to Society 5.0 Education: A Study of *ar-Rasūl al-Mu'allim*

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ABSTRACT

This study aims to analyze the Prophet Muhammad's teaching methods in the book *Ar-Rasūl al-Mu'allim wa Asālibuhu fī at-Ta'lim* by Shaykh 'Abd al-Fattāh Abū Ghuddah and their relevance to education in the *Society 5.0* era. This research is motivated by the importance of presenting a humanistic, contextual, and student-oriented learning model amid technological developments and the challenges of modern education. This study employed a qualitative approach using library research. The primary source of this research was the book *Ar-Rasūl al-Mu'allim wa Asālibuhu fī at-Ta'lim*, while supporting data were obtained from books, scientific journals, and previous studies relevant to the topic. Data were collected through documentation and literature review, then analyzed using content analysis techniques. The findings indicate that the Prophet Muhammad's teaching methods presented in the book are comprehensive, humanistic, flexible, and student-centered. The identified methods include exemplary conduct (*uswah hasanah*), dialogue and interaction (*hiwār*), parables and visualization (*amtsāl*), psychological and individual approaches, repetition and reinforcement, motivation and warning (*targhīb wa tarhīb*), as well as contextual and situational approaches. These methods encompass cognitive, affective, and psychomotor aspects in a balanced manner. The study also reveals that the Prophet Muhammad's teaching methods are highly relevant to educational paradigms in the *Society 5.0* era, particularly in the concepts of *student-centered learning*, *Higher Order Thinking Skills (HOTS)*, *contextual learning*, *differentiated learning*, and *character education*. Furthermore, the principles of the Prophet's teaching methods can be integrated with digital technological developments without neglecting Islamic spiritual and moral values. Therefore, the Prophet Muhammad's teaching methods are not only conceptually relevant but also practically applicable in addressing the challenges of modern education.

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1. Introduction

Education in Islam holds a very important position in shaping human civilization. Since the first revelation was revealed, Islam has placed reading, learning, and seeking knowledge as the primary foundation for the development of the ummah. The Prophet Muhammad (peace be upon him) not only served as the messenger of revelation, but also as an educator (*mu'allim*) who successfully developed a generation of companions with high intellectual, spiritual, and moral qualities. This success was inseparable from the teaching methods implemented by the Prophet Muhammad, which were humanistic, contextual, and adapted to the conditions of the learners (Abū Ghuddah, 2024).

In contemporary Islamic education, the Prophet's teaching methods remain

highly relevant to be applied. However, the reality of modern education shows that the learning process often places greater emphasis on cognitive aspects and academic achievement rather than character building and the strengthening of students' spiritual values. On the other hand, the rapid development of digital technology has also brought major changes to the educational world, particularly in the Society 5.0 era, which positions technology as an essential part of human life (Putra et al., 2025). Globalization and advances in digital technology have significantly influenced students' mindsets and behaviors, especially in terms of religious character and morality, where unlimited access to information can lead to moral degradation if not balanced with strong, values-based religious education (Hidayati & Dzakiyul F. Ali Muhdi, 2026). In this regard, Generation Z-oriented Islamic education requires learning designs that combine digital adaptability with ethical formation (Hanif, 2025).

The concept of *Society 5.0* was introduced as a societal paradigm that integrates digital technology with human values. The utilization of technologies such as *artificial intelligence* (AI), *the internet of things* (IoT), and big data has significantly impacted the educational system (Fukumiya, 2018). Learning is now required to become more flexible, innovative, and student-centered. Nevertheless, technological advancement also presents various challenges, such as decreasing social interaction, moral crises, low digital ethical literacy, and the tendency of education to focus merely on knowledge transfer. From an Islamic education perspective, Society 5.0 also requires the Islamization of knowledge and digital civic literacy so that technological adoption remains normatively grounded (Hanif & Prasetianingtiyas, 2023; Hanif & Salsabillah, 2024).

These conditions indicate that education in the *Society 5.0* era should not only develop intellectual abilities and technological mastery, but also strengthen humanity, spirituality, and character formation among students (Yahya & Afandi, 2022). Therefore, a learning model is needed that can balance technological advancement with moral and spiritual values. In this context, the teaching methods of the Prophet Muhammad become one of the educational concepts worthy of deeper study. Studies on information-technology integration in Islamic education further show that multimedia learning can support comprehension when it is framed by pedagogical and religious values (Hanif et al., 2025).

