



Prophetic Pedagogy in Practice: A Holistic Teaching Model for Enhancing Learning in Indian Primary Schools

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ABSTRACT

This study examines the pedagogical methods of Prophet Muhammad ﷺ as a comprehensive educational model and explores their relevance in contemporary primary education in India. Using a qualitative library research design, data were collected from major hadith sources, including Sahih al-Bukhari, Sahih Muslim, Sunan Abu Dawud, Sunan at-Tirmidhi, and Sunan Ibn Majah, as well as supporting literature on modern educational theory. The analysis employed content analysis to identify key teaching principles and categorize them into coherent pedagogical frameworks. The findings reveal that Prophetic pedagogy is characterized by an integration of exemplary conduct, affective engagement, dialogic learning, multimodal instructional strategies, and adaptive teaching. The Prophet ﷺ employed methods such as dialogue, analogy, repetition, visualization, and contextual guidance to address diverse learners effectively. These approaches align closely with contemporary theories, including constructivism, social-emotional learning, and differentiated instruction. In the context of primary education, these methods are particularly effective in fostering student engagement, enhancing comprehension, and supporting character development. The study highlights the relevance of Prophetic pedagogy in addressing current challenges in elementary education, especially in diverse and complex classroom settings. It contributes theoretically by bridging classical Islamic pedagogical concepts with modern educational frameworks. Practically, it offers insights for teachers to design more holistic and learner-centered instructional practices. However, the study is limited by its reliance on textual analysis and the absence of empirical validation. Future research is recommended to implement and evaluate these pedagogical principles in real classroom environments.

Keywords:

Affective learning, character formation, dialogic instruction, holistic education, Indian primary education, prophetic pedagogy



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INTRODUCTION

Primary education is currently facing increasingly complex challenges in balancing cognitive development with character formation. In many countries, including India, primary education systems continue to prioritize academic achievement and standardized learning outcomes. Although the National Education Policy (NEP) 2020 advocates holistic education by integrating cognitive, social, emotional, ethical, and experiential learning, its implementation remains uneven across schools (Bala et al., 2025; Kumar et al., 2021). While this achievement-oriented approach has contributed to improvements in literacy and numeracy, excessive emphasis on academic performance may undermine students' well-being, moral development, and meaningful engagement in learning (Isser et al., 2024; UNESCO, 2021). Recent studies further indicate that limited attention to students' social-emotional and ethical development is associated with lower engagement and increasing behavioral challenges in classrooms (Taylor et al., 2017). Therefore, pedagogical approaches that focus exclusively on cognitive achievement are insufficient to meet the holistic goals of twenty-first-century education.

In the context of Indian primary schools, student diversity presents an important educational challenge. Differences in language, culture, socioeconomic background, and learning readiness require

flexible and inclusive instructional practices. Such conditions require adaptive and inclusive teaching strategies (Pozas et al., 2020; Smale-Jacobse et al., 2019). These principles are strongly emphasized in the NEP 2020 and recent discussions on equitable education in India (Kumar et al., 2021). Nevertheless, classroom instruction in many schools remains predominantly teacher-centered, limiting opportunities for student interaction, inquiry, and collaborative learning (OECD, 2023). Such practices restrict the development of higher-order thinking and reduce students' active participation. Research shows that positive teacher–student relationships and inclusive classroom climates are associated with stronger engagement and learning outcomes (Quin et al., 2018; Roorda et al., 2017). These findings highlight the need for pedagogical approaches that are participatory, reflective, and centered on students' holistic development.

Recent educational research emphasizes learner-centered approaches that actively engage students in constructing knowledge through interaction, exploration, and reflection. These approaches are grounded in constructivist learning theory, which argues that knowledge is actively constructed rather than passively received (Piaget, 1970; Vygotsky, 1978). Vygotsky further argued that learning occurs through social interaction within the Zone of Proximal Development (ZPD), where guidance from teachers or more capable peers supports children's cognitive growth (Vygotsky, 1978). Consistent with these theoretical perspectives, empirical studies demonstrate that meaningful classroom dialogue, formative feedback, and emotionally supportive teacher practices significantly improve students' learning engagement and academic achievement (J. Hattie & Timperley, 2007; Wisniewski et al., 2020). Moreover, social-emotional learning contributes substantially to both academic performance and students' well-being by fostering self-regulation, empathy, and interpersonal competence (Taylor et al., 2017). For primary school children, whose thinking remains largely concrete, instructional supports such as storytelling, visual representations, and other multimodal learning resources facilitate comprehension and long-term retention (Mayer, 2020).

Several studies also highlight teachers' roles as academic facilitators and moral role models. Positive teacher–student relationships consistently predict higher learning motivation, stronger academic engagement, and improved classroom participation (Cornelius-White, 2007; Roorda et al., 2017). Beyond academic outcomes, supportive teacher interactions strengthen students' sense of belonging and emotional attachment to school, which subsequently promotes persistence and learning success (Quin et al., 2018). Consequently, learning effectiveness depends not only on instructional methods but also on teachers' interpersonal competence, empathy, and everyday classroom behaviors. These findings reinforce the need for holistic pedagogical models that integrate cognitive achievement, socio-emotional development, and character education within primary education.

Within Islamic educational studies, scholars have increasingly examined Prophetic pedagogy as an educational approach derived from the teaching practices of the Prophet Muhammad ﷺ. Existing studies describe the Prophet's instructional methods as learner-oriented and ethically grounded. These methods include dialogue, questioning, storytelling, analogies, and demonstration to facilitate understanding and active participation (Budiyanto, 2025; Sahin, 2018). His educational practice also emphasized compassion, wisdom, and sensitivity to learners' individual circumstances. These characteristics fostered meaningful teacher–student relationships while integrating intellectual, moral, and spiritual development (Sahin, 2018). Several scholars further argue that these instructional principles share important similarities with contemporary learner-centered, inquiry-based, and contextual pedagogies (Sahin, 2018; Vygotsky, 1978).

Despite these contributions, the existing literature remains limited in several respects. Most studies focus on describing the Prophet's teaching methods rather than developing a systematic pedagogical framework that can be implemented in contemporary educational settings (Bilal et al., 2025; Budiyanto, 2025). Empirical evidence regarding the implementation of Prophetic pedagogy in formal primary education is also still limited. This limitation is particularly evident in non-Muslim educational contexts, including India, where studies connecting Prophetic pedagogy with classroom practice remain scarce. Consequently, a substantial gap persists between theoretical discussions and practical educational applications.

Another limitation concerns contextualization. Although the ethical principles underlying Prophetic pedagogy are widely regarded as universal, their implementation should be adapted to local educational contexts. Curriculum policies, classroom conditions, teacher competence, and students' cultural backgrounds all influence the successful adoption of pedagogical innovations (Fullan, 2020;

OECD, 2023). Without such contextual adaptation, educational models are unlikely to be implemented effectively. Therefore, further research is needed to develop a contextualized framework that connects the principles of Prophetic pedagogy with the realities of primary education in India.

Based on these issues, this study seeks to address the identified research gaps by moving beyond the descriptive analysis of the teaching methods of Prophet Muhammad ﷺ. The study develops a structured pedagogical framework that systematically organizes these teaching methods and relates them to contemporary educational theories. It further contextualizes these principles within primary education in India, providing a new perspective on the relevance of classical Islamic pedagogy to contemporary educational challenges. The novelty of this study lies in its integrative approach, which bridges classical Islamic sources with modern educational frameworks while emphasizing their practical application in classroom settings. As a result, Prophetic pedagogy is presented not merely as a normative concept but as a practical instructional model that can be implemented in primary education.

The main objective of this study is to analyze the teaching methods of Prophet Muhammad ﷺ as a comprehensive pedagogical model and to examine their relevance for improving the quality of primary education. It also aims to identify the key pedagogical principles that support holistic learning across cognitive, affective, and social domains. This study contributes both theoretically and practically. Theoretically, it enriches the discourse on learner-centered education by demonstrating that many contemporary educational principles have strong foundations in the Prophetic tradition. Practically, it provides teachers with a conceptual framework for designing more humane, adaptive, and meaningful learning experiences. By emphasizing compassion, dialogue, contextualization, and responsiveness to students' needs, the proposed framework offers practical guidance for strengthening both academic learning and character development in primary schools.

LITERATURE REVIEW

Concept of Prophetic Pedagogy in Education

Prophetic pedagogy refers to an educational approach derived from the teaching practices of Prophet Muhammad ﷺ. This approach integrates intellectual, moral, and spiritual development rather than treating them as separate educational goals (Hashim, 2014; Sahin, 2018). Within this framework, knowledge transmission is inseparable from character formation. Prophet Muhammad ﷺ functioned not only as a teacher but also as a mentor, guide, and exemplary role model whose daily conduct reinforced the values he taught (Agustina, 2026; Sahin, 2018).