One of the works that specifically discusses the Prophet's teaching methods is the book *Ar-Rasūl al-Mu'allim wa Asālībuhu fī at-Ta'līm* by Shaykh 'Abd al-Fattāḥ Abū Ghuddah. The book explains various educational methods used by the Prophet Muhammad, such as exemplary conduct (*uswah ḥasanah*), dialogue and question-answer methods (*ḥiwār*), parables (*amtsāl*), repetition, motivation and warning (*targhīb wa tarhīb*), as well as psychological and contextual approaches (Abū Ghuddah, 2024). These methods demonstrate that the Prophet's teaching was not merely oriented toward the transmission of knowledge, but also toward moral formation, character development, and the strengthening of students' spirituality (Muhammed Thani et al., 2021).

Furthermore, various modern learning methods that have developed in the

Society 5.0 era are closely related to the principles of the Prophet's educational approach. Concepts such as *student-centered learning*, *contextual learning*, *Higher Order Thinking Skills* (HOTS), and *collaborative learning* share similarities with the Prophet's dialogical, humanistic, flexible, and learner-oriented teaching methods (Sutarto, 2023). This shows that the Prophet Muhammad's teaching methods are not only historically relevant, but also applicable in addressing the challenges of modern education. Empirical work on Quizizz in Islamic education similarly illustrates how digital platforms can strengthen engagement when they are aligned with learning objectives and values (Hanif et al., 2022).

Based on the explanation above, this study aims to analyze the teaching methods of the Prophet Muhammad in the book *Ar-Rasūl al-Mu'allim wa Asālībuhu fī at-Ta'līm* by Shaykh 'Abd al-Fattāḥ Abū Ghuddah and to examine their relevance to education in the *Society* 5.0 era. This research is expected to contribute to the development of Islamic education, particularly in formulating learning models that are adaptive to technological advancement without neglecting humanistic and spiritual values.

2. Methods

This study employed a qualitative approach using library research. This approach was chosen because the study focuses on examining written sources related to the teaching methods of the Prophet Muhammad in the book *Ar-Rasūl al-Mu'allim wa Asālībuhu fī at-Ta'līm* by Shaykh 'Abd al-Fattāḥ Abū Ghuddah and their relevance to education in the *Society* 5.0 era. Library research was conducted through the examination of various literatures, such as classical Islamic texts, books, scientific articles, and journals relevant to the research topic (Creswell, 2009).

The data sources in this study consisted of primary and secondary data. The primary data were obtained from the book *Ar-Rasūl al-Mu'allim wa Asālībuhu fī at-Ta'līm* by Shaykh 'Abd al-Fattāḥ Abū Ghuddah, published by Dār as-Salām, Cairo. Meanwhile, the secondary data were collected from supporting literatures related to the Prophet Muhammad's teaching methods, Islamic education, and education in the *Society* 5.0 era, including books and scientific journal articles.

Data collection techniques were carried out through documentation and literature study. Documentation techniques were used to collect data from various written sources relevant to the object of the study, while literature study was conducted by reviewing and analyzing various scientific references to obtain a comprehensive understanding of the research theme (Hardani et al., 2020).

The data analysis technique employed in this study was content analysis. The analysis was conducted by examining the contents of the book *Ar-Rasūl al-Mu'allim wa Asālībuhu fī at-Ta'līm*, then identifying, classifying, and interpreting the teaching methods of the Prophet Muhammad presented in the book. The stages of data analysis referred to the Miles and Huberman model, which includes data reduction, data display, and conclusion drawing (Miles et al., 2014).

To ensure the validity of the data, this study applied source triangulation techniques. Triangulation was carried out by comparing data from the primary source with various supporting sources, such as the Qur'an, hadith, Islamic education books, and relevant previous studies. This technique was used to ensure that the data obtained possessed scientific validity and credibility (Donkoh et al., 2023).

3. Literature Review

Islamic Education and Learning Methods

Islamic education plays an essential role in shaping human character, spirituality, and intellectual development. In Islamic terminology, educational methods refer to systematic approaches used to achieve educational objectives based on Islamic values. Learning methods in Islam are not merely techniques for transferring knowledge, but also means of developing morality, spirituality, and personality among learners (Riyadi, 2019). Islamic education aims to produce balanced individuals who possess intellectual, spiritual, emotional, and social maturity (Roqib, 2009). This orientation is also consistent with de-Westernization discourse in Islamic education, which stresses epistemic grounding rather than merely importing modern pedagogical models (Hanif & Fian, 2023).