From this perspective, education is holistic and contextual. Learning is not confined to formal settings such as mosques or study circles but extends to family life, social interaction, and everyday experiences (Sahin, 2018). This demonstrates that learning occurs within authentic social contexts and is closely connected to learners' lived experiences. Such an approach is consistent with contextual learning theory, which emphasizes connecting instructional content with real-world situations to promote meaningful learning (Vygotsky, 1978).

In addition, Prophetic pedagogy places the educator's character at the center of successful learning. Integrity, honesty, compassion, and consistency between words and actions form the foundation for developing learners' trust (Hashim, 2014; Sahin, 2018). Prophet Muhammad ﷺ was widely recognized for his exemplary character even before his prophethood, giving his educational practice strong moral authority (Bilal et al., 2025; Budiyanto, 2025). In contemporary educational theory, this corresponds to the concept of role modeling, whereby students acquire values and behaviors through observation of credible and respected adults (Bandura, 1977; Roorda et al., 2017).

Characteristics of Instructional Methods in Prophetic Pedagogy

Various studies indicate that the teaching methods of Prophet Muhammad ﷺ were diverse and adaptive. Historical and educational studies describe his use of dialogue, questioning, analogies, repetition, storytelling, and practical demonstration to facilitate understanding and encourage active participation (Bilal et al., 2025; Sahin, 2018). These methods were applied according to learners' needs and circumstances, reflecting flexibility in instructional practice rather than adherence to a single teaching strategy (Sahin, 2018). Such adaptability is consistent with contemporary views that effective teaching requires responsiveness to learners' backgrounds and learning needs (Tomlinson, 2014).

Dialogue is a central method in Prophetic pedagogy. Through dialogue and questioning, learners are encouraged to think critically, reflect on their experiences, and construct understanding rather than merely receive information (Alexander, 2020). Dialogic teaching also promotes both cognitive and emotional engagement by encouraging meaningful interaction between teachers and students (Mercer & Dawes, 2014). From a constructivist perspective, dialogue functions as a medium for knowledge construction through social interaction and shared experience (Vygotsky, 1978). Classroom dialogue has likewise been shown to improve students' reasoning, participation, and conceptual understanding (Howe et al., 2019).

Moreover, the use of analogies and parables is an important strategy for explaining abstract concepts. The Prophet Muhammad ﷺ frequently employed examples drawn from everyday life to make complex ideas easier to understand, as documented in authentic hadith collections (Khan, 1986; Siddiqui, 1976). Such instructional practices are consistent with cognitive learning theory, which emphasizes that concrete representations facilitate conceptual understanding, particularly among primary school children who are in the concrete operational stage of cognitive development (Mayer, 2020; Piaget, 1970).

Repetition was also used as a strategy to strengthen understanding and memory. Several authentic narrations report that the Prophet ﷺ repeated important statements three times to ensure that listeners understood the intended message (Khan, 1986). This strategy is consistent with the principle of reinforcement in educational psychology. Repeated exposure and retrieval opportunities have been shown to improve long-term retention and memory consolidation (Dunlosky et al., 2013).

Visual methods and demonstrations also formed an important component of the Prophet's teaching practice. Historical reports describe his use of hand gestures, simple drawings, and physical objects to clarify concepts and illustrate relationships (Khan, 1986; Siddiqui, 1976). These strategies correspond with contemporary multimedia learning theory, which suggests that combining verbal explanations with visual representations enhances learners' attention, comprehension, and retention (Fiorella & Mayer, 2016; Mayer, 2020).

Affective Approach: Empathy, Compassion, and Motivation

One of the defining features of Prophetic pedagogy is its emphasis on empathy and compassion. Authentic hadith literature shows that Prophet Muhammad ﷺ responded to learners' mistakes with gentleness, patience, and constructive guidance rather than harsh punishment (Khan, 1986; Siddiqui, 1976). His educational approach emphasized encouragement, mercy, and respect for learners' individual circumstances, thereby fostering a psychologically safe learning environment (Sahin, 2018).

Educational research consistently shows that positive teacher–student relationships significantly influence learning outcomes. Supportive relationships enhance students' motivation, engagement, and academic achievement (Quin et al., 2018; Roorda et al., 2017). Emotional support also promotes students' well-being by satisfying their psychological needs for relatedness and belonging (Ryan & Deci, 2020). This is particularly important in primary education because children are undergoing rapid social and emotional development.

Furthermore, Prophetic pedagogy emphasizes intrinsic motivation by encouraging learners through trust, responsibility, and positive affirmation rather than fear or coercion. Such practices are consistent with the Prophet's educational interactions described in authentic hadith literature (Khan, 1986; Siddiqui, 1976). Contemporary motivation research explains these practices through Self-Determination Theory, which proposes that intrinsic motivation flourishes when learners experience autonomy, competence, and relatedness (Howard et al., 2021; Ryan & Deci, 2020).