The principles of Islamic learning are closely related to the teachings of the Qur'an and Sunnah. These principles include integration (*tauhid*), balance (*tawazun*), equality, continuity (*istiqamah*), and benefit (*maslahah*). Such principles emphasize that education should develop all aspects of human life harmoniously, including intellectual, moral, and spiritual dimensions (Roqib, 2009). Therefore, Islamic education is not solely oriented toward academic achievement but also toward the formation of noble character and social responsibility.

The Prophet Muhammad as an Educator

In Islamic educational thought, the Prophet Muhammad is regarded as the ideal educator who successfully transformed society through wisdom, compassion, and effective teaching strategies. The Prophet functioned not only as a transmitter of revelation but also as a *mu'allim* (teacher), *murabbi* (mentor), and *mu'addib* (character builder). As a *mu'allim*, the Prophet conveyed knowledge clearly and wisely, ensuring that his companions understood the teachings comprehensively (Engkizar et al., 2019).

As a *murabbi*, the Prophet nurtured and guided learners holistically by paying attention to their intellectual, emotional, and spiritual development (Muhdi et al., 2024). His educational approach emphasized compassion, patience, and gradual instruction, which enabled learners to internalize Islamic values effectively. Furthermore, as a *mu'addib*, the Prophet focused on developing good manners, ethics, and noble character through exemplary behavior and moral guidance (Abū Ghuddah, 2024). Practical studies of Qur'anic learning also indicate that method, guidance, and learner readiness determine the effectiveness of early Islamic

education (Hanif et al., 2023).

The Qur'an itself describes the Prophet Muhammad as a teacher who educates humanity through recitation, purification, and instruction in wisdom and knowledge (Kemenag, 2019). This indicates that the Prophet's educational mission encompassed not only knowledge transmission but also character formation and spiritual refinement.

The Prophet Muhammad's Teaching Methods

According to Abū Ghuddah in *Ar-Rasūl al-Mu'allim wa Asālībuhu fī at-Ta'līm*, the Prophet Muhammad employed diverse and flexible teaching methods adapted to the conditions and characteristics of learners (Abū Ghuddah, 2024). These methods reflected a comprehensive educational approach that integrated cognitive, affective, and psychomotor aspects.

Several teaching methods frequently employed by the Prophet include exemplary behavior (*uswah ḥasanah*), dialogue and discussion (*ḥiwār*), questioning techniques, analogies and parables (*amtsāl*), repetition, motivation and warning (*targhīb wa tarhīb*), *contextual learning*, and psychological approaches. These methods encouraged active participation, critical thinking, and deeper understanding among learners.

The Prophet also emphasized individualized instruction by considering learners' differences in abilities, emotions, and learning readiness. His communication style was characterized by gentleness, clarity, wisdom, and empathy, creating an effective and humanistic learning environment. Such approaches demonstrate that the Prophet's teaching methods were adaptive, contextual, and learner-centered long before modern educational theories emerged.

Society 5.0 and Education

Society 5.0 is a human-centered societal concept introduced by Japan to integrate advanced technologies with human life in order to improve social welfare and quality of life (Fukumiya, 2018). This concept emphasizes the utilization of technologies such as *artificial intelligence* (AI), the *Internet of Things* (IoT), and big data to solve social problems while maintaining human values (Deguchi et al., 2020).

In the educational context, Society 5.0 requires learning systems that are flexible, innovative, and technology-based. Educational institutions are expected to develop learners' critical thinking, creativity, collaboration, and digital literacy skills while simultaneously strengthening moral and spiritual values. However, rapid technological advancement also creates challenges, including moral degradation, reduced social interaction, and declining ethical awareness among students (Yahya & Afandi, 2022). Character education, particularly religious character, has become essential amidst the moral crisis affecting the younger generation, marked by various deviant behaviors among school adolescents and the challenges of globalization that erode cultural and religious values through modern information technology (Mayangfa'una & Muhdi, 2026). Curriculum development in international-standard madrasas shows that institutional innovation can be

pursued without detaching the curriculum from Islamic educational identity (Hanif et al., 2026).

Consequently, education in the Society 5.0 era should not focus solely on technological mastery and cognitive achievement. It must also prioritize character education, emotional intelligence, and spiritual development. Teachers are required to act not only as information providers but also as facilitators, motivators, and moral role models capable of integrating technology with humanistic values.