Contextual Learning and Individualization

Prophetic pedagogy demonstrates a high degree of flexibility in responding to individual learners' needs. Authentic hadith literature shows that Prophet Muhammad ﷺ often tailored his advice and instruction according to the questioner's background, level of understanding, and personal circumstances (Khan, 1986; Siddiqui, 1976). This reflects an individualized approach to teaching that emphasizes understanding learners' needs rather than applying identical instructional strategies to everyone. Such responsiveness is consistent with contemporary views of adaptive teaching, which recognize learner diversity as a central consideration in effective instruction (Tomlinson, 2014).

This approach aligns with the concept of differentiated instruction in modern education. Differentiated instruction involves adapting content, instructional processes, and learning activities according to students' readiness, interests, and learning profiles (Smale-Jacobse et al., 2019; Tomlinson, 2014). Empirical studies have shown that differentiated instruction improves student engagement, learning achievement, and inclusive classroom participation (Pozas et al., 2020). In the context of primary education in India, where learners come from diverse linguistic, cultural, and socioeconomic backgrounds, such an approach is particularly relevant.

In addition, learning in Prophetic pedagogy is inherently contextual. The Prophet ﷺ frequently related his instruction to situations familiar to his audience, allowing learners to connect new knowledge with everyday experience (Khan, 1986; Siddiqui, 1976). This principle closely resembles contextual teaching and learning, which emphasizes meaningful learning through authentic real-world situations. Contemporary educational research likewise demonstrates that contextualized instruction promotes deeper conceptual understanding and facilitates the transfer of knowledge to new situations (Kyndt et al., 2011).

Relevance of Prophetic Pedagogy to Primary Education

The characteristics of Prophetic pedagogy align closely with the developmental needs of primary education. Children at this stage are in Piaget's concrete operational stage and therefore learn more effectively through concrete examples, visual representations, and meaningful experiences (Mayer, 2020; Piaget, 1970). Instructional approaches such as storytelling, analogy, and demonstration are particularly effective because they help young learners connect abstract ideas with familiar situations and enhance conceptual understanding (Fiorella & Mayer, 2016; Hattie, 2023).

In addition, the affective dimension of Prophetic pedagogy strongly supports children's social and emotional development. Teaching practices characterized by empathy, encouragement, and positive teacher-student relationships contribute to students' motivation, prosocial behaviour, and academic success (Roorda et al., 2017; Taylor et al., 2017). These qualities are particularly relevant to Indian primary education, where recent educational reforms emphasize holistic development alongside academic achievement (Isser et al., 2024; Kumar et al., 2021).

However, implementing Prophetic pedagogy within formal schooling presents several challenges. Curriculum demands, limited instructional time, and administrative responsibilities often reduce teachers' opportunities to adopt learner-centered approaches (OECD, 2023; UNESCO, 2021). Teacher preparedness also remains an important issue. Research consistently shows that effective implementation of innovative pedagogies depends on sustained professional learning and institutional support (Darling-Hammond et al., 2017; Fullan, 2020). Therefore, a conceptual framework is needed to translate the principles of Prophetic pedagogy into practical classroom strategies.

Overall, the literature suggests that Prophetic pedagogy has considerable potential as a holistic and learner-centered educational model. Nevertheless, empirical evidence regarding its implementation in contemporary primary education remains limited, particularly within the Indian educational context. This gap highlights the need for further research to develop a contextualized pedagogical framework that integrates Prophetic educational principles with the realities of modern primary schooling.

METHODOLOGY

Research Design

This study employs a qualitative approach using a library research design. This approach was selected because the study focuses on analyzing the concept of Prophetic pedagogy derived from classical texts, particularly hadith and related scholarly literature. Qualitative inquiry enables researchers to explore meanings, interpret concepts, and identify pedagogical patterns in depth (Merriam & Tisdell, 2016; Ravitch & Carl, 2019).

The research design is descriptive-analytical. The study not only describes the teaching methods of Prophet Muhammad ﷺ but also interprets them through the lens of contemporary educational theories. Descriptive qualitative research is appropriate for providing rich descriptions of educational phenomena and generating conceptual interpretations (Kim et al., 2017). Furthermore, the study situates these findings within the context of primary education in India to enhance their educational relevance and applicability.

A conceptual approach is employed to develop a systematic pedagogical framework. Conceptual frameworks help explain relationships among concepts and provide theoretical coherence for qualitative inquiry (Luft et al., 2022). The identified teaching methods are subsequently organized into several major categories, including dialogue, analogy, demonstration, and affective approaches. Such conceptual categorization facilitates systematic analysis and interpretation (Bandara et al., 2015).