Relevance of the Teaching Methods in the Society 5.0 Era

The Prophet Muhammad's teaching methods remain highly relevant to modern education, particularly in the *Society 5.0* era. His learner-centered, contextual, and humanistic approaches align closely with contemporary educational paradigms such as *student-centered learning*, *contextual learning*, *differentiated learning*, and *Higher Order Thinking Skills (HOTS)* (Nadia et al., 2022)

Dialogue-based methods encourage learners to think critically, analytically, and reflectively, which are essential competencies in modern education. Similarly, the Prophet's use of analogies, parables, and visual explanations supports conceptual understanding and contextual learning. His individualized and psychological approaches correspond with differentiated learning models that emphasize learners' unique needs and characteristics.

Furthermore, methods such as *targhīb wa tarhīb*, repetition, and motivational instruction contribute significantly to character education and emotional development. The Prophet's emphasis on exemplary conduct (*uswah ḥasanah*) also reinforces moral values and ethical awareness, which are increasingly important amid the moral challenges of the digital era.

The integration of technological advancement with humanistic and spiritual values in *Society 5.0* reflects principles that have long been embodied in the Prophet Muhammad's educational practices. Therefore, the Prophet's teaching methods are not only historically significant but also applicable and adaptable to contemporary educational challenges..

4. Results and Discussion

The findings of this study indicate that the Prophet Muhammad's teaching methods, as presented in *Ar-Rasūl al-Mu'allim wa Asālībuhu fī at-Ta'līm* by Shaykh 'Abd al-Fattāḥ Abū Ghuddah, demonstrate comprehensive, humanistic, and learner-centered educational characteristics. The book explains various teaching approaches derived from authentic prophetic traditions (*ḥadīth*) and educational practices implemented by the Prophet Muhammad in educating his companions (Abū Ghuddah, 2024). These methods are not systematically arranged in a rigid classification; rather, they reflect diverse educational situations and contexts.

Based on the analysis, the Prophet Muhammad's teaching methods can be classified into several major categories, namely exemplary-based methods (*uswah ḥasanah*), dialogue and questioning (*ḥiwār*), analogical and visual methods (*amtsāl*),

individual psychological approaches, repetition and reinforcement strategies, motivational and warning approaches (*targhīb wa tarhīb*), and contextual-situational methods. Collectively, these approaches indicate that prophetic education emphasizes not only knowledge transfer but also character development, spiritual cultivation, and the enhancement of students' intellectual capacities.

4.1 Exemplary Method (*Uswah Ḥasanah*)

The exemplary method constitutes one of the fundamental approaches employed by the Prophet Muhammad in the educational process. The Prophet did not merely convey religious teachings verbally but also demonstrated practical examples through daily conduct and behavior. Such an approach enabled learners to internalize values more effectively through observation and habitual practice (Abū Ghuddah, 2024).

This finding suggests that education requires more than theoretical instruction; it necessitates concrete examples that facilitate students in translating values into practical life experiences. Learning through direct experience and habituation significantly contributes to character formation because students learn through authentic educational encounters.

Within the context of *Society 5.0* education, this method aligns closely with the concept of character education. Contemporary education emphasizes not only academic achievement but also moral development, ethics, and students' personal growth. Teachers' exemplary behavior remains a crucial factor in cultivating students' character amid rapid technological advancement (Yahya & Afandi, 2022). The emotional and cognitive dimensions of religious personality further confirm that exemplary teaching is closely linked to the formation of learners' internal dispositions (Hanif & Barokah, 2025).

4.2 Dialogue and Question-and-Answer Method (*Ḥiwār*)

The dialogue-based method demonstrates that the Prophet Muhammad positioned learners as active participants in the educational process. Through reflective questioning, learners were encouraged to think critically, understand meanings independently, and construct knowledge actively (Abū Ghuddah, 2024).

This approach reflects interactive and constructivist learning principles. Learners are not passive recipients of information; rather, they actively engage in discussions and respond to questions, thereby fostering deeper conceptual understanding (Nadia et al., 2022).

Its relevance to *Society 5.0* education can be observed in its alignment with *student-centered* learning principles and the development of *Higher Order Thinking Skills* (HOTS) (Aisyah & Ningsih, 2025). Modern education increasingly demands critical, communicative, collaborative, and reflective competencies. Through dialogical approaches, the Prophet Muhammad promoted learner engagement and higher-level cognitive development.

4.3 Analogical and Visualization Method (*Amtsāl*)

The Prophet Muhammad frequently employed analogies and illustrations to explain abstract concepts by relating them to learners' daily experiences. Such methods facilitate conceptual understanding by connecting learning materials with familiar and concrete contexts (Abū Ghuddah, 2024).