Data Collection

The data in this study are derived from secondary sources. The primary sources consist of hadiths of Prophet Muhammad ﷺ found in major hadith collections, including Sahih al-Bukhari (Khan, 1986), Sahih Muslim (Siddiqui, 1976), Sunan Abu Dawud (Qadhi, 2008), Sunan At-tirmidhi (Khaliyl, 2007), and Sunan Ibn Majah (Al-Khattab, 2007). In addition, classical literature on the Prophet's ﷺ teaching methods serves as a key reference.

Supporting sources include books and scholarly articles relevant to the study. These sources cover topics such as Prophetic pedagogy, modern learning theories, and primary education. Additional references are used to strengthen the analysis and broaden the research perspective.

Data collection is conducted through document analysis. The researcher identifies and selects texts relevant to the study's focus. The data are then classified by theme and instructional method type. This process is carried out systematically to ensure consistency and relevance.

Data Analysis

Data analysis in this study employs qualitative content analysis to identify themes and patterns in hadith texts and related literature. The analysis follows the interactive model proposed by Miles et al. (2014), which includes data display, data reduction, interpretation, and conclusion drawing. During the data display stage, all collected data from hadith sources and supporting literature are systematically organized according to teaching method. The data are initially classified into five categories: dialogue, analogy, repetition, visualization, and affective approaches. Such categorization facilitates the identification of recurring themes and conceptual relationships (Kleinheksel et al., 2020).

The next stage is data reduction. At this stage, the displayed data are selected and focused on information relevant to the research objectives. The reduction process involves simplifying the data, eliminating irrelevant information, and retaining data that supports the analysis of the teaching methods of Prophet Muhammad ﷺ. This is followed by data interpretation, where the pedagogical meaning of each category is examined. The interpretation is then linked to modern educational theories and the context of primary education in India, yielding a deeper, more contextually grounded understanding.

The final stage involves conclusion drawing and verification. Conclusions are developed by identifying key patterns and relationships among the categories found during the analysis. Verification is conducted by reviewing the consistency of data across multiple sources, including major hadith collections and supporting literature. This process ensures the validity and credibility of the findings. Therefore, the data analysis not only produces descriptive results but also constructs a conceptual framework relevant to educational practice.

RESULTS

The findings of this study indicate that Prophetic pedagogy is a structured, holistic learning model relevant to the needs of primary education. The analysis of hadiths from primary sources reveals that the Prophet Muhammad ﷺ's teaching methods are not singular. Instead, they consist of various complementary approaches. These methods integrate cognitive, affective, and social dimensions. In addition, the approaches are consistently adapted to learners' conditions and instructional contexts. These findings suggest that Prophetic pedagogy has strong potential for application in primary schools in India.

Exemplary Conduct and Affective Approach in Learning

The analysis shows that exemplary conduct and affective approaches form the core foundation of Prophetic pedagogy. Prophet Muhammad ﷺ demonstrated integrity through consistency between words and actions, which strengthened the effectiveness of teaching. Compassionate approaches are also evident in various hadiths. For example, he gently corrected a Bedouin who made a mistake in the mosque in Sahih al-Bukhari: 220 (Khan, 1986). This approach is also reflected in his tendency to avoid direct criticism and instead provide general advice in Sunan Abu Dawud 4788 (Qadhi, 2008). In the

context of primary education, these findings highlight the importance of positive emotional relationships between teachers and students. Such relationships help create a safe learning environment. They also contribute to increased motivation and early character development.

Dialogic and Contextual Learning

The study finds that dialogic methods and contextual approaches are central strategies in Prophetic pedagogy. Prophet Muhammad ﷺ frequently used questions to stimulate thinking. This is evident in the hadith that explains the concept of poverty through dialogue in Sahih Muslim: 2581 (Siddiqui, 1976). He also adjusted his responses based on individual conditions, as reflected in various hadiths where similar questions about “the best deeds” received different answers in Sahih al-Bukhari : 1519 & 2782 (Khan, 1986). This approach reflects the principle of individualization in teaching. In the context of primary education in India, this method is highly relevant for addressing diverse student backgrounds. Teachers can apply interactive discussions and connect learning materials to students’ daily experiences to enhance meaningful learning.