The findings indicate that visualization plays a significant role in effective learning processes. Illustrative explanations strengthen conceptual associations and improve learners' retention of educational content.

In contemporary educational contexts, this method corresponds to contextual learning and visual learning approaches. Visual media, examples, and illustrations have become increasingly essential in digital education because they enable students to understand concepts more effectively (Abu-Rasheed et al., 2023).

4.4 Individual Psychological Approach

The Prophet Muhammad demonstrated educational sensitivity by considering learners' individual characteristics, abilities, and needs. Educational strategies were adapted according to learners' readiness, backgrounds, and personal conditions rather than applying identical approaches to all individuals (Abū Ghuddah, 2024).

This finding highlights that learner diversity should be recognized and accommodated within educational processes. Personalized learning approaches support more effective and humane educational experiences.

Its relevance within *Society 5.0* education is reflected in the concept of differentiated learning, which emphasizes adaptive instruction based on learners' diverse characteristics and learning needs (Taqwim et al., 2025).

4.5 Repetition and Reinforcement Method

The Prophet Muhammad employed repetition strategies to strengthen learners' understanding and retention of educational content. Important explanations and statements were often repeated to ensure comprehension and reinforce learning outcomes (Abū Ghuddah, 2024).

This pedagogical approach reflects systematic reinforcement strategies aimed at improving memory retention, maintaining learners' focus, and increasing learning effectiveness.

In modern educational contexts, reinforcement remains a critical instructional strategy for enhancing conceptual understanding and long-term retention.

4.6 Motivation and Warning Method (*Targhīb wa Tarhīb*)

Motivational and warning-based approaches were utilized by the Prophet Muhammad to cultivate enthusiasm for learning and strengthen learners' moral awareness. Positive encouragement and proportional warnings functioned simultaneously to promote virtuous behavior and discourage negative actions (Abū Ghuddah, 2024).

This approach demonstrates that effective education addresses not only cognitive dimensions but also emotional and spiritual development. Through motivation and

appreciation, learners become encouraged to perform positive behaviors while understanding the consequences of undesirable actions.

This method aligns with character education and motivational learning frameworks within modern educational paradigms. In *Society 5.0*, strengthening moral and ethical values becomes increasingly important to balance technological development and humanistic principles (Yahya & Afandi, 2022). This concern is reinforced by recent discussions that position students' mental health as a strategic issue in educational quality, not merely as a peripheral counseling matter (Hanif & Suherlan, 2026).

4.7 Contextual and Situational Method

The Prophet Muhammad implemented contextual educational approaches by considering learners' conditions, timing, and situational contexts. Educational materials were often connected to learners' real-life experiences, making learning more meaningful and applicable (Abū Ghuddah, 2024).

This finding indicates that effective education requires flexibility and responsiveness to learners' needs and social realities. Learning becomes more meaningful when knowledge is associated with practical experiences.

The method strongly corresponds to contextual learning principles that encourage learners to connect theoretical knowledge with practical application (Abu-Rasheed et al., 2023).

Overall, the findings demonstrate that the Prophet Muhammad's teaching methods maintain strong relevance within *Society 5.0* educational paradigms. These methods emphasize not only cognitive development but also character formation, critical thinking enhancement, learner-centered education, and the integration of spiritual and humanistic values. Consequently, prophetic educational methods provide a conceptual framework adaptable to contemporary educational challenges.

Table 1. Relevance of Prophetic Methods to Society 5.0 Education

Prophet Muhammad's Teaching Methods	Educational Approaches in Society 5.0	Forms of Relevance
Exemplary Method (<i>Uswah Hasanah</i>)	<i>Character Education</i>	Character formation through modeling and habituation
Dialogue (<i>Hiwār</i>)	<i>Student-Centered Learning & HOTS</i>	Encouraging active thinking, discussion, and understanding development
Analogies (<i>Amtsāl</i>)	Contextual and Visual Learning	Facilitating abstract concept comprehension through concrete

		illustrations
Individual Psychological Approach	<i>Differentiated Learning</i>	Learning adjusted to students' needs and abilities
Repetition and Reinforcement	Reinforcement Learning	Strengthening comprehension and retention
<i>Targhīb wa Tarhīb</i>	<i>Character Education & Motivational Learning</i>	Enhancing learning motivation and moral awareness
Contextual and Situational Approach	<i>Contextual Learning</i>	Connecting learning materials with students' real-life experiences

Table 1 demonstrates that the Prophet Muhammad's teaching methods conceptually align with contemporary educational paradigms in the *Society 5.0* era. These approaches emphasize not only knowledge acquisition but also character development, critical thinking, learner-centered instruction, and adaptive educational practices. Therefore, prophetic educational methods remain relevant in addressing contemporary educational challenges. Mutamam et al. said The transformation of Pesantren education maintains traditional values while embracing new innovations, aligning with the concept of adapting prophetic teaching methods to contemporary educational paradigms in Society 5.0 (Mutamam et al., 2025).

In addition to the conceptual relevance we have already seen in Table 1, we can also see directly how the Prophet's teaching methods can truly be used to address the real challenges of the Society 5.0 era. Table 2 below summarises these challenges and the prophetic solutions we can apply.

Table 2. Society 5.0 Educational Challenges and Prophetic Teaching Solutions.

Society 5.0 Educational Challenges	Description of the Challenge	Prophetic Teaching Solutions	Prophetic Method Applied
Moral degradation and weak character	Decline in students' ethical awareness due to unlimited digital access	Character formation through exemplary conduct	Uswah Ḥasanah
Low critical thinking skills	Students tend to be passive recipients of information	Active dialogue and reflective questioning	<i>Ḥiwār</i> (Dialogue)

Lack of contextual understanding	Learning materials are often abstract and disconnected from real life	Concrete analogies and visual explanations	<i>Amtsāl</i> (Parables)
Ignoring individual differences	Uniform instruction without considering diverse student needs	Personalized and psychological approaches	Individual psychological approach
Low learning retention	Information overload without reinforcement	Systematic repetition and positive reinforcement	Repetition & reinforcement
Weak learning motivation	Lack of enthusiasm and moral awareness in digital learning environments	Balanced motivation and spiritual warnings	<i>Targhīb wa Tarhīb</i>
Disconnection between learning and daily life	Students struggle to apply knowledge in real situations	Situational and need-based instruction	Contextual & situational approach

Table 2 shows that every challenge we face in the Society 5.0 era, from the erosion of moral values to the difficulty of relating lessons to real life has in fact already been addressed by the teaching methods of the Prophet Muhammad. These range from setting a good example, dialogue and parables, to an approach that is attentive to the circumstances of each student. Thus, the Prophet's methods are not only relevant, but can truly be used to guide them amidst the onslaught of the digital age.

Achmad Zuhri et al. argue that, in educational practice, madrasahs can address the challenges of character education in the Society 5.0 era by implementing holistic strategies that strengthen religious foundations and integrate Islamic values into social ethics, drawing on the Prophet Muhammad's approach to setting a good example and engaging in dialogue (Zuhri et al., 2026).

5. Conclusion

This study concludes that the teaching methods of the Prophet Muhammad, as presented in *Ar-Rasūl al-Mu'allim wa Asālibuhu fī at-Ta'līm* by Shaykh 'Abd al-Fattāh Abū Ghuddah, demonstrate educational principles that are comprehensive, humanistic, adaptive, and learner-centered. The Prophet's educational approaches encompass various dimensions of learning, including cognitive, affective, and psychomotor aspects, which are integrated to support students' holistic

development.

The findings reveal several major teaching methods employed by the Prophet Muhammad, namely exemplary teaching (*uswah ḥasanah*), dialogue and questioning (*ḥiwār*), analogical and visualization approaches (*amtsāl*), individualized psychological approaches, repetition and reinforcement strategies, motivational and warning methods (*targhīb wa tarhīb*), and contextual-situational instruction. These approaches indicate that prophetic education emphasizes not only knowledge transmission but also character formation, spiritual development, and the cultivation of critical thinking abilities.

Furthermore, this study demonstrates that the Prophet Muhammad's teaching methods remain highly relevant to educational practices in the *Society 5.0* era. Educational paradigms such as *student-centered learning*, *Higher Order Thinking Skills (HOTS)*, *differentiated learning*, *contextual learning*, *character education*, and *technology-integrated instruction* conceptually align with the educational principles embodied in prophetic teaching practices.

The findings suggest that prophetic educational methods provide a conceptual foundation for developing educational models capable of balancing technological advancement with moral, spiritual, and humanistic values. Therefore, integrating the Prophet Muhammad's educational principles into contemporary educational systems may contribute to establishing adaptive, meaningful, and value-oriented learning environments capable of addressing modern educational challenges.

Future studies are recommended to explore the practical implementation of prophetic teaching methods in contemporary digital learning environments, particularly in relation to educational innovation and technology-enhanced instruction within the *Society 5.0* framework.

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