Variation of Methods: Analogy, Visualization, and Repetition

The findings indicate that Prophet Muhammad ﷺ used a variety of methods to enhance learners’ understanding. The use of analogy is evident in hadiths that compare believers to certain plants to explain character in Sunan Abu Dawud: 4829 (Qadhi, 2008). Visualization is also used through drawings or gestures, such as illustrating lines to represent human life in Sunan Ibn Majah: 11 and Sahih al-Bukhari: 6417 (Al-Khattab, 2007; Khan, 1986). Repetition is applied to emphasize important messages, such as repeated warnings about major sins in Sahih al-Bukhari: 5976 (Khan, 1986). The combination of these methods demonstrates a multimodal approach to learning. In primary education, this approach is highly effective because students require concrete representations. Teachers can utilize visual media, storytelling, and repetition to strengthen students’ understanding.

Motivation, Reinforcement, and Instructional Flexibility

The findings also show that Prophet Muhammad ﷺ actively motivated learners through appreciation and by assigning responsibility. This is reflected in hadiths that encourage individuals to make decisions while still being rewarded for their efforts in Sunan ad-Darqutni 4459 (Oktavian, 2019), as well as encouragement to learn new skills in Sunan at-Tirmidhi: 2715 (Khaliyl, 2007). Instructional flexibility is also evident in the use of humor, demonstrations, and direct interaction in teaching in Sunan at-Tirmidhi: 1991 and Sunan Abu Dawud: 185 (Khaliyl, 2007; Qadhi, 2008). This approach indicates that learning should be dynamic and engaging. In primary education, such strategies can significantly enhance student engagement. Teachers can provide recognition, create enjoyable learning environments, and adapt methods to meet students’ needs.

Overall, these findings confirm that Prophetic pedagogy aligns with the principles of modern learning. The approaches are integrative, combining cognitive, affective, and social aspects into a unified framework. In the context of primary education in India, applying these principles can comprehensively improve learning quality. Furthermore, this pedagogy contributes to the development of students’ character. Therefore, Prophetic pedagogy can serve as a relevant and applicable alternative model in primary education.

DISCUSSION

Integration of Affective Dimensions and Exemplary Conduct in Learning

The findings of this study confirm that affective dimensions and exemplary conduct are central to Prophetic pedagogy. This approach demonstrates that the educational process cannot be separated from character formation and interpersonal relationships. In the context of primary education in India, this is highly relevant. Education systems that remain focused on academic achievement often overlook students’ emotional development. As a result, issues such as low learning engagement and weak internalization of moral values emerge.

In modern educational literature, this approach aligns with the concept of social-emotional learning. Research consistently shows that positive teacher–student relationships contribute significantly to students’ motivation, engagement, and academic achievement (Quin et al., 2018; Roorda et al., 2017). Teacher emotional support also promotes students’ behavioral and cognitive engagement

by fostering a positive classroom climate and satisfying their psychological needs (Howard et al., 2021; Ryan & Deci, 2020). These findings reinforce the present study's argument that empathetic approaches in Prophetic pedagogy contribute to psychologically safe and inclusive learning environments.

Furthermore, the concept of exemplary conduct in Prophetic pedagogy corresponds with Bandura's social learning theory. According to this theory, students acquire values and behaviors by observing credible role models (Bandura, 1977). Recent educational research likewise indicates that teachers' professional conduct, ethical behavior, and interpersonal relationships significantly influence students' social, emotional, and academic development (Quin et al., 2018; Roorda et al., 2017). Therefore, consistency between teachers' words and actions becomes a key factor in building students' trust and shaping positive character.

This approach is also consistent with the direction of India's National Education Policy (NEP) 2020, which promotes holistic development by integrating cognitive, social, emotional, ethical, and experiential learning (Kumar et al., 2021). Recent analyses of the policy further emphasize that character education, values, and socio-emotional competencies should be embedded within classroom instruction rather than taught separately (Isser et al., 2024). Accordingly, Prophetic pedagogy offers a relevant framework for supporting the implementation of holistic and character-oriented primary education.

Dialogic and Contextual Learning in the Perspective of Modern Theory

The findings indicate that dialogic learning is a central strategy in Prophetic pedagogy. This approach is consistent with constructivist learning theory, which posits that knowledge is actively constructed through social interaction and meaningful experience (Piaget, 1970; Vygotsky, 1978). Dialogue encourages learners to ask questions, exchange ideas, and construct understanding collaboratively rather than passively receiving information (Alexander, 2020). Research further demonstrates that dialogic teaching promotes students' reasoning, participation, and conceptual understanding (Howe et al., 2019).

In the context of primary education in India, this approach is particularly relevant. Although the National Education Policy (NEP) 2020 promotes learner-centered pedagogy, classroom instruction in many schools remains predominantly teacher-directed (Kumar et al., 2021). Studies consistently show that classrooms characterized by active interaction and meaningful teacher–student dialogue foster higher levels of student engagement and learning motivation (Quin et al., 2018; Roorda et al., 2017). Therefore, implementing dialogic learning represents a promising strategy for improving the quality of primary education.

In addition, the contextual orientation of Prophetic pedagogy closely resembles the principles of contextual teaching and learning. Learning becomes more meaningful when new knowledge is connected with learners' everyday experiences and authentic situations. Research in educational psychology also indicates that contextualized learning facilitates conceptual understanding and knowledge transfer by helping students relate abstract ideas to real-life contexts (Fiorella & Mayer, 2016; Mayer, 2020). Such an approach is particularly appropriate for primary school children, whose cognitive development is still largely characterized by concrete operational thinking (Piaget, 1970).

This approach also corresponds with differentiated instruction. In Prophetic pedagogy, instructional practices are adapted to learners' individual needs and circumstances. Likewise, differentiated instruction recommends adjusting teaching according to students' readiness, interests, and learning profiles (Tomlinson, 2014). Empirical evidence indicates that differentiation improves student engagement, academic achievement, and inclusive classroom participation (Pozas et al., 2020; Smale-Jacobse et al., 2019). Given the linguistic, cultural, and socioeconomic diversity of Indian primary classrooms, this approach provides a relevant framework for promoting inclusive and equitable learning.

Effectiveness of Multimodal Methods in Learning

The findings of this study indicate that Prophetic pedagogy employs a multimodal approach, combining analogy, visualization, storytelling, and repetition. This approach is not only practical but also supported by strong theoretical foundations in modern educational literature. Recent studies show that concrete strategies, such as storytelling and visual aids, effectively enhance understanding among primary school students, particularly because they are still in the concrete stage of cognitive

development. This finding demonstrates that the methods employed in Prophetic pedagogy are aligned with learners' developmental needs.

The use of analogy and parables in Prophetic pedagogy can be understood through the perspective of cognitive learning theory. Cognitive research suggests that analogical reasoning facilitates learning by connecting unfamiliar concepts with learners' prior knowledge, thereby promoting conceptual understanding and knowledge transfer (Gentner & Maravilla, 2017; Richland & Simms, 2015). The use of concrete examples is particularly effective for primary school learners because it helps bridge abstract ideas with familiar experiences (Mayer, 2020; Piaget, 1970). These principles are highly relevant to primary education in India, where meaningful and contextually grounded instruction is essential for diverse learners.

Visualization also plays a crucial role in improving learning quality. Multimedia learning research demonstrates that combining verbal explanations with meaningful visual representations enhances learners' attention, comprehension, and long-term retention (Fiorella & Mayer, 2016; Mayer, 2020). Multiple representations also help learners organize information and develop deeper conceptual understanding when verbal and visual information are meaningfully connected (Ainsworth, 2006; Mayer, 2020). In Prophetic pedagogy, the use of gestures and simple illustrations reflects an awareness of the instructional value of visual representation.

Furthermore, the repetition strategy found in Prophetic pedagogy is consistent with findings from cognitive psychology. Repeated retrieval and spaced practice strengthen long-term memory and improve retention more effectively than repeated exposure alone (Agarwal & Bain, 2019; Dunlosky et al., 2013). Repetition is most effective when accompanied by meaningful variation and opportunities for active recall rather than mechanical memorization (Agarwal & Bain, 2019). This suggests that repetition in Prophetic pedagogy functions as a deliberate strategy for reinforcing understanding progressively.

The use of multiple instructional methods further highlights the importance of integrative learning. Research on multimedia and multimodal instruction indicates that presenting information through complementary verbal, visual, and interactive modes increases student engagement and supports deeper learning (Fiorella & Mayer, 2016; Mayer, 2020). Such flexibility is particularly valuable in culturally and linguistically diverse primary classrooms, including those in India, where students have varied learning needs and prior experiences. Therefore, Prophetic pedagogy provides a meaningful framework for developing more engaging, inclusive, and effective learning practices.

Motivation and Flexibility as Adaptive Learning Strategies

The findings indicate that Prophetic pedagogy emphasizes the importance of intrinsic motivation and flexibility in learning. This approach closely aligns with Self-Determination Theory (SDT), which explains that intrinsic motivation develops when learners' needs for autonomy, competence, and relatedness are satisfied (Guay, 2022; Howard et al., 2021; Ryan & Deci, 2020). Within Prophetic pedagogy, entrusting learners with responsibility and encouraging their participation reflects practices that support these fundamental psychological needs.

Recent research consistently demonstrates that intrinsic motivation contributes to higher levels of student engagement, persistence, and academic achievement (Howard et al., 2021; Ryan & Deci, 2020). Teacher emotional support also plays a central role in fostering students' motivation by strengthening their sense of belonging and relatedness (Quin et al., 2018; Roorda et al., 2017). These findings are consistent with the empathetic orientation of Prophetic pedagogy, which places caring teacher–student relationships at the center of the learning process.

Flexibility in Prophetic pedagogy also corresponds with the concept of adaptive teaching. Adaptive instruction emphasizes modifying teaching strategies according to learners' readiness, needs, and learning contexts (Tomlinson, 2014). Empirical evidence indicates that adaptive and differentiated teaching improves instructional effectiveness, student engagement, and learning achievement in diverse classrooms (Pozas et al., 2020; Smale-Jacobse et al., 2019). Likewise, Prophetic pedagogy demonstrates instructional flexibility by varying methods and adjusting interactions according to learners' individual circumstances.

Within the context of primary education in India, instructional flexibility is particularly important because classrooms are characterized by considerable linguistic, cultural, and socioeconomic diversity. Recent analyses of the National Education Policy (NEP) 2020 emphasize the importance of

learner-centered, inclusive, and flexible pedagogical practices to address these diverse learning needs (Isser et al., 2024; Kumar et al., 2021). Consequently, applying the principle of flexibility found in Prophetic pedagogy may contribute to improving both learning quality and educational equity.

Moreover, instructional flexibility is closely associated with differentiated instruction. Research consistently shows that differentiated teaching enhances student participation, engagement, and learning outcomes by allowing teachers to adapt instruction to learners' readiness, interests, and learning profiles (Pozas et al., 2020; Smale-Jacobse et al., 2019). In this regard, Prophetic pedagogy offers a practical illustration of how adaptive instruction can be implemented while maintaining strong interpersonal relationships between teachers and students.

Overall, these findings suggest that intrinsic motivation and instructional flexibility constitute two essential components of adaptive learning. Prophetic pedagogy is therefore not only theoretically compatible with contemporary educational research but also offers practical principles that can support more responsive, inclusive, and learner-centered teaching in modern primary education.

Implications of the Findings

The findings of this study have important implications for the development of educational practices, particularly in primary schools. First, teachers need to integrate affective approaches and exemplary conduct into the learning process. This can be achieved by fostering positive relationships and demonstrating consistent behavior. Second, the implementation of dialogic and contextual methods should be strengthened to enhance student participation. Teachers can use open-ended questions and connect learning materials to students' everyday experiences.

Third, the use of multimodal methods such as storytelling, visualization, and repetition should be optimized. These strategies can help students understand concepts more effectively. Fourth, teachers need to adopt flexible, adaptive approaches tailored to students' needs. This is essential for addressing the diverse student backgrounds in India. Overall, these implications indicate that Prophetic pedagogy can serve as a foundation for developing more holistic, humanistic, and effective learning practices.

CONCLUSION

This study concludes that Prophetic pedagogy is a comprehensive learning model relevant to the needs of modern education, particularly at the primary school level. The findings show that the teaching methods of Prophet Muhammad ﷺ include exemplary conduct, affective approaches, dialogic learning, the use of multimodal methods, and strategies for motivation and flexibility. These approaches are integrated within a pedagogical framework that not only focuses on cognitive aspects but also emphasizes character formation and students' social development. In the context of primary education in India, the application of these principles demonstrates strong potential to enhance student engagement, strengthen moral values, and create more inclusive and meaningful learning environments.

Furthermore, this study confirms that Prophetic pedagogy aligns closely with modern educational theories, such as constructivism, social-emotional learning, and differentiated instruction. This indicates that classical pedagogical values remain relevant in addressing contemporary educational challenges. The main contribution of this study lies in integrating the concept of Prophetic pedagogy with classroom practices in primary education, resulting in a more holistic and applicable approach. Therefore, Prophetic pedagogy can be positioned as an alternative instructional model that is not only academically effective but also oriented toward comprehensive character development.

This study has several limitations that should be acknowledged. First, it employs a library research approach and does not involve empirical data from actual classroom practices. As a result, the findings remain conceptual and have not been directly tested in real educational settings. Second, the study focuses on selected hadith sources, which may mean that other pedagogical methods were not fully identified. Third, the contextualization within primary education in India remains interpretative and requires further validation through empirical research. Therefore, future studies are recommended to examine the implementation of Prophetic pedagogy in classroom settings to provide more comprehensive evidence.

